NHAKANOMICS

Harvesting Knowledge and Value for Re-generation Through Social Innovation

Ronnie 'Samanyanga' Lessem, Munyaradzi Mawere and Daud 'Shumba' Taranhike

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Feminism

MARKET/COMMUNITY

Navigating

Participatory Action Research   *GROUNDING* **P**henomenological

INTEGRAL KUMUSHA   BEING ALIVE

Effecting   *RE-GENERATION*   *Emergence*

Descriptive

CHIVANHU

Grounding

Source: Authors, 2019

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Feminism

BIOCULTURAL

REGENERATION

Navigating

Participatory Action Research   *EMERGENT* Phenomenological

WATER TO KNOWLEDGE   REVITALISING AFRICAN

HARVESTNG   RHYTHM

Effecting   *RE-GENERATION*   *Emergence*

Descriptive

HURUDZA/

WATER HARVESTER

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Source: Authors, 2019

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Feminism

SOCIAL

INNOVATION

Navigating

Participatory Action Research   *NAVIGATING* Phenomenological

ECONET   INDIGENOUS KNOWLEDGE

HARVEST KNOWEDGE AND VALUE   SYSTEMS

Effecting   *RE-GENERATION*   *Emergence*

Descriptive

MUNTU

HANTU-KINTU-KUNTU

Grounding

Source: Authors, 2019

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Feminism

LIVELIHOOD, DWELLING & SKILL

INTENHAKA

Navigating

Participatory Action Research   *EFFECT*   **P**henomenological

SEKEM/   ETHNICITY

NHAKANOMICS   INC

Effecting   *RE-GENERATION*   *Emergence*

Descriptive

NTU/

NOMMO

Grounding

Source: Authors, 2019
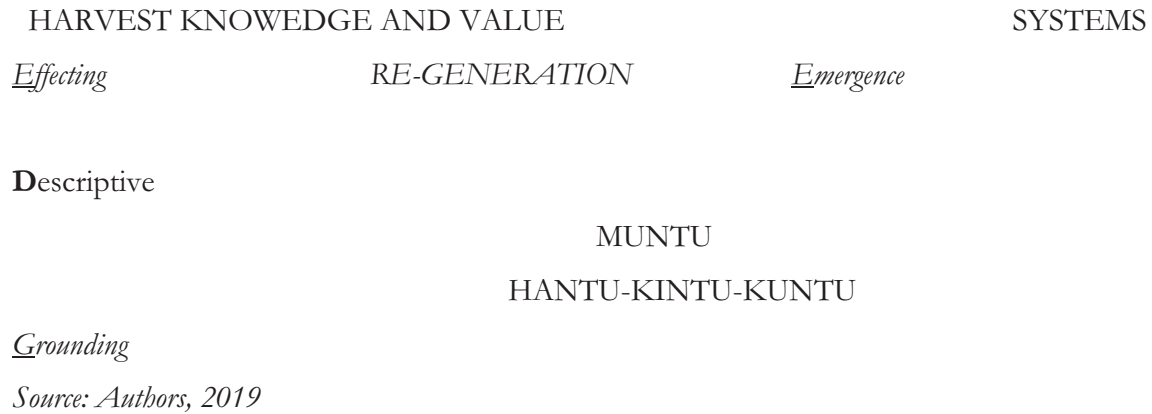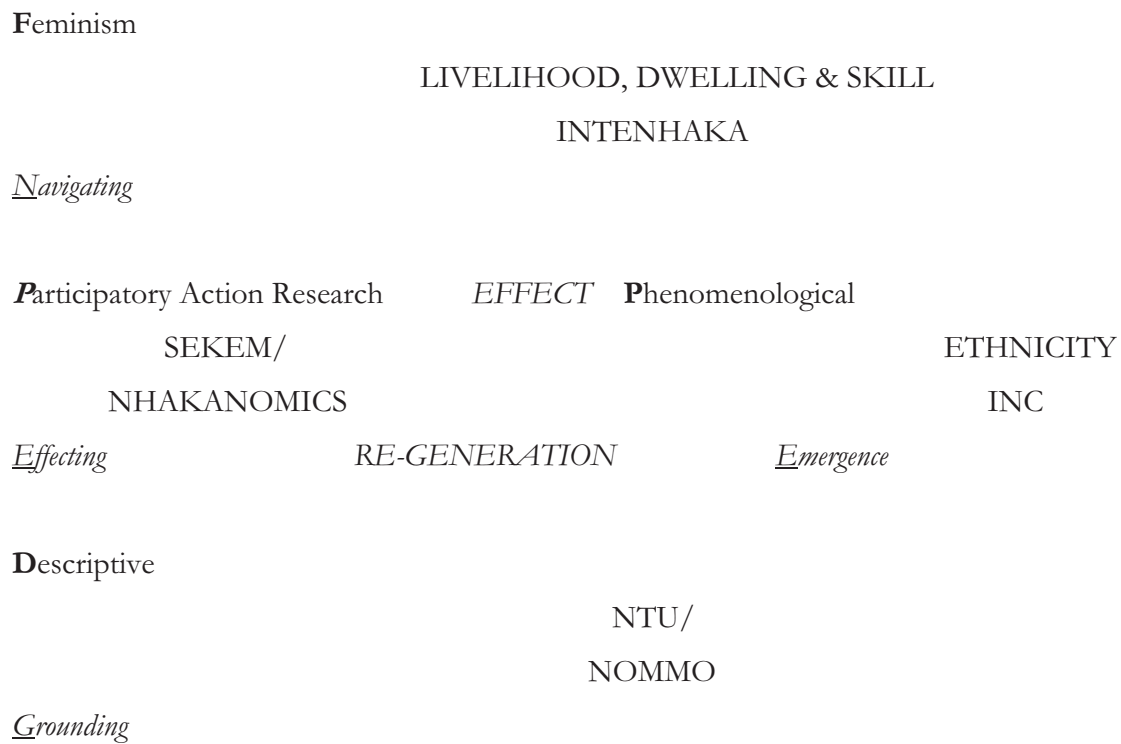
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NHAKANOMICS: Integral Kumusha, Nhakanomics Academy and Communiversity – *The Case of Buhera*

Introduction: Nhakanomics versus neo-liberal economics

This book is a radical departure from the commonly held belief that neo-liberal economics from America and the West is universal throughout the entire world. Instead, the book charts a path of social innovation, aligned with social anthropology and economics and fused together with business and management studies to our Nhakanomics which is unique and generally applicable in the Global South and Southern Africa in particular. Nhakanomics is a term derived from the indigenous Shona word "*nhaka*", which means legacy or inheritance and "economics" as understood in its broad terms. In the context of this book, the term nhakanomics refers to a Southern socio-economic approach built on the formidable work and legacy of one of the most remarkable Zimbabwean social innovator or "*intenhaka*" as we term it of the late Mr Phiri Maseko and the Muonde Trust that has followed his wake.

The Process and substance of Nhakanomics

Nhakanomics is anchored firstly on the process of a Southern relational path or trajectory of social innovation starting with origination moving on to foundation, through emancipation and ultimately to transformation following the GENE (Grounding, Emergence, Navigation and Effect) cycle on one hand. Secondly, nhakanomics is anchored substantively upon social anthropology, economics-and-enterprise including business and management like the double helix of our integral DNA.

For us, the process and substance of nhakanomics with its pre-emphasis on the relational South provides a holistic and robust approach to social innovation and social transformation grounded in relational networks and 'meshworks' (to use Lefebre's term) whereupon in our case an *intenhaka* spearheads nhakanomics as opposed to the social entrepreneur who spearheads neo-liberal economics as is advocated by the West or the Global North in general. To this end, we confidently say goodbye to the entrepreneur and to enterprise as it is conventionally and economically known at least from the Western perspective. To us argue that *nhaka* embodies legacy and integrality embodies

nature and culture, technology and enterprise within an all-round and inseparable political and economics contexts which we term policonomy (see Lessem, Mawere, Matupire & Zongololo, 2018). Consequently, a nhakanomics research academy lodged within what we term communiversity framework alongside learning communities, regenerative pligrimium and socioeconomic laboratories supersedes the business school and the university as we currently know it.

The Nhakanomics' Goal and Purpose

Our purpose and mission in Zimbabwe specifically and the Global South generally are to re-GENE-rate society through local Grounding and Origination, tapping into local-global Emergent Foundation, via a newly global Emancipatory Navigation while ultimately culminating in global-local transformative Effect in four recursive cycles of re-GENE-rating C(K)*umusha*, Culture, Communication, and Capital after re-Constituting Africa – the 5Cs. From the perspective of nhakanomics as we have explained it herein, this mission and purpose of ours is carried out by Pundutso Centre for Integral Development in Zimbabwe in conjunction with Trans4m Centre for Integral Development together with the Trans4m Communiversity Associates (TCAs) spread across Nigeria and Pakistan, Jordan and the UK with their respective research academies such as OFIRDI (Ofure Integral Research and Development Initiative) – Nigeria; iSRA (integral Soulidarity Research Academy) – Pakistan; the Tanweer Research Academy in Jordan and RAISE (Research Academy in Integral Semiotic Economics) – UK.

The importance of Social innovation

It is an undeniable fact that technological innovation has grown significantly over the years and has achieved great strides in various spheres of human life. However, there is realisation that technological innovation on its own will not address the major social, economic and ecological issues and imbalances within each and every particular context, yet social innovation with its emphasis on social enterprise and entrepreneurship on the other hand has very little action such that in the name neo-liberal economics, only lip service has been paid to thoroughgoing social innovation. Hence, it is this very realisation that has prompted us to pay attention to this shortcoming and to address the imbalance it invokes by focusing most specifically in relation to this current work on Southern Africa and the Global South. This lag in social innovation can be attributed to lack of an appropriate and applicable approach unlike that of technological innovation that has been systematically followed to make sure it delivers results and solutions, which is where

our re-GENE-rative route comes into play as we recognise and realise the potential and the GENE-ius of each community, organisation, society albeit in the Southern Africa in this particular case.

In technological research and innovation, the process follows a clearly defined and determined path, starting with experimentation and discovery, moving on to development, then engineering and ultimately commercialisation. At the same time, it is appreciated that technological innovation cannot take place without in-depth knowledge of physics or chemistry or biology. A similar process and content or substance for social innovation has not existed in order to explicitly follow in addressing social challenges or issues which is where our approach has opened the doors for effective social research and innovation that seeks social change.

The Four Research Paths and the Four Worldviews or Transcultural Realities

For our case, there are four overall and overarching research paths spanning the four overall worldviews or transcultural realities being; the "Southern" relational, the "Eastern" path of renewal, the "Northern" path of reason and the "Western" path of realisation. Each path comprises an overall, integral rhythm, or trajectory following the research to innovation process spanning from research method (local Grounding and Origination) leading to clarifying the Call (realising the need for investigation); research methodology (local-global Emergent Foundation) thereby relating to each Context; critique (new global Emancipatory Navigation) leading to co-creation of new knowledge and finally action research (global-local transformative Effect) thereby Contributing to self, community, organisation and society, altogether serving to re-GENE-rate a community, organisation or society/ country (transforming enterprise and society as a whole). As such, following the research to innovation route or path for each particular part of the world, due attention is given to ensure social and economic issues are adequately addressed thereby individuating each community and/or society.

We argue in this book that in order to ensure the social research to innovation process is effective, it has to follow the entire GENE rhythm starting with local Grounding (Creativity and Origination), to local-global Emergence (Foundation), via the new global Navigation (Emancipation) and ultimately global-local Effect (Transformation) thereby recognising and realising the GENE-ius of individuals, communities, organisations and societies. However, the temptation in most cases is to move straight from the "Southern" local grounding which is restoration to the "Western" global-local Effect (actualisation) thus, failing to socially innovate and consequently transform integrally as expected. This short circuiting of the social innovation process results in what is conventionally

termed social business which has been popularised by the remarkable Bangladeshi Nobel Peace Prize Winner, Muhammad Yunus, and is generally called social enterprise, or social entrepreneurship which falls into this "South-West polarisation" though predominantly "Western" untransformed category.

Many countries and economies in the "south" fall into this temptation of moving straight from local grounding to global-local effecting. We underscore that such temptation has failed these countries to achieve real and tangible social innovation as well as desired social transformation. A typical case was when Zimbabwe soon after removing former President Robert Mugabe for reasons including dictatorship and state capturing desired to "Restore Legacy" instead of seeking a totally new path leading to social transformation. This thrust, which views the previous state of affairs as ideal and needless of transformation of any form, failed dismally for a number of reasons; firstly, legacy or *nhaka* was never taken in its correct indigenous context but just as a superficial lip service terminology being applied by the new regime to advance its own selfish cause. Secondly, there was no re-GENE-ration process followed that would ensure that real social innovation would be realised. Thirdly, there was a big rush to move from local grounding (origination) straight to global-local effecting (actualisation), hence the newly coined mantra "Zimbabwe is Open for Business". Unfortunately, most of the people were just parrot fashioning President Emmerson Mnangagwa so as to be seen to be aligned to his new thrust. Hence, with all the shouting and repletion of this mantra, nothing tangible is evident or can show for the much-heralded theme! In fact, the economic as the social and political situation is far worse now than when the new government took over the reins of power from the former President. This book, with its thrust on nhakanomics, thus comes in as a rescue package to make sure that societies (communities and countries) of the Global South, are not continuously trapped in between the pufferies of origination and actualisation, but radically move through the path of social innovation to social transformation.

Transformational DPFP/GENE Rhythm, the Social Innovation Process and the Communiversity

There are numerous cases of the countries and economies in the "south" failing to deliver on their promises primarily because of lack of a processal and substantive approach which is relevant to their indigenous cultural socioeconomic context and circumstances. Instead of considering their local contexts first, the drive has been to imitate the countries and economies of the West without paying heed to the difference in cultures and contexts. Unfortunately for the

Global South and indeed contrary to the saying "once beaten twice shy", this blunder is repeated again and again as if the South is the master of defiance, imitation and defining insanity (doing the same thing again and again without making any difference or bringing about positive change). Hence for us, social research to innovation should follow a prescribed rhythm and model focusing primarily for southern relational Process and Rhythm which moves from descriptive method to participatory action (**Descriptive** Method to **Phenomenological** Methodology, via a **Feminist** orientation ultimately applying **Participatory** Action Research – **DPFP Rhythm**).

This "southern" relational path of social innovation is multi-layered and complex. It moves in a respectively cyclical (iterative), spiralling (levels or cascading), linear (direction and purpose) pointed journey by embodying the GENE-ius of the "southerners" individually and collectively. This process can be substantively aligned with anthropology and economics to constitute overall social innovation in Southern Africa being facilitated institutionally by an integral ***Communiversity*** as shown in Figure 1 below.

Figure 1: Integral Communiversity

Source: Authors, 2019

- G = Ground/Originate: Descriptive Method: *Learning Community*

The "southerners" are individually and collectively grounded in a particular nature and community which needs to be engaged with or activated. The grounds represent local identity and its source of origin; hence it's about being thereby in research

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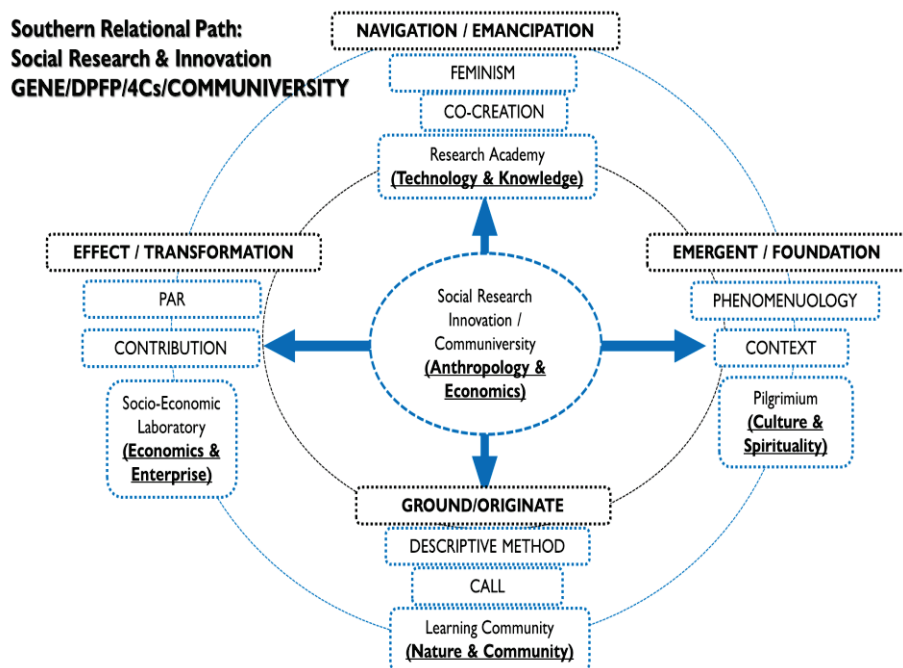
terms describing a particular world which continually cycles and indeed recycles in discovering the stories we are leading to uncover a CALL and begin to activate a community thereby building up Communiversity-wise, a Learning Community.

- E = Emergent/Foundation: Phenomenological Methodology: *Regenerative Pilgrimium*

From "south" grounding to "south-eastern" emergence locates the community in a developing organisational and societal CONTEXT, co-engaging with a cultural and spiritual life world establishing and interpreting the local-global imbalances with a view of alleviating them in a symmetrically and mutually beneficial manner. The local and global interact thereby coming to a newly imagined understanding with a view to catalysing regeneration. This emergent spiralling process always includes a stepping into the unknown and letting go fear of the unknown thereby becoming a local-global non-entity. The emergent new insights phenomenologically provide clues for the transformative process. Therefore, the Eastern emergence is about becoming, and it deals with intuiting and imagining the new emergent in the interactive journey like form, Communiversity-wise, of our so-called Regenerative Pilgrimium.

- N = Emancipatory Navigation: Feminist Research Critique*: Research Academy*

Moving to the "southern-northern" navigation translates the new insights gained into newly global concepts, new knowledge, new technologies, and new institutions that assume global or universal proportions. The "southern-northern" navigation is about knowing and making explicit that which had been implicit through innovation driven research (method and substance). Such conceptual and pragmatic navigation is about activating the mind-level, the conceptualising prowess of social sciences and technology explicitly aligned with anthropological-economics substance using critical emancipator Feminist research building on the emotional and spiritual levels formed before. It is at this point that a newly global entity as a newly emancipator concept and institution, the research academy which in our case we call the Nhakanomics Research Academy, shall be used to promote CO-CREATION.

- E = Transformative Effect: Participatory Action Research: *Socioeconomic Laboratory*

Finally, moving to "Southern-Western" economic and enterprise imbued transformative effect requires putting all the prior three levels into integrated practical action. This involves practical application of the new knowledge that has been developed thereby actualising the research and innovation that it contains thereby making a CONTRIBUTION to the individual, community, organisation and or society thereby reGENE-ration of C (K)umusha, Culture, Communication, Capital and all round Constitution. This south-western effect is about doing and about making things happen through Participatory Action Research building altogether what has come before. This is the ultimate transformative level of the GENE process, activating metaphorically, the body and the hand. The newly global is actualised now at a global-local level, through Socioeconomic Laboratory in order to realise the ultimate integrity.

The process of the GENE –storyline, therefore, includes experientially-imaginatively-conceptually-and practically in that order, the process continues in circular (iterative), spiralling (evolving), linear (accumulative) and ultimately pointed (directive) form. Any transformative effect has to be continuously revisited, exploring whether it remains resonant with the southern grounds which are the needs and capacities of nature and community. Therefore, the re-GENE-ration of C(K)*umusha*, Culture, Communication, Capital led us more generally to Re-Constituting Africa in our 5Cs. What we call Re-Constitution of Africa is summarised in figure 2 below;

Figure 2: Re-Constitution of Africa

RE-GENERATIVE PROCESS:
The 5Cs Southern Relational Path

- Re-Generating **COMMUNICATION** Technology/Knowledge
- Re-Constituting **AFRICA**
- Re-Generating **CAPITAL** Economy & Enterprise
- Re-Generating **CULTURE** Culture & Spirituality
- Re-Generating **(C) KUMUSHA** Nature & Community
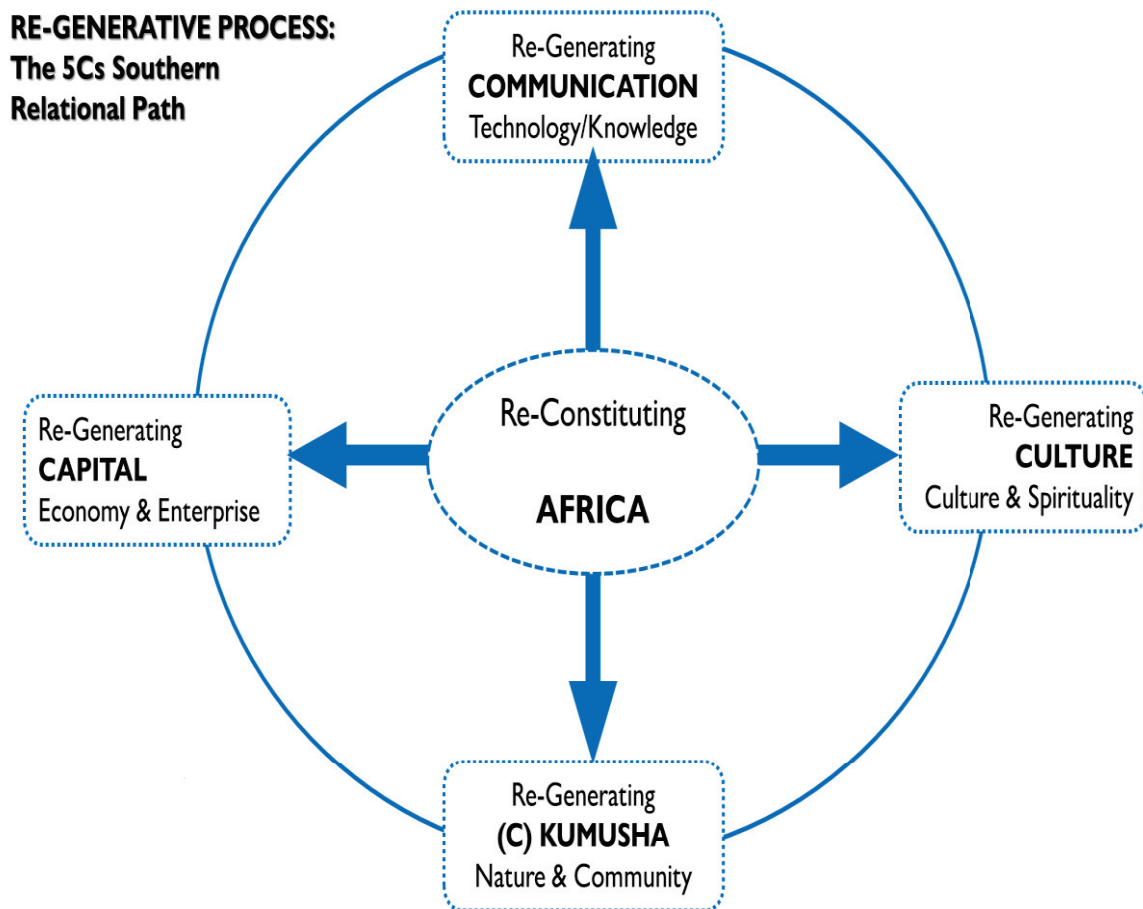
Source: Authors, 2019

Re-Constituting Africa

In our Re-Constituting Africa, we drew primarily on the intensive and extensive research work of the late African- American icon, Chancellor Williams, who was born in 1893, to an ex-slave father and a domestic working mother. His research on African origination spun over several years covering 25 different African countries in 105 different languages although mostly in Ghana. His seminal work is contained in two volumes – *The Destruction of Black Civilisation* published in 1971, and the *Rebirth of African Civilisation* published in 1993 after his death in 1992.

Chancellor Williams demonstrated that Black African civilisation has been under serious and frequent assault for many centuries spanning from 4500BC to 2000AD. He also found out that continent-wide, the African Constitution was of the communitarian form of [African] governance that preceded the tributary monarchical system that in turn preceded representative democracy

which is now spread across the globe. Thirdly, he explored how the communal origins in most instances were dissipated or destroyed although in some rare and distinct cases it further evolved to some point. Then finally, Williams articulated how Black people face up to their destiny, at the cross-roads, with a view to their future navigation and thereby institutionalisation.

According to Williams, the main features of the longstanding history of the Black Africans overall was depicted as building an advanced system of life which was destroyed by imperialists and kept on building somewhere else and being followed again and destroyed. This moving and building and being followed and destroyed eventually led Africans to lose their civilisation through the new written languages, arts and science being passed on from generation to generation. This means to say that the Africans were still rebuilding their own civilisation when that of Asia and Europe was imposed on them. If one is to take into account the majesty of architectural edifice in the South and built by indigenous Africans such as the Great Zimbabwe Monuments in Zimbabwe, Mapungubwe Monuments in South Africa, among others, one may therefore argue that the Black African civilisation must have been extremely advanced and robust that it withstood the constant disruptions and destruction over many centuries.

For Williams, among the Africans, democratic institutions evolved and functioned in a socio-economic and political system which Western writers mistakenly call "stateless societies", which is just a descriptive term for backward or primitive people. In our context, this socio-economic and political system means first and original, grounding. According to Williams, this African approach was the same continent – wide, and it involved a network of kinsman, all whom descended from the same ancestor or related ancestors whom they claim was great and extraordinary in their accomplishments. This was passed on from generation to generation such that the nation became one big brotherhood and sisterhood in all respects. Therefore, the big question to ask is: "What then are the traditional African grounds for what we now term social innovation thereby turning such from origination towards transformation?" For us, the answer lies in working and following the African age-sets which is how the indigenous Africans lived and built their communities together with nature, culture, spirituality, knowledge creation and the economy.

Towards Social Innovation: African Age-Sets

The Re-Constitution of Africa cannot be discussed without following how the African people structured their learning, education and growth. There are four stages or levels (childhood, youth, adulthood and maturity) that can be followed and by applying the GENE/DPFP approach

or model respectively Grounding and Origination, Emergent Foundation, anticipating our Emancipatory Navigation and ultimately Transformative Effect. We therefore can use these age sets starting from local extending outwards to local-global to newly global and ultimately global-local to re-GENE-rate society and renew legacy or *nhaka* thereby combining dwelling with livelihood to eliminate unemployment and alienation in one fell swoop. At the same time, the age sets can be used with our emerging communiversity altogether serving to re-GENE-rate economy and polity. Therefore, the summary of the re-GENE-ration process is thus depicted as follows.

Grounding and Origination: Childhood, Storytelling and Naming (5-12 years)
LEARNING COMMUNITY

The children's set begins with years of game and play with primary education. This stage included storytelling, mental arithmetic, community songs and dances as well as learning names of various birds and animals, identification of poisonous snakes, local plants and trees, how to run and climb swiftly when being pursued by dangerous animals. It was also involved a lot of imagination and experimentation as children learnt different things in life.

Emergent Foundation: Youth, Geography and History (13 - 18 years)
REGENERATIVE PILGRIMIUM

This stage involved teenagehood where both education, responsibilities and obligations are increased, becoming more complex and extensive. In traditional Africa, this was the most critical stage for an individual as the entire life of the youths depended upon their performance and ability to learn at this level. The boys and the girls were taught different subjects and skills but altogether being complementary roles that were meant to ensure harmony and smooth running of society. The boy was required to learn his extended family history and that of the society, including the geography of the region, names of neighbouring states and the nature of the relations with them, handling of weapons, hunting as a skilled art, rapid calculation, clearing the bush for planting, the nature of soils and the crops that grow best on the soil, military tactics, the care of breeding of cattle, bartering tactics, the rules of good manners at home and abroad, the division of labour on the basis of sex and the competitive sports.

While the girl had the same intellectual education as the boys in history, geography, rapid calculation, poetry, music and dance, they were also educated and trained in childcare, housekeeping,

gardening, cooking, washing, bedroom decoration, welcoming visitors, and marketing as well as social relations with particular stress on good manners.

Emancipator Navigation: Young Adulthood, Planting and Construction (19 - 30 years)
RESEARCH ACADEMY

In traditional Africa in general, the male members led in community construction, hunting, preparing the fields for planting, forming various industrial craft guilds, protecting the far-ranging grazing cattle, the upkeep of roads and paths between villages and policing where necessary.

Young women were generally responsible for planting and care of the farms, the operations of markets, visiting and care of the sick and the aged, formation of women societies and overall responsibility for the home. In societies where women's armies existed, they were formed from this stage onwards.

The connection between the age-set of Planting and Construction and the research academy is made clearer when considered in the light of the work of the Zimbabwean Water Planter Mr Phiri Maseko.

Effecting Transformation: Midlife and Maturity – Elders' Council (31 -40 years)
SOCIOECONOMIC LABORATORY

There was not much difference between age groups C and D, for both men and women – whose constitutional right were inseparable – though at the age of 36, if otherwise qualified, men and women were eligible for election to the most highly honoured body of society, the Council of Elders, most especially reserved for age-set E, that is from 40 years onwards, whose role was social, political, economic and cultural altogether.

The re-Constitution of Africa would be incomplete if there is no reconstitution of Ubuntu. While Chancellor Williams spelt out the rights of the African people, Steve Biko through the Black Consciousness Movement argued that Africa's role was to give the world a human face. This is espoused in the Ubuntu terminology and conceptualisation of togetherness or "I am because we are, we are therefore I am".

As such the re-Constitution of Africa has its foundation on the re-GENE-ration of anthropology and Economics. This is supported by the prophetic words of Williams (1971) that:

One of the greatest discoveries of this age, was made in the field of anthropology, not physics. It was the discovery that in the rush form primitive life man actually left behind some of the more fundamental elements needed for a truly civilised life. Chief among these was and of course is – the sense of community, direction and purpose. That is why Africa is very important now.

Propelling Social Transformation: Council of Elders (41 years onwards)

In traditional Africa, learning was understood as a lifelong (or continuous) process. This means that even achieving social transform itself was not enough because the wheel of transformation had to continue rolling. As such, this stage which we may call stage E of life, was the most highly honoured stage of life for both men and women, who would have successfully graduated various levels of life. Wise men and women of this age would qualify as members of the Council of Elders. This Council had the role to enforce and ensure that the social, political, economic and cultural values of society as well as a sense of community and purpose are adhered to by all members of society. Where the purpose and goal of community needed refinement, the Council could also work to improve them. For this reason, the other responsibility of the Council was to formulate laws for the society as well as trying cases at the Traditional Court and advising the traditional leadership – headmen and chiefs – on important issues that affect and would seek to improve life of the society.

In the following section focus is specifically on the first cycle - re-GENE-rating C (K)*umusha* with the re-GENE-ration process leading to the creation of Integral *Kumusha* in Buhera with Nhakanomics at a micro perspective within the local Communiversity.

The 1ˢᵗ Cycle: Re-GENE-rating C (K)*umusha*

Kumusha is the Shona term for the African traditional rural homestead where the majority of the African indigenous people live and make their livelihoods. It must be emphasised that *kumusha* is where the people are connected with the soil and nature living within organised communities. Even those in the urban areas continue to refer to *kumusha* as their real home where they can connect themselves with their roots, while the urban place is considered as solely a place of work and adventure. Therefore, *kumusha* defines our history, our dignity, our destiny, and our future. However, due to the effects of colonisation and the desire to seek employment, many people are continuously abandoning their rural homes (*kumisha*), which now has been often considered as a place for the poor and the marginalised. This, in a way has caused enormous dislocation in the way the African people live and has resulted in many imbalances such as unemployment, economic

hardships, corruption, and such other ills befalling Zimbabwe in particular and Africa in general. It is against this background that the re-GENE-ration of C (K)*umusha* is so critical as the first cycle of the re-GENE-ration process in order to restore, preserve, enhance and indeed create *nhaka* for future generations, hence nhakanomics towards achieving self- actualisation and self-sufficiency.

Chivanhu: Learning Community

In re-GENE-rating *Kumusha*, we draw primarily from our local social anthropologists, Mawere and Nhemachena. Agreeing with the duo, for us re-GENE-rating *Kumusha* entails first of all restoring and enhancing our dignity as the African people (*Chivanhuchedu* or *hunhuhwedu*) our africanness and our identity. This is our grounding in relationship with nature and in community – hence *chivanhu* is local grounding and origination of our Southern nature and community. It [*chivanhu*] is our heritage and our dignity – that which make us a people and without which we cannot be identified as a people.

As could be seen, the tenets of this descriptive research method include: a) You seek to reveal fully your Humanity and more than Human individual/collective Nature; b) Engaging your total Self-and-Group in a State of passionate Communal Involvement and conviviality; c) You illuminate such through vital, richly comprehensive Description; and d) Through Vivid Rendering of relational, resilient Experience, rather than Measurement. We thereby begin process and research-wise by describing such local grounding and origination in nature and community, specifically in *chivanhu* on the southern relational path thereby building a learning community in Communiversity-wise as we kick start the process of restoring our dignity and *nhaka* as Africans and more specifically our own forms of culture and spirituality which for a long time have been ignored and sometimes misrepresented by the colonists and their imperial governments. We then negate and dispel the notion that *chirungu* (modernity) is modern and *chivanhu* is backward and underdeveloped. In this way, our African knowledge (*ruzivo*), relationships (*ukama*) and resilience (*kushingirira*) start to be viewed in a deeper and richer way.

Our southern combination of *chivanhu*, *ukama*, and *nhaka* newly lodged in anthropology and economics is not coincidental. Rather, the combination is embedded in relationality and resilience which, research with a view to innovation-wise, we describe and thereby uncover and discover locally, naturally and communally hidden phenomena. This has absolutely nothing in common with the Western conception of entrepreneurship, leadership, free enterprise, markets, SMEs and even jobs, but is grounded in *chivanhu* soils and not on land, labour and capital as understood from the

Western perspective. As next step in our innovation journey, we turn locally-globally from grounding to emergence, from Zimbabwe to the UK to anthropologist Tim Ingold and his approach to Being Alive and not to entrepreneurship or free enterprise.

Being Alive: Community/Pligrimium

We now move from describing *chivanhu* to researching the phenomenon of being alive as advocated by Ingold, which, for us, is incidentally the local-global foundation of southern nature and spirit. This is done by following four key tenets which are: a) Illuminate the Inner World of your ever-emerging Nature and Spiritual Origins; b) Immerse in your immediately perceived Anomic-Dynamic Relationships; c) Wayfaring: Proceeding along a path, every inhabitant lays a trail: our *nhaka*; and d) Being Alive – lines of growth where multiple sources become entangled with one another to form complex layers of relationality. For us this is the first re-GENE-rative Pilgrimium to bring forth a world in Communiversity-wise.

For Ingold, relation is not between one thing or another but rather a trail or nhaka along which life is lived with neither beginning here and ending there but winding through and amidst like the root of a plant or a stream between its banks. Hence each trail is one strand in a tissue of trails that together comprise the texture of the life world which should not be seen as a network but meshwork, a term Ingold borrowed from another contemporary French philosopher Henri Lefebre.

As such, Ingold uses the term wayfaring rather than enterprising to describe the embodied experience of this perambulating movement. No wonder, for him and indeed for us, the human beings inhabit the earth as wayfarers, hence human experience is not fundamentally place-bound, but it unfolds along the paths thereby laying a trail which we call *nhaka*. In fact, according to Ingold, the main objective of anthropology is to seek a generous, comparative yet critical understanding of human being and its relations with the world and knowing the world we inhabit. What distinguishes anthropology from economics then, is that it is not a study of all, but a study with. It is for this major reason that an education in anthropology opens our minds to other possibilities of being. It is also this characteristic which distinguishes anthropologists from philosopher. Putting it in other words, anthropologists address philosophical questions not in the armchair but in the world in collaboration and correspondence with its inhabitants. This means that anthropologists are more grounded and pragmatic in their search for knowledge about themselves and others.

We now turn from Ingold's Being Alive to Stephen Gudeman' Community and market also incidentally arising out of *chivanhu* and being alive rather than purely economically being an entrepreneur.

Community and market: Community /Academy

Stephen Gudeman, an economic anthropologist by way of newly global navigation via naturally and communally based feminism, draws primarily on market and community. For Gudeman and for us, an economy consists of two realms which are community and market whereupon we derive our Integral *Kumusha* in Southern Africa. As argued by Gudeman, humans are driven by social fulfilment, curiosity, the pleasure of mastery and as well as commercially by instrumental purpose, competition and the accumulation of gains. On one hand, the economy is local and specific (community – anthropological), constituted through social relationships and contextually defined values. In the other hand, the economy is impersonal, global, and abstracted from the social context (market-economic). Accordingly, there is no underlying true model of economy, but only a multiple and meaningful formulations within particular cultures. Therefore, Inherent in these multiple and meaningful formulations are the four key tenets namely, a) Feminist communal research which complements the Androcentric economic perspective; b) You strive to Represent Cultural Diversity: there is no one true economic model; c) Force (la fuerza) provides the Mooring for a household, rationale for the Caring for it; and d) The innovator Draws together Tracings and Leavings from others as well as from himself.

While economic practices and relationships are constituted within the two realms of market and community, there are, according to Gudeman, four value domains which are base, social relationships, trade and accumulation.

Integral *Kumusha*: Socioeconomic /Laboratory

The backdrop to Nhakanomics, institutionally and to *Intenhaka* personally, in Zimbabwe is not of being "open for business" which seeks external investment or promoting export markets but instead, pursuing Self-Sufficiency as our natural and communal base for ultimate transformation. The Integral *Kumusha* concept as being pursued by Trans4m PhD student Taranhike in his home area of Buhera presents a socioeconomic laboratory, global-local effect of Southern nature and economy. The tenets are: a) The Problem is defined, analysed and solved by Family and Community involving it – full and active participation; b) You are a committed Participant, Facilitator and

Learner in such Problem solving, promoting and Authentic Analysis of Social and Economic Reality; c) PAR creates Awareness of the People's own Resources, mobilising the Force of the Household Base for self-reliant Community Development; and d) The ultimate Goal is the radical Transformation of social Reality, aimed at the Exploited, the Poor, the Oppressed and the Marginalised of the Community.

Below is a summary narrative of the Integral Kumusha, Nhakanomics Academy and Communiversity: The Case of Buhera.

Integral *Kumusha*: The Buhera Case

The integral *kumusha* being developed in Buhera by one of the Trans4m fellows and PhD student, Daud Taranhike takes over from where Muchineripi and Kada's Chinyika story left off. By the way, Chinyika is in Gutu just across the Nyazvidzi River which forms the boundary between Buhera and Gutu districts. The Chinyika story is well known for its focus on alleviating hunger in the area by people resorting to their traditional way of ensuring food sufficiency through growing their traditional finger millet (*rukweza*) which they had previously abandoned in favour of [growing] maize. This refocus in their agricultural practice positively impacted the entire community and saved them from starvation.

At the same time, the integral *kumusha* in Buhera as already mentioned in chapter 6 also builds on the prior work in the same area by the Lessems who set up African Trading (Kwa Jack) who in a way set a prototype of the integral *kumusha* by living within the community and conducted business among the people through barter and cash transactions. It is also intriguing to note that what Taranhike is doing in Buhera is in a way similar to what the great social innovator, the late Mr Phiri Maseko did in Mazvihwa Mberengwa, although Taranhike had no prior knowledge of the remarkable work by his forerunners (Muchineripi and Kada in Chinyika; and Mr Phiri Maseko in Mazvihwa). He however, had some idea of KwaJack but had not fully appreciated and understood what the Lessems were really involved in until he together with Ronnie Lessem becoming *Samanyanga*, Elizabeth Mamukwa and Tom Jackson visited the place in 2017 on their way to see what Taranhike is doing at his *kumusha*.

The integral Kumusha by Taranhike was born out of the calling to restore, preserve, enhance and indeed create *nhaka* (*musha*) which he inherited from his late parents, for the benefit of the community and future generations. This is a unique emerging concept and entity where the public (rural community) integrates with the private (Taranhike's business enterprises) becoming the

integral *kumusha*. The new approach has brought new insight as to how to achieve self-sufficiency and transform the socioeconomic outlook of the area and dispel the notion that the rural community is for the poor, the marginalised and the beggars waiting to receive hand-outs from the NGOs or the government. Rather, the rural is empowering the people living within their traditional environment to determine their destiny and create *nhaka* for future generations in a sustainable way. The integral *kumusha* is classical example of where indigenous and exogenous practices are interwoven to create a newly global entity with global-local effect.

The Buhera integral *kumusha* has transformed a place once considered dry and arid by harvesting water from the underground source using a borehole pump driven by solar energy. The scorching and abundant sunlight in the area has now become a powerful resource for conducting drip irrigation and also for providing electrical energy used for household. Just as in the case of the late Phiri Maseko, Taranhike also harvest rainwater from rooftops into holding tanks for future use. The ground is prepared so that rainwater soaks in the ground which is then drawn from the borehole and wells for domestic use and for irrigation during the dry months. As a result, a thriving horticulture project is currently under way and the community can now access fresh produce at a reasonable price. Now different fruit trees have been planted at the homestead which are sold within the community and beyond.

Taranhike works very closely with his wife Christina who has caught up to the integral concept and runs a very successful free ranger chicken project which now provides eggs, chicks, chicken manure and chickens to the community. In a country with a very high unemployment rate such as Zimbabwe, the projects have also provided a source of livelihood for members of the community who come and work and are paid so that they can now look after their own families rather than waiting for assistance from donors.

Integral *Kumusha* to Nhakanomics Research Academy

As part of integral *kumusha*, Taranhike's work with the local communities, including schools are at advanced stage to establish a local Nhakanomics Research Academy. This institute will conduct socioeconomic research and innovation in order to generate new knowledge which then will be applied to the different social and economic activities taking place within the area and thereby enhancing productivity and ensure self-sufficiency for the community. Taranhike is actively involved in all community activities and has now expanded the integral consciousness within the entire Buhera District. He has been inviting local company representatives to visit his integral

kumusha for the purposes of sharing ideas and generating new knowledge. Some experts in agriculture and horticulture have also been roped into the integral *kumusha* project through community activation.

The local Communiversity

The local or micro communiversity in Buhera is built upon the four pillars of *nhaka* namely, Relationship (*Ukama*), Stewardship (*Utariri*), Teamwork (*Mushandirapamwe*) and Co-Ownership (*Muonerapamwe*) altogether operating in the GENE rhythm. The local nhakanomics research academy is supported and sponsored currently by King Lion Motorways (KLM) and *Vaka* Concrete which are private enterprises owned by the Taranhikes.

Fig. 3

Communiversity – Integral Kumusha – Micro Level

The Prototype Unit

Academy (Teamwork - Nhimbe)
Primary/Sec. Schools University/College

KLM: Sports sponsorship
Vaka Concrete: Concrete bricks

Laboratory (Ownership - Upfumi)
Exploiting Renewal Energy Solar and water
Horticulture – Drip Irrigation
Chickens (Road runners)

Sanctuary (Stewardship – Utariri)
Ubuntu Traditional/ Cultural Centre Church/TEAM

Community (Relationship - Ukama)
Buhera Community

Source: Taranhike, 2019

The Learning Community - Buhera

The re-GENE-ration of *kumusha* in Buhera as per our southern relational path is deeply grounded in nature and community. In this respect, the re-GENE-ration of *kumusha* builds a learning community anchored upon the Buhera soil and working towards a self-sufficiency economy. We use the Buhera community as one of our case studies because the community has been involved in a number of activities such the field day where farmers meet to showcase their farming prowess, share experiences and discuss better farming methods. There has also been a free ranger or road runner chickens' workshop where an expert was invited from Harare and the people from the local community spent the whole day learning how to conduct a successful chicken project. Another meeting was arranged where the Buhera District Administrator spent the day interacting with members of the community discussing problems they encounter in their respective communities and forging possible solutions together.

The Pilgrimium – Cultural and Traditional Centre

Moving from local grounding in nature and community, the integral *kumusha* is spearheading the emergence of local-global cultural and spiritual centre which will ensure that local traditional leaders along with their respective communities actively participate in the preservation of our traditions and culture. The Village Head has been approached for a piece of land to erect a centre that will ensure our culture and spirituality is maintained and enhanced. This place will also allow members of the community to explore and discover more about life in the area and in general.

The Research Academy: Local Nhakanomics Research Academy

Institutionalised research with its emphasis on systematisation, rigour and concerted focus is extremely important and the Nhakanomics Research Academy as described above is in its embryonic stage towards institutionalisation. Plans are to include the local communities (including local schools) in this research expedition with particular focus to generate new knowledge and practices that can be applied to improve people's livelihood. Taranhike will be the main faculty and will be working with teachers, students and other members of the community in creating this newly global emancipatory approach, meant to initiate and propel social innovation directed towards social transformation.

The Social Economic Laboratory – Integral Kumusha Projects

The integral *Kumusha* and its diverse projects in horticulture, environmental conservation, fruit trees growing, poultry and so forth is the laboratory grounded in nature and community to apply the newly generated knowledge in order to test and ensure real transformation takes place, right from the grassroots. This holistic approach which has the local as its birth bed, but feeding right into the global ensures that the local-global Effect is enhanced.

Conclusion

In conclusion, we reiterate the fact that there is no one universal economic approach as advocated by the neo-liberal economics of the West and America. We strongly believe there should be different economies for each and every particular context. As for Southern Africa and the Global South, we advocate for what we call Nhakanomics which is built upon our legacy (*nhaka*) and should be aligned with anthropology and economics – including business and management studies. This economic approach has two key aspects, namely the process and substance in order to make it complete and robust. The process follows the Southern relational path or trajectory of social innovation which involves Origination, Foundation, Emancipation and Transformation, following the GENE (Grounding, Emergence, Navigation and Effect) rhythm. The substance is anthropology and economics as the double helix of the integral DNA.

Nhakanomics therefore embodies legacy and integrality (nature, culture, technology and enterprise) interwoven with politics and economics leading to what we term policonomy. For us, *intenhaka* replaces entrepreneur, while Communiversity (learning communities, regenerative pligrimium, and research academy –which we call the Nhakanomics Research Academy) and socioeconomic laboratories supersedes the business school and the conventional university as we know it today. Our primary goal and mission in developing the Nhakanomics is to re-GENE-rate Zimbabwe in particular and Southern Africa/Global South in general. This re-GENE-ration process starts with the local Grounding and Origination, moving on to the local-global Emergent Foundation, via newly global Emancipatory Navigation and ultimately leading to Transformative Effect in four recursive cycles of re-GENE-rating C (K)umusha, Culture, Communication, and Capital through re-Constituting Africa. This re-GENE-ration process is facilitated by Pundutso Centre for Integral Development and Trans4m Centre for Integral Development and the Trans4m Communiversity Associates (TCAs).

Unfortunately, social innovation unlike technological innovation has not been very effective primarily because there has been no appropriate and applicable social innovation process. In most cases, it has been a matter of hit and miss or just paying lip service to social research and innovation. As such, the major social, economic and ecological issues and problems have not been adequately addressed despite the great successes that have been scored through technological innovation. There has been so much emphasis on social enterprise and entrepreneurship which has been popularised by the great Mohammad Yunus. We see the development of social business or social entrepreneurship being prompted by an attempt to move from restoration (local Grounding) to actualisation (global-local) with which South-West and predominantly the West has failed to deliver favourable results because of its alien nature to the South. A typical case is the Zimbabwe mantras of "Restore Legacy" and "Zimbabwe is Open for Business" where nothing tangible and beneficial has been realised despite the much shouting by all government leaders.

Our research to innovation process is clearly defined and with determined route just like with technological innovation process of experimentation or discovery, development, engineering and commercialisation with substantive knowledge of physics or chemistry or biology; our social innovation process of local Grounding and Origination, local-global Foundation Emergent, newly global Emancipatory Navigation and Transformative aligned with anthropology and economics bridges the gap that has been existing within social innovation.

For us, there are four research paths which are applicable to each of the Four Worldviews or Transcultural Realities, which are the Southern relational path, the Eastern path of renewal, the Northern path of reason and the Western path of realisation, although in this book we have focused just on the southern relational path with our objective to re-GENE-rate Southern Africa and the Global South. Each of these paths comprise the integral rhythm following the research to innovation process appropriate to each respective context.

For the Southern relational path, we have termed the research to innovation the "Transformational DPFP/GENE rhythm or model which starts with the Descriptive method (D) using the Phenomenological methodology (P), under the Feminist orientation (F) applying the Participatory Action Research approach (P). What is important is that this process in circular or cyclical (iterative), spiralling (evolving or cascading), linear (accumulative) and pointed (directive and purposeful) is being facilitated institutionally by an integral Communiversity. The Communiversity process starts when the local community is engaged and activated into a learning community, moving in a developmental way in what we call the regenerative pligrimium, navigating through the

research academy (Nhakanomics Research Academy in our case) and applying the new concepts, knowledge, principles within the socioeconomic laboratory.

In this epilogue, we have just focused on re-GENE-rating Kumusha starting with Chivanhu, moving to Being Alive, then Community and Market and ultimately Integral Kumusha, altogether within the GENE rhythm which resulted in a new distributed entity – Integral Kumusha. In a case study fashion, we demonstrated how the re-GENE-ration process brought together rural and urban; public and private; tradition and modernity; indigenous and exogenous and ultimately transforming the Buhera community in order to alleviate poverty, unemployment, corruption and restore and indeed enhance and create *nhaka* for future generation and ensure the dignity and integrity of the local people is enhanced. At a micro level, the communiversity has been described with its respective aspects (learning community, pilgrimium, research academy and the socioeconomic laboratory). All this is in the desire to facilitate the regeneration and transformation of the Buhera District towards self-sufficiency in order to realise an effective Nhakanomics for Zimbabwe, Southern Africa and the Global South.

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PART ONE

INTRODUCING SOCIAL INNOVATION: RE-GENE-RATING

THE CONSTITUTION

CHAPTER 1

SOCIAL INNOVATION IN SOUTHERN AFRICA: *PRE-MODERN AGE-SETS TO TRANS-MODERN COMMUNIVERSITY*

When I was a boy I didn't know my family was poor. Neither did I know about money. My parents loved me and they took care of me and they taught me about farming. This was all I needed for a happy childhood (Mary Witoshynsky, *The Water Harvester*).

1.1/Introduction: Centering Re-GENE-ration

1.1.1/Towards Social Innovation

Integral Research-and-Innovation/Anthropology-and-Economics

In this book, we, that is Ronnie Samanyanga Lessem as an Afro-European economist and academic, Daud Shumba Taranhike as an African business and community practitioner, both sons of the Buhera soil, and Munyaradzi Mawere as an Afro-centric anthropologist philosopher and academic researcher, chart a path of *Social Innovation,* aligned with anthropology-and-economics (together with business and management studies), to what we have termed *Nhakanomics* in Southern Africa. This is explicitly opposed to Neo-Liberal Economics coming from America, "nhaka' being the indigenous Shona term for "legacy" in Zimbabwe, in Southern Africa. We also build on the legacy, the *nhaka*, of a most remarkable Zimbabwean social innovator, or i*ntenhaka* in our terms, the recently late Mr Phiri Maseko, and the Muonde Trust that has followed in his wake.

Such "Nhakanomics" is born out of, firstly and <u>processally</u>, a "southern" *relational ontological* path, and trajectory from origination to transformation. Secondly, and <u>substantively</u>, it straddles *anthropology-and-economics-and-enterprise,* including also business and management. This, altogether, like the double-helix of our integral DNA, is the process and substance of "southern" social innovation. In fact, while in the "West", neo-liberal economics is spearheaded by the business, or now also social, entrepreneur, in the "south", for us, an *integral* economy and enterprise are spearheaded by an *intenhaka.* Whereas "nhaka", as we have seen, embodies legacy, "integrality" embodies nature and culture, technology, innovation, and enterprise, within an all-round "policonomy".

In the relational South, we say goodbye to the entrepreneur, and to enterprise as we conventionally, and economically, know it. This means to say that a Nhakanomics Research Academy, as opposed to a Business School lodged within a University, forms part of what we term a Communiversity,

alongside learning communities, socioeconomic laboratories, and what we term a regenerative pilgrimium. Our overall mission in Zimbabwe specifically, if not also in the Global South generally, is to re-GENE-rate society, through local <u>G</u>rounding and origination; tapping into a local-global <u>E</u>mergent foundation; via a newly global emancipatory <u>N</u>avigation; culminating in global-local transformative <u>E</u>ffect in, as we shall see, four recursive cycles.

As Trans4m Communiversity Associates, moreover, spread across Nigeria and Pakistan, Jordan and the UK, in addition to Zimbabwe, we are co-evolving several other such research academies, that is OFIRDI (Ofure Integral Research and Development Initiative) in Nigeria; iSRA (integral Soulidarity Research Academy) in Pakistan; in the Manara and Tanweer Research Academies in Jordan; and RAISE (Research Academy in Integral Semiotic Economics) in the UK. The grand question remains: How is this to be accomplished?

The Call for Social Innovation

One of the most urgent calls of our day and age is for *social innovation*, recognizing that technological innovation, on its own, will not address the major social, economic and ecological challenges that we are facing today, in each and every particular context. In fact, for all the current emphasis on social enterprise, and entrepreneurship, about which, as we shall see, we have very mixed feelings, not much more than lip service has been paid to thoroughgoing "social innovation". Instead, technological innovation is all the rage. It is our attention therefore to redress this asymmetrical imbalance, most specifically, in relation to this current work, in the context of Southern Africa. The re-GENE-rative route to such, as we shall see, both processally and substantively, is through <u>G</u>rounding (origination), <u>E</u>mergence (foundation), <u>N</u>avigation (emancipation) and <u>E</u>ffecting (transformation), on the one processal hand, and through Nature, Culture, Technology and Enterprise, on the other, substantive one, altogether in this "southern" *relational* case involving most especially Anthropology-and-Economics.

Indeed, when it comes to technological innovation, few would argue that such could not take place without an in-depth knowledge of physics, or chemistry or biology or mathematics, just for a start. Similarly, most of us are aware that such innovation, be it a next generation of mobile phone, or a space shuttle, requires some kind of scientific foundation, say in physics or astrophysics, and method of scientific experimentation, to be followed by commmercialization. Yet, the social sciences are another matter: there is little if any understanding of what "social innovation" actually involves. What we argue, as such, is that purposeful attention has thereby to be paid to both the substance of social science, and to the process of social research, with a view to social innovation.

As far as "substance" is concerned, firstly, with our pre-emphasis on the "Global South", our particular focus will be on the interplay between anthropology and economics, situated at the two extremities of the social sciences, the one, anthropology, being the most "southern" in orientation, and the other, economics, the most "western". As far as the conduct, or process, of social scientific research is concerned, secondly, and complementary-wise, we (1) shall be taking on from where our prior work on *Integral Research and Innovation: Transforming Enterprise and Society,* left off.

In the above work, we identified four overall research paths, complementary and respectively spanning four overall worldviews or transcultural <u>Realities</u>: the "southern" *relational*, the "eastern" path of *reason,* the "northern" path of *reason,* and the "western" path of *realisation*. Moreover, each such path is comprised of an overall, integral <u>Rhythm,</u> or trajectory, from research to innovation, spanning research method (local <u>G</u>rounding and origination); methodology (local-global <u>E</u>mergent foundation); critique (emancipatory <u>N</u>avigation); and finally action research (transformative <u>E</u>ffect), altogether serving to re-GENE-rate an organisation or a country (transforming enterprise and society) altogether.

However, and up to now, there was still one glaring thing missing. We, at Trans4m, had not yet practiced what we preached, and applied the *process* of integral research and innovation, in the guise of one such social research path or another, aligned with social scientific *substance,* to our own approach to social innovation. This is what we shall now be attempting, specifically involving the "southern" *relational* path. As far as social scientific "process" of innovation is concerned, and, as compared with technological innovation, relational origination, foundation, emancipation and transformation, in the social sciences, will be aligned with scientific discovery, development, engineering and commercialisation, in the natural sciences. Moreover, and in "substance", anthropology, economics and management take the place of physics, chemistry and biology.

One of the Greatest Discoveries of This Age: Anthropology, Not Physics

More specifically, in this book, we set the stage for our *Nkakanomics Research Academy* ("Nhaka" being the indigenous *shona* word for "legacy") in Zimbabwe specifically, and for our Communiversity (4) based Research Academy, in the South, East, North and West, if not also the Middle East, generally. Following in the footsteps of our (5) *Integral Kumusha: Aligning Policonomy, Nature, Culture, Technology and Enterprise,* it comes in the wake of Zimbabwe's problematic attempt to "restore legacy", in 2018. Following 37 years of President Mugabe's rule, indeed ultimate misrule, we serve thereby to play our part in re-constituting Africa-and-the-world, through our communiversity-and-academy, linking and regenerating anthropology-and-economy. This important mission, we accomplish through social research, leading to social innovation, via a series of four cycles, as we shall see, of Re-GENE-ration: that

is, re-GENE-ration (we shall reveal below the significance of our GENE) of C (K)umusha, Culture, Communications, Capital.

Why then, to begin with, substantively, have we plucked such a seemingly unrelated anthropological discipline out of the cold, when we face such burning political and economic issues in our African birthplace? For while Zimbabwe is our own specific place of birth, Africa is generally humanity's own. This is one major reason why we would argue that the new President Mnangagwa "operation restore legacy", in fact, has proved problematic, to say the least in our view, for three main reasons. The first is that he and his government did not take *legacy* – in the indigenous Shona language sense of "nhaka" – seriously. They merely paid lip service to such rather than delving wholeheartedly, and thereby anthropologically, into its meaning and scope, locally and globally. Indeed, for the renowned African American historian, Chancellor Williams (6), after spending some 17 years undertaking research in his native Ghana, alluding to Africa's legacy in the latter part of the last century, and most specifically, for our purposes as we shall see, to the traditional African "Age-Set":

> *One of the greatest discoveries of this age, was made in the field of anthropology, not physics. It was the discovery that in the rush from primitive life man actually left behind some of the more fundamental elements needed for a truly civilized life. Chief among these was – and of course is – the sense of community, direction and purpose. This is why Africa is very important now. It can profit if it sees the precipice towards which we are drifting, and takes the opposite course in an effort to build a different kind of society on a spiritual foundation. Some African leaders are not aware of this their most precious heritage. They are therefore rushing pell-mell to become Westernized all down the line. The situation throughout the world, however, calls upon them to halt, to take another look at their own cultural values, and start from a different base.*

This, we shall be doing throughout this book, albeit duly building on this base, from anthropological origination to socioeconomic transformation, locally and globally.

Social Innovation - The Relational Path: Descriptive Method, Phenomenological Methodology, Feminist Critique, Participatory Action Research: DPFP

In inaugurating what we term "social" innovation, it is primarily to anthropology-and-economics, and not most especially to, say, physics-and-electronics, as our substantive knowledge base, that we firstly turn. Secondly, such social substance is set alongside a social scientific process, from origination-to-transformation, from grounding to effect. This moreover, is a specifically "southern" *relational* substantive aligned thereby with our process of *Integral Research to Innovation*. As such, we recast such social research in terms of four integral paths or *realities* – "southern" *Relational,* "eastern" *Renewal*, "northern" *Reason* and

"western" *Realisation*, each one comprised of an integral *rhythm* or trajectory from local *Origination* (Grounding) to local-global *Foundation* (Emergence) onto newly global *Emancipation* (Navigation) and ultimately global-local *Transformation* (Effect), whereby the cycle repeats itself.

This indeed is the equivalent, in the natural sciences, of scientific discovery (origination), development (foundation), engineering (emancipation), and commercialisation (transformation). Of course, and inevitably in both technological and social cases, there is many a twist and turn along the way, so that the overall process becomes recursive, as much as it is progressive. In the "southern" relational case specifically drawn upon here, indeed for the first time in the literature as far as we are aware, the integral GENE *Rhythm* we draw upon, successively and cyclically, is:

- *Descriptive Method:* local **G**rounding and origination (D)*,*
- *Phenomenological Methodology:* local-global **E**mergent foundation (P)
- *Feminist Critique:* newly global emancipatory **N**avigation (F), and
- *Participatory Action Research* as global-local transformative **E**ffect (*P*).

Note then our newly constituted rhythm, or trajectory, from research method (Grounding and origination) to methodology (Emergent foundation), from research critique (emancipatory Navigation) to action research (transformative Effect). This newly founded rhythm serves to turn social research into innovation, just like the parallel, technological trajectory of invention to innovation, or indeed discovery to commercialisations, works. In cyclical, if not also spiralling terms, we will be repeating that DPF*P* rhythm – having indeed an African *rhythmical,* if not also "rhyming" ring to it.

As such, and through Nature, we shall be re-GENE-rating <u>C</u> (K) umusha; via Spirit, re-GENE-rating <u>C</u>ulture; through Technology, re-GENE-rating <u>C</u>ommunications; and ultimately via a Nhakanomics, re-GENE-rating <u>C</u>apital. This means, in relational terms, we will be cycling *descriptively* (method of origination)*, phenomenologically* (foundational research methodology)*, feminist-wise* (emancipatory critique), and *participatively* (transformative action) through social innovation in natural, spiritual, technological and economic turn.

Let us now explore how such an approach to social innovation, as opposed to the more commonplace "social research" - involving statistical analysis, social and economic surveys, individual interviews, case studies, and so forth - originally came about?

1.1.2. Uncovering Four Worlds Via Depth Psychology, Philosophy and Economics

One of us, as a longstanding student of both economics and business administration, at such illustrious academic institutions as London School of Economics (LSE) in the UK and Harvard Business School (HBS) in the U.S., as well as formerly at the then (in the 1960's) University College of Rhodesia

and Nyasaland (UCRN), had come to the conclusion that business and economics – at least each in their conventional, theoretical form, and Africa, just don't meet. For while Africa was rooted in nature and community lodged anthropologically so to speak, in the "south", the LSE, HBS, and indeed the colonially based economics department at UCRN, were founded upon so- called economic and management science lodged in the "west". At the time, in the 1960s moreover, Samanyanga had not been formally exposed to anthropology, though his own family roots in rural Buhera in Zimbabwe provided him, informally at least, with such an anthropological backdrop.

It was out of such an African, rural grounding that his long journey began, as ultimately an "academic researcher", after some three decades of prior incubation, to find the local, African, de-colonised "southern" alternative approach to economy and enterprise, if not also the "eastern" and "northern" one. For like the noted political economist. John Maynard Keynes, he too reckoned, despite the prevailing belief that industry and academe don't meet, that "there is nothing so practical as good theory". As such, he started out in the 1970's, after his formal business and economic education, and thereby incubation, informally researching outside of such, that is into depth psychology, philosophy – including culture – and spirituality, from all four corners of the globe. As such, he was continually seeking newly contextualised insights into standardised business and economics, from south and east, north and west. Summing up such, in an article I (7) wrote on *Managing in Four Worlds* at the turn of the new millennium:

> *The collapse of the Berlin wall within the Germanic heartland of Europe supposedly heralded, three decades ago, the re-birth of a continent, if not of the whole of the world. The sudden demise of communism called for – in prospect if not yet in current reality - a newly variegated economic, integral and dynamic, worldview, born out of variety rather than duality. For both capitalism and communism were born out of partial, monolithic views of our humanity. Each being European, and respectively Scottish and German in origin, neither doctrine, despite the seminal nature and scope of each, attempted to capture the cultural richness of the European continent, not to mention the whole of the globe, an endeavour taken up by artists rather than political economists. Whereas Adam Smith, by implication, called upon the merchants of the world to unite, Karl Marx invited the workers to do the same. Moreover, while Adam Smith's perspective was the more integral, of moral sentiments and of the wealth of nations, so to speak, Marx's was much more dynamic. Sad to say, never the twain did meet. Ironically in fact, Smith promoted the cause of labour (labour theory of value), and Marx promoted the perspective of capital (Das Capital).*
>
> *Each, moreover, appealed to one class of society rather than to another - Smith to the merchants, Marx to the proletariat - while neither appealed explicitly to Scottish-ness, to English-ness, or to German-ness, not to*

mention African-ness or Asian-ness. Yet Smith was an embodiment of the Scottish Protestant enlightenment, while Marx was a messianic (albeit non-confessing) Jew. In the same way as European cultural variety was explicitly ignored by both of the great modern ideologies, so was the variety of "trans-modern" cultures, and indeed worldviews, in societies at large. Capitalism or communism was assumed to be of unilateral appeal, north of the equator or south, eastern hemisphere or west.

Interestingly enough, his route into culture at the time, a subject that had become very dear to my Afro-European heart (being born in Africa, of Central European parentage in an English colony, Rhodesia), had been philosophy and depth psychology, not anthropology. Somehow anthropology was still too alien to his conventionally academic LSE, HBS and UCRN based business and economic heritage, to be as yet accommodated, as we shall see.

1.1.3/Business/Academe; South/North: Whither the Twain Should Meet

In fact, and in the meanwhile, now back-tracking to my Ronnie "Samanyanga" Lessem's youth, growing up in Rhodesia-becoming-Zimbabwe, he had come from a "two-sided" business family. What does Samanyanga mean by that? One side of his "business family" was African. In fact, *African Trading*, as was the family business called, was born and bred in a rural part of Zimbabwe called Buhera, in the first half of the last century, to which the Lessem family as Euro-*Africans* (Abe and Jack Lessem in their late teens had escaped as Jews from the pogroms early last century in Lithuania) had emigrated. In Buhera, they learnt the local Shona language, and proceeded over time to live and work, as wholesalers, retailers, and small-scale manufacturers, trading with the local African community, also enabling the latter to distribute their agricultural products more widely around the country. That was one African side of the story.

In the second half of the century, African Trading was transformed into *Concorde Clothing*, a factory in Salisbury-becoming-Harare with a thousand African employees. In fact, the clothing factory was named after *Place do la Concorde* in Paris, now that fabric was newly imported from France. The Lessems had now turned into Afro-*Europeans*, transforming the traditional trading company and rural home-and-work into a global factory, whereby home and factory, African community and European business, were now torn asunder. That was the other European side of the story. Lessem was then a child of such a dual Africa-European business and community heritage. That was his combined local-global *nhaka*, as yet dis-united. As alternately local and global, he was yet to come up with a "newly global" economics, to turn ultimately into the "global-local"!

While encouraged, thereafter, by his parents to study economics at the local university, because it was the "up-and-coming" discipline (his own wish had been to study industrial psychology but that

was overturned by the then Minister of Finance, a friend of the family, who proclaimed "psychology was for backroom boys"). Lessem never completely lost touch with the family business. In fact, having then completed his economics degree, as already indicated, at the local university, despite his subsequent desire to pursue a career in economic development in what had become newly independent Zambia (hitherto Northern Rhodesia), he was persuaded by his parents to pursue respectable accounting studies in the UK (his mother remained an inveterate Europhile). After finding such studies to be excruciatingly boring, being excessively practical, he escaped to the London School of Economics, to do a Masters in the Economics of Industry, which proved to be equally boring, this time excessively theoretical. He was persuaded thereafter, again under parental influence, to pursue an MBA at Harvard, reputed for its practical, case study oriented approach. As it had originally been his father's wish for him to join the family business, after graduating from the local university, a Harvard MBA was considered the next best thing.

Ironically, while Harvard was famed for its "practically oriented" case study method, Samanyanga found HBS to be bereft of reality in two major respects. Firstly, for all the hundreds if not thousands of "practical" cases, they were indeed practical on paper, but, for him, did not measure up to "real life". It was all very well, firstly for example, to recommend that the Operations Manager of Motorola be fired for incompetence, but that was not the same as confronting him or her face to face, in real life person. Secondly, a company like Motorola was American rather than African, which, for him, was absolutely not the same thing. He kept asking himself, what would be the equivalent *operations* at African Trading, in Buhera where he hailed from, or, as perhaps a half way Afro-European house, at Concorde Clothing in Harare? So HBS was two steps removed from Ronnie-becoming-Samanyanga's family business and from African communal reality.

Interestingly enough, and despite all of such, he was grateful to his family for persuading him to pursue such business and academic studies, in the UK and then America. For had he studied psychology, or philosophy, and remained in Africa, he would not have assimilated the fully global ("western" technological and economic) antithesis to the local ("southern" natural and communal) thesis, with a view to co-evolving a newly global synthesis. Such a synthesis, moreover, was not only between the local and the global, but also between the academic (theory) and business (practice), which remained, for him, an all pervasive feature of his life and work. What he was not yet aware of at the time, was the "double helix" of process (social research method) and substance (social science), not least because his exposure to "method", as an explicitly "western" economics undergraduate in the implicit "south", was merely to "statistical research method". While Samanyanga duly studied the political philosophy of Plato and Aristotle, moreover, at UCRN, the phenomenology of Biko or critical theory of Fanon was patently absent.

In fact, and on the other hand, had he pursued his original dream, to "develop Africa", specifically then Zambia, he would have been a fraud two-times over. For, to begin with, "development" itself was flawed, as another "western" imposition on the "under-developed" world, and secondly, how can one "develop" a national economy without knowing how to run a local business? For what is an economy without a business, or indeed a business without an economy, and where do each of such stand, bereft of nature and community – in no man's land!?

1.1.4/The Corporation is an Alien Form in the South

Substantively, what Samanyanga was coming to realize with time, is that the macro and the micro, just like substance and process (as explained above) need to meet somewhere. Sad to say, academically, the two disciplines, economics and business studies, seldom were to meet, while anthropology and indeed ecology were a million miles away. In fact, when he studied economic principles, as an undergraduate at UCRN, and the so-called "Economics of Industry", as a postgraduate at the LSE, in the UK, he could see no connection whatsoever, in either case, with either his family business or their Buhera community, in Southern Africa. Whereas there is a semblance of reality to macro-economics, and the national and international economy at large, micro-economics, in fact, is completely abstracted from the reality of business, of nature and community, whether in the U.S. or in Africa.

Indeed, Samanyanga was coming to believe that the business corporation, as we conventionally know it, is an alien form in Africa – just like the Economics Department was at UCRN or indeed now also the Business School at UZ (University of Zimbabwe) is today. It is in such a substantive and processal guise, as we shall see, that the conventional Zimbabwean economy in particular, both in theory and practice, both in terms of business and academe, in Africa in general, need to be reconstituted, or regenerated, in local, local-global, newly global and ultimately global-local light. This involves more than *restoring* legacy and the "Zimbabwe is open to business" mantra.

1.2/Restoration to Re-GENE-ration
1.2.1/Local Identity to Global Integrity

This brings us to perhaps the most important reason why "operation restore legacy" in Zimbabwe was to be problematic, to say the least. For restoration without *regeneration,* just like social research without innovation, origination without transformation, is fundamentally flawed, if not an outright waste of time! What was needed for Zimbabwe then was far more than an "operation restore legacy". In fact, what we call an "operation regeneration" was needed. This is because as important as it is to draw on the local past, it is equally important to bring the local past into the local-global present, and for the past and present to inform a newly global future, as well as altogether vice versa. In other words, as time meets

place, the global needs to be informed by the local, introverted social research needs to be informed by extraverted social innovation. In the natural sciences, this constitutes the division between "basic" and "applied" research, both of which are deemed important, at least in so-called "centre of excellence". In the social sciences, the complementary between the two, with context now a vital addition to both of such, is seldom recognized.

In fact, contextually speaking, the conventional business adage "think global-act local" is, for us, a travesty of the integral truth. Instead, it is critical that we, as academics and practitioners, *feel* locally, then *intuit* local-globally, thereafter *think* newly globally, and ultimately *act* globally-locally. We allude to such, overall, as transforming *local identity into global integrity*. In similar guise, the local grounding of social research, and its subsequent local-global emergence towards, ultimately, social innovation, needs to be furthered through purposeful, "newly global" navigation, that is, conceptual innovation in the mind, towards practically global-local innovation, in order to effectively embody such, in a particular place.

1.2.2. The Need to Draw on Cultural and Philosophical Soils

So, what exactly do we mean, more specifically, by such overall re-GENE-ration? Specifically, we *originally* Ground ourselves locally, naturally and communally; thereafter establish an Emergent *foundation* locally-globally, culturally and spiritually; then pursue *emancipatory* Navigation newly globally, scientifically and technologically; and finally, *transformative* Effect economy and enterprise globally-locally, altogether set within an integral polity. This all round GENEtic process, in cyclical as well as linear guise, was anticipated in Samanyanga's original article (8) cited thus:

> *Politics, economics and enterprise, through the ages, have been characteristically outgoing activities. For unlike philosophical, religious, artistic or even scientific activity it has involved extraverted rather than introverted attitudes and behaviours. The aggressive, individualistic, and competitive "north-western" (Anglo-Saxon) nature of polity, economy and indeed military activity, has in fact dominated man's consciousness in the modern era to the exclusion of more spiritual and artistic activities, even though, in Europe at least, an artistic Renaissance and spiritual Reformation had to precede a scientific Enlightenment and industrial Revolution. Consequently, as technological and economic adaptation has raced ahead of psychological and cultural transformation, natural and cultural diversity have fallen by the wayside, rather than serving to promote an integral dynamic.*
>
> *Economies at large then, as well as business enterprises around the globe, if they and their societies are to prosper together over the long term, need to draw more purposefully and creatively on their indigenous, alongside their exogenous, cultural and philosophical soils. While the business and economic ethos in America is superficially ("topsoil"-wise) different from that in China - and these two countries combined have recently dominated the business world - further variants, including those within Europe, Africa and much of Asia today, and in Japan*

hitherto, remain now substantially hidden.

It is as if a business and economic geologist has been unable to differentiate, at least in any fundamental way, granite economic and enterprise formations in the Pyrenees from limestone business cliffs in Wales! The implication is, as it were, that volcanic rock in Japan (ever less so today), limestone formations (only superficially visible) in China, and coal shale in America are the only identifiable formations in the "econosphere". Now, moreover, it seems that even the volcanic rock is being eroded, leaving us, if we're not careful, with only "world class" coal shale, or upcoming limestone formations, with which to do business!

The old ideological divide in fact, whereby either the free marketplace (capitalism) or state (communism) reigned supreme, served to hide such worldly variations, even distorting, along the way as we have noted, the original ideas of Adam Smith and Karl Marx. Perceived business and economic differences were restricted to easily visible surface phenomena, what may be termed "topsoil" or "surface" attributes, such as culinary preferences, susceptibility to corruption, social habits, flexible labour practices and time keeping orientations of different cultures. Substantive "bedrock" or "mainstem" differences were, by implication then, lumped together under the respective guises of misconstrued "capitalism" or "socialism", with a so called mixed economy being seen to lie somewhere in the nondescript in between.

For all the core or "root" natural and cultural differences, such as in the arts and in depth religion, differences between, for example, the French and the English, the American and the European, the Brazilian and the Chinese, none of these entered into the forefront of our economic awareness. It was as if political and economic ideology concealed cultural and psychological, of not also natural, variety. Why then should this have been so?

Until comparatively recently, that is within the last thirty years or so, culture and psychology were considered to be entirely peripheral to business and economics. Still to this day, business in its raw and primal context, and "the economics of the euro-zone", for example, is much more about buying and selling, or indeed in today's terms, "e-commerce" or "financial bailouts", "competitiveness" or "export markets" than it is about personal development and the purposeful cultural evolution, of, for instance, a pre-modern into a trans-modern Greece, in its nature and spirit, its technology and economics.

Economics then, as a rationally based science underpinning business activity, has been hitherto more concerned with "culture free" notions of "monetarism" or "scientific socialism", or indeed now financial derivatives, comparative interest rates and the monolithic and overbearing "view of the markets" than with culturally comparative philosophies, or naturally based ecosystems. In fact, whereas at least since the nineteen sixties, industrial and organisational psychology, if not also anthropology, has entered into mainstream MBA curricula, that same MBA remains a "western" import, wherever in the world you go, while economic policy at large has remained dominated by the capitalism - socialism divide.

To that extent such evolved philosophies as, for example, the rationalism of the Enlightenment, Renaissance based Italian humanism and Taoist based Chinese holism, have remained on the periphery,

economically eclipsed by the narrowly misconceived pragmatist Adam Smith and the equally misinterpreted "scientific socialist" Karl Marx. Moreover, economic dynamics, in its capitalist dispensation, is restricted to "wilful entrepreneurs, on the one hand, and depersonalised "markets", on the other, so that social and cultural, not to mention ecological and spiritual, for example Taoist dynamics, are left out in the cold.

This restrictive, and allegedly "culture-free" duopoly, was recently – in the seventies and eighties – partially broken by the Japanese, and their hitherto successful brand of communitarianism, which seemed to transcend the conventionally polarised economic debate. In the nineties, though, the Japanese communitarian miracle, came to an end, to be replaced, more recently, by a Chinese, if not also an Indian, form of materialism, that is only differentiated from "western" capitalism through, at least in the Chinese case, the material political influence on the economy. If we're not careful we could be back to square one, or even square zero, with "north-western" capitalism, of a kind that would even lead Adam Smith – imbued with his moral sentiments - to turn in his grave, becoming the only available horse in town!

1.2.3. Economics and Individuation

In fact, Samanyanga can well remember, early in the new millennium and soon after the above article was published, he was asked by an Indian colleague, as a businessman and transformative academic, Jagdish Parikh (9), whom he had met at a management workshop in Goa, to run a program with him at IMD (Institute for Management Development) in Lausanne, Switzerland on *Managing Transformation*. He duly obliged - in fact it proved to be a forerunner (10) of a forthcoming book on such – but then asked Jagdish why those involved with the IMD were African (myself), Indian (himself) and American (most of the faculty members) but no Europeans? After all the Swiss management institute was in the heart of Europe! He thereafter approached IMD's President at the time, Juan Rada, an enlightened Chilean management academic, and asked whether we might develop a new program on European Management (11). In fact, when Samanyanga proposed to the IMD faculty that, for him, it was Carl Jung (himself Swiss German) rather than such Americans as Peter Drucker (12), Warren Bennis (13) or Tom Peters (14) that informed his European, management soul, they literally laughed at him! This prompted Samanyanga (15) to further write in his article for "Long Range Planning" on *Management in Four Worlds:*

Jung (16) in fact, while of Swiss nationality, was particularly trans-cultural, as well as trans-disciplinary, not to mention also trans-formational in orientation. A student of the literature and mythologies of comparative cultures all around the world, he took a particular interest in China in the "east" and also spent a considerable amount of time in the depths of Africa in the "south". Most of his work of course was conducted in "northern" Europe and

he made frequent lecture tours to the United States in the "west". As an inter-disciplinary scientist he studied philosophy and theology, biology and medicine, as well as mythology and psychology. As a psycho-dynamic as well as integral psychologist, philosopher and human being, as we shall see, he also had a profoundly transformational orientation toward his work, focused on individuation. However, he ignored the worlds of economics and enterprise, which is where we come in!

To the extent that we individuate, individually or collectively, our particular, human grounding (formative) in our childhood and youth, psychologically and culturally, emerges holistically (re-formatively) as self-interacts with world, physically, emotionally, intellectually. Mid-life crisis moreover, heralds further potential dynamic, now rational-holistic development (normative), whereby you newly conceive of your integral self, individually and collectively, while ultimate maturity serves to effect (transformative) such, pragmatically and "for real". Unlike capitalism and communism, which, in effect (this was not Marx's intention who borrowed Smith's labour theory of value) shut each other out, the inner worlds of "southern" feeling, "eastern" intuiting, "northern" thinking and "western" sensing, progressively, and indeed cyclically, welcome each other in, through psycho-dynamic individuation, that is for you as a person. For an enterprise or a society, such transformative "individuation" is inevitably a more complex, "trans-personal", "trans-cultural" and "trans-disciplinary" integral dynamic process.

In fact, Europe generally, and the EU specifically, for all the cultural riches of its constituent societies, as described (17) – in a book written with research colleagues from Europe, America and Japan on *The Light and the Shadow: Breakthroughs in European Innovation* - has not been able to turn such into integral economic effect, as a pan-European whole. This is because, as our research colleagues saw it, the European continent, like Africa as a whole, has not been purposefully able to regenerate itself, by drawing on its richly variegated natures and cultures, to develop diverse technologies and economies, in the southern and eastern, northern and eastern Europe, accordingly.

Instead, the European "north" and "west' has dominated over the "south" and "east," but without any effort towards re-GeENE-ration. But, what do we mean by re-GENE-ration, set against the above backdrop, and how does such underlie more specifically our approach to social innovation?

1.2.3. Transformational DPF *P*/GEN*E* Rhythm and Social Innovation Process
Transcultural Paths and Transformational Rhythm

Elaborating upon the theme of individuation, identified above, we now turn more specifically to our version of both a **Trans-cultural** and a **Transformational** approach to overall social innovation. In the former transcultural case, the **"Southern"** *Nhakanomic* orientation, follows, transculturally, what we term the **Relational** path to integral research (process), underpinned, as we shall see, by anthropology-

and-economics (substance), as opposed to the "eastern" path of *renewal,* the "northern" path of *reason* and the "western" *realisation* path.

Moreover, and in the latter transformational case, we outline our core (18) process - **_Grounding, Emergence, Navigation, Effect_** – underlying social innovation, for each transcultural path. In the Table 1.2.3 below then we compare and contrast technological and social innovation, as such, with our particular focus being on relational method of **_Origination_**, methodological **_Foundation,_** an **_Emancipatory_** critique and **_Transformative_** action, respectively. Such richly **_Descriptive_** research, **_Phenomenological_** immersion, followed by a **_Feminist_** orientation to conceptual innovation, and ultimately **_Participatory_** approach to practical innovation, combined with the substance of anthropology-and-economics, constitutes social innovation.

This will be outlined more fully in chapter 13, and, to our minds, constitutes a first attempt to reveal a distinctly "southern" approach to such *social* innovation, duly building on anthropology-and-economics. Herein, our focus is mainly on the process of social innovation, whereas in the next chapter we will focus more on substance as is illustrated in the table 1.2.3 below.

TABLE 1.2.3. SOCIAL AND TECHNOLOGICAL INNOVATION: A PROCESSAL ORIENTATION

Technological Innovation	Social Innovation	Learning Processes (19)	Re-GENE-ration Trajectory	Relational DPF*P* Rhythm
Discover	*Origination*	*Experiential*	*Grounding*	*Description*
Develop	*Foundation*	*Imaginal*	*Emergence*	*Phenomenology*
Engineer	*Emancipation*	*Conceptual*	*Navigation*	*Feminism*
Commercialise	*Transformation*	*Practical*	*Effect*	*Participatory Action*

Source: Authors, 2019

Such local Grounding (origination), local-global Emergence (foundation), newly global Navigation (emancipation) and global-local Effect (transformation) constitutes our idealised integral rhythm, recognizing that, in actuality, individuals, organizations and whole societies are liable to "fall" (20) into the trap, if you like, of going straight from "southern" grounding (restoration) to "western" effect (actualisation), thus failing to socially innovate. Indeed, what is conventionally termed "social business" (21), popularised by the formidable Bangladeshi Nobel Peace Prize Winner, Muhammad Yunus, or indeed more generally now social enterprise, or indeed social entrepreneurship, for all their

growing popularity, falls into this "south-western" (in fact predominantly "western") untransformed category.

Southern Relational Process-and-Rhythm: Descriptive Method to Participatory Action

Social innovation then, processally as well as substantively, in contrast with such social business or enterprise, specifically located along a "southern" *relational* path, is altogether reflected processally in a respectively cyclical, spiralling, linear and pointed journey, altogether embodying the GENE-ius of each one of you "southerners", individually and collectively. Bear in mind, as such, that hitherto neglected "southern" grounding, combined with "south-eastern" emergence needs to precede "southern-northern" navigation, prior to ultimately "south-western" effect so as to constitute an integral overall rhythm. This can be seen below, providing the dynamic underlying research-and-innovation, substantively aligned with anthropology-and-economics, to constitute overall social innovation in Southern Africa, facilitated overall, institutionally speaking, by an integral Communiversity:

- *G = Ground/Originate : Descriptive Method: Learning Community*

You, individually and collectively, are *grounded* in a particular nature and community, which needs to be engaged with, if not also *activated*. For any life world, the "southern" grounds represent its *local identity* and its *source of origin*. "Southern" grounding then is about *being* as well as feeling and *experiencing,* thereby, in research terms, richly **Describing** a particular world, which thereafter continually cycles through, and indeed is recycled in *discovering* the stories we are capturing. As such, and overall, you not only uncover a *call*, but also begin to *activate* a community around you, building up Communiversity-wise – a *learning community* or what we can call a community in the move.

- *E = Emergent Foundation : Phenomenological Methodology : Regenerative Pilgrimium*

Moving to "south-eastern" emergence locates you and your community in a developing organisational and societal *context*, co-engaging with a cultural and spiritual *life world*, duly *interpreting* the *local-global* asymmetrical imbalances therein, with a view to alleviating them. Here, we envisage in dialectic interaction between "local and global", thereby coming to a newly imagined understanding, with a view to *catalysing regeneration*. Such an emergent, spiralling process always includes a "stepping into the unknown" and "letting go" thereby becoming as it were a *local-global non-entity*. New insights emerge, **Phenomenologically** so to speak, that provide clues for the transformative process. "Eastern" emergence is therefore essentially about *becoming* and realising that we are always in a progressive process

of becoming. It deals with *intuiting* and *imagining* the new *emergent,* in the interactive journey-like form, Communiversity-wise, of our so-called Regenerative Pilgrimium.

- *N = Emancipatory Navigation : Feminist Research Critique : <u>Research Academy</u>*

The move to "southern-northern" navigation requires that the new insights gained are translated into newly global *concepts*, new knowledge, new technologies, new institutions, that now assume global, or universal, proportions. "Southern-northern" navigation is hence about *knowing* and about *making explicit* what hitherto had been rather implicit, through innovation driven *research* (method and substance). Such conceptual *navigation* is about activating the *mind*-level, the conceptualising prowess of social science and technology, now explicitly aligned with anthropological-economic substance, through *critical* emancipatory **_Feminist_** research, without losing touch with the emotional and spiritual levels that came before. At this point we conceive a newly *global entity*, as a newly emancipatory concept and institution, as a basis now for a *Nhakanomic Research Academy,* promoting *co-creation*.

- *E = Transformative <u>Effect</u> : Participatory Action Research : <u>Socioeconomic Laboratory</u>*

Moving to "south-western" economic and enterprise imbued transformative effect, finally now, requires us to put all prior three levels into integrated, *practical* action. It is about pragmatically applying the new knowledge that has been developed, thereby actualising the research and innovation that it contains, thereby making a *contribution* to yourself, your organisation and/or society, thereby *embodying* re-GENE-ration of C (K)umusha, Communications, Culture, Capital, and all round Constitution. Such "South-western" effect is hence about *doing* and about *making it happen,* via **_Participatory Action Research_***,* thereby "to the point", through building altogether on what has come before. This is the ultimate *transformative* level of the GENE-process, activating, metaphorically, the *body* or *hand*. This is the time where the newly global is actualised at a now global-local level, through a *Socioeconomic Laboratory*, to realise ultimate *integrity*.

Having completed the GENE-storyline, moreover and so to speak, experientially-imaginatively-conceptually-practically, the process does not stop. Rather, it continuously moves on, in circular (iterative), spiralling (evolving) and linear (accumulative) as well as ultimately pointed (directive) form. Any transformative effect has to be continuously revisited, exploring whether it remains resonant with the "southern" grounds (for example, the needs and capacities of nature and community) it seeks to serve. Any "resolution" is considered a temporary one. Re-GENE-ration though is ongoing, and indeed

iterative, applying in turn to the re-GENE-ration of C (K) musha, Cuture, Communications, Capital, which now leads us on, more generally, to Re-Constituting Africa, where we now begin.

1.3. Re-constituting Africa
1.3.1. How Should Black People Face Up to their Destiny?

Such Re-constitution as an end, is generated through our Communiversity, as a means, working purposefully in conjunction with the environmental, civic, public and private sectors, integrally altogether. Such a Communiversity moreover, in the final analysis, is a contemporary evolution of the Traditional African "Age-Set", as seen through African-American historical and prophetic eyes.

Chancellor Williams, representing such, was born in 1893 in South Carolina, the son of an ex-slave and a mother who was a domestic. By 1950, having taught American, European and Arabic history, Williams considered himself prepared for intense research on African origination, and over the next several years conducted field studies in 25 different African countries, in 105 different languages, but most intensively in Ghana. The first fruits of such extensive research was the publication, in 1971, of *The Destruction of Black Civilization* (22)*,* spanning the years 4500BC to 2000 AD.

Having spent 16 years undertaking such research then in Ghana, and mortgaged his home to fund such, Williams' intention to produce a resulting three volume work was foreshortened by the fact that he went blind. Thereafter, the second volume, *The Rebirth of African Civilization* (23) was published. Williams died in 1992, though his two abovementioned books contain his ongoing legacy. As we revealed in our (24) previous *Integral Polity*, his work on what we termed "re-constituting" Africa involved four elements:

- Firstly, exploring *"the destruction of black civilization",* over the millennia.
- secondly, a review of the distinctively original, continent-wide "African Constitution": the *communitarian* form of African governance that preceded the tributary monarchical system, that, in turn, preceded representative democracy now spreading across the globe.
- thirdly, a depiction of *how such communal origins were subsequently in most instances dissipated*, or destroyed, but in some distinctive cases further evolved, at least to a point, before.
- Finally, articulating how should *Black people face up to their destiny, at the cross-roads,* with a view to their future navigation, and thereby institutionalization.

1.3.2. Main Characteristics of Black History

The main features of the longstanding history of the Black Africans, overall for Chancellor Williams, can be depicted as:

- *building* an advanced system of life, then having it *destroyed;*

- *building* again, its being destroyed again, migrating and building somewhere else, only to be sought out *and destroyed again;*

- moving, moving, *always moving* and rebuilding;

- *internal strife* increasing as *external threats* increased;

- an *every-man-for-himself* philosophy *replacing* that of *eternal brotherhood* in some societies;

- through it all, *new states continually forming*, renewing;

- *their lost civilization*, their written languages, their lost arts and sciences, having come down *in outline form generation to generation;*

- finally, Africans were still *rebuilding their own civilization when that of Asia and Europe was imposed.*

Sadly, Chancellor Williams never formed a Research Academy, specifically and institutionally, nor indeed an overall Communiversity, to take his work further on. However, having sketched out these main historical characteristics of the Blacks, Williams turned specifically to what he terms the original African Constitution. This would seem for us to be his seminal "southern" contribution to our shared cause.

1.3.3. The Original African Constitution
Customary Democratic Origins

Overall, and serving as a source of origination for Williams, *the African Constitution was a body of fundamental theories, principles and practices drawn from the customary laws that governed Black African societies from the earliest times.* The first task he faced was to divorce traditional African institutions from those influenced by later Asian and European incursions; to determine what is truly African in origin. Another task that seized Chancellor Williams with was to determine whether an institution called "African" was in fact African in the sense of being particular to all Blacks, a continent-wide institution, as opposed to something particular to a specific ethnic grouping.

Williams' foregoing observations suggest that the constitution of any people or nation of the world, written or unwritten, derives from its customary rules of life; and that *what we now call "democracy"*

was generally the earliest system among various people throughout the ancient world. What was a relatively new development, in fact and as such, was absolute monarchy.

Originating in Stateless Societies

For among the Blacks – for Williams – *democratic institutions evolved and functioned in a socio-economic and political system which Western writers call "stateless societies".* This is to say that for Chancellor Williams, what the European writers meant were stateless societies were indeed not stateless in the strict sense of the word. In fact, far from being just a descriptive term for backward peoples, *"primitive" in this context means "first", and "original",* "grounding". The amazing thing is and was, for Williams, the uniformity of this Black approach, continent-wide. All might live in the same community, but they were often scattered far and wide. More importantly, the system involved a network of kinsman, all of whom descended from the same ancestor or related ancestors. The ancestor from whom they claimed descent was always "great", because of some outstanding accomplishments. Each generation of poets and storytellers magnified the ancestor's image. Their nation, as such, became one big brotherhood.

Promoted by Community Consensus

Accordingly, instead of first attempting to conquer and annex other peoples by force, some communities would approach independent states and seek to demonstrate from oral history that all of them were segments of a shared lineage and history. All were brothers and sisters. This *lineage, prior to the rise of kingdoms in particular, was the governing and organizing force, promoted by community consensus.*

Kinship, found expression in trade and in temporary confederations when attacked by foes. In the much heralded "tribal war" that ensued, the main objective was to frighten away the adversary rather than kill. Killing would normally the last resort as in many African cultures there was always fear of "ngozi" – a Shona word for avenging spirit – which would wreak havoc in the life of the murderer and his/her family as a whole. This raises the question, for Williams, of whether we have in fact become more "civilized" today or we have become even more primitive? Have we not substituted the trappings of civilization, he maintains, that is our triumphs in science, technology and the computer "revolution" for civilization ties?

African "Self-Government"

In the chiefless state (the so-called stateless society), then, the function of the elders was wholly advisory and never dictatorial. For this reason, they rarely met as a council, except when called by the Senior Elder to an emergency meeting. Matters involving the members of the same family or ethnic group would be settled by the family council, each family or ethnic group having its own elder. Conflicts between families or ethnic groups could be brought before any mutually acceptable elder for settlement.

The elder's judgment was not binding, and if there was any remaining dispute, additional elders could be called upon to exercise judgment. Moreover, the community as a whole was represented in the ever-present crowd, at such hearings, and would indicate their approval or otherwise. This means that there was democracy, at least in terms of civic or community participation, at every level.

The constitutional theory and principle here is especially significant, for Williams, because of the important form it took in all African societies in every part of the continent as societies evolved from those without chiefs to centralized states under chiefs, kings and emperors. *In this continent-wide constitutional development, the chief or king became mouthpiece of the people and instrument for carrying out their will, not ruling in the Asian or European sense.*

Each Age Grade Responsible for the Conduct of its Members

Finally, and most importantly for our purposes here, anticipating what we now term "social innovation" in "southern" *relational* guise, *nothing contributed more to the efficiency and success of (self)-government than the system wherein each age grade was responsible for the conduct of its members,* as will be elaborated upon below. Stated another way, each family policed itself, each age group policed itself, such that there was little the community as a whole needed to do to warrant the police force. This particular indigenous, educational approach, as we shall see was of critical significance, and can be contrasted against the exogenous one characterizing Zimbabwe today.

It was therefore, according to Williams, in the societies without chiefs or kings where African democracy was born and where the concept that the people are sovereign was naturally breathing. *Theirs was a government of the people. That this government did "pass from the earth" is what we* today *call "modern progress".* So what does this all imply, for Williams, for the fundamental rights of the African people, as per their original, democratic constitution, and how might such be continually regenerated? What then are the traditional African grounds for what we are now terming social innovation, thereby turning such origination towards transformation?

1.4. Towards Social Innovation: African Age-Sets
1.4.1. African Approach to Research-and-Education/Polity-and-Economy

We now turn to Africa's original local "age-set" (childhood, youth, adulthood to maturity), respectively <u>G</u>rounding and origination, <u>E</u>mergent foundation, anticipating our emancipatory <u>N</u>avigation and ultimately transformative <u>E</u>ffect. By parting company from conventional training and education, and indeed research and innovation, which serves to disconnect self from society, organization from community, we serve, like the local Age-Set, but now also local-global, then newly global and ultimately global-local, to re-GENE-rate society, and "renew legacy", or *nhaka.* In the process, moreover, just like

those days of old, but newly informed by combining *dwelling* with *livelihood* (see chapter 17), we eliminate unemployment and alienation in one fell swoop.

The age-grade or age-set, then, was the specific organizational structure, and process, through which the community-and-society governed itself, thereby, in contemporary terms, combining research and education, economy and polity altogether, anticipating, moreover, the social innovation generally, and the Communiversity specifically, with which we are concerned here. *The age-set then, seemingly, has been totally by-passed in the modern era, rather than being renewed.* The result of such, we would argue, has been nothing short of catastrophic disorder and disorientation, resulting not only in a singular lack of self-government but also in rampant unemployment, not to mention also alienation in the classroom, notably resulting in South Africa of late in the RhodesMustFall university movement (25). What did such original age-set based research-and-education then look like? In fact, and using some artistic licence, we align each such "age-grade" with our budding Communiversity, altogether serving to re-GENE-rate economy and polity, in what we refer to, in our previous volume, as policonomy.

1.4.2. <u>G</u>rounding and Origination: Childhood- *Storytelling and Naming* (6 -12 years)
LEARNING COMMUNITY

Each grade had its own educational, social, economic and political role. The children's set, to begin with, covered the years of game and play. *Primary education included storytelling, mental arithmetic, community songs and dances, as well as, research-wise, learning the names of various birds and animals,* identification of poisonous snakes, local plants and trees, how to run and climb swiftly when pursued by dangerous animals.

1.4.3. <u>E</u>mergent Foundation: Youth - *Geography and History* (13 to 18 years)
REGENERATIVE PILGRIMIUM

The next grade above childhood involved teenage-hood (these periods varied of course amongst different societies). Now both education and responsibilities were stepped up, becoming more complex and extensive. The youth's entire future depended upon their performance at this level. *The boy was now required to learn his extended family history and that of the society, including also the geography of the region, names of neighbouring states and the nature of the relations with them*, the handling of weapons, hunting as a skilled art, rapid calculation, clearing the bush for planting, the nature of soils and which grow best, military tactics, the care and breeding of cattle, bartering tactics, the rules of good manners at home and broad, the division of the sexes, and competitive sports.

The girl's age-group differed from that of the boys. While they had the same intellectual education as the boys – history, geography, rapid calculation, poetry, music and dance – *the education and training in*

childcare, housekeeping, gardening, cooking and marketing, as well as social relations with particular stress on good manners – was different.

1.4.4. Emancipatory Navigation: Young Adulthood -*Planting/Construction* (19-30 years)
RESEARCH ACADEMY

At the next stage, *male members led in hunting, community construction, preparing the fields for planting, forming the various industrial craft guilds* (secret societies, each of which guarded the processes of the art), protecting the far-ranging grazing cattle, the upkeep of roads and paths between villages, and policing where necessary.

The young women were generally responsible for planting and care of the farms, the operations of the markets (hence the stress on mental arithmetic in their earlier education), *visiting and care of the sick and aged, formation of women's societies* (the media for women's very real political influence), *and overall responsibility for the home.* In those societies where there we female fighting forces, women's armies were formed from this stage onwards. Indeed, the connection we make here between the age-set of Planting/Construction and the Research Academy may be seen as the most tenuous. Yet as we shall reveal, when we come to our Zimbabwean "Water Planter", Zepheniah Phiri Maseko, in chapters 7 and 10, we shall see that this connection is by no means a tenuous one, at all.

1.4.5. Effecting Transformation: Midlife and Maturity*: Elders' Council (*31-40 years)
SOCIOECONOMIC LABORATORY

There was not much difference, thereafter, between age groups C and D, for both men and women – whose constitutional rights were inseparable – though, *at the age of 36, if otherwise qualified, men and women were eligible for election to the most highly honoured body of society, the Council of Elders*, most especially reserved for age-set E, that is from 40 years onwards, whose role was social, political, economic and cultural altogether.

So much for the profoundly original African local grounding. What then is the contemporary implication of such original constituting, with a view to re-constituting, or re-GENE-rating, of Africa, today?

1.5.6. Re-GENE-rating Age Sets: Educating, CARE-ing, Communiversity

Interestingly enough more specifically, the re-GENE-ration of "age sets", and thereby the transformation of research-and-education, can lead, as per the African way, through what we (26) have termed a new kind of integral Communiversity:

G: Origination: **C**ommunity Activation: Naming, Storying: **Communal Learning** *Storytelling, community songs and dances, naming plants, animals and people.*

E: Foundation: **A**waken Consciousness: History, Geography: **Re-GENE-rative Pilgrimium:** *Nature of soils, family/community history, regional geography, and the relations with them; childcare, housekeeping, gardening, cooking, marketing, poetry, socio-economic relations.*

N: Emancipation: **R**esearch/Innovation*:* Planting/Construction: **Research Academy**
Women responsible for markets operations, and the formation of women's societies; men for hunting, community construction, industrial craft guilds, upkeep of village roads.

E: Transformation – **E**mbody Development: Election as Elders*:* **Integral Laboratory**
Men and women were elected to the most highly honoured body of society, the Council of Elders, over the course of their mature lives.

Such an emancipatory process then, following from the original age-sets, and our foundational worlds, as above, followed by the structural development of the Communiversity (27), may altogether serve to re-GENE-rate our society. In that guise education and research, polity and economy, are   all integrally interlinked. We now turn to the concluding part of this introductory chapter, focused on the social innovation process, thereby setting well-known *Ubuntu* in newly integral, rhythmical guise.

1.6. Conclusion: Reconstituting Ubuntu
1.6.1. The Fundamental Rights of the African People

Chancellor Williams had in fact spelt out what had been lost by Africa, starting with the fundamental rights of the African people. What he was calling for was that:

- the *people are the first and final source of power;*
- the *rights of the community are superior to those of any individual;*
- elders, *chiefs*, kings as leaders, *not rulers, exercise the will of the people;*
- *the family is* recognized as *the primary social, economic and political unit;*
- *the land belongs to no one*; it is God's gift to mankind, a scared heritage;
- *each family has a free right to the land*, as a means to make a living;
- "*royalty" means royal worth -* highest in character, wisdom and justice;

- *age sets are social, economic and political systems* underlying education, roles and responsibilities, division of labour and rites of passage---;
- *the community is to be conceived as one party*, opposition being conducted by leaders of factions formed by different age groups, with debates being held until there is *consensus;*
- *African religion is a way of thinking and living*, not a creed or "articles of faith", reflected in all institutions, whereby politically the High Priests who presents the prayers of the people and their ancestors is key, and socially, the "rites of passage" via songs and dances are important.

1.6.2. Ubuntu: Give the World a Human Face

Further to such, and in a Southern African context, the late and famed Steve Biko (28), through his *Black Consciousness Movement*, had argued that Africa's role was to give the world a human face. *Ubuntu* then, for him*,* takes seriously the view that man is basically a social being. Most "ubuntu" thinkers therefore formulate their views in terms of "a person is a person through other persons", or, "I am because you are". In this way, human dignity gains a central place and seems to be related to both morality and nationality. According to *Ubuntu* thinkers, there is no dualism in this position because rationality and morality are required from community life and do not follow from so-called universal categories or fixed ideologies.

In rejecting western values, therefore, we are rejecting those things that are not only foreign to us but that seek to destroy the most cherished part of our beliefs – that the corner/stone of society is man himself – not just his welfare, not his material being, but just man himself with all his ramifications. We reject the power-based society of the Westerner that seems to be ever concerned with perfecting their technological know-how while losing out on their spiritual dimension. We believe that in the long-run, the special contribution from Africa will be in the field of human relationships. The great powers of the world may have done wonders in giving the world an industrial and military look, but the great gift still has to come from Africa – that of giving the world a human face, a face that will ensure conviviality and flourishing.

The problem with the current state of affairs globally is that the contemporary African polity and economy, and its constituent enterprises, are not *at all* noted for the above. In fact, and in Williams' terms, neither has been constituted, and for us re-GENE-rated as such. Indeed, the manifest "fault-line" in the overall "Ubuntu" argument, as per Biko or Archbishop Tutu (28) is that it is all very well as a local, communal *ubuntu* grounding, but what about the local-global cultural emergence, newly global scientific navigation and global-local economic effect to follow? This needs purposeful, rhythmical re-GENE-ration.

1.6.3. No Future Without Forgiveness

For Tutu, as one of the leading Southern African exponents of "Ubuntu", in his book on *No Future Without Forgiveness,* he prophetically writes, as hitherto Chairman of the TRC (Truth and Reconciliation Commission):

> *In South Africa, the whole process of reconciliation has been placed in jeopardy by the enormous disparities between rich and poor, between the mainly rich whites and the mainly poor blacks. The rich provided the class from which most of the beneficiaries and perpetrators came from and the poor produced the bulk of the victims. This is why Tutu has exhorted whites to support the transformation taking place in the lot of blacks. For unless houses replace the hovels and shacks in which most blacks live, unless blacks gain access to clean water, electricity, decent health care, decent education, good jobs and a decent environment – we can just kiss reconciliation goodbye.*

1.6.4. The Re-Generation of Anthropology-and-Economics

We finally, in this opening chapter, now combining the process with the substance of social innovation, return to Williams' (29) prophetic statement that:

> *One of the greatest discoveries of this age, was made in the field of anthropology, not physics. It was the discovery that in the rush from primitive life man actually left behind some of the more fundamental elements needed for a truly civilized life. Chief among these was – and of course is – the sense of community, direction and purpose. This is why Africa is very important now.*

As we have already indicated, despite his profound interest in culture and spiritually, and its impact on the functioning, if not regeneration of an economy, somehow, for four decades between the 1970's and the first decade of the new millennium, Samanyanga had turned to depth psychology and philosophy, if not also to sociology and political science, alongside economics and development, as a source of integral inspiration, and avoided anthropology. Somehow anthropology seemed too backward looking, so to speak, to help with regeneration. This was reinforced by a chance meeting with the great Estonian American cultural psychologist, Jan Valsiner (30), whom Samanyanga happened to meet while involved for several years, between 2012 and 2015, with a masters' program in Integral Studies at the University of Luxembourg. For Valsiner:

> *Two central themes dominate my work. First, is the claim that human psychological functions – once these emerge in development – are cultural in their nature. Secondly, the topic that human psychological development is culturally*

guided and personally constructed is central to this book. In this sense, human psychological development is jointly constructed by persons and their social worlds, or co-constructed by the two.

While Samanyanga read most of Valsiner's prolific work, somehow he could not grasp the economic nettle for which he was looking, via Valsiner's cultural psychology. But then three years later, Samanyanga came across, in close succession, two bodies of seminal work: locally in Zimbabwe that of fellow Zimbabwean anthropologist-philosopher, Munyaradzi Mawere (31), that is his *Reflections on the History, State and Future of Social Anthropology in Zimbabwe* and his group [social] researchers, at the University of Great Zimbabwe, as well as globally that of the ecological UK based anthropologist, Tim Ingold (32), on *Livelihood, Dwelling and Skill*, at the University of Aberdeen. Together, locally-globally, they would light, anthropologically speaking, my new business and economic fire. That said, Samanyanga have somewhat jumped the gun. For why was he looking out for Mawere and Ingold in the first place?

1.6.5. Integral Kumusha to Nhakanomics
African Trading, Kwa-Jack and Integral Kumusha

As Lessem already mentioned, his own heritage reaches back to Buhera in Zimbabwe, via his Lessem family business, *African Trading,* and barely a year ago he had the opportunity, while visiting the homestead there of the second of us authors, Daud/Shumba (Shona totem for "lion") Taranhike, to see anew the original home-and-workplace of *Kwa-Jack* as it is colloquially termed (his uncle's name was *Jack* Lessem). Out of the coalescence of those two forces, *Kwa-Jack/Lessem* historically, and *Kwa-Daud/Shumba* currently, the concept of an *Integral Kumusha* (34) was derived, as a combination of dwelling-and-work-place.

Moreover, and recently prior to such, Daud/Shumba and Ronnie/Samanyanga had come up with the term *Nhakanomics,* depicting the kind of community enterprise that might be evolved in Zimbabwe. Thereby a macro economy would be rooted in a "kumusha" – homestead; Ingold's *Dwelling, Livelihood and Skill* then rang an immediate bell.

What Samanyanga realised at the time is that such a substantive regeneration of anthropology in the light of economy, via a process of social innovation, would need a fusion of not only the local and the global – in fact feel local, intuit local/global, think newly global and act global/local - but also of academics and practitioners, duly and altogether focused on re-GENE-ration, in our case of Zimbabwe specifically, as well as Africa-and-the world generally. Meanwhile, we were not starting from the scratch as, on the one hand, Daud/Shumba was practically building on local soils, and Ronnie/Samanyanga had been making my way, slowly if not surely, through the anthropological undergrowth, as can be seen below.

What is explained above constitutes a re-GENE-rated anthropology. Such a re-GENE-rated anthropology then, would encompass integrality (anthropology as a whole), nature and community (ecological anthropology), culture and spirituality (cultural anthropology), social science and technology (social anthropology), as well as economy and enterprise (economic anthropology), exogenously, and *ubuntu, chivanhu, hurudza, muntu, ntu*, indigenously. Moreover, the process of *research and innovation* in which we engage, in Nhakanomic "southern" *Relational* guise, building on such, is forged out of our cyclical <u>D</u>escriptive, <u>P</u>henomenological, <u>F</u>eminist and <u>P</u>articipatory *integral rhythm* of "southern" relational re-GENE-ration (see pages 12-13 above).

The cyclical, African rhythm works its way, in turn, through Nature, Spirit, Technology and Economy, so that, for example, <u>N</u>aturally speaking, DN, PN, FN, and *PN* rhythmically features, and the same integral, relational, southern rhythm applies to <u>S</u>pirit, <u>T</u>echnology and <u>E</u>conomy, each one in DPF*P*/NSTE turn.

<u>Introducing Social Innovation: Re-GENE-rating the African Constitution</u>

Chapter 1 *Social Innovation in Southern Africa*/**Ubuntu**

Chapter 2 Anthropology/Economics: *Nhakanomics/Intenhaka*

<u>1st Cycle: Re-GENE-rate C (K) umusha</u>

Chapter 3 Local **G**rounding: **Chivanhu**

Chapter 4 Local-Global **E**mergence: *Being Alive*

Chapter 5 Newly Global **N**avigation: *Market and Community*

Chapter 6 Global-Local **E**ffect: *Integral Kumusha*

<u>2nd Cycle: Re-GENE-rate Culture</u>

Chapter 7 Local **G**rounding: **Hurudza**

Chapter 8 Local-Global **E**mergence: *Biocultural Regeneration*

Chapter 9 Newly Global **N**avigation: *Revitalising African Rhythm*

Chapter 10 Global-Local **E**ffect: *Water to Knowledge Harvesting*

<u>3rd Cycle: Re-GENE-rate Communications</u>

Chapter 11 Local **G**rounding: **Muntu**

Chapter 12 Local-Global **E**mergence: *Indigenous Knowledge Systems*

Chapter 13 Newly Global **N**avigation: *Social Innovation*

Chapter 14 Global-Local **E**ffect: *Eco/net*

4th Cycle: Re-GENE-rate Capital

Chapter 15 Local **G**rounding: **_Ntu_**

Chapter 16 Local-Global **E**mergence: _Ethnicity Inc_

Chapter 17 Newly Global **N**avigation: _Livelihood, Dwelling and Skill: Internhaka_

Chapter 18 Global-Local **E**ffect: _Sekem_: Sustainability in the Egyptian **D**esert

The academic vehicle for such will be our Nhakanomic Research Academy, to which we now turn, substance-wise, in chapter 2, drawing, in the Southern _African_ case, most specifically on the realm of anthropology, to re-GENE-rate Zimbabwe's economy. Conversely, but in complementary guise, in _Asia_ we draw most specifically on spirituality, in _Europe_ on philosophy, and in the _Middle East,_ at the centre of the world, on the _Sciences-and-Humanities_ as a whole. We now turn from process to substance, from, process-wise, relational origination to transformation via our DPFP to, substance-wise, anthropology-and-economics-and-management, altogether constituting social innovation.

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INTRODUCING SOCIAL INNOVATION

CHAPTER 2

NHAKANOMICS: BECOMING AN INTENHAKA –

ALIGNING ANTHROPOLOGY WITH ECONOMICS

In a context, where transformation has become the battle cry, it is necessary to mobilise the discipline of anthropology, as a prerequisite for a thereby transformed economics, in order to understand the ramifications for global transformation on Africans. Furthermore, in a world where there is not only resurgence of indigenous knowledges, but also where Euro-modernity is increasingly troubled, there is need to revive the discipline of anthropology that renders local 'alternatives' (Mawere and Nhemachena, 2018. Death of a Discipline: Reflections on the History, State and Future of Social Anthropology in Zimbabwe).

2.1. Introduction

2.1.1. Intenhaka/Integral Kumusha

In the previous chapter, we introduced our "southern" relational approach to the *process* of social innovation, specifically drawing on the legacy of African "Age-Sets", and generally "Re-constituting Africa". As such, providing the social scientific method and methodology underlying Nhakanomics, we charted an overall, *integral* path through **D**escription (<u>G</u>rounding and origination), **P**henomenology (<u>E</u>mergent foundation), **F**eminism (emancipatory <u>N</u>avigation), and **P**articipatory action research (transformative <u>E</u>ffect), our overall DPF*P* rhythm.

Through such an integral and cyclical rhythm, spread over four natural (re-GENE-rating c/K/umusha), spiritual (re-GENE-rating culture), technological (re-GENE-rating communications) and economic cycles (re-GENE-rating capital), we recognize and release the "southern" GENE-ius. The personal responsibility for such lies no longer with the business entrepreneur/enterprise, or even the business leader/corporation, but with the *Intenhaka* set within an *integral Kumusha*. Why and how has this come to be? This is one question we grapple with in this chapter.

2.1.2. Nhakanomics and Intenhaka in the South
Drawing on our Kumusha-Like Shadow Lands

In the course of Zimbabwe's recent attempt to "Restore Legacy", to which we referred to in the last chapter as an authentic process of regeneration, was beginning to take place, little known to most, in the natural and cultural, technological and economic wings. Set apart then from the centre-political-and-economic stage, a newly constituted legacy - *nhaka* – was being co-evolved out of the kumusha

(homestead) and *hurudza* (accomplished farmer) – like out of the *shadows*. For while polity and economy – locally and globally – were in the glaring light, community and culture, as such, were beginning to make their technological and economic influence felt, set against the backdrop of an alien and alienating, globalised, and ever more globalising, world. Before we turn to such, we need to set it in a conventional economic context.

In fact, economism, in its contemporary neoliberal guise, for us (1), has arguably wreaked havoc on the world as a whole. Such a narrowly constituted "western" approach, has led not only to macro-economic myopia, via the so-called "free" market, but also to a parallel micro-economic obsession (2) with individual entrepreneurship, and with individual leadership, obliterating the power and influence of the *kumusha*-like collective. Moreover and sad to say hitherto, such a collective orientation has been badly hijacked, globally, by an ill-fated form of Marxism, or socialism, that has wreaked similar havoc on the world in general, and on Africa in particular, duly ignoring the localised forms of communitalism that prevailed prior to its coming on the scene.

FIGURE 2.1.2. RE-*GENE*-RATING ECONOMICS/AND/ENTERPRISE THROUGH ANTHROPOLOGY

EMANCIPATION

DPF*P*

Science and Technology;

Knowledge Creation/

Social Economy

FEMINISM

Re-GENE-rating <u>C</u>ommunications

G *Muntu*

E *Indigenous Knowledge Systems*

<u>N *Nhakanomics*</u>

E *Eco/net*

TRANSFORMATION	INTEGRATION	FOUNDATION
DPF*P*	Southern Relational	DPF*P*
Economy/Enterprise;	*Social Innovation;*	*Culture/Spirituality;*
Sustainable Development/	*Strategic Renewal/*	*Conscious Evolution/*
Living Economy	*Moral Economic Core*	*Developmental Economy*

PARTICIPATORY ACTION   *ANTHROPOLOGY/ECONOMICS*   *PHENOMENOLOGY*

Re-GENE-rating Capital   Re-GENE-rating Constitution   Re-GENE-rating Culture

G *Ntu*   **G *Ubuntu/Unhu***   **G *Hurudza***

E *Ethnicity Inc*   E *Constituting Africa*   E *Biocultural Regeneration*

N *Livelihood, Dwelling & Skill* N *Anthropology/Economics*   N *Revitalising African Rhythm*

E: *Sekem*   E *Research Academy*   E *Water and Soil in Holy Matrimony*

ORIGINATION

DPF*P*

Nature/Community;

Community Building/

Self Sufficiency

DESCRIPTION

Re-GENE-rating C (K) umusha

G *Chivanhu*

E *Being Alive*

N *Market and Community*

E *Integral Kumusha*

Source: Authors, 2019

In the Figure 2.1.2 above, such a process or social scientific *METHOD,* is aligned with substance, or content, that is specifically in this "southern" context, anthropology-and-economics, on which we shall draw in this chapter.

Indeed, as pointed out by ex-Harvard Business School academic, Shoshana Zuboff (3) in her recent devastating critique of *Surveillance Capitalism,* the advent of all pervasive information technology, alongside all the benefits it has provided, has led to a newly destructive form of runaway collectivism and imposed conformity, locally and globally, that would lead Marx to turn in his grave. The troubling questions however is: What then is the economic backdrop to such, and what kind of anthropological-economic foundations might we stand on, thereafter? To answer this mind boggling question, we start with the conventional economic backdrop.

The Art of Household Management

For the American economic historian Ingrid Rima (4), the modern word 'economics', interestingly enough, has its origin in the ancient Greek word 'oikonomia', which means 'the art of household management'. In reviewing the etymology of the term, Rima describes how Aristotle undertook to examine what is probably the first economic issue to have been subjected to formal inquiry: what sort of wealth getting activity satisfies material needs as a desirable goal of human activity? *For Aristotle in that respect, retail trade – as opposed to household trade – which is exchange for the purpose of making money, is unnatural.* What is natural is the pursuit of 'autarky' or self-sufficiency.

Economics of the City State

Greek thinkers moreover, like Aristotle, from their particular socio-political perspective, believed that a "good life" is the purpose of existence, and that it is best achieved within the city-state or '*polis'*. In this sense, the state (polis in ancient Greek), rather than the individual, is seen as omnipotent. The theory underlying kind of understanding embraced ethics, sociology, economics and political science. It is for this major reason that the *search for the good life was at the same time the search for the ideal state, and also a co-evolution of culture, polity and economy, in the specific context of such a 'city-state'.*

Co-evolution of Economics and Ethics

More than a millennium later, the European Churchmen considered avarice or lust for earthly things as one of the seven deadly sins; only those economic activities that maintain individuals in the rank order in which God has placed them were regarded as morally acceptable and Godly. Within this framework, society was seen as an integrated whole in which God, nature and man each had a preordained place. It was therefore essential that human affairs be conducted in accordance with the principles of 'distributive' (rank) and 'commutative' (fairness) justice. In the same sense, Thomas Aquinas' *Summa Theologica* (5) survives as a masterwork of economics because it confronts the coexistence of ethical and economic questions, in of course a Christian, and indeed Catholic, European context.

In contrast to modern economics, the Schoolmen, for whom the cultural and spiritual dimension informed the economic and material, sought to lay down rules for Christian behavior and salvation. *The prime mover of economic activity was comprised of custom and command, and was a reflection of the prevailing philosophical or theological standard for social and moral well-being.* Tradition and law explained virtually everything. Then everything fundamentally changed.

2.2. The Advent of Modern Economics

2.2.1. The Beginnings of Modern Social Science

In moving from such a socio-political and then cultural-religious to a scientific core, for Rima, once it became recognized in 17ᵗʰ century Europe that the physical universe obeys certain laws that can be discovered by observation and experimentation, it was only a matter of time before it was asked whether the same laws might not be applied to modern society, governing social and economic phenomena. The English political philosopher, John Locke and the Scottish moral philosophers, among them, David Hume, Francis Hutchison and his most famous pupil Adam Smith (1723-1790), sought to identify the natural laws ruling the behavior of society. Developments in the natural sciences, physics and astronomy, were thus influential in establishing the point of view and methodology for studying the behavior of the social sciences, and for co-evolving an economic system accordingly.

2.2.2. Liberalism, Atomism, Self-Regulation

With developments in Social Science and philosophy, particularly rationalism and empiricism in the 17ᵗʰ century, there is no doubt that Economic thought had entered a transitional phase in the second half of the 18ᵗʰ century. The newly emerging attitude was one of increasing liberality: the gradually evolving idea that the economic system is a self-generating, autonomous mechanism that does not require management from above, but functions best when allowed to regulate itself. This proposition was made particularly explicit by the freethinking Scottish empiricist and political philosopher, David Hume. By committing himself to finding the basis for society and government outside scriptures and the church, Hume paved the way for separating the theory of economic behavior from moral philosophy.

These liberal trends in economic thinking, however, were also joined to a hedonistic philosophy of material gain and enjoyment. For Dutchman, Bernard de Mandeville (1670-1733), economic progress thrives under the stimulus of self-interest and higher levels of personal consumption. These views were particularly evident in 18ᵗʰ century England, whose growing middle class was engaged in trade and industry. In fact, in 18ᵗʰ and 19ᵗʰ century Europe, most particularly in Britain and France, that was the time when colonization was in full force, a manifestation of such self-interest, greed and exploitation, on a massive, societal scale was more explicit in the European history than at any other time before.

The argument, for Rima moreover, that purely egotistic individual impulses can generate a viable social order was influential in giving direction to the liberal economic thinking of the later 18ᵗʰ century Europe. However, most of the writers of the transition period were practical businessmen. It was plain, therefore, that before economics could make headway as a science, a deductive system, which derived its

conclusions from a set of premises, was needed. In short, economics needed the methodology that French philosopher René Descartes (1595-1650) had already introduced in his *Discourse on Method* (6) to lay a foundation for natural science and rational thinking.

Like his older contemporary Francis Bacon (1561-1626), Descartes was deeply concerned with the question of method for obtaining real and ultimate knowledge, through the process of reason (our research path of reason) on the basis of what we know or infer with certainty and by necessity. John Locke's approach to examining economic questions similarly, had profound implications for the development of economics. Why? Because it suggested, following in Descartes' footsteps, that society is governed by a body of laws in precisely the same way as the natural universe.

2.2.3. The Advance of Self Interest: Adam Smith - Liberal and Social

It was Frances Hutcheson, Adam Smith's Scottish teacher, who classified moral philosophy into four branches: natural theology, ethics, jurisprudence and, now also, political economy. The concern of moral philosophy, for Adam Smith, was human happiness and well-being. This view was sharply different from that of the Middle Ages which emphasized the belief that happiness is inconsistent with virtue, and that the only true virtue is self-denial. Indeed, Smith's *Theory of Moral Sentiments* (7), following up on Hutchinson's work, was written prior to his much better known companion volume on *An Inquiry into the Wealth of Nations* (8).

In Smith's *The Wealth of Nations* as a whole, *the essential thrust is antithetical to the avarice of the wealthy and the exploitation of the weak by the strong.* Therefore, admonitions against government and Smith's attack on the ruling oligarchy were two sides of the same coin. It pointed to the same logic that predominantly criticized injustice and individualistic self-aggrandizement. So, by elimination, Smith is brought to 'self-interest', which he now has to turn into a positive social as well as economic force. For this, he brings in 'the invisible hand'. In order to remove the oppression of the oligarchy, Smith favored of everyone's self-interest, which for him had to prevail if true justice in every sense was to be attained. *So this is the grand irony in Smith's work: his argument for self-interest is actually based on an argument against the self-interest of the 18th century European oligarchs* (ironically revisited today in 21st century Russia, or, more generally, in the world's new financial oligarchy of hedge fund billionaires!). However, what helped to sway the argument, away from the moral and social, and toward the liberal and economic, was Smith's view of science.

Smith, as indicated above, being enamored of Newton and the picture he created of a mechanical and perfectly harmonious planetary universe, along with many other economic thinkers of the time, tried to apply the same kind of conception to the universe of people. Such thinkers specifically looked within the human context, and not above, for an ordering force that would be equivalent to the force of gravity in the context of heavenly bodies. Smith and others, thought they had found that force in self-interest of

men. Self-interest, as Rima puts it, was for society what gravity was for heaven and earth. Down to the present day, this identification of the world of people with the world of physics has blunted and distorted Smith's otherwise deeply felt humanism. It also contributed to his seeing labor as a commodity, a commodity to be bought and sold on the open market. Such is the "western" approach to economics and enterprise which is so different from the "southern" approach to anthropology and community.

Therefore, for Smith, as a factor of function, capital is higher in principle than land and labor, which all serve production. However, whereas land, and capital are things, labor is people. People as such become things as long as their labor is sold and purchased on the open market. Apart from its general principle of self-interest, this is economics' most dehumanizing aspect. *Instead of the economy being there for people, it implies that people are for the economy.* That Smith's ideas lent themselves to this commoditization of the person is sadly ironic, for upon critical analysis of his work, his main aim in *The Wealth of Nations* was the opposite. His devotion to the classical physical sciences unwittingly obscured his at least partial intent, to advance the rights and dignity of the workers and people in general. In time, this would give birth to the antithesis to such, that is, Marxism.

2.2.4. Marxism: Combining Socialism with Historicism

Thesis, Antithesis, Synthesis

Not only is the name of Karl Marx (1818-1883) intimately associated with the socialist movement, but his ideas have had greater influence than those of any other socialist or indeed historicist advocate. Having formally abandoned his religious views – Marx's father was a Jew who converted to Christianity – he became profoundly affected by the ideas of the German 19th century philosopher, Georg Hegel. Hegel's views of the individual, the state, and the dialectical mode of historical change (thesis, antithesis, synthesis) contrasted sharply with the tenets of scientific rationalism that characterized the Age of Enlightenment as popularized by scholars such as Rene Descartes. Marx also came into close contact with Friedrich Engels, whose family was part owner of a cotton business in England. Engels' intimate knowledge of social and economic conditions in that country was invaluable to Marx. Where then did the combined thinking of Marx and Engels lead?

Dialectical Materialism

Marx's *Das Kapital* (9) sets forth Karl Marx's theory of the development of the capitalistic system. Marx was in substantial agreement, firstly, with the earlier, primarily French, socialists about the aims of socialism. However, though he shared many of their visions, he felt they were unrealistic in believing that

a major transformation of existing society could be brought about simply by an appeal to social reason. Secondly, Marx, like Hegel, conceived of the dialectic as the process by which change takes place in the universe. Hegel's political philosophy not only rejected individualism on the grounds that it failed to recognize the intimate relationship between individual and society, but also on the grounds that it endowed the state with a spirit of its own. Thirdly, Marx was, ironically enough, influenced by liberal English economist, David Ricardo's (10) labor theory of value.

Social Existence Determines Consciousness

Overall, Marx's main objective was to lay bare the economic law of motion of modern society. He therefore maintained that the prime mover of social change is to be found in changes in the mode of production. For him, the mode of production includes not only the technology surrounding the physical means of production, but also the social relationships deriving from the whole complex of the socio-economic, political and cultural institutions that accompany a given stage of development. Hence, Marx' economic position was very different from that of the equilibrium-seeking demand-and-supply oriented French and Anglo-Saxon economists, for us the former being more "northern" and the latter more "western", though both would meet in the "north-west" (paths of scientific reason and economic realization), as opposed to the "south-east" (communal/relational and cultural/renewal paths).

Unlike Hegel, Marx saw the arena of conflict to be the material world, within its existing social system, rather than locating it in the realm of ideas, for us, in culture and spirituality. Thus, Marx began the *Communist Manifesto* (11) with the observation that 'the history of all hitherto existing society is the history of class struggles', which by implication and in essence is a struggle of man against man.

The Advent of Monopoly Capitalism

Marx's entire economic analysis, was intended to demonstrate the impossibility of an indefinite expansion of the capitalist system and the consequent inevitability of a revolution, during which the proletariat would overthrow the existing structure of production and its associated social relations, and establish a socialistic organization of production in its place. For Marx, as the optimum size of production unit grew larger, the larger capitalist enterprises beat the smaller, as indeed we are seeing with the big banks today. In other words, inter-firm competition for profits was, for itself, a force of centralization. In addition, the credit system, which Marx conceived as including not only banks but all financial institutions, facilitated the development of the large corporation, which altered the production structure from one in which there is competition among many to competition between few. In the process of this phase of capitalist development, there was a divorce between the ownership of capital and its entrepreneurial function.

The ultimate stage in the development of the capitalist system got under way when corporations

unified in the form of cartels, trusts, and mergers in order to control production (or industry in general) and prices in the market. At the same time, there was the tendency for capital – because of the close relations between the banks and industry – to be concentrated in the stage of 'monopoly capitalism', in which social production was under the control of a single bank or group of banks. During this stage, the contradictions of capitalism became most acute. Centralization of the means of production and socialization of labor reached a point where they become incompatible. The expropriators are expropriated.

While Marx's economically based labor theory of value was built on Ricardian foundations, he derived the political implications from Hegel. Marx's theory therefore was a fusion of Ricardo's theory and Hegel's dialectical mode of historical change. In fact, Marx adhered to the tradition of the labor theory of value at a time when Austrian economic thinkers were stressing the importance of utility theory and the subjective cost elements inherent in interest and profit. His theory, therefore, met with an attitude of almost complete rejection, except among those who sympathized with him politically. Marx's observations about the functioning of capitalism would later be taken more seriously in the 20th century by Keynes (12) in Britain and by Schumpeter (13) in America, when such problems as monopoly, mass unemployment, excess production, recurrent crises, became so prevalent that they could no longer be glossed over.

In the meantime though, there was a prolonged interregnum – ultimately one of a century and a half – reaching across to this very day, when mainstream economic theory steered off into murky, indeed marginal waters, which would ultimately lead to the so-called 'neoclassical' era, vividly resurrected in the past few decades.

2.2.4. Reverting to Neoclassical Neoliberal Economics

In the 1970s and 1980s, *in the Thatcher-Reagan era in Britain and America respectively, there was a reversion from Keynesian to the so-called 'neoclassical' or 'neoliberal' economics, which has brought globalization in its wake. Its major proponent, Milton Friedman of USA (14) provided, in the 1950s and1960s, the essential foundation for what is today identified as the 'new classical economics'.* Friedman believed that freedom, each individual uses the available means to achieve his or her own ends and each transaction reflects a choice amongst alternatives. For Friedman, 'economic freedom' is the essential freedom, because he saw it as underlying all other forms of freedom – religious, political and intellectual. He thus noted and popularized in his myth of amoral business that, "*the perfect market is the embodiment of this freedom in the sense that the human capability for maximizing behavior is completely realized under these conditions*".

The premise, therefore, that individuals are capable of maximizing behavior in the 'free' markets in which they operate, whether as producers or consumers, has become the 'Leitmotif' of the tradition associated with the Chicago School of Economics, in which Friedman has been the most prominent member. Chicago economists are first and foremost advocates of an individualistic market economy, whose underlying philosophy finds roots in Friedman's myth of amoral business. In such an economy, business and morality are uneasy bedfellows, since the sole objective of business is understood as maximization of profit. The Chicago School's view of human nature, in such a context, is that of being universally responsive to market incentives. The necessity of encouraging the emergence of individual 'entrepreneurial personalities' in so-called 'underdeveloped' countries is therefore a matter of special concern to the Chicago School. The counterweight to such, as we shall now see, is anthropology, although, ironically, one of the world's leading cultural anthropologists, Margaret Mead, was also based in the University of Chicago, but in the anthropology department, and never the twain – anthropology and economics – did meet!.

2.3. Economics to Anthropology

2.3.1. A Relational Approach to Economics-and-Anthropology

To counteract this overwhelming neoliberal [capitalistic] economic force of the contemporary "west", *we turn to the "south",* in some sense thereby revisiting the original "household management" of Aristotle, *and, in disciplinary terms, from economics to anthropology, as the "science of (wo)man and nature". Thereby such nature-and-culture takes precedence over, but does not preclude, technology and enterprise.* In fact anthropology, in its respectively ecological, cultural, social and economic guise, includes all of the above.

As such, we focus in particular on the newly emerging *relational* – as opposed to evolutionary and structural/functional – anthropological approach, which duly complements our own "southern" approach to social research and innovation. This is most vividly exemplified by anthropologist, Tim Ingold, as we shall see, in the UK, but also richly amplified by a group of social anthropologists in Southern Africa, that is the *Africa Talent Research Group* led by Munyaradzi Mawere. Further to such, we have the theory of Anselm Adodo's (15) *Communitalism* in West Africa, and the practice of *Pundutso* (16) in Zimbabwe.

Altogether and as such we are now constituting, as a substantive amalgam of anthropology-and-economics, also including business and management studies, our *Nhakanomics Research Academy,* in Zimbabwe. The role (17) of *Trans4m Communiversity Associates* (TCA), as such, is to enable this Research *Academy,* to be integrally enriched by a learning *Community,* and a re-GENE-rative *Pilgrimium* as well as an integral *Laboratory* in each and every world. Moreover, while the "south-west" is informed most specifically by anthropology and the "north-east" by spirituality, in the "north-west" it is philosophy that

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prevails, and in the "south-west" ecology, while the "middle-east" altogether centred in the sciences and humanities.

Moreover, in "southern" economic and enterprise guise, according to our respective *integral* theories (18,19), it is *self-sufficient* economy, rather than a resource based one, that takes macro pride of place, and *community building* as opposed to marketing, that enters centre micro stage. As we shall see, that altogether corresponds, in turn, with a *relational* approach to research, and a *communal* approach to learning and development. We now turn to our "southern-most" discipline, anthropology which, together with economics (and business studies), forms the substantive knowledge and value grounds on which our *Nhakanomics* is founded and as such draws, albeit using descriptive method, phenomenological methodology, feminist critique and participatory action research, process-wise, to altogether turn social research into social innovation. This calls for an understanding of the evolvement of anthropology which is at the center of our integral approach. The imminent question that pops up is: How then has anthropology evolved, especially over the course of the last century and a half, since this social scientific discipline was born, and why is it so important today?

2.3.3. Bringing to Bear the Wisdom of All the World's Inhabitants

Contemporary English ecological anthropologist, Tim Ingold (20), to whom we first introduced you in the previous chapter, in his latest book on *Anthropology: Why It Matters,* terms it *a field of holistic study that would seek to bring to bear, on the problem of how to live and work, the wisdom and experience of all the world's inhabitants* (as opposed to conventional economics with its strongly western connotations), whatever their backgrounds, livelihoods, circumstances and places of abode. He calls *anthropology,* following in the footsteps of Chancellor Williams, as we indeed saw (see our chapter 1): a discipline-in-the-making. *Whereas philosophers are reclusive souls, more inclined to turn inwards in a studious interrogation of canonical texts of thinkers like themselves, anthropologists, in contrast, "philosophize in the world"* and they move together with the world.

Never in history, he goes on to say, has this kind of philosophy been more needed. For *the world remains in the grip of a system of production, distribution and consumption that, while grotesquely enriching a few, has left countless millions of people surplus to requirements, condemned to chronic insecurity, poverty and disease*, and also wreaked environmental destruction on an unprecedented scale. Not without reason have some declared the onset of a new era in earth's history the Anthropocene. He (Ingold) then goes on to substantively propose a *relational* – which we also term research-wise (21), most especially, "southern" – approach to anthropology.

2.3.4. The "Southern" Relational Path to Anthropology and Research

Identity in Community

An anthropology worthy of the name must, moreover in Ingold's view, be founded on the principle that we inhabit one (we call "integral") world. But this world is not the globe of corporate finance, of international telecommunications, of "the West". It is a world not of similarity but of manifold difference (our transcultural Realities). For anthropology, the challenge is to spell out, with clarity and conviction, alongside such differences, the one-ness, for us the substantive *integrality,* of such a world.

In that context, interestingly enough, the very term "community", from the Latin *com* ("together"), plus *munus* ("gift"), means not just "living together" but "giving together". *We belong to communities because each of us, being different, has something to give to others in as much as we are given by others. Identity in community is thus fundamentally "relational"*: who we are is an index of where we find ourselves, at any moment, in the give and take of collective life or what we call "convivial mixing".

The West and the Rest

The question that however remains is: If "we" are community then, who are they? Who then are these people, at once beholden to no-one, inhabitants of nowhere, and committed to universality in thought and expression? They are, of course for Ingold, the archetypal representatives of modernity, citizens of what we call "the West", those who invented the contemporary discipline of economics, and subsequently universalised it, so that the economics that Samanyanga studied in Rhodesia, as do undergraduate economic students at the University of Zimbabwe, subsequently, is exactly the same as that is studied in the UK or USA, in China or the Czech Republic, in fact pretty much all over the world. And, the same in fact, goes for "westernised" business studies, under a standardised "MBA" umbrella, the content and structure which have been westernised and universalised.

Meanwhile, one of the paradoxes of anthropology is that while it has much to say about the lives and times of non-Western people, it has next to nothing to say about those very people, who invented economics and business studies, in the West. For the most part, the West is invoked as a foil against which to contrast the particularity of experience for people living in some place, sometime, though the generality of "western" economics remains untouched. In fact, what is now not always appreciated is that Marxism is as much a western ("north-western") economic philosophy (Marx was Anglo-German) as is liberalism ("west-northern"). So both capitalism and communism (the latter today of course ever less in actual evidence) represents 'the outside world", the wider society or simply "the majority".

Indeed Ingold lives in the "west", though he spent the first two decades of his adult life researching the hunter-gatherers of the frozen "north", that is in Finland's arctic circle. What is interesting

as such is that as an anthropologist he is less subject to the dominant "western" ethos than he would be as an economist.

2.3.5. Anthropology: A Discipline Divided
Anthropology Was Riven with the Divisions it Existed to Overcome

Indeed, recollecting his own life story, Ingold reflects upon how, as a young man intending to pursue his studies in the natural sciences (another knowledge field dominated by the "west"), he was offended by the evident refusal of scientific institutes to shoulder any responsibility for the ways their research was applied, for good or all too often for ill: for them it was always a matter for others, be they politicians, military men or captains of industry. At the same time, there was no problem for which science could not engineer a technological solution given the experimental attitude of the subject and its practitioners.

At the other end of the spectrum were scholars in various disciplines of the humanities. With their heads buried in libraries and archives, sunk in the esoterica of worlds long gone, they, too, seemed ill prepared to address the urgency of the contemporary human condition. Between these scholars and the scientists there persisted a mutual standoff. Ingold then became convinced that *the division between the natural sciences and the humanities, which seemed only to be widening, was the great tragedy of the intellectual history of the West*. It was with this sense of foreboding and penetrating observance that he began to be drawn to anthropology. Here was a discipline, he thought, that existed to bring together the two sides, to reunite the human being with being human, yet in a way that never loses sight of lived experience.

Yet he was to see that anthropology itself was also riven with the very divisions he had thought it existed to overcome: it was also one discipline rocked with internal divisions of a sort. *There are scholars who call themselves social or cultural anthropologists, or often just ethnographers. And, there are scholars who call themselves physical or biological anthropologists, or just as often, students of human evolution.* To further complicate the picture, all sorts of other anthropologies have emerged over the recent decades, each with its own interests – medical anthropologists, political anthropologists, cognitive anthropologists, urban anthropologists, cyber anthropologists, and more. Yet they do not purposefully differentiate and then integrate their diverse fields, as we have attempted to do through our trans-disciplinary integral approach.

In fact, like many disciplines in the modern academic pantheon, anthropology is a child of the Age of Reason. Committed to ideals of rational inquiry, spiritual tolerance and individual liberty, Enlightenment thinkers saw it as their great civilizing mission to emancipate humanity from superstition and dogma. This was a noble calling, but it had a flipside. To be raised to civilization, humans must once have been primitive. This led to much speculation on what life in this original state of nature – unlike our natural and communal *origination* – might have been like. "Nasty, brutish and short", was the famous

conclusion of Thomas Hobbes, who effectively launched the English Enlightenment. For the most part, these speculations were unconstrained by evidence. The savage was an invention of erudite European minds, fleshed out with often lurid travellers' tales of native life in the Americas, and in the colonial territories being established in Africa, the East Indies and Australia. Darwin, and the theory of evolution, had much to answer for in that respect, most especially his view on "The Descent of Man".

The Advent of Social Darwinism: The Origin of Species and the Descent of Man

The Descent of Man was published by Darwin in 1871. His previous *Origin of Species* was all about how organic bodies of diverse kinds come to be adapted to their variable conditions of life, without presupposing any advance from lower to higher forms. The *Descent* though was above all about the progress of the mind, without regard to specific environmental conditions, from its most elementary manifestations in the lowliest animals to its heights in human civilization.

What force then is capable of driving up civilization from the sludge of bestiality? For Charles Darwin, as for his successor, Julian Huxley, the answer was not in doubt. *In the incessant struggle for existence, as Darwin was wont to put it, the more intelligent would always emerge victorious, supplanting their slower-witted competitors.* The 1860s and 1870s thus, saw the publication of a spate of scholarly treatises which sought to chart human progress in the fields of custom and law, marriage and the family, religion and belief, and economic life, though a determinate series of stages and categorisations: for example, Henry Maine's *Ancient Law*, Lewis Morgan's *Ancient Society,* Edward Tylor's *Primitive Culture.* It was as if the so-called "savage", "barbarous", and "civilised" nations represented successive stages of advance – introductory, intermediate and advanced – through a core curriculum common to humankind.

Between them, Darwin and Huxley managed to lay a fuse that threatened to blow up the entire, carefully constructed edifice. In fact, the fuse opened a Pandora box to nefarious and negative scholarship which demeaned some people and compromised their humanity. It opened the door to those who believed that the best way to secure human improvement, across the board, was to give nature a helping hand by hastening the demise of those whose mental endowments were deemed inferior; the poor, the indigent, people of non-white races. In later years, this belief would come to be known – principally by its opponents – as "social Darwinism".

Evolution: The War of Races are Nature's Pruning Hook

For Darwin's many readers, *The Descent of Man* provided a convenient narrative, apparently backed by scientific authority, which at once accounted for the entitlement of people of European descent to inherit and dominate the earth, and justified the adventures of colonization and genocide wreaked upon

populations beyond the continent. Eventually, *this narrative would condense around a single word, one of the most incendiary in the recent history of ideas. That word was "evolution".*

The discipline of anthropology was reborn in this explosion. Physical anthropologists studied the evolution of human anatomy. Archaeologists studied the evolution of tools, buildings and artefacts. And, social or cultural anthropologists studied the evolution of institutions, customs and beliefs. The idea was that anatomical types, artefactual assemblages and institutional forms could eventually be integrated into an overarching typological sequence, running down from the most primitive to the advanced stage.

Sir Arthur Keith, knight of the realm, and one time President of the Royal Anthropological Institute, and latterly Rector of the University of Aberdeen, where Ingold was ultimately to be based, within the University's Department of Anthropology, was among the most established scientific figures of the day. In his Rectoral Address of 1931, he scorned the idea that the nations of the world could ever be united in brotherhood. Prejudice and xenophobia, Keith argued, work for the good of mankind. With that logic, Keith would proceed to note that, *loyalty to one's own race and hatred of others constitute the very engine of evolutionary progress.* Far from mixing bloods of different colours – white, yellow, brown and black – it is imperative to keep them separate, leaving it to nature to ensure that even the brightest colours are retained. *The war of races are Nature's pruning hook.*

Declaration of Human Rights: All Humans Endowed with Reason & Conscience

In the wake of the Holocaust, however, what had been the bedrock assumption of evolutionary science since Darwin and Huxley – that human populations differ in their intellectual capacities on a scale from primitive to civilized – was no longer tenable. In its stead was planted a firm ethical commitment to the principle that *all* humans, whether alive in the past, present or future, are equal in their moral and intellectual capacities. "*All human beings*", as Article 1 of the Universal Declaration of Human Rights states, "*are endowed with reason and conscience",* and are on this basis, equal before the law. This commitment to the principle that all humans are equal rationally or otherwise came as a blow on the face for anthropology, given that during its hey days as the forerunner of colonialism, it preached an opposite gospel altogether.

In the post-war period then, anthropology needed to undergo massive transformation and indeed, it underwent a transformation.

2.4. Integral Anthropology
2.4.1. Social and Cultural Anthropology: North, West and East

In the latter part of the 19th and first half of the 20th centuries, the influence of German Romanticism, for us coming from the European "north-east", albeit now fused with the American "west", had been one reason why American cultural anthropology took on such a different character

compared with its British counterpart, which remained wedded to the – for us "north-western" — ideas of the French and Scottish Enlightenment with its stress on civility, rationality and the transcendence of nature. However, by the 1970's, the landscape of scholarship was fundamentally altered.

With Britain's loss of empire, social anthropology had ceased to serve as the handmaiden of colonial rule, while in North America, as around the world, native people were finding their own voice in struggles for self-determination. In this transformed landscape, social and/or cultural anthropology seemed increasingly irrelevant. In Britain, the original three fields, once united under the banner of evolution, had gone their separate ways: physical anthropology to join evolutionary biology; prehistorical archaeology to join with classical archaeology as a discipline in its own right, social anthropology to join the social sciences. This necessitated the need for change within the discipline of anthropology itself – self-renewal. And, the only way for the discipline to remain relevant was fast to transform itself in a way that matched the changes and struggles for self-determination globally.

2.4.2. Rethinking the Social: The Turn of the South
Evolutionary and Functional to Relational Anthropology

Ingold had described how anthropology came of age within a "western" *evolutionary paradigm*. Its leading question was: how do human beings, their artefacts and institutions, *evolve?* This was overtaken in social anthropology by a "northern" *paradigm of functionalism*. It asked how do institutions *work?* The third *relational paradigm* is one whereby reality is considered to be relational through and through, which is where, for us, the "south" comes into its own, ingrained within our relational research path, which is especially relevant, as we shall see, for our *Nhakanomic* cause.

Relations are ways that living beings have of going along together, and – as they do – of forging each other's existence. Key here is the idea that in their unfolding, relations continually give rise to the beings they join. In anthropological jargon, *beings-in-relation are mutually constituted*. Such thinking has, however, brought social anthropologists into renewed tension with their colleagues in mainstream biological anthropology, who remain largely faithful to the "western" individualistic conventions of Darwinian evolutionary theory. The problem is that for the theory to work, every being has to be posited as a discrete individual, one of a population of such individuals, specified by an inheritance in advance of its life in the world, and relating to others along lines of external contact that leave its hereditary make-up unaffected. Biologists call this "population thinking". And, it contradicts relational thinking at every turn. For Ingold, with this, we are faced with two ontologies: "western" populational and "southern" relational.

To break the deadlock will require nothing less than a radically alternative biology, and for us also economy and indeed research – one that takes the living organism, as social anthropology now takes the

person, to be fundamentally constituted in its relations with others. This kind of biology will require us *to think of evolution not as change along lines of descent but as the unfolding of the entire relational matrix within which forms, both human and non-human, are generated and sustained.* And, it will require us to think of these forms as neither genetically nor culturally preconfigured but as ever-emergent outcomes of developmental or ontogenetic processes that are always on the move or rather in a constant process of becoming.

This, for us, "south-eastern" rethinking could amount to a revolution in the human sciences of our present century as great as not greater than that wrought by the Darwinian paradigm for centuries past. The work that underpins it is going on now. In fields as diverse as molecular biology, epigenetics, immunology and neurophysiology, the biological sciences are in the throes of a paradigm shift towards a post-genomic world in which Darwinian logic no longer applies. We would argue that within such a "south-eastern" guise, especially, such a transformation is also going on in the fields of economic and management studies, as per our *Integral Economics* and *Enterprise*. It has thrown the door wide open to contemporary anthropology (and economics, and management) to inspect each and every constituent in the house. Thus, such a transformative anthropology is crucial to the future of our *Nhakanomics Research Academy*.

2.5. Anthropology for the Future
2.5.1. Rich Science versus Impoverished Scientism

Science, as we learn from Ingold, like integral economics and enterprise for us, is a rich patchwork of knowledge which comes in an astonishing variety of different forms, as we have illustrated in our integral approach. Scientism on the other hand, like conventional economics and indeed scientific "method", is a doctrine, or system of beliefs, founded on the assertion that scientific knowledge (including for us "economic science") takes but one form, and that this form has unrivalled and universal "western" claim to truth. Anthropology need have no problem with science. But against scientism, it has reason to protest. To do so, however, anthropologists need to make their voices heard, and are presently hampered in this by three obstacles largely of their own making. Indeed, these were obstacles for Samanyanga, in his own pursuit of an alternative social scientific case to economics, hitherto, as we described in the previous chapter.

2.5.2. Anthropological Limitations: Culture, Relativism, Ethnography

Anthropology as a discipline is not without troubles: it has a number of obstacles that lie within its corridors. The *first* obstacle lies in anthropology's own self presentation as the discipline that "does" culture. *The problem is that in a capitalist regime in which economy reigns supreme – in which human prosperity is supposed to depend on the functioning of the market, which in turn becomes the foundation for society and state - culture is*

like icing on the cake, which is the very reason we find our "eastern" culture based "developmental economy" (22) is the most problematic of our integral economic variations. It is, moreover, considered a luxury of affluence, and is therefore, the first to go when austerity sets in. What this means is that in so presenting themselves as students of culture, anthropologists are virtually asking nothing other than marginalisation and castigation to the dustbin of oblivion, which is indeed part of the reason that anthropology evaded Samanyanga's economically related research for some three decades. But if anthropology abandons its stake in culture what can it do? We add that, if anthropology one day anthropology decides to completely abandon culture, who will do culture in the painstaking thoroughness that it does?

The *second* obstacle, for Ingold, lies in anthropology's troubles with relativism. It is the view that people of a culture judge their actions by their own lights, that these judgments have an internal logic or rationality of their own, and that no one can be ranked better or worse on any absolute, culture-free scale of value. A less charitable way to put it is that, arguably *in anthropology anything goes! How then can one take seriously a discipline which has no moral compass of its own*?

Ethnography itself moreover, for Ingold, is the third obstacle, in and of itself. Good ethnography is sensitive and contextually nuanced, richly detailed and faithful to what it depicts. These are in no doubt admirable qualities. But viewing it from another angle, these qualities do constrain *the ethnographer, who must remain, if not hidden, at least in the wings, allowing the people and their voices to take centre stage.* It is their show not the ethnographer's, even if they own their write-up to him or her. So what then, for Ingold, is anthropology's ultimate purpose, and thereby, in that guise, how does it ultimately serve to inform, if not transform, our economic and enterprise approach?

2.5.3. Anthropology's Purpose: Economic Alternatives/Entwined Life/CARE
An Anthropological Alternative to Neoliberal Economics

Firstly, and especially relevant for ourselves in our variegated research academies, is that anthropology's *purpose is to draw on what we learn from our education with other people to speculate on what the conditions and possibilities of life (and for us, economy and enterprise) might be.* Thanks to the wealth of human experience they bring to the table, anthropologists have hugely important things to say. Anthropology as such, which is speculative and experimental (for us going all the way from origination to transformation), could have the potential to transform lives in socially special way.

For Zimbabwean social anthropologists, Munyaradzi Mawere and Artwell Nhemechana (23), firstly as such, the question with regard to Zimbabwe and Africa in general is, how post-independence anthropology can be made relevant first of all to Africans before we can talk about the whole "world". Much like colonial anthropology sought to be relevant to colonial imperial establishments before it could

be to Africans, privileging the "world" in place of relevance to Africans is in fact a repetition of the colonial nature of anthropology. What is more, in a post-independence context where African epistemologies, religions, cultures and institutions, continue to be demonised as backward, students generally question the relevance of studying Anthropology for their material wellbeing, in terms of availability of jobs for anthropologists who with the demise of colonialism no longer have native commissioners to advise. So, where do we go from here?

Anthropology, for Mawere and Nhemachena therefore, can very well be used in postcolonial Africa to help Africa decolonise and develop. What is only needed is to adjust the discipline and thereby turning it into a powerful apparatus for African liberation and scholarly growth, for us – bearing in mind Ingold's first obstacle explained above – that of the need to revisit economics in the light of anthropology, as well as vice versa:

In a context, where transformation has become the battle cry, it is necessary to mobilise the discipline of anthropology, as a prerequisite for a thereby transformed economics, in order to understand the ramifications for global transformation on Africans. Furthermore, in a world where there is not only resurgence of indigenous knowledges, but also where Euro-modernity is increasingly troubled, there is need to revive the discipline of anthropology that renders local "alternatives". Local "alternatives" to the Western neoliberal economies need to be supported through anthropological researches; local anthropological jurisprudence needs to be supported so that they provide "alternatives" to Western forms of politics and economics that is increasingly criticized for its legal imperialism; local social security systems need to be supported through anthropological research since they provide "alternatives" to faltering Western social security systems.

African people have resorted to informal or non-formal sectors of the economy for survival, speaking less to industrialisation than to de-industrialisation, as, since the neoliberal era, it has been losing ever more industries. Thus anthropology, being the study of non-industrialised societies, is becoming ever more relevant and conditions for its growth as a discipline on the continent. The discipline is best placed to resurface "alternative" industrialisation; dwellings, systems, foodstuffs, understandings of weather and climate, mining and smelting systems. It is suited, they say, to resurface "alternative" economies for which scholars at a global level are searching … anthropology promises, in the future, to be relevant not only in studying microscale, local sciences but it is also relevant in studying the nexus between the local and the global; its future is in liberating Africa by providing the grit for the intellectual crucible for liberation and decolonisation. If global capital thrives on denying and closing off alternatives for humanity, anthropology promises a future where alternatives are resurfaced for humanity to choose from.

Anthropology's Transdisciplinary Focus on the Entwined Aspects of Life

The grand task of anthropology, for Ingold secondly moreover, is *to focus on the entwinement of aspects of life that might otherwise be apportioned between different disciplines for separate study.* Thus, conventional economists might study the market, political scientists the state, theologians the church, but

anthropologists are out to show how market, state and church interpenetrate, for us integrally, in people's experience. This makes anthropology not only a unifier but transdisciplinary sojourner. Likewise, anthropologists refuse to accept that human life can be sliced into layers, of body, mind and society, or that its study can be divided between biologists, psychologists and sociologists. Anthropology's subject is humanity (including for us economy and enterprise) unsliced and in its holistic state.

An Ethic of Care and CARE

For what drives anthropologists, thirdly and in the final resort for Ingold, is not the demand for knowledge per se, but an ethic of care. *We don't care for others by treating them as objects of investigation, by assigning them to categories and contexts or by explaining them away. We care for others by bringing them into presence*, in our case, activating <u>C</u>ommunity, <u>A</u>wakening consciousness, promoting innovation driven <u>R</u>esearch and <u>E</u>mbodying re-GEN*E*-ration, so that they can converse with us in a dialectically active manner, and we can learn from them in as much as they learn from us. That's the way to build a world with room for everyone. We can only build, Ingold maintains, it together, and we add, for us all. We are now ready to conclude.

2.6. Conclusion: Integral Academies – South, East, North, West, Centre
2.6.1. Nhakanomics to Manara

In concluding this introductory centering of our "southern" *Nhakanomics Research Academy,* in overall, Trans4m Communiversity Associational guise, we set it in the context of our worlds-wide Research Academies, namely:

- integral *Nhakanomics* Research Academy (iNRA) in the "South-East" : Zimbabwe;
- *OFIRDI* : Ofure Integral Research & Development Initiative - "South-West" : Nigeria;
- integral *Soulidarity* Research Academy (iSRA) in the "North-East" : Pakistan;
- Research Academy for Integral *Semiotic* Economics (RAISE) in the "North-West": UK;
- *Manara* Research Academy for Building a Healthy Society: Jordan;
- *Tanweer* Research Academy for Religious Pluralism and Civic Discourse: Jordan.

Each of these Academies, moreover, is concerned with the re-GENE-ration of economy and enterprise, respectively, via mots especially:

- anthropology in the South-East;
- ecology in the South-West;
- spirituality in the North-East;
- philosophy in the North-West;
- the sciences and the humanities as a whole in the Middle-East/Centre.

2.6.2. Pundutso to Tanweer

Moreover, and this is of special significance for us, Communiversity-wise, each of the above Academies needs to be interconnected with a lead, local learning community, regenerative pilgrimium, and integral laboratory, albeit that other secondary ones would also be involved. This is illustrated in Table 2.6.2 below:

TABLE 2.6.2 TRANS4M COMMUNIVERSITY ASSOCIATES

INTEGRAL REALITY	ZIMBABWE *SOUTH-EAST*	PAKISTAN *NORTH-EAST*	UK *NORTH-WEST*	NIGERIA *SOUTH-WEST*	JORDAN *MIDDLE-EAST*
COMMUNITY	*Buhera*	*Lahore Karachi*	*Liverpool Fabric District*	*Ewo State*	*Ruuwad*
PILGRIMIUM	*Pundutso*	*Mawakat*	*Solidarity*	*Pax Africana*	*Religious Pluralism*
ACADEMY	*Nhaka-nomics*	*Soulidarity Economics*	*Semiotic Economics*	*OFIRDI*	*Manara Tanweer*
LABORATORY	*PHC/Kuona*	*Akhuwat*	*Liverpool Inclusive Economy*	*Pax Herbals*	*Medlabs*
INTEGRAL REALM	ANTHRO-POLOGY	SPIRIT-UALITY	PHILO-SOPHY	ECO-LOGY	SCIENCE/ HUMANITIES

Source: Authors, 2019

We now turn specifically "South", serving first to re-GENE-rate C (K) umusha, natural and communally, starting with our anthropologically based Grounding in *Chivanhu,* albeit, for each such worldly cycle we shall encompass the full GENE of social innovation. Thereby and thereafter, and for each of our "worlds", and for each of our five C's – from re-GENE-rating prior African Constitution to subsequent C (K) umusha, Culture, Communications and Capital, we shall turn from *original* Grounding in nature and community, to Emergent *foundation* through culture and spirituality, onto *emancipatory* Navigation via science and technology, and ultimately transformative Effect via economy and enterprise. The overall pre-emphasis in the "south", though, remains on nature and community. That said, and as Ingold has emphasized, the "entwined" nature and scope of anthropology, is that, at its integral best, it serves to interlink nature, culture, technology and enterprise. Anthropology, thus, is like a node with

connections that spread out, but all the same remain connected to each other in a mutually complimentary manner.

However, and in order to ensure that complimentarity takes place we will need to make sure that experience and imagination, theory and practice, institutionally involving community and pilgrimium, academy and laboratory, are continually interwoven. It is for that reason that community activists, spiritual leaders, intellectuals, researchers, and practitioners need to be brought together, individually and collectively, to promote *Nhakanomics.*

2.6.3. A Science of the Whole

In conclusion, for Mawere and Nhemachena (24) just as colonial administrations in Africa needed anthropology to support them, post-colonial African governments need anthropology to decolonise and liberate Africa economically and politically. Liberation cannot merely be technologically and scientifically driven just as had been the case for colonisation. There is much more that is needed to decolonise, develop and liberate African in the 21st century, and that includes resurfacing African anthropology and putting it as much as possible to the service of Africans. *There is need, moreover, to salvage the sweet juice of anthropology as a complete science of men; a science of the whole.*

With this theorisation and elucidation, we now turn, by way of local grounding and origination in nature and community, to a rich description of the Shona Zimbabwean notion of *chivanhu,* that is, relationality and resilience, with a view to, overall, re-GENE-rating C (K) umsha, naturally and communally.

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1ST CYCLE   NATURE & COMMUNITY   RE-GENE-RATING C
(K) UMUSHA

CHAPTER 3

CHIVANHU: LEARNING COMMUNITY, RELATONALITY AND RESILIENCE

DN *As an Intenhaka You Reveal Your Human and More-then-Human Individual/Collective Nature*

Description retains, as close as possible, the original texture of things, their phenomenal qualities and material properties. Descriptions keep a phenomenon alive, illuminate its presence, accentuate its underlying meanings, enable the phenomenon to linger, retain its spirit, by presenting images, impressions, features of heaviness and lightness, cold-ness and warm-ness, and aesthetic properties (Clark Moustakas, Empirical Phenomenology).

3.1. Introduction: Grounding the Relational

3.1.1. Descriptive Method/Local Nature: Inaugurating the Southern Rhythm

Table 3.1.1. Descriptive Research Method : Nature : DN
Chivanhu : Local Grounding and Origination of your Southern Nature and Community

You seek to reveal fully your Human and More-then-Human individual/ collective **Nature**

Engaging your total Self-and-Group in a State of passionate Communal **Involvement**

You Illuminate such through vital, richly comprehensive **Description**

Through Vivid Renderings of relational, resilient **Experience**, *rather than Measurements.*

Source: Authors, 2019

A First Cycling Through Learning Community

We have now established, in introductory Nhakanomic and Intenhaka guise, both the *substantive* anthropological-economic knowledge and value foundations of, and relational DPF*P* rhythm or *process* for, "southern" style social innovation, and thereby the re-GEN-ration of the African constitution generally, and then c (K) umusha, culture, communications and capital, specifically. We now turn to these specifics, starting with the first natural and communal cycle, c (K) umusha, from grounding to effect. As such, we begin, process and research-wise, by *describing* such local grounding and origination in nature and community, specifically in *chivanhu,* on the "southern" relational path.

In fact, in each of the four overall parts that follow, we shall be re-cycling the relational DPF*P* rhythm, through N̲ature and community: respectively, Naturally locally (origination), N/DPF*P*; Spiritually locally-globally (foundation) N/DPF*P*; Technologically newly globally (emancipation) N/DPF*P*; and economically globally locally (transformation), N/DPF*P,* successively. While retaining a natural and communal pre-emphasis, in this first cycle, we connect with the spiritual, the technological and the economic in turn, integrally thereafter.

Social anthropologist Nhemechana (1), now a faculty in the Department of Sociology at the University of Namibia, recently wrote his book on *Relationality and Resilience in a Not So Relational World: Knowledge, Chivanhu and (De)-coloniality in 21st Century Conflict-Torn Zimbabwe.* His work is located in that self-same Buhera that has featured in Samanyanga's own story, and that of Daud Taranhike (see chapter 6), in relation to our respective *Integral Kumusha approach.* So, arguably, out of that region's ashes of conflict, a new phoenix of co-creation is emerging. One might be wondering what is the backdrop to such?

Towards Self Sufficiency: Chivanhu/Being Alive/Community-Market/Kumusha

In our (2) previous work on *Integral Economics: Releasing the Economic Genius of your Society,* we argued that there were four economic routes – community based self-sufficiency, culture based developmental economy, knowledge based social economy and life oriented living economy – each one by-passing both capitalism and socialism, as well as the welfare economy in between them. We maintained, as such, that *community based self-sufficiency* was the integral place to start, building thereby on nature and community. Such a "southern" pursuit of self-sufficiency, was a more viable, in our terms *integral* alternative to being "open for business", because it proceeds from nature as an originating source, rather than through an exploitative resource based economy.

Whereas nature and community are both renewable resources, mineral wealth such as oil and gas, diamonds and gold, is not. Indeed, worse than that, they desecrate the environment that has hitherto given rise to them, unless this is purposefully guarded against.

In this part of our book then, following our introduction, we want to focus on nature and community, as our anthropologically oriented economic grounding, starting out by richly describing local *chivanhu*, aligning "integral kumusha" with relationality and resilience. After this, we turn, locally-globally as our emergent "southern" foundation, to the process of *being alive* as opposed to doing business via entrepreneurship, and enterprise. By way of emancipatory navigation, thereafter, we juxtapose *community-and-market*, leading transformatively onto an effective *kumusha.*

3.1.2. A Singular Western Story Continues to be Evangelized

For Zimbabwean social anthropologists Nhemachena and Mawere's (3), as explained in their book on *Africa at the Crossroads: Theorising Fundamentalisms in the 21ˢᵗ Century,* there is need to question the exogenous epistemology which exclude the indigenous indigenous. Their book is in fact a fundamental critique of exogenous epistemology, polity and economy imposed on the locals. While Nhemachena works in the sociology department of the University of Namibia, Mawere, is based at the Simon Muzenda School of Arts, Culture, Humanities and Heritage Studies at the Great University of Zimbabwe.

For them, regrettably, libraries of African academies have become shrines where often hapless and unwary Africans have paid huge amounts of hard earned money to pay respects to Western Gods and Goddesses that populate much of the literature that is availed. This is not without consequences. The end result is that the "global" is disconnected from the local, or at best local follows global – think global, act local - rather than vice versa. In a context where the singular *Western "global" stories continue to be evangelised, the intellectual evangelists can best be understood as agents of epistemic and ontological terrorism bent on terrorising African students, scholars and populations in general.* As a result, the marriage between local and global, as per, for us, local (grounding), intuit local-global (emergence) does not take place, as a prerequisite for what becomes "newly global" navigation, in terms of political and economic concepts and institutions.

In other words, they say, Western epistemologies and ontologies, which for us, is underlying individualised leadership and entrepreneurship, have become fetishes for many. So they gamble away the little they have in the increasingly vain hope that attending the epistemic shrines will get them on the way to "heavenly" kingdoms, whereby they effectively become "westernised". Understood in the Nietzchean thesis that God is dead, the West, in the guise of "capitalism", or "free markets", or "entrepreneurship" (as per the "west-northern" Adam Smith), or indeed "nationalisation" or "state control" (as per the "north-western" Karl Marx) has effectively become the "living God" with quasi-omnipresence, omnipotence and omniscience, while the epistemology of the "South" thereby lags behind.

3.1.3. Market Fundamentalism Has Ruinous Effects on African Families

On the one hand, there is a "worshipping" of liberalism or socialism (in the former case, increasingly today, ceding sovereignty to Western markets and electoral democracy) and on the other hand, there is global apartheid, or fundamentalism, as two equally dysfunctional sides of the same coin. At the same time, forced by the Bretton Woods institutions to worship these neoliberal markets, *Africans are constrained by "market fundamentalism" that has had ruinous effects on African families, humanity personhood, marriages, cultures and polities not to mention economies*. Such market fundamentalism, for Mawere and Nhemachena, therefore mirrors features of religious fundamentalism in that it evinces intolerant and absolutist views that have been evangelised by the IMF, the World Bank and their agents around the world. Moreover, and unwittingly, we in the "south" continue to allude to entrepreneurship, SME's, microfinance, and so forth, without realising how tied these terms are to those market fundamentalisms that have made our humanity poorer in many respects.

3.1.4. The Gospel of Poverty Dehumanises the Other

The point here is that *the evangelisation of global humanitarianism, the gospel of poverty that has become a dogma, to the point of fundamentalism, dehumanises the other*. Simply pasting Africans with tags of poverty denigrates the beings of the others. To uncritically evangelise the gospel of "African poverty", without taking into cognisance the history of disinheritance, disempowerment and impoverishment of Africans, and more especially their own forms of culture and spirituality, is to repeat the colonial practices of ignoring the history of Africans; it repeats the colonial gospel that Africans have not had history. Indeed, the great Muhammad Yunus, whom we cited earlier (see chapter 1), for all his formidable work in addressing "poverty", and serving the needs of "the poor", through microfinance and through social business, falls into the same trap, of ignoring culture and history.

Apart from being a gospel designated to mislead sincere African scholars, using "poverty" as a foundational category to understand Africa necessarily serves to deny African sovereignty and autonomy thereby constituting them as international beggars. Similarly defined as "poor" and inconsequential, they are denied major votes and veto powers in international institutions such as the IMF and World Bank.

Finally, and more especially in this local "southern" context, their material"poverty" conceals their natural and communal riches, as Steve Biko has said, "their human face" they give to the world. We now turn specifically, duly taking account of a Southern African community and culture, to *chivanhu*/relationality/resilience.

3.2. Knowledge, Chivanhu and Decoloniality

3.2.1. Chirungu and Chivanhu

Villagers in Zimbabwe, for Nhemechana (4), in his recent work on *Relationality and Resilience in a Not So Relational World: Knowledge, Chivanhu and (De)-coloniality in 21ˢᵗ Century Conflict-Torn Zimbabwe* tend to speak, on the one hand, about *chirungu*, which refers to European ways of life (as per much of the above), including the spiritual/religious aspect of life, and on the other hand of *chivanhu,* which refers to the African way of communal life. In fact and all too often, these terms have different valences to "modernity" and "tradition" as binaries which, in terms of "Euro-modernity", presume that one is present and the other is past. To that extent, as we have already intimated, our GENE cycle is both cyclical and linear, spiralling and pin-pointed.

Such Euro-modernists not only separated tradition (for us, natural and communal grounding) from modernity (for us, scientific and technological navigation), but these colonial settlers appropriated and embedded themselves and their cultures in the "colony", thereby disrupting patterns of tradition. In the post-independence era, for Nhemachena, in fact, Buhera District in Zimbabwe, to which we have earlier alluded, was one of the areas most affected by violence. This was partly because the opposition party, the MDC leader, came from there. Buhera, in fact, was an area dominated from the pre-colonial era by people of the Shava/Hera totem dynasties in the south/centre of the country. Indeed, Buhera assumes particular significance for us as we shall see in chapter 6.

3.2.2. Indigenous and Exogenous

Indeed, the Shona ruler Mbiru was seen in Buhera as the founding ancestor of the Hera/Shava/Museyamwa people and of the many Shava groups as well. Villagers made reference to the *mhondoro* territorial guardian ancestors and to *Mwari* (God). Contrary meanwhile to the assumption in Eurocentric scholarship that there was no civility in Africa prior to colonialism, these ancestors offered buffers against misrule and against narrow political interest. Some were also of the view that several *mhondoro* were prophets, such as Chaminuka and Nehanda in the sense that they were believers of Mwari (Shona word for God) and could predict the future the same way biblical prophets such as Elijah and Elisha, among others, could do. Indeed, in the memorable words of quality guru Robert Pirsig (5), set in the 1970s in a Japanese context: "you can find the godhead just as easily in a motorcycle transmission as in the heavens above".

Nhemachena then turns to his main focus, in a natural and communal context, thereby relating indigenous *chivanhu t*o exogenous relationality and resilience, rather than, please note, the proverbial notions, borrowed from the "west", of for example, the all-pervasive entrepreneurship and leadership!

3.2.3. Static and Dynamic

Chivanhu as Munhu: Stabilising Personhood and Morality

The same Robert Pirsig, referred to above, alluded, in his second major work *Lila* (6) the two major attributes of quality, alternately static, or normative, and dynamic, or transformative. In the first instance, then, *Chivanhu* as such is the original term for the vernacular language now generally known as *Chishona* or *Shona*. It is also the term from which the term *vanhu* (people) originates. In addition, *chivanhu* refers to *tsika* (etiquette) which includes the vernacular modes of engagement and of thought which are enshrined in what is called *hunhu*. The *tsika* then is the criterion upon which one is classified as *munhu* (person) and as distinct from other beings such as animals. This *hunhu/unhu* has been understood by some scholars as the spiritual content of one's personality or the moral and ethical base of one's being. *Hunhu* then is characterised, as thereby altogether stabilising, by togetherness, brotherhood, sympathy, respect, tolerance, peace, sharing, oneness and love.

Chivanhu as Mweya: Dynamic Spirit and Motion

Apart from the stabilising moral, ethical and linguistic aspects of *chivanhu,* there is the dynamic aspect of *mweya/mhepo* (air, wind, breadth) which has been translated by some scholars as "spirit". These various conceptualisations, or understandings, of wind/air point to some of the challenges faced in seeking to comprehend the metaphysics of *chivanhu*. This means that framing and understanding it, simply and narrowly as tradition, loses the dynamics suggested by the idea of *mhepo* and *mweya,* which presupposes motion and fluidity, thereby aligned with local-global emergence. In fact, *replacing "chivanhu" with narrower notions of culture and tradition, the colonial officials froze and humanised the otherwise more fluid modes of natural and communal engagement*. The same applied to post-colonial, exogenous notions of leadership and enterprise.

Chivanhu Prevented From Relying on its Inbuilt Dynamism

While the European Enlightenment portrayed time simply in terms of linearity, past, present and future, in *chivanhu* time is experienced and conceptualised differently. It is experienced in terms of simultaneities that do not invariably occasion distinctions between temporalities, that is, without lineary stipulated distinctions between the past, the present and the future. Because *chivanhu* recognizes these temporalities, the underlying implication is that it is not inimical to change. *What was interpreted by colonialists as resistance to change among indigenous people could be understood rather as resistance to expropriations of material and cosmological resources by colonists* who sought to cloak these actions in the more neutral and innocent terms of change. Indeed, for the Senegalese poet-statesman, Leopold Senghor, as cited by contemporary Senegalese-American African philosopher, Souleymane Diagne (7):

… African philosophers shared the ideal of a becoming-person: for them the "vital forces" constitute the fabric of the world, animated by a dialectical movement. This movement is towards the creation and continual reinforcement of a collective that is a community of persons … there is something tragic in the way that Marx was able to express a thought so metaphysical and even religious, while repressing the transcendence it implicates.

So, the issue here is not so much that *chivanhu* is resistant to change but rather that it has been prevented from relying on its inbuilt, African dynamism, by European liberal economic philosophers and Marxists alike. Thereby, Zimbabweans are urged to become "open for business", entrepreneurship, free markets and the like, even "sustainable development", rather than evolve their own form of relationality and resilience: *chivanhu*. This is very unfortunate as it is a move that is directed towards ensuring discontinuity in *chivanhu* even where the latter is required to serve communities. In this vein, it can be argued that notions of modernity (alias "development") and tradition (as per political and economic "under-development") are actually political terms meant to deride and arm-twist those labelled as traditional so that they follow the tracks of the colonists deeming themselves to be "modern" even where not only themselves were dynamic enough to be modern. In view of the above, Nhemachena *conceives traditions as "repressed African modern-ities".*

We now turn to ontology and identity.

3.3.4. Ontology and Identity

Chivanhu and Ukama: Relationality and Resilience

The vernacular term *ukama* is useful in understanding the various connections between spaces, temporalities, species and so on. While some scholars have understood *ukama* rather narrowly in terms of blood and affiliative relationships, others have represented it in terms of broader connections with other entities including the world of ancestors. Overall, and as such, Nhemachena's broad aim is to explore villagers' modes of resilience, in the Zimbabwean District of Buhera, and the kinds of ontologies and epistemologies implied therein.

It has been argued, as such, that *ontology involves not simply the abstract study of the nature of being but also the underlying beliefs about existence that shape our everyday relationships to ourselves, to others and to the world.* Ontological commitments are therefore tied up to questions of identity and history, and with how we articulate the meaning of our lives, both individually and collectively.

Chivanhu and Ruzivo: Relational Knowledge

Through *ruzivo*– the Shona term depicting knowledge and wisdom – knowledge is acquired in many ways: by observing things, by physical movement in the environment, in the form of experiential knowledge as underscored by *chakachenjedza ndechakatanga* (experiences from the past inform the present and future), by the movement of the *mweya/mhepo* (conventionally understood as the soul/sprit), as well as by being taught or told (*kuziva mbuya huudzwa*).

In *chivanhu* moreover, for Nhemachena, there is insistence on *kuva nenjere/kuve neungwaru* (to have intelligence/to have wisdom), *kuve nepfungwa* (to have a working mind), *kuve nemunyati* (to be witty, clever) and there is the notion of *uropi* (physical brain). There are also notions of *unyanzi* and *umhiza* which refer to skills and expertise in, for instance, smithing, making hoes, baskets and axes. It is with reference to all of the above, that *chivanhu* is aligned with not only relationality but also with resilience, combing spirit and soul with experience, knowledge and intelligence.

By interacting with the environment, villagers, moreover, acquired *ruzivo* about plants, fruits, animals, the weather and soils, knowing both the visible and invisible elements of such. Finally, and as Nhemachena puts it, *the fact that African modes of knowledge acquisition were labelled by colonists as secret societies even as they set up schools, colleges and universities to which they did not even admit Africans, means that they were intent on replacing African chivanhu-laden institutions with colonial chirungu-laden ones.*

Chivanhu, Relationality and Resilience

Overall for Nhemachena as for ourselves, indigenously and exogenously, *chivanhu* needs to be co-evolved through enhancing the resilience of social-ecological systems, not in optimizing isolated components of the system. For Walker and Salt (8), as such, Resilience thinking presents an approach to managing natural resources that embraces human and natural systems continually adapting through cycles of change. *The first step* in that approach involves considering a systems perspective of how the world works:

- We are all part of linked socio-ecological systems
- These are complex adaptive systems
- Resilience is the key to sustainability within these

The second step is to develop an understanding of the two central themes that underpin dynamic, transformative – as per *mweya/mhepo* - resilience thinking:

- Thresholds: socio-ecological systems can exist in more than one kind of stable state; if a system changes too much it crosses a threshold and behaves differently
- Adaptive cycles: the system moves through four phases – rapid growth, conservation, release and reorganization.

3.3.5. Politics, Economy and Spirituality

African Economy and the Wealth of Nations

Instead of conceiving of wealth and welfare as emanating from objects of nature, or indeed from "laws of nature", such as "the invisible hand" (see previous chapter 2), as implied in the 18th century teleology of Scottish political economist Adam Smith, Mawere and Nhemachena view such welfare, in the same guise perhaps as did Robert Pirsig above, as emanating from *Mwari* (God) and manifesting through *Mhondoro* (Ancestors). Indeed, as we argued in our (9) book on *Integral Community,* citing the seminal work on *Social Credit* of the UK's Clifford Douglas (10) in the 1920s:

> … *the contribution of each individual, whether as worker, capitalist or financier, pales into miniscule insignificance when evaluated alongside the cultural legacy of "the progress of the industrial arts". Isolated individual endeavour, historically and currently, can produce very little indeed. Production, whether material or, intellectual or artistic, relies on the common cultural inheritance – Africans speak of "the spirits of the ancestors" - which forms the birth-right of all citizens.*

On African Genius

*St*emming from such, 19th century travellers to Mashonaland and other parts of Africa observed agricultural prosperity, set alongside such overt, indigenous culture and spirituality, including a variety of produce, together with local, regional and long distance trade. The Shona people, for example, produced finger millet (*mhunga*), sorghum (*mapfunde),* maize (*magwere/chibage/mabarwe),* rice (*mupunga),* cucumbers (*magaka)* as well as pineapples (*zvihenge*), lemons (*mandimu*), papayas (*mapopo*), peas, beans (*nyemba*), sweet potato (*mbatatisi*), tomatoes (*matomatisi*), pumpkins (*manhanga*), melons (*mavisi/manwiwa*), cotton (*donje*), tobacco (*fodya*), ground nuts (*nzungu*), round nuts (*nyimo*), yam (*madhumbe*) and cassava (*mujumbuya*). They also, as simultaneously agriculturalists, miners, manufacturers and artists, kept livestock, including cattle, goats, sheep and fowl, and engaged in mining and the production of agricultural tools and weapons, making clothes, nets, and mats, as well as engaging in basketry and wood carving. Indeed, for African historian, Basil Davidson (11), in his remarkable work on *African Genius*:

The African way might have resulted in technological poverty, material backwardness, a failure to enlarge. These were its negative aspects. But it was not poverty, in the moral and aesthetic sense. On the contrary, the very strenuousness of their experience seems often to have given these societies an inner tension and creativeness which emerged in artistic triumphs that were morally inspired … Carvers were famous because they were excellent. Dancers were celebrated not because they knew the steps – practically everyone knew the steps – but because they danced them extremely well. Drummers were admired for the rhythms they could hear and play, rhythms so complex that an unskilled listener could hardly recognize them. The great schools of culture were of artists who, generation by generation, embellished the affairs of everyday life. There was an exacting scale of achievement, and the criteria were aesthetic.

Kutenda Economics: Overtaking the Invisible Hand and the Hidden Fist

In the light of the above, in fact, Adam Smith's so-called "invisible hand" of the market, altogether devoid of such aesthetic, if not also social, criteria, works for Nhemachena "with a hidden fist", altogether devoid of relationality. As such, international neoliberal institutions pressure the rest of the world to accept their programmes and conditionalities even as they generate more poverty. Thus, for Nhemachena, *Capital and Euro-modernity,* thereby for him*, assume the role of apparatuses of capture, stifling local diversity and alternative ways of doing economies.*

In fact, for the Italian "civic economists", Bruni and Zamagni (12), whom we featured in our (13) most recent book on *Evolving Work*:

The civil economy is an approach to the market and economy in Europe – particularly the Europe of Latin and communal origins – that is not founded on the cornerstone of the individual and his freedom from the community. Differing from the political economy tradition, the civil economy is a relational and social economy, and "catholic" in the etymological sense.

Through the Shona concept of *Kutenda* (to thank), Mawere and Nhemechana focus, by way of local-global contrast, on villagers' understanding of the economy as governed not merely by human institutions but also by entities such as *mhondoro*. In this sense, *the economies of "kutenda" underscore the existence of what other scholars have called conviviality, in which different or competing agential forces are recognized as needing negotiated understanding in ways that empower individuals and groups alike, not marginalising one from or by the other.*

Neoliberalism Has Reduced Nations to Global Units of Consumption

Instead, by enforcing the radical opening up of polities and economies to multinational corporations and to commodities from outside borders, *neoliberalism has reduced nations to global units of consumption where even inferior goods are dumped*. Similarly, the liberalisation and opening up of precolonial economies deconstructed families and kingdoms as units of production, reducing them to units of consumption in the colonial context. The neoliberal deconstruction of local economies within families, kingdoms and nations, then, does not reduce, alleviate or eradicate poverty, but in fact has increased vulnerability and destitution, by eroding vestiges of entitlement and ownership. In other words, neoliberal deconstruction of local economies within families and nations, has dehumanised and impoverished the people.

Thus, notions of economic growth alone have shortcomings in the sense that they enjoin the former colonies to reject and forget their past, in terms of present control and ownership of resources, thereby taking up the colonially defined past of dependence on the metropole. With all this rich discussion unfolded in this chapter, we now turn to our conclusion.

3.4. Conclusion: Chivhanu/Nhakanomics – Relationality/Resilience
3.4.1. Underlying Generative Mechanisms

Few of us today, as the current Zimbabwean crisis unfolds (at the time of initial writing of this book in October, 2018) would directly attribute such a political and economic crisis to being "open for business" mantra. It is much easier to blame ZANU PF, Ncube as the Minister of Finance, the bond notes, endemic corruption, the lost Mugabe years, and so forth, for the state of the nation, as all these have been caught in the middle of the multi-faceted crises obtaining in Zimbabwe. However, what we have been arguing here is that these are all surface phenomena. From the perspective of Samanyanga erstwhile mentor, and originator of *critical realism,* the renowned Anglo-Indian philosopher, Roy Bhaskar (14):

> *The most fundamental enterprise in science, and therefore the most fundamental tenet of critical realism, is the need to find the inherent mechanisms that generate events. It is these inherent properties that we call 'causal powers'. Critical realists therefore distinguish three domains: the basic one is the domain of the 'real' – here we find the generative mechanisms, with real transformative potential, existing irrespective of whether they produce an event or not. When mechanisms produce a factual event it comes under the domain of the actual, whether we observe it or not; when an event is experienced, it becomes an empirical fact.*

Such events, as facts – even in our current day and age of "alternative facts" – tend to predominate, in our everyday perceptions, while such generative mechanisms pass us by. So, for example, the "fact" that a narrow majority of British the electorate voted for Brexit, tends to conceal the "generative mechanism", whereby such a "will of the people" was caused more by a general disenchantment with the political and economic establishment, than with the EU per se. Thus, the solution being imposed, "withdrawing from the European Union" fails to address the underlying, generative "critical" cause.

3.4.2. Towards Being Alive

While we are invariably preoccupied with the immediate events, and empirical facts, that surround us, whether in Britain or in Zimbabwe, because we are either too busy or too preoccupied with what is immediately apparent, to see the wood for the trees, we cry foul (greed, corruption, politics, self-interest) and get on with the business of the day. Alternatively, unlike busy practitioners, the erudite economist might resort to a Marxist treatise or make renewed claims for free enterprise in times of turmoil and disharmony. So most of us end up missing the "real" generative wave, because it is too subtle, too deep, too seemingly remote, and, perhaps most importantly, lacking in "common sense". For what is such common sense but that which is "commonly known", and what we are seeking here, as per some newly southern combination of *chivanhu, ukama*, and *nhaka*, newly lodged in anthropology-and-economics.

As such, it lies embedded in relationality and resilience, which, research with a view to innovation-wise, we richly describe, and thereby uncover and even discover, locally, naturally and communally. Relationally as such, it has absolutely nothing to do with "western" entrepreneurship, leadership, free enterprise, markets, SMEs and even jobs, but it is grounded in *chivanhu* soils, and certainly not on land, labour or capital. For the next step in our journey we turn then, still on this *natural-communal* first cycle of re-GE-rating integral c (k)umusha, now locally-globally from grounding to emergence, from Zimbabwe to the UK, via the arctic circle as we shall see, to anthropologist Tim Ingold, and his approach, not to entrepreneurship or "free" enterprise, but to *Being Alive*.

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1ST CYCLE

NATURE & COMMUNITY: RE-GENE-RATING C (K) UMUSHA

CHAPTER 4

BEING ALIVE: COMMUNITY/PILGRIMIUM *MOVEMENT, KNOWLEDGE AND DESCRIPTION*

DN: *As an Inte-Nhaka You Reveal Your Human and More-then-Human Individual/Collective Nature*

PN: **Through Wayfaring You Proceed Alongly on a Path, Every Inhabitant Lays a Trail: their Nhaka**

Our 'life world' is both the soil in which all our sciences and institutions are rooted and the rich humus into which their results ultimately return, whether as nutrients or poisons. Our spontaneous experience of the world, charged with subjective, emotional and intuitive content, remains the vital and dark ground of our objectivity. 'Phenomenology' returns to the taken-for-granted realm of subjective experience, not to explain it but simply to pay attention to its rhythms and textures (David Abram, The Spell of the Sensuous).

4.1. Introduction

4.1.1. Describing *Chivanhu* to Researching the Phenomenon of *Being Alive*

Table 4.1.1. Phenomenological Research Methodology : PN
Being Alive : Local-Global Foundation of Southern Nature and Spirit
Illuminate the 'Inner World' of your ever-emerging Natural and **Spiritual Origins**.
Immersed in your immediately perceived **Animic-Dynamic** *Relationships.*
Wayfaring: *Proceeding along a path, every inhabitant lays a trail : our nhaka.*
Being Alive - *lines of growth from multiple sources become entangled with one another*

Source: Authors, 2019

First Re-GENE-rative Pilgrimium: Bring Forth a World

We now turn from local anthropological grounding, via Zimbabwe's Nhemachena in *chivanhu,* to local-global emergence, via the UK's Tim Ingold, both in relation to nature and community, through the phenomenon of *being alive.* In other words, and in relation to the first cycle of social innovation, in the guise of natural and communal re-GENE-ration, we turn from rich description to phenomenology. It is then such "aliveness", as our emergent relational foundation, phenomenologically as we shall see, serving to "bring forth a world" together with others, that replaces "western" business and economic enterprise, housed as such in a communal-and-economic *kumusha.*

The Spirit of Being Alive Replaces the Spirit of Enterprise

For Aberdeen University based ecological anthropologist extraordinaire, Tim Ingold (1), to whom we were introduced in our two opening chapters, *the spirit of being alive replaces the spirit of enterprise,* in the same way as, for Nhemecahana, "being relational" replaced "doing business". As such, the regenerative power of evolutionary flows in living organisms are bound into tightly woven bundles. *Stripped of the veneer of stasis, such organisms are revealed not as static objects, or stable relationships, but as hives of activity and interconnections, pulsing with the flows that keep them alive.*

4.1.2. Every Property is a Condensed Story

As such, you are individually and communally born and grow, and participate from within in further transformation. Thus the properties of human and more-than-human organisms, considered as constituents of an environment, cannot be identified as fixed, essential attributes of things, but are rather processual and relational. Such properties make human beings organisms always in the process of becoming. They are neither objectively determined nor subjectively imagined but practically experienced. In that sense, *every property is a condensed story. To describe the properties of materials is to tell the stories of what happens to them as they flow, mix and mutate.* This is indeed a million miles away from the liberal, "western" conception, for example, of privately owned, individual property that no one other than the owner can explore and expand.

4.1.3. Rethinking the Animate, Reanimating Thought
The Animic Ontology

Animacy, phenomenologically so-called, is not a property of individual persons imaginatively projected into the things with which they perceive themselves to be surrounded. Rather, it *is the dynamic, transformative potential of the entire field of realties within which beings of all kinds, more or less person-like or thing-like, continually and reciprocally bring one another into existence.* Life having been, as it were, installed inside things,

Ingold wants to restore these things to life by returning to the currents of their formation. By doing so, Ingold *recovers that original openness to the world in which the people whom western-trained ethnologists call "animist" find the meaning of life.*

The animic ontology then is a generation of being, in a world that is not preordained but incipient, forever on the verge of the actual. While resonant with the "western" notion of "enterprise", on the one hand, it is distant from it, on the other. As such, one is continually present as witness to the moment, always moving like the crest of a wave, at which the world is about to disclose itself for what it is. In fact, the relation of the painter (and for us the misnamed "southern" entrepreneur) to the world, for French phenomenologist, Merleau Ponty, is one of continued birth, as if at every moment the painter opened himself up to the world for the first time. His or her vision is not of things in a world but of things becoming things with and in time.

A Trail – or Nhaka – Along Which Life Lived

The relation, moreover, is not between one thing and another. It is rather, for Ingold, a trail along which life is lived. *Neither beginning here and ending there, nor vice versa, the trail winds through or amidst like the root of a plant or a stream between its banks. Each such trail is but one strand in a tissue of trails that together comprise the texture of the lifeworld.* This texture is what Ingold means, when he speaks of organisms being constituted within a relational field. It is a field not of interconnected points but of interwoven lines, not a network but a meshwork. Moreover, and for him as an ecological anthropologist, it is nature rather than economics that is the prime mover. We shall see this more in the life, experiences and works of our Zimbabwean "water harvester" discussed in chapter 7. We can suppose, moreover as such, that *lines of growth issuing from multiple sources become comprehensively entangled with one another, rather like the vines and creepers of a dense patch of tropical forest*, or the tangled roots systems that you cut through with your spade every time you did the garden. As such, and as we shall later see (in chapter 17), genealogy is turned into generativity.

What we have been accustomed to calling the "enterprise and environment" might, therefore, be better envisioned as a domain of rich and variegated entanglement. It is within such an entanglement of, for example, interlaced economic trails, continually travelling here and unravelling there, that enterprises grow or "issue forth" along the lines of their relationships. The tangle then is the texture of the world. As Ingold rightly captures, *in the animic ontology, beings do not simply occupy the world, they inhabit it and in so doing – in threading their own paths through the meshwork – they contribute to its ever-evolving*, for us, this results in an ecological and economic weave. And, woven into their very texture are the lines of growth and movement of its inhabitants. Every such line, for Ingold then, is a way *through* rather than *across*. The animic world as such is in perpetual flux, as the beings/enterprises that participate in it go through their various ways.

These do not each exist as locations. Rather, they occur along paths. *Wherever there is life, moreover, there is movement. The movement of life is specifically of becoming rather than being, of the incipience of renewal.*

4.1.4. Point, Line and Counterpoint

A Line of Becoming

Precisely then, where are we to place nature-and-culture in the nexus of human environmental relations? For French philosophers Deleuze and Guattari (2):

> *A point is always a point of origin. But a line of becoming has neither beginning nor end … It has only a middle … A becoming is always in the middle. One can only get to the middle. A becoming is neither one nor two, nor the relation of the two, it is the in-between, the line of flight, running perpendicular to both.*

Network to Meshwork

Ingold has borrowed the term "meshwork" from another contemporary French philosopher, Henri Lefebre (3). In fact, we can think of writing not as a verbal composition but as a tissue of lines – not as a *text* but a condensed *texture*. In other words, it is more "archi-textual" than architectural. Yet, for the French originator of "actor network theory" – *acteur reseau* - Bruno Latour (4) - such was intended (if not by those who have been beguiled by its translation as "network") to be comprised of lines of becoming. Such an interpretation came, in large measure, from Deleuze.

Ingold advocates an approach to biology, as we do a perspective on economy, and of enterprise, that starts from the fluid character of the life process, wherein boundaries are sustained only thanks to the continual flow of people and materials across them. In short, to perceive the environment is not to look back on the thing to be found in it, or to discern their congealed shapes and layouts, but to join with the material/social flows and movements contributing to its – and our – ongoing formation, which makes the process of becoming inherent.

We Have Become Exhabitants rather than Inhabitants

We *inhabit* our environment therefore, we are part of it, and through this practice of habitation, it becomes part of us too. We see with eyes trained by our experience of watching what is going on around us, hear with ears tuned to the sounds that matter to us, and touch with bodies that have become accustomed, by the lives we lead, to certain kinds of movement. Smells too excite memories, imagination and anticipation.

This inhabited word –the world of our perception – includes the earth beneath our feet, the sky arching about our heads, the air we breathe, not to mention the profusion of vegetation powered by the

light of the sun, and all the animals that depend on it, busily absorbed in their own lives as we are in ours. Thus, as Ingold reminds us, *when scientists speak of the "global environment" they have in mind a world that we humans have ourselves surrounded. Expelled to its outer surface, we have become exhabitants rather than inhabitants.*

Whereas the globe, like the global economy, is measured and recorded, the environment, for Ingold, is experienced. One has climate, the other has weather. There could be no terrestrial life, for example, were it not for processes of respiration, by which living organisms bind air with rainwater and nutrients drawn from the soil, in the presence of sunlight, in forging their own growth and movement.

Abandoning the Fixities of Genes

Where then, overall for Ingold, does the discourse of contemporary bioscience find the key to life? Not in the photosynthetic reactions that bind earth, air and water in light, but secreted away in the nucleus of the cell, in the DNA of the genome. Only in the biochemical environment of multicellular organisms, themselves enmeshed in the exchanges of substance along the lines of flow comprising the wider environment, do molecules of DNA have the effect they do. The life of the organism, having been read into the genes, is recast by this logic as the outward, phenotypic expression of an inner design, the genotype. Where the bio-scientist looks to recover life from the genome, the visual analyst seeks to recover vision from the image.

To regain the currents of life, and of sensory awareness, we need to join in the movements that give rise to things rather than casting our attention back upon their objective and objectified forms. *We need, in a word, to undo the operation of inversion, abandoning the fixities of genes, images, recordings and landscapes – or leadership traits - for the generative movement respectively of life, light, sound and weather, or communal, organisational and societal dynamics.*

The Shape of the Earth

The idea that the earth is spherical in form is generally credited to the great mathematician philosopher, Pythagoras of Samosand his school, in the 6th century BC, though it was the mystical perfection of the form rather than any empirical evidence that led him to it. Two centuries later, in his *On the Heavens,* Aristotle marshalled a series of philosophical and physically grounded arguments to prove why the earth must be round. It was then left to Ptolemy of Alexandria, in the 2nd century AD, to establish the earth's place within the system of known planets, and to Copernicus in the 16th century – building on the work of Islamic astronomers such as the 9th century Al Balkhi and the 11th century Al Biruni – to recognize that far from being the immoveable centre around which all celestial bodies turn, it is in truth the earth itself that resolves around the sun.

In a World That is Truly Open There Are No Objects

Indeed, in a world that is truly open there are no objects as such. For the object, having closed in on itself, has turned its back on the world, cutting itself off from the paths along which it came into being, and presenting only its congealed, outer surfaces for inspection. That is to say, the "objectness" of things, their "over againstness" is the result of an "inversion" that turns the lines of their generation into boundaries of exclusion. The open world, however, has no such boundaries, no insides or outsides, only comings and goings.

Such productive movements or what we call generative movements, for Ingold, may generate formations, swellings, growths, protuberances and occurrences, but not objects. Thus, in the open, hills rise up, fires burn, as we know from their flickering of flames, and pebbles grate, in the same way as new enterprises are born, or existing ones regenerate themselves. It is of course this grating which gives rise to their rounded forms. In the sky, the sun shines by day and the moon shines by night, clouds billow. They are, respectively, their shining and billowing, just as the hills are their rising, the fire its burning, and the pebbles its grating.

But the open world that creatures, or enterprises, inhabit is not prepared for them in advance. It is continually coming into being around them. It is a world for formative and transformative *processes.* To understand how beings can inhabit this world means attending to the dynamic processes of world-or-economic formation. *Earth*, writes the German phenomenologist Heidegger (5), *is the serving bearer, blossoming and fruiting, spreading out in rock and water, rising up into plant and animal* as we shall see embodied in our water harvester, Mr Phiri Maseko, in chapters 7 and 10. And, of the sky, Heidegger writes that it "is the vaulting path of the sun, the course of the changing moon, the wandering glitter of the stars, the year's seasons and their changes, the light and dark of the day, the gloom and glow of the night, the clemency and inclemency of the weather.

We now turn to place, movement and knowledge, and to *wayfaring.*

4.2. Place, Movement and Knowledge
4.2.1. Wayfaring: Places are Like Knots

In a nutshell, for Ingold, inversion turns the pathways along which life is lived into boundaries within which it is enclosed. Life, according to this logic, is reduced to an internal property of things that *occupy* the world but do not, strictly speaking, *inhabit* it. A world that is occupied but not inhabited, is one that is filled with existing things rather than woven from the strands of their coming-into-being is a world, of space.

Ingold uses the term *wayfaring,* rather than enterprising, to describe the embodied experience of this perambulating movement. It is as wayfarers, for him then, that human beings inhabit the earth. *Human experience is not fundamentally place-bound, as such, but unfolds along paths. Proceeding along a path, every inhabitant lays a trail: our nhaka.* Where inhabitants meet trails are entwined, as the life of each becomes bound up with the other, constituting, as it were, *nhakanomics.* Places therefore are like knots, and the threads from which they are tied are lines of wayfaring. A house, for example, is a place where the lines of the residents are tightly knotted together, for us, being further evolved into an *integral kumusha*, naturally and culturally, technologically and economically.

4.2.2. Movement: Wayfaring versus Transport

The wayfarer as such is a *Swerakuenda* (a Shona name for a person always moving about) continually on the move. He or she has no final destination, for wherever s/he is, and as long as life-and-enterprise goes on, there is somewhere further to go. Transport, by contrast, is essentially destination oriented. It is not so much a development *along* a way of life as a carrying *across*, from location to location, of people and goods in such a way as to leave their basic natures unaffected. It is more, perhaps, like management than like enterprise.

To the wayfarer, the world is not presented as a surface to be traversed. In his or her movements s/he threads a way *through* this world rather than routing *across* from point to point. The surfaces of the land traversed are *in* and not *of* the world, woven from the lines of growth and movement of the inhabitants. What they form is not a network of point to point connections, but a tangled mesh of interwoven and complexly knotted strands. *Every strand is a way of life-and-enterprise and every knot a place. And, it is in the binding together of dynamic lines or paths, not in the static connecting of points, that the mesh is constituted.* Wayfaring, for Ingold as such, is our most fundamental mode of being-and-becoming in the world.

4.2.3. Knowledge: Movement as a Way of Knowing Alongly

Inhabitants of a place, know as they go, as they journey *through* the world *along* paths of travel. They know through experience in and of the place. Far from being ancillary to the point-to-point collection of data to be passed up for subsequent processing into knowledge, movement itself is the inhabitant's way of knowing. Inhabitant knowledge as such is integrated, as it were, *alongly*. Thus, instead of the complementarity of a vertically integrated science of nature and a laterally integrated geography of location, wayfaring yields, according to Ingold, an alongly integrated, practical understanding of the lifeworld. Such knowledge is neither classified not networked but *meshworked.*

For Ingold then, inhabitant knowledge is forged not by fitting the data of observation into compartments of a received classification but through histories of wayfaring. To unravel this meshwork,

and to reassemble the resulting fragments on the basis of their intrinsic similarities and differences, is to destroy its very meaning and coherence. Rather than treating science and culture as equal and opposite, ranged on either side of an arbitrary division between space and place, and between reason and tradition, a better way forward – he suggests – would be to acknowledge that scientific knowledge, as much as the knowledge of inhabitants, is generated within the practices of wayfaring. For scientists are people too, and inhabit the same world as the rest of us.

4.2.4. Transport, Wayfaring, Knowledge Integration

Classificatory and Storied Knowledge

Human beings are therefore universally equipped, Ingold goes on to say, thanks to their evolutionary heritage, with a suite of *capacities* – for language, for reasoning, for symbolic imagination – which are then filled in the lifetime of every individual, especially during the early or formative years, with variable cultural *content*. As such, knowledge is not classificatory, but rather *storied* – it is a narration of some kind of story.

For American neuroscientist David Rubin (6), there is a difference between *"complex-structure" and "complex-process" metaphors. In the former guise, knowledge takes the form of a comprehensive configuration of mental representations* that have been copied into the mind of the individual, through some mechanism of replication, even before he or she steps forth into the environment. The application of such (for us "north-western") knowledge is simply a matter of sorting and matching variables, so as to establish a homology between structures in the mind and those in the world. This is the knowledge, and as we have recently seen described by Shoshana Zuboff (7) that *Surveillance Capitalism*, as per Google and Facebook, thrives on, thus:

> *Surveillance capitalism unilaterally claims human experience as free raw material for translation into behavioural data. With this reorientation from knowledge to power, it is no longer enough to automate information flows about us; the goal is now to automate us. Instead of armaments and armies, it works its will through the automated medium of an increasingly ubiquitous computational architecture of "smart" networked devices, things and spaces.*

Conversely, a complex-process metaphor, on the other hand, prioritises the practice of knowing, that is, through an ongoing participatory engagement, in perception and action, with the constituents of their environment. *Knowledge is perpetually "under construction" within the field of relations established through immersion of the actor-perceiver in a certain environmental context.* Knowledge, in this view, is not transmitted as a complex structure but is the ever-emergent product of a complex process: not so much *replicated as reproduced.*

Complex Structure and Complex Process

In the language of complex structure, typical of mainstream cognitive psychology, the verb "to process" is generally used in a transitive case to refer to what the mind is supposed to do to the raw material of bodily sensation. This, the cognitive "processing" of sensory data is equivalent to their sorting by the categories of received classification.

In every case, cognitive processing begins with an object in the world and ends with its representation in the mind. In terms of the complex process metaphor, however, *knowing does not lie in the establishment of a correspondence between the world and its representation, but is rather immanent in the life and consciousness of the knower as it unfolds* within the field of practice set up through his or her presence as a being-in-the-world. Like life itself, the process does not begin here and end there, but is *continually going on*. It is equivalent to the very moment – the *processing* – of the whole person-and-enterprise, indivisibly body and mind, through the lifeworld.

The point that processing involves movement is critical. It implies that knowledge is integrated not by fitting isolated particulars encountered here and there into categorical frameworks of ever greater generality, but by going around in an environment interacting with it in an interactive but reflective process. All knowing, as such, is like travelling. *The integration of knowledge, then, does not take place "up" the levels of a classificatory hierarchy, but "along" the paths that take people from place to place within the matrix of their travelling.* For the inhabitants of the lifeworld, therefore, knowledge is not vertically but *alongly* or horizontally integrated. Thereby the epitome of alongly integrated knowledge is the story.

Edward Said's Travelling Theory

"Travelling theory" is in fact the title of an essay by the noted, late Palestinian American academic, Edward Said (8) that first appeared in his 1984 collection *The World, the Text and the Critic*. For him, cultural and intellectual life are dependent on the circulation of ideas. In this sense, the movement of theory is often a precondition for intellectual creativity. Said's main concern was with ways in which theories change when they become trans-local. It necessarily involves processes of representation and institutionalisation different from those at the point of origin.

Said identifies four stages which he believes are common to the way all theories travel. The first of these he calls a point of origin (our grounding), where a set of ideas are first elaborated. *The second component of Said's scheme (our emergence) is the "distance traversed" – the act of travelling itself* - in which the theory or set of ideas moves from the point of origin to a different time and space elsewhere. "Vessels" for such include migrants, exiled intellectuals and transnational publishers, or even electronic media. All of these, for Said, have played a role in bearing tradition across great distances. *Third, our itinerant theory would necessarily encounter a set of conditions* (as per our navigation*) which mediates its acceptance, rejection or modification in a new time and place.*

Moreover, *what finally emerges in the fourth stage of Said's process is an idea which has been transformed by its new uses (our effect); in short a, new (well travelled) theory.*

Implicate and Explicate Orders

In a classification, for Ingold, every element is slotted into place on the basis of intrinsic characteristics that are given quite independently of the context in which it is encountered, and of its relations with other things that presently surround it, that preceded its appearance, or that follow it into the world. In a story, by contrast, it is precisely this context and these relations that every element is identified and positioned. Thus, stories inevitably draw together what classifications split apart.

The world according to classification is what physicist and philosopher, David Bohm (9) would call the *explicate* order, in which everything is what it is due to its own given nature, and is connected to other things only though external contact that leaves this nature unaffected. *The storied world*, by contrast, *is an implicate order* in Bohm's terms. It is *a world of movement and becoming, in which anything – caught at a particular place and moment – enfolds within its constitution the history of relations that have brought it there.* In such a world, we can understand the nature of things only by attending to their relations, or by telling their stories.

For the things of this world, for Ingold, *are t*heir stories, identified not by fixed attributes but by their paths of movement in an unfolding field of relations, each is a focus of ongoing activity. Where things meet, occurrences intertwine, as each becomes bound up in each other's story. Every such binding is a place or topic. It is in this binding that knowledge is generated. *To know someone or something is to know their story, and to be able to join that story to one's own. The strand being spun now and the strand being picked up from the past are both of the same yarn.* And, it is in the movement from place to place or from topic to topic or from time to time that knowledge is integrated.

Transport and Wayfaring

To tell, for Ingold in short, is not to represent the world but to trace a path through it that others can follow. For stories do not come with their meanings already attached, nor do they mean the same to different people, what they mean is rather something listeners have to discover for themselves, by placing them in the context of their own life histories. People do not acquire such knowledge ready-made, but rather *grow into it,* through "guided rediscovery". The process is *rather like that of following trails through the landscape: each story will take you so far until you come cross another that will take you further. This trail-following is what Ingold calls wayfaring.*

Perhaps an analogy might be drawn in the plant world, with the growth of roots and runners that trail behind the ever advancing tips as the latter grope for a path through the tangle of vegetation above

or below the soil. By transport, Ingold means the displacement or carrying across of an already constituted, self-contained entity from one location to another and in time. *In wayfaring, it is the movement itself that counts, not the destinations it connects. Indeed, wayfaring always overshoots – wherever you are, you are already on the way somewhere else.* The storied knowledge of a wayfarer is neither vertically nor horizontally integrated. It is not hierarchical, like a classification, nor is it flat, or planar. It is mesh-worked.

The Tree and the Globe

Yet, the conception of the unity of life, in mainstream biology in fact, is overwhelmingly a genealogical one. It is said, we share our world with other creatures because we are related to them along the lines of descent from common ancestors. An understanding of the unity of life in terms of a genealogical relatedness therefore is bought at the cost of cutting out every single organism from the relational matric in which it lives and grows.

Ingold, though, has shown that *people grow into knowledge rather than having it literally passed down. That growth, however, is part and parcel of the total process of development of the human organism-person in his environment.* It is in the art of storytelling, not in the power of classification, that the key to human knowledgeability – and therefore to culture – ultimately resides.

So, where for Ingold does his lead?

4.2.5. Every Name Is a Condensation of a Story
The Life of Every Being versus the Network and the Taxonomy

In the construction of a network, according to Ingold, we begin with an array of points, denoting persons or places. We then draw lines to connect them up. But in the world, Ingold asks us to imagine, we begin with the lines themselves. *The life of every being, like the rhizome of a plant, issues forth into the world as it proceeds.* These lifelines are not traced, as we might trace the lines on a cartographic map, across a world already laid out, but *through* a world in perpetual formation. Every such line then is a *story* of its own kind. Every name or object is a condensation of that story. Thus, the knowledge that names convey is storied knowledge. *The division between vertical and horizontal axes of integration, by way of contrast, belongs to the colonial imaginary that sees the world spread out like a surface to be occupied, whose contents is to be collected, inventoried and classified.*

In storied knowledge, as the lives of inhabitants meet up with one another and go their various ways, the paths converge and diverge to form an over-extending, reticulate meshwork, the meshwork of storied knowledge, one that as we shall see in chapters 7 and 10, Zimbabwean water harvester, Mr Phiri Maseko intuitively grasped.

Koyukon Animal Names

As well as such unique individuals there are whole societies which perceive the world in this storied way, for example the hunting people, the Koyokon of Alaska. Their animal names appear to draw on three sources. First, there are straightforward descriptions of animal behaviour. Second, there are the Distant Times stories, tales from the era of world creation when the beings who were yet to become animals had not yet assumed their animal forms. Third, there are the riddles, which describe the impression left by the animal in such oblique form that the listener is left to guess at its identity. We are now ready to conclude this chapter.

4.3. Conclusion: Anthropology is not Ethnography
4.3.1. Acceptable Generalisation and Unacceptable History

The overall objective of anthropology, for Ingold then, is to seek a generous, comparative but nevertheless critical understanding of human being and knowing in the world we inhabit. The objective of ethnography therefore is to describe the lives of people other than ourselves, with an accuracy and sensitivity honed by detailed observation and prolonged first-hand experience. Anthropology and ethnography, for him then, are endeavours of quite different kinds: they are not one and the same thing as some would think.

The Theoretical and the Descriptive

The order of the social world, in David Bohm's terms, as we saw above, is *implicate*. That is to say, any particular phenomenon on which we may choose to focus our attention on enfolds within its constitution the totality of relations of which, in their unfolding, it is the momentary outcome. Were we to cut these relations, these interconnected phenomena, and seek to recover the whole from its now isolated fragments, something would be lost that could never be recovered.

To recapitulate, *the theoretical mode works through the summation of discrete particulars, so as to arrive at covering statements of the general form of social relations. The descriptive mode, on the other hand,* as depicted at the opening of this chapter*, seeks to apprehend the relational coherence of the world itself*, as it is given to immediate experience, by homing in on particulars which brings to a focus, and momentarily condenses, the very processes that brought it into being. Though both modes of integration aspire to a kind of holism, their respective understandings of totality are different. The first is a totality of *form,* which implies the closure and completion of a system of relations that is fully joined up to form a whole. The second, however, is the totality of a *process* that, like indeed that of social innovation as a whole, since it is forever ongoing and is always open-ended, it is never complete, being cyclical and spiralling back and forth, but is nevertheless wound up in every moment that brings it forth.

An Education in Anthropology Opens Our Minds to Other Possibilities of Being

What distinguishes anthropology from economics, for Ingold as for us as such, is that anthropology is not a study *of* all, but a study *with.* Therefore, *an education in anthropology does more than furnish us with knowledge about the world – about people and societies. It rather opens our minds to other possibilities of being.* Anthropologists do their philosophies outdoors: the world and its inhabitants, human and non-human, are their teachers. The accounts that ethnography yield, though, are finished pieces of work, not raw materials for further anthropological analysis. Anthropology therefore is an inquiry into the conditions and possibilities of human life and enterprise, of economy and society, not a study of how to write ethnography. Ethnographers describe how the people of some place and time perceive the world and how they act in it. *Anthropologists address philosophical questions, not in the armchair but in the world, in collaboration and correspondence with its inhabitants.*

We now turn from one noted contemporary anthropologist to another, that is, from Tim Ingold to Stephen Gudeman. Whereas both are originally British, Gudeman made his name in the United States, and is unusual for having combined two academic careers, one in anthropology and the other in business administration, one at Cambridge and the other at Harvard Business School. As a result, he became an economic anthropologist. In the process, as we shall see, he has served to co-evolve, in theory if not in practice, *community-and-market*, in our "kumusha" terms, arising out of prior "chivanhu," and indeed, naturally "being alive" rather than, purely economically, being an entrepreneur.

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1ST CYCLE: NATURE/COMMUNITY: RE-GENE-RATING

C(K)UMUSHA

1ST CYCLE: NATURE/COMMUNITY: RE-GENE-RATING

C(K)UMUSHA

CHAPTER 5

COMMUNITY & MARKET: COMMUNITY/ACADEMY &

THE ANTHROPOLOGY OF ECONOMY

DN *As an Intenhaka You Reveal Your Human and More-then-Human Individual/Collective Nature*

PN *Through Wayfaring You Proceed Alongly on a Path, Every Inhabitant Lays a Trail: their Nhaka.*

FN As Social Innovator You Draw On Tracings and Leavings from Others and from Yourself

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*A new economic map begins with the household as the core inner sector. This sector is the real heart of economic productivity, as it supports and makes possible economic activity in all other sectors. The second sector is the unpaid community economy. This includes volunteers working for charitable and social justice groups in what is today often called civil society as well as some parts of the barter and community currency economy. The third sector, the market economy is the current focus of conventional economic analysis, and indicators. The market is fueled by the first two sectors, but its measurements and rules accord them no value (*Riane Eisler, The Real Wealth of Nations).

5.1. Introduction

5.1.1. Community and Market/Anthropology and Economics

Table 5.1.1. Feminist Research Critique : FN

Community and Market : Newly Global Grounding of Southern Nature and Technology

Feminist communal research **Complements the Androcentric** *economic perspective.*

You strive to Represent **Cultural Diversity** : *there is no one "true" economic model*

"Force" (la fuerza) provides the **Mooring** *for a household, a rationale for the* **Caring** *for it.*

The innovator **Draws together Tracings and Leavings** *from others as well as from himself*

Source: Authors, 2019

First Cycling Through A Research Academy

Grounded locally in *chivanhu,* that is, in relationships, rather than in resources – natural or human - which Zimbabwean social anthropologist Nhemachena richly described – we then turned locally-globally, and phenomenologically, to *being* alive rather than being "open for business". For ecological anthropologist, Tim Ingold in the UK, such "being alive" rather than exploiting nature, physical and human, is what counts. Further to such, we now turn to Stephen Gudeman, by way of newly global navigation, via now naturally and communally based feminism (NF), thereby drawing on market-and-community.

Uniquely, both a graduate of Cambridge (school of anthropology) and Harvard (business school), Gudeman then became a full blown *economic anthropologist* as Professor Emeritus at the University of Minnesota.

An *Economy Consists of Two Realms: Community and Market*

From his newly global, emancipatory, and for us also, "southern" perspective, that is, in naturally feminist guise, an *economy consists of two realms,* which he calls *community and market,* from which, as we shall see in the next chapter, we have derived our "integral kumusha" in Southern Africa. For humans are, for anthropologist Gudeman, from the outset, communally motivated by social fulfilment, curiosity, and the pleasure of mastery, as well as commercially by instrumental purpose, competition and the accumulation of gains. In one guise (community - anthropological), the economy is local and specific, constituted through social relationships and contextually defined values. In the other (market - economic), it is impersonal, global, and abstracted from social context.

Furthermore, for Gudeman (1), *there is no underlying, "true" model of economy, but only multiple and meaningful formulations within particular cultures.* What Gudeman is alluding to is that models of economy are relative, and they are never universal. He then, by way of navigation, firstly, sub-divides community and market; secondly, identifies value domains within such; thirdly, distinguishes between two transaction realms; fourthly differentiates between exchange and use, utility and demand; fifthly, he alludes to substantive and formal rationality; finally, most significantly for our natural and communal purposes, he re-views (see opening lines above) what we would term "social" innovation, altogether as such.

5.1.2. House and Market Some 15 years after his former *Anthropology of Economy – Community, Market and Culture,* Gudeman (2) turned, in his subsequent *Anthropology and Economics,* to now more specifically house and market. *The contrasting purpose of the house (our "kumusha") that aims for self-sufficiency and nurtures social relationships, and of markets, which are made up of separate actors focused on gain, run through economies from the small scale to the advanced capitalist ones.* In the high market economies, their imbalance and separation

undermine the viability of the house economy on which markets paradoxically depend. The disparity between the house economy and competitive markets, then, between homestead and enterprise, as well as between tradition and modernity, helps lead to our contemporary crisis of inequality, environmental devastation, and cycles of growth and recession. This is because competitive markets, because of their egocentric nature, tend to pursue narrow interests which ultimately result in [asymmetrical] imbalance and instability both in the market and in nature. To moderate the instabilities, a broader economics and economy must attend to both sides. There are, moreover, for him, different spheres of economy.

5.1.3. Spheres of Economy

The House Economy

Economies as such, for Gudeman, as for Riane Eisler (3) in her *Real Wealth of Nations,* consist of different *spheres* that grow, shrink, overlap and conflict. For him, they *include the house, community, commerce, finance and meta-finance sectors and range from the less to the more abstract and encompassing.* The innermost and most enduring component of economy is the house. It provides a material base that is little noticed and partially dismantled when markets spread, but its features leave traces on the larger economy of which it is a part. By starting with the house economy, Gudeman is contesting those early pages in economic texts where the "economy" is pictured as a circular flow of money that runs from corporations who pay wages to houses that use receipts to save at banks, invest in corporations, and lead to economic expansion. Those models assimilate house functions to market processes and make the house an appendage of market actions. The house is thereby connected to a system of trade, but markets also need to be connected to houses. The two institutions though operate by different principles, they are complimentary and always in need of each other.

The house economy, in fact, has a longer history than markets, and still persists at the edges of markets today. The house, indeed, tends towards self-sufficiency in which its products are used as inputs rather than for exchange. Larger social forms, such as an ethnic group, a community, or a nation may also strive to be self-sufficient after the image of the house. *Unlike the market, the house economy is built by joint efforts and mutual support. The house economy, moreover, cares for or looks after what it has.* Guided by thrift, it is filled with handymen, who tinker, recombine, invent and re-invent. They make do. Instead, stimulating the envy of others, encouraging copying, and inducing wants, commercial advertising provokes houses to part with the image of self-sufficiency autonomy. The community sphere, in fact, has a base for Gudeman, which may be ethnicity, religion, kinship or some other such affiliation.

Commerce, Finance and Meta-Finance

Gudeman sees markets, in contrast, consisting of three spheres that include commerce, finance and meta-finance. While they overlap, each sphere represents increasing abstraction from the material world of the house. In everyday talk, the commercial realm is known as the "real" economy, while in political speeches, it is termed "Main Street", a part of the economy which has been disappearing in high market economies. The financial realms consists of money transactions by commercial banks, insurance firms, mortgage companies, pension funds and others, plus national banks and treasuries. The financial sphere, known as Wall Street or the City has a material existence in coins and bills, although electronic transfers increasingly replace them. The meta-financial circuit uses abstract instruments of finance that depend on the calculation of risk, which is objectified as a commodity to be bought and sold, as in a derivative, populated by "quants". Wall Street and the City of London partnerships and firms, hedge funds, parts of banks and insurance companies are players in this realm.

This sphere expanded at the end of the 20th century when the use of quantitative tools reaped huge returns. From the perch and models of Adam Smith, David Ricardo and after, the house economy is a dead weight on the national economy because it does not produce and trade the specialized wealth that helps markets grow. In other words, the house economy does not contribute to comparative advantage that allows a nation to trade on the international stage and reap the benefits of efficiency. We now turn back to community and market, before returning to Gudeman's home base.

5.2. Anthropological-Economic Value Domains
5.2.1. Communal Base or Foundation

While economics practices and relationships, are constituted within the two realms – market and community – there are altogether for Gudeman four value domains that he terms base, social relationships, trade, and accumulation.

The first value domain, the *base or foundation*, consists of a community of *shared interests,* which include lasting resources (such as land and water), produced things and ideational constructs such as knowledge, technology, laws, practices, skills and customs. The base comprises cultural agreements and beliefs that provide a structure for all the domains. These locally defined values – embodied in goods, services and ideologies – express identity in community.

5.2.2. Social and Economic Relationships

The second domain, *relationships*, analogous to "chivanhu", consists of valued communal connections maintained as ends in themselves. Through these relationships, the base is *created, allotted* and

apportioned to people in the home and to people in the community – our very "kumusha" (see next chapter).

5.2.3. Commercial Trade and Accumulated Value

The third and fourth domains consist of collecting value, through *trade and accumulation*. Accumulated value includes resources, relationships, goods, money and capital, all of which may become components of other domains. Amassed value is held, invested, consumed and displayed. In capitalism, money pervades this final domain.

5.2.4. Two Transaction Realms

In the market realm, firstly, self-interest of the unit – whether an individual, family or corporation – is a primary motive and value. But, the market realm draws on home and community, for it relies on socially constituted units and relationships. This market realm revolves around *short-term material relationships that are undertaken for the sake of achieving* a project or securing a good. In the communal realm, material goods are exchanged through relationships kept *for their own sake.*

No trade or market system, secondly moreover, exists without the support of communal agreements, such as *shared languages, mutual ways of interacting, and implicit understandings.* Communities are also inside markets, as households, corporations, unions, guilds. In the West, though, there has been a long-term shift from community to market that is often described as modernisation, progress, and the triumph of rationality.

5.2.5. Exchange and Use, Utility and Demand

In ancient times, in his long discourse on economy, community and market, Aristotle (see chapter 2), initially distinguished two economic terrains through his *opposition of use and exchange*. He adduced the example of a shoe which can be worn (made for purposes of use) or traded (made for purposes of exchange).

A second, modern strand of such economic theory is developed in the nineteenth century, after the classical English political economists Bentham, Ricardo and Mill, whereby the notion of *use value was replaced by utility.*By the mid-twentieth century, the concept of *utility evolved, being transformed to preference or subjective preference, underlying demand*. Exchange value came to mean price, which results from the interaction of demand and supply in the market. Consequently, Aristotle's distinctions between use and exchange disappeared in much of modern economics, the market domain increasingly being seen as freestanding.

5.2.6. Substantive and Formal Rationality

Outside of the neoclassical and Marxian traditions, then, the division between use and exchange has taken many turnings, For example, the German sociologist, Max Weber (4) distinguished between substantive and formal rationality. *Substantive rationality designates material behaviour shaped by political, religious and ethical standards. Formal rationality, for Weber, refers to action based on calculation and means-end reasoning.*

The Anglo-Hungarian economic anthropologist, Karl Polanyi (5), in *The Great Transformation,* then marked a divide between economies. For him, some economies are best described by a substantivist view, others by a formalist perspective. In embedded economies, land and labour are transacted through social relationships. When kinship dominates, reciprocity prevails; while when political and religious institutions predominate, redistribution is found. In contrast, the modern market economy, in which all things are disembedded from the social conditions of production, is best understood through formal economics. Polanyi felt, overall, that the historical shift from embedded to disembeddedness was violently destructive.

Norwegian-American sociologist, Thorsten Veblen (6), at the turn of the last century, also showed how the commercial world is divided between businessmen (captains of finance who want to accumulate wealth) and engineers (captains of industry who develop technology and make things). *On the one hand,* therefore, *capital means equipment for making things; on the other hand, it is monetary accumulation to secure gain.* In recent years, moreover, social scientists like Harvard political scientist, Robert Putnam, have turned to the study of human relationships, such as trust, confidence, mutuality, benevolence, goodwill, caring and respect that underwrite trade, the formation of groups, or savings associations. Putnam's (7) concept of social capital bears kinship to Gudeman's notion of the base.

5.2.6. Anthropology, Economics and Innovation

Finally, in setting the scene for community and market, Gudeman maintains that *innovation, in one sense, is about products, services and profit, while in another sense, it is about creating connections,* for through an object the innovator affects or influences the worlds of others. The base of the innovator becomes part of another's identity, much as the gift extends community to others. Products and services, even when bought, are gifts, as such. *Innovation, or human creating and extending, lies at the local basis of all global economy.*

Overall, moreover, globalisation-localisation instantiates the dialectic of community and market, or the tension between keeping identity and the base, and the spreading of ties to others, including accumulating capital. We now turn to the economy at the base.

5.3. Economy at the Base

5.3.1. Social Commons to Private Property

Aristotle argued that the commons, including both the constitution of the polis itself and material property, is shared by all citizens; and this is so because man is a social animal and cannot live alone. The English political philosopher *John Locke*, whose arguments in *Two Treatises* are designed to counter Aristotle, *installs personal labour as a sacrum and makes the individual into a bounded or atomic unit.* Humans create value by remaking and so taking over portions of the natural world through their labour; and, this appropriated form of open-access commons becomes private property and consequently personal wealth.

5.3.2. Individual and Community

Such cultural models, though, do not distinguish between the human and non-human constituents of community, or between people and material, the *social, spiritual and material sustenance of the community are,* for Gudeman, *are as good as one.*

In parts of Africa, for example, the environment is represented as a lineage of ancestors who, having traversed and lived in the area, and having developed the techniques of agriculture, fructify the land in which they are buried. Similar ideas are found in early Western economic models. The Physiocrats of France, who were predecessors of modern economics, asserted that "the land is the mother of all goods".   In that sense, it is the base that sustains everything in it or produced from it. In some cases, as among the physiocrats, a community constructs its relationship to a base through a notion of giving.

5.3.3. The Concept of Force – La Fuerza - Caring for the Base

In Spanish-speaking areas of Panama, Columbia, and Guatemala, to take other examples, the base consists of material things, human character, work, and divinity. *The concept of "force" or "strength" (la fuerza) unites the several parts of the base, provides the mooring for a household, and offers a rationale for the caring for it.* Strength has divine and mundane referents. It is life energy. People, therefore, must continually secure such vital energy from their surroundings. The often heard expression "meeting the needs of the house" refers to the necessity of gathering and preserving, for Gudeman, the needs of the base.

Humans gather strength from nature by working, in this overall view of the world, and work gives a household rights to what its members gather. *But such force or strength is not enough, the household must also be well run.* A major aspect of caring for the base is being thrifty or making savings. A household exercises parsimony in its consumption of foods and use of goods; people try to prolong the life of items in use and to expand as little as possible.

In the countryside, economizing is practiced for the sake of keeping the base; it points to an end valued for its own sake. In the market, economizing refers to the mean-end relationship itself so that more means may be committed if greater end is secured. The household and market ends of economizing have different senses. The Latin American construct of the foundation, overall though, provides one example of how human economy and environment, people and things, are welded together. The ideas of strength and force, with their divine justifications, *provide the mooring and identity for the household.*

5.3.4. Situated Reason at Base

In Panama, so to speak, Gudeman learnt that the word "foundation" or base refers to the underside of a house and, by metaphoric projection, to the material parts of a group's resources. By further extension, it designates the people of a house, for the person with a good foundation has the character and reason or principles needed to manage a domestic economy. In seeking a marital partner, one searches for a person with a good foundation, and building a foundation means having children who develop into reliable individuals and perpetuate the family legacy.

Thus for Gudeman, *a person's foundation, then, both consists of and is a product of "situated reason" in that it develops in relation to others.* Across the centuries, such situated reason has proven difficult to specify and define. *It constitutes part of what Aristotle meant by phronesis (practical wisdom) and techne (art), what Locke meant by "complex ideas", and Veblen by "workmanship", Joseph Schumpeter (8) by "innovation", and Levi Strauss (9) by "bricolage".*

Such a situated base, therefore, is built of innovations that occur through openness to contingency which local reason affords. Seeds, foods, medicines, clothing styles, designs, songs, and agricultural techniques are the historical products of innumerable trials. Discards, as such, represent past associations and provide materials for potential connections. *A community innovation,* overall then, *increases wellbeing, a market innovation raises the monetary standard of living.* Both are products of situated reason and add value. This basic reason is very different from "rational choice" and "rational man".

Central to the latter is the idea of self-interest and calculation, implying that humans act to maximize means-ends connections and have the ability to price – that is, to use a common measure for all good and preferences: we harbour the desire and possess the faculty to calculate and quantify things, persons and relationships. *Situated reason makes a world, and opens new worlds, dissolving opposition between self and others, self and objects. It is part of economy at base.* Exchange, finally as such, is part of human grappling with the environment. Making or remaking what one has and assimilating the world of others is the dialectic of material life.

5.3.5. Sharing the Base

Market and Community Exchange

Gudeman, thus, would note that in *a market people exchange goods, buying and selling at the best price available* until satisfied they cannot better their personal holdings. *Exchanges in community* are different, for they *revolve around dividing a shared base, are guided by multiple values,* and have to do with *fashioning identities as well as material life.*

Aristotle's picture of community economy and exchange, as we have seen, was the reverse of the contemporary market model. According to market theory, the intersection of supply and demand determines prices. That in turn, sets returns to the factors of production and hence, the allocation of wealth and relative standing of individuals. By contrast, in Aristotle's economy, social position determines the allotment of the commons, which sets the patterns for exchange rates. For Aristotle, *just or proper rates of exchange maintain the realm of social value.*

Reciprocity and the Gift

Gudeman's overall thesis that *maintaining and allotting the base, constitutes the central act in communal and natural economy,* runs counter to the standard anthropological arguments. According to the accepted wisdom, reciprocity is the primary building block of community, because this practice makes and perpetuates dyadic relationships that are the irreducible core of society. Neoclassical economics, elaborating a different view, sees dyadic ties as evolving from individualised interests that are created prior to the development of social forms. For Gudeman thus, anthropologists are caught in a dialectic with Western economists. Both offer essentialist or modernist views: one is relational (anthropologist), the other atomistic (Western economist). One side emphasizes altruism, the other egoism.

Overall, two discourses about reciprocal exchange have developed. The economists' conversation, as we saw in chapter 2, starts with Adam Smith (10). He offers, in *The Wealth of Nations,* three reasons why people exchange. In the first instance, he sketches a model of the division of labour using the example of a pin factory to suggest that specialisation by task leads to increased productive efficiency and wealth. Interdependence or exchange *within* a unit increases productivity. In the second case, Smith says that humans have a propensity to "truck, barter and exchange". This psychological rationale for exchange refers to transactions *between* people in the market place. Finally, he observes that we do not get our dinner from the benevolence of the baker of brewer. Avarice implies market trade, but *from self-interest everyone benefits and the wealth of nations increases. The final rationale for exchange – involving self-interest, profit-seeking, and maximizing gains – underpins much of neoclassical theory today.*

Like the conversation of economists, that of anthropologists is essentialist but with a difference in its selected foundations. For the French anthropologist, Marcel Mauss (11), the initial exchange,

preceding all other forms, was one in which individuals and entire groups exchange everything with one another, including food, rituals, dances, women and children. *The gift thereafter makes and reinforces the mutuality that once was expressed more wholly, whereas market exchange – being disconnected from all social ties – disrupts commonality.* Mauss's solution to what he perceived to be anomie in modern society, partly caused by the predominance of market trade, was to reinstate the morality inherent in gift exchange. Anglo-Hungarian anthropologist, Karl Polanyi (see above) added to this story.

Reciprocity, Redistribution and Exchange

First, for Polanyi, there is reciprocity, which is built on the principle of symmetry and found in societies where kinship is dominant. These are "primitive" societies. Second, there is redistribution. Built on principles of centricity (inward or outward), redistribution is encountered in systems where political and religious institutions are dominant, such as "ancient" societies. Finally, market exchange is characteristic of modern market society.

In an effort, to counter the culturally compelling arguments of economists, anthropologists, perhaps for Gudeman, have seized too quickly on the concept of reciprocity. They might have looked more profitably to the precedent notion of community and relations, for the gift is a foray across group boundaries. It connects social worlds or islets of incommensurability within a plural universe. Anthropological theories have it backwards: reciprocity is neither a primitive isolate nor the atom of society but its badge.

Profit, Base and Capital

In Guatemala, for Gudeman, finally, certain towns and regions are known for their weaving, and the textiles have a ready market. The weaving is done by women at home, and seemingly one and then another produces a new design sometimes intentionally (through abstraction, imagination and innovative thinking) and sometimes accidentally. Each new design is an innovation and adds to the patrimony on which everyone can draw and make reference to. These women are not merely competitive actors, as the market model suggests, but co-holders of a base and participants in a community that includes responding to the needs of the community and learning from each other, as well as teaching the next generation how to live without falling into the abysses of shortage and crisis. Some are respected for their designs and skills and others for their weaving. Weaving designs are local, collective products.

Innovation, therefore, usually results from the application of shared know-how to new materials and contexts, often as it passes from person to person. Evolving products are community properties and help define the community's identity. Silicon Valley, as such, is not a collection of independent firms but a community of organisations that supports experimentation, learning, the passing on of information,

and extraordinary adaptation. Silicon Valley is a network, a community of corporations with porous borders – information, people, and teams across profit centres; and this creation of a larger, communal base enhances the market performance of each participant. In Italy, small firms connected to one another, innovate in the production of shoes and textiles; they have a community or what we can call an "innovation hub" where they share and exhibit their innovation geniuses.

5.4. Political Economy Today
5.4.1. The Flexible Economy and Society

In our day and age, for Gudeman, as we enter the new millennium, markets are subsuming greater portions of everyday life. Increasingly, we commoditize things, leisure, body parts, DNA, and social relationships. As people flock to cities, sell their hardwood trees, change clothing styles, and watch television, community economy shrinks while the market economy balloons.

How are we to conceptualise the recent changes? Since Adam Smith, we have modelled economies as made up of discrete, bounded units. With Adam Smith, we picture industrial society held together through a division of labour. The separate tasks in the production line and the independent trading units in the market reach completion through exchange. Such a model does not capture today's fluidity. The borders of market participants today are porous, shift and disappear; units overlap and fragment; and different organisational modes conjoin and oppose one another.

Consider the contemporary corporation. Temporary workers are increasingly used, consultants are hired, and fired, head-hunting firms scan the labour market for executives, whose tenures may themselves be short. Within the firm, project teams may be brought together and dispersed, and corporate floors have moveable partitions to accommodate frequent reorganisations. Corporations, once integrated backwards, now sub-contract with suppliers.

If today's corporation cannot be interpreted as a fixed, bounded unit, the same conclusion holds for traditional images of community. People today belong to many communities that fragment and transform. Alliances across national borders are forged and reforged. In this shifting situation, what can we say about economic structure?

5.4.2. Innovating Relations

The anthropology of economy, for Gudeman in fact, and especially relevant or us in terms of social innovation, starts with the act of creating or innovating, for without this efficacy there is no economy or world transformation. *The innovator, who is an individual or group, acts in field of traces, fashioning something and distributing it to others. His field of effects makes up a new base.* We shall see this born out, in

particular, in chapter 7 and 10, through our accomplished Zimbabwean farmer, and water harvester, Mr Phiri Maseko.

The innovator's act, as such, becomes a cultural trace, good to keep. This is because the innovator has a distributed presence which alters the world and adds to the base, the reservoir of traces bequeathed at different times. S/he has never been a Schumpeterian isolate, but part of a thick historical stream. *The innovator draws together tracings and leavings from others (the potter learns from her mother and fellow villagers), as well as from himself (the tinsmith kept refashioning objects). The innovator then creates a way of doing that becomes a model for others.*

He or she is an agent, in terms of a node, a moment of transformation, in a stream of innovations that are instruments influencing and motivating people. Through tools, the innovator absorbs predecessors, and by tools he creates connections to the future. And, what he or she leaves may have unintended consequences, because his or her work is interpreted through others, and used in a context of relations. The relationship between people as mediated by things – whether in the market or in community, whether via capital or the base – is the stuff of economy. In fact, for Gudeman, the eclipsing of both innovation and mediated relations may well have hampered socialism to mature and flourish.

5.4.3. Corporate Leader to Kumusha Intenhaka

In the standard "western" enterprise model, the corporation is a capital-endowed entity surrounded by markets where it purchases raw materials, tools, and labour, and sells products to make a profit. *In the anthropological model, the corporation also has a base consisting of people with skills, social knowledge, experience, memory and connections,* more resonant, as we shall see, with our "integral kumusha" (see next chapter) and *intenhaka*. The measurement of profit, in the conventional corporation, is subject to accounting methods, such as rates of depreciation and variant ways of valuing inventory, and Wall Street analysts use price-to-earnings ratios to evaluate stock.

But how is the dependence of profit on base to be manifested? What are the obligations of the corporation as private owner and controller of accumulated capital to its communal roots? It is indeed because of the failure of the conventional captain of industry, business leader or entrepreneur to be situated in such communal "base" terms that has led us to invent the *intenhaka* instead, drawing on his or her roots/legacy, as well as those of aligned others, thereby seeking natural and cultural, as well as technological and economic returns.

Some economists argue that if the return from profit does not flow to innovators, they will have no motivation to create: people therefore only create to accumulate. However, *for anthropologists, the father and sons of a household who make items for profit, take pleasure in working together, drew on knowledge from their family and from market institutions.* Who should receive a share of their profits – deceased ancestors, the market

entities in which each had participated? In Gudeman's two-sided model, profit is the accounted return on both capital and base, but the communal contribution needs to be made transparent, for us in integral guise. Rethinking the distribution of corporate returns, as such, lies at the heart of a new "policonomy" (12) as we explain it.

5.5. Turning Standard Economics Inside-Out
5.5.1. The Struggle Between Self-Interest and Mutuality

The five spheres, for Gudeman overall, are emphasized differently across economies, and their prominence changes over time. They exhibit increasingly rich as they expand from on-the-ground material life to more abstract ventures in commerce and beyond where the speed and number of transactions multiply. *From one perspective, the house is the universal space of the economy. Without it, the others do not exist. From a different perspective, the other spheres increasingly dominate house economies in the service of self-interest, efficiency and growth.* Setting caps on markets, however, is a struggle between self-interest and mutuality in economy.

Two broad approaches to the economy are advanced today in politics and economics itself. Their difference is sharply expressed in the United States. One side would allow the economy to reach a spontaneous order through a rise in unemployment. It would reduce government spending on many programs from education to welfare. This side promotes individual responsibility for advancement as each is "forced" to work harder to achieve the best out of his/her effort. The other side would have governments interceded to prevent recessions (or depressions) and high unemployment. It speaks to the need for deficit spending to counteract the loss of producer and consumer confidence.

5.5.2. Increasing Levels of Abstraction

Gudeman turns these standard approaches to economy inside out by starting with material life in the house and working outward. From the house and its place in community economies, he turns to markets to suggest that they rely largely on social connections yet debase them. In market economies, abstractions develop. Multiple forms of exchange become trade, and trade increasingly separates into spheres of commerce, finance and meta-finance, which is the province of financial centres.

Each market sphere represents greater distance from the material world of the house and social relationships, yet often recreates images through spells of advertising, bridging the gap between the world of the house and that of the corporation to keep the economy up and running. Abstraction creates possibilities for wealth inequality, environmental problems, classes in society, and economic cycles when the counter forces of sociability and self-interest, or the house and market, become acutely imbalanced.

5.5.3. The Strength of the House

Animated By the Flow of Life's Energy

In Panama and Columbia, where Gudeman undertook his initial field studies, he found both rural economies organized through the house and animated by the flow of life's energy. *Both field discoveries, for him, turn standard models of economy on their heads. The house rather than the market provides the structure and the image for organizing material life.* More remarkable, the people conceive of and make their material connections through sharing the energy of life. From the perspective of these economies, the market is an abstraction and extraction from their life energy.

Modelled After the Image of the House

The rural folk thus model their economy after the image of a house. Should we be surprised by this revelation? Directly prior to Adam Smith's revolutionary model of economies with markets at their centre, the Scottish political economist James Steuart (his was the first book with Political Economy in its title) used the image of the house to discuss the ordering of a nation's political economy. Following Adam Smith, Karl Marx built a model of economy that revolved about an infrastructure and superstructure. Today, we model an economy as consisting of functions, equations, forces and systems. These may be useful images for our times, but they are less metaphoric than those Gudeman encountered in the field.

Vital Energy - Fuerza: Economy's Current

Vital energy then is a central thread and concept in the rural economies of Panama and Colombia. Locally termed "strength" or "force", as we saw above or "force-vital", as understood in many African cultures, *it is the foundation of life.* Assembled from the environment, strength gives vitality to humans, animals and other living things. It connects all material activities in the local economies and mediates social relationships from near kin to distant strangers – it is all encompassing. The material economy that is built around it stands at the opposite pole to the abstracted practices and theories of high market economies.

As such, all the material acts of the economy – planting, tending cattle, harvesting water, consuming and caring – are significant not only for their material effects but also because they point to something else. They embody "strength" or "force". Crops, say the people, provide strength - *fuerza* - to humans (and to animals), and humans need this strength to live and work. When strength ends, so does life evaporates from the human body. When vital energy runs out, life is extinguished. Strength is the current of the people's economy, and it is like a currency as well.

Market currency lies on the outside of the body and can be gained and traded with others, whereas the current of strength is within the body and living things. The current of strength, moreover, comes

from the earth and other elements that include wind, rain and sun. The constituents of this life current are found in some inert materials as well, such as carbon, which is a reservoir of strength accumulated in the past. Humans do not create these sources of strength for the sources are part of nature, but their work helps compose it. For example, the strength in soil, water and wind is preserved as it passes to crops and then to humans who assemble and use it up in living and by helping to compose more strength in crops.

The current of strength therefore ebbs and flows between the environment and humans, which makes people part of the natural world. Strength not only connects people to the environment but also to a spiritual force, for the strength is in the world only by the "power" of God. The economy is anchored not merely by a belief in human creativity, as in Schumpeter's entrepreneur, or the existence of unlimited resources as some might suggest, or in the hope that the future may be different, but by a god who not only provides hope and legitimacy for actions but the conceptual basis for the economy, which is founded on securing and sustaining a current of strength from Him.

A successful agricultural cycle reaches the point of "giving" by the earth and by God, and of "taking" by humans, who must "return" or put back what they take to receive more. They sometimes compare this process to a trade, but it is never "measure for measure". They put work and wealth into the earth, and it returns something different and more: for seed and labour, the land returns food and wealth.

Vital Energy Enters the Economy Through the House

Vital energy therefore enters the economy through the house, which the crops are said to "sustain" or 'maintain". When a house exchanges goods or labor with another house or on the market, its labor or goods or services are said to go "through the doors outwards". When a house self-provisions or is self-sufficient, it acts "from the doors inwards".

The cycle of vital force that sustains the house economy in Panama and Columbia connects members of the house, making them shared persons to one another, and it connects a house to the past and to other houses in the community. To receive strength from the divinity through the environment, house members must draw on a prior accumulation of strength to compose more. This strength from the past is stored in the base so that there is always a giving from the past to the present as well as from the divinity and the environment.

The giving is both material, as manifested in the substances of the base, and conceptual as expressed in the knowledge that is requited to sustain the house. The people's claim that the first base was the Garden of Eden (see Mr Phiri Maseko, the water harvester in chapter 10) expresses this dependence on giving from the past and the divinity. Each house is part of a continuous venture which advances or reverses the accumulation of reserves and shortfalls. The house, for Gudeman, is part of a

long-term continuity. It also participates in a contemporary community where it engages others outside the house through transactions of strength. This exchange has several modes: reciprocal work, festive or ritualized labor, and hospitality on a small or grand scale.

Mutuality and Connections

Marcel Mauss, as we saw above, published his book on the *Gift* in 1925, in which he sought to understand what compels us to return or pass on a gift, turning thereby to the Maori concept of *hau*, which he saw as the "spirit of the thing given". Fifty years later, the American anthropologist Marshall Sahlins (12), famed for *Stone Age Economics,* found that it actually means vital principle:

> *Hau is the life principle of humans, animals, land, forests, and the village home. Hau means vitality, fertility fecundity, and productiveness, for example the stalk of a plant represents its fruitfulness as hau. All things animate and inanimate possess hau or the vital principle. Nothing flourishes without it.*

Globalised economics today is a different story altogether.

Money and Abstraction

Since the 1980s, the economy of the US has in fact been shaken by crises, mostly centering around the financial domain. Recessions and depressions are hardly new, but this period witnesses the savings and loans crises of the 1980s, the sudden fall of "Long Term Capital Management", which was quickly covered by the banking sector, and the dot-com bubble in the 1990s. They were harbingers of the next decade when in 2008, the housing bubble, the stock market bubble, and a financial bubble led to an economic crash in the US and throughout the world, which reminded us of the Great Depression.

Gudeman was fascinated by the crisis. It reflected his cross-cultural model of the five spheres. The spheres overlap and are connected through media of exchange. As capital develops, though, they are increasingly abstracted from material life in the house and community but mediated through the use of money. *The crisis illustrated the force of the shift to the less constrained spheres where mutuality disappears and self-interest is increasingly fed by innovations in money management.*

5.6. Conclusion: Rethinking Economy – House Therapy

In the final analysis, for Gudeman, in reverse of "shock therapy", which could transform economies through immediate application of market principles and was first tried in Chile and later in post-socialist economies without great success, we should apply "house therapy", arguably as we are doing now in Zimbabwe (see next chapter), in order to achieve a more viable life in high market economies and address some of the pressing contemporary problems haunting us including:

- Growing economic inequality;

- Increasing degradation of the environment;

- Political instability;

- Sky rocketing inflation;

- Persisting bubbles and blowouts.

The anthropological model of economy allows us to rethink material life. Reliance on market growth for the achievement of well-being absorbs social life within the abstract world of finance. We need, according to Gudeman, to see economy's two sides as a complimentary relationship, which the perspective from low market, high relationship economies bring into relief. Anthropologists have terms for this connection: sharing and reciprocity. This give and take is not a constant on markets but a necessity for their flourishing and an enhancement of material life for all. This brings us, by way of transformative effect, through naturally and communally based participatory action research, to our *Integral Kumusha.*

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CHAPTER 6

INTEGRAL KUMUSHA – COMMUNITY/LABORATORY,

OIKOS TO KUMUSHA

DN *As an Intenhaka You Reveal Your Human and More-then-Human Individual/Collective Nature*

PN *Through Wayfaring You Proceed Alongly on a Path, Every Inhabitant Lays a Trail: their Nhaka.*

FN *As a Social Innovator You Draw On Tracings and Leavings from Others and from Yourself*

PN **Mobilizing the Force of the Household Base for Self-Reliant Community Development**

Participatory action research involves:

- *Collective research: obtained from groups through dialogue, discussion, argument and consensus in the investigation of social realities*

- *Critical recovery of history : to discover, selectively through collective memory, those elements of the past which have proved useful in the increase of conscientization, using popular stories and oral traditions "fleshed out"*

- *Valuing and applying folk culture: account is taken of art, music, drama, sports, story-telling and other expressions related to human sentiment and imagination*

- *Production and diffusion of new knowledge: different levels of communication are developed for people ranging from pre-literate to intellectual* (Orlando Fals Borda, Action and Knowledge).
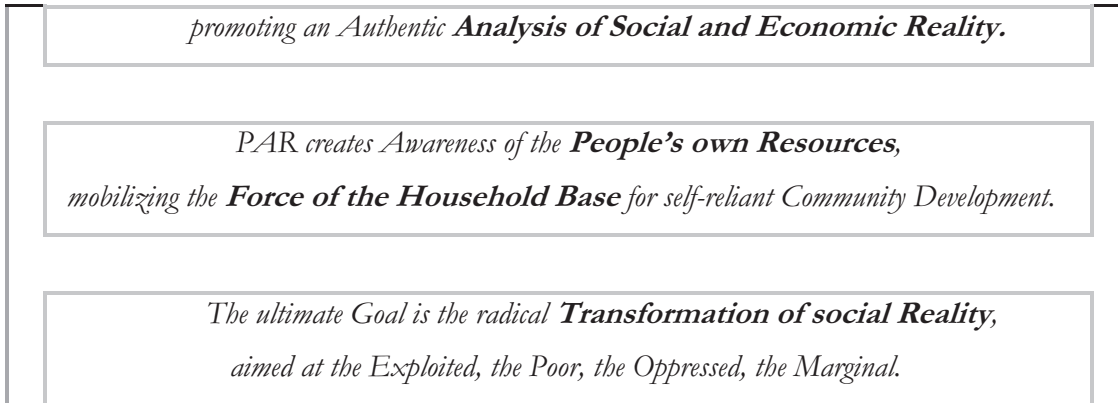
6.1. Introduction: Buhera

Table 6.3.1. Participatory Action Research (PAR) : *PN*

Integral Kumusha : Global-Local Effect of Southern Nature and Economy

The Problem is defined, analyzed and solved by Family-and-Community,

involving its Full and **Active Participation**

You are a committed Participant, Facilitator and Learner in such,

> *promoting an Authentic* **Analysis of Social and Economic Reality.**

> *PAR creates Awareness of the* **People's own Resources***,*
> *mobilizing the* **Force of the Household Base** *for self-reliant Community Development.*

> *The ultimate Goal is the radical* **Transformation of social Reality***,*
> *aimed at the Exploited, the Poor, the Oppressed, the Marginal.*

Source: Authors, 2019

A First Integral Laboratory

We have seen, in the previous chapter based on Gudeman's fieldwork in Columbia and Panama, that the house, following, for us, the *feminist* naturally and communally laden "southern" *relational* research path, rather than the market, is situated at the centre of the economy. Gudeman thus, followed suit from Ingold who, locally-globally focused on *Being* Alive, in such southern *phenomenological* guise, rather than "Being Enterprising", in western pursuit. Gudeman thereby cast the homestead in Panama and Columbia in a "newly global" economic light. Moreover, and from the local, natural outset, it was *description* of relationships – *chivanhu* – rather than experimentation with land, labour and capital, which provided our anthropologically laden economic grounding. Figure 6.1 below captures what we explain here above:

FIGURE 6.1. FIRST CYCLE OF NATURAL AND COMMUNAL RE-GENE-RATION

Feminism
MARKET/COMMUNITY
Navigating

Participatory Action Research	*GROUNDING*	**P**henomenological
INTEGRAL KUMUSHA		BEING ALIVE
Effecting	*RE-GENERATION*	*Emergence*

Descriptive
CHIVANHU
Grounding

Source: Authors, 2019

The backdrop to Nhakanomics, institutionally, and to Intenhaka, personally, in Zimbabwe overall therefore, is not that of being "open for business", as per free enterprise, thereby seeking external (foreign) investment or promoting export markets but, instead, pursuing "self-sufficiency", as our *natural and communal* base for ultimate *transformation*. As such, we started out locally, as indicated above, grounded in *chivanhu*, that is, in resilient relationships, with both physical and human nature. Thereafter, locally-globally, we pursued *being alive* as opposed to "being enterprising", and thereafter, newly globally embraced *community-and-market* rather than markets in isolation. Now and finally in this first social innovation cycle, globally-locally in Zimbabwe, taking on from where Gudeman in the Americas leaves off, Daud and Kristina Taranhike have amazingly established their *integral kumusha*. How so? We draw now on *Participatory Action Research,* in this concluding chapter (see above), re-GENE-rating C (K) umusha.

Blending Economics and Ecology

Specifically, then, rather than building up the economy at large, the Taranhikes have enriched their rural home base in Buhera (which happens to be Samanyanga's original home base as well), alongside, and through their local community, albeit initially catalysed by their participation in the Trans4m PhD program, centred, "globally", in Hotonnes, France. In the same way, then, as the origins of *economics* and *ecology* lies in the ancient Greek term *oikos* (see chapter 2), which means "home", so they started with their African homestead, that is, their *kumusha,* albeit with a difference. The difference lies in the fact that while they started out with nature and community, thereby close to home, they also sought to accommodate culture and spirituality, science and technology, as well as economy and enterprise, integrally together, whereby home - *kumusha* - becomes an *integral* kumusha.

In fact, as now mentioned, the Taranhikes happens to hail from the very same place, Buhera, from which Samanyanga's family also hails, as originally revealed in our (1) previous work on *Integral Commons: Political Economy to Social Commons*. In fact, as we saw earlier, *African Trading*, as the Lessem family business was called, some eight decades ago in what was then *Southern Rhodesia*, was an "integral kumusha" in its own right, that is a family homestead, a retail store serving the local population, a granary, a warehouse, a distribution centre, and a local depot for the country's grain national marketing board.

"Kwa Jack", as the Hitherto Integral Kumusha is Called Today

Indeed, so-called "kwa Jack", as the hitherto integral kumusha is called today – named after Samanyanga's Uncle, Jack – as a physical home and workplace, remains alive today to tell the tale! In fact, when last there, in the spring of 2017, the son of the local chief came up to us, intimating that he was about to purchase "kwa jack" in order to turn it into a functional rural micro-economy, duly co-evolving what had existed decades ago.

6.2. Self Sufficiency to Developmental Economy

6.2.1. Communal and Economic Exchange

African Trading originally emerged, in the first half of the last century, as a fusion between the global spirit of Europe (Lithuania from which Samanyanga's family had emigrated), and the local spirit of Africa (Buhera, where Taranhike has his *kumusha*), rather than starting out by being "open to (global) business" and liberal democracy. In other words, and for example, instead of Europe investing in Africa, the two co-evolved, globally-locally. Such "exchange", as revealed by South African theologian, John de Gruchy (2), as, simultaneously and interactively, the origination of community and foundation for economy, in this case of Rhodesia-becoming-Zimbabwe:

> *The Greek words translated in the New Testament by "reconciliation" or "reconcile" are compounds of the Greek "to exchange", and this in turn is derived from the Greek word meaning "the other". The words thus carry with them the sense of exchanging places with "the other" and therefore being in solidarity with rather than against, such "an other" …*
>
> *Reconciliation has to do with, putting it colloquially, God making us friends. Thus reconciliation in Pauline theology refers to the way in which the love of God in Jesus Christ turns enemies into friends thereby creating peace. Not only humanity, but the whole created cosmos is included in God's act of reconciliation in Christ, linking redemption and creation.*

6.2.2. Oikos, Polis and Household Management

The American economic historian, Ingrid Rima (3), featured in chapter 2 and more fully in our (4) earlier work on *Integral Economics: Releasing the Economic Genius of your Society*, starts her economic analysis with Aristotle. Specifically, in studying the nature of his 'art of household management', she describes how Aristotle undertook to examine what is probably the first economic issue to have been subjected to formal inquiry: what sort of wealth getting activity satisfies material needs as a desirable goal of human activity? *For Aristotle in that respect, retail trade – as opposed to household trade – which is exchange for the purpose of making money, is unnatural.* What is natural is the pursuit of 'autarky' or self-sufficiency. Therefore, agriculture should have primacy over industry, and communal economics over individual enterprise. Ironically, we are now in the 21st century, returning to that same idea of the past decades if not centuries.

Ancient Greek thinkers moreover, like Aristotle, from their particular cultural perspective, believed that a good life is the purpose of existence, and that it is best achieved within the city-state itself or 'polis' as the Greeks would call it. The state (polis in ancient Greek), rather than the individual, was therefore understood as omnipotent. The theory underlying that embraced ethics, sociology, economics

and political science. *The search for the good life was at one and the same time the search for the ideal state, and also a co-evolution of culture, polity and economy, in the specific context of such a 'city-state'.* Furthermore, such a polis was grounded in *oikos*, the household, from which was derived, so to speak, both "oi"cology and "oi"conomy.

Economics As the View From Below

In fact, and further to such, the German sociologists and feminists, Veronika Bennholdt-Thomsen and Maria Mies (5), of the Institute for Theory and Practice of Subsistence based at Biedenfeld University in Germany, have undertaken extensive research into economic subsistence, over several decades, particularly in Southeast Asia. For them, *the first lesson about economics is the view from below. This means that when we look at reality, when we want to gain clarity about where to go and what to do, we need to start with the perspective of women, particularly rural women and poor urban women in the South.* Further, when we start with everyday life and its politics, we look at the strategies of women to keep life going, hence our feminist approach herein alluded to earlier.

Secondly, women teach us that *the realization of a subsistence perspective depends primarily not on money, education and status but on control over means of subsistence*: a cow, some chicken, children, land, also some independent money income. Third, as Gudeman found out during his field research, *the awareness of their own capacity to subsist independently gives the local women in Bangladesh pride, dignity, courage and a sense of equality.* They are not beggars, they felt; they are not subservient; they can stand on their own two feet. The fourth lesson learnt was that *what was good for the women of Bangladesh should be good for the whole of society.* Fifth – as far as they are concerned – *a subsistence perspective is not only good for the so-called developing countries but it is equally valid for developed countries. Two dualistically and hierarchically divided and ordered types of economies are no longer acceptable.* In fact, subsistence, usually associated with poverty and backwardness and living at the margins of existence, can also be linked to joy in life, happiness and abundance. Such an understanding requires that people stop devaluing their own work, culture and power – and stop expecting the 'good life' to be handed to them by those 'on top'.

The Dominant Economic System Was Constructed by Men

According to Mies and Bennholdt-Thomsen, *the dominant economic system is not the outcome of some immutable natural law, but it was constructed by men some centuries ago and can be changed.* What is called globalization of the economy today is not a totally new and extraordinary feature but it constitutes continuing colonization that has been part and parcel of capitalist patriarchy right from the beginning. This is clearly manifested not only in the growing gap between the rich and poor in the North but also in the financial and economic crises that are hitting the industrialized world. However, *if the central concern of economic and social activity is not the accumulation of dead money but the creation and maintenance of life on this planet,*

nothing can remain as it is now. Bennholdt-Thomsen and Mies then specify point by point the main features they advocate in their new subsistence paradigm, which for us needs to underlie the natural and communal grounding, and origination, of our Zimbabwean policonomy.

6.2.2. Main Features of a New Subsistence Paradigm

How Would Work Change?

- Instead of wage work, *independent self-determined socially and materially useful work would be at the center of the economy*.
- The fact that subsistence production subsidizes the market (money) economy must be reversed; instead subsistence production needs to be liberated so that *wage labor and the market economy subsidize the larger social productivity*.

What are the Characteristics of Subsistence Technology?

- Technology must be *regained as a tool to enhance life, nurture, care, share*; not to dominate nature but cooperate with nature.
- Technology is to be designed and redesigned in a way that *its effects can be healed and repaired*.

What are the Moral Features of a Subsistence Economy?

- The *economy is just one sub-system of society*, not the reverse.
- The *economy must serve the core life-system*, supporting the production and regeneration of life on the planet as a whole.

How Would Trade and Markets be Different?

- *Local markets would preserve the diversity of products* and resist cultural homogenization.
- *Trade would not destroy biodiversity*.

Changes in the Concept of Need and Sufficiency

- A new concept of the satisfaction of needs must be based on *direct satisfaction of all human needs* and not on the permanent accumulation of capital and material surpluses by fewer and fewer people.

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- The important concept and practice of the commons can be reclaimed to *resist the injustice* and inequality *linked to privatization and the commercialization of nature*, money becoming a means of circulation not accumulation.

How then can communal subsistence and the free market coexist, if at all?

6.2.3. Restoring the Link Between the Market and Subsistence
Growth Economics is Embedded

For Bennholdt-Thomsen and Mies, *for market and subsistence to be linked rather than separated, it is also necessary that the market process itself should not be the subject of a hunt for profits, especially not of the current monopolistic and oligopolistic kind in the globalized market.* Subsistence trading is itself a craft that requires the participants to learn how to handle the social relationships network of exchange.

The real problem, for them, is that 'growth economics' is embedded in every fiber of our society. The competitive, belligerent, profit-obsessed character of our economy has been internalized by most people in the north and west, and by the wealthier classes in the south and east, gaining their active consent in their day-to-day economic intercourse with one another. Bennholdt-Thomsen and Mies then turn to the 'commons', their focal point of building a subsistence economy.

Reclaiming the Commons

For Bennholdt-Thomsen and Mies, *the boundaries between the human community and nature are not rigid and hard, but permeable. Economics is not separated from ethics, culture and spirituality.* Production is not separated from and superimposed on reproduction. *There is continuity between production and consumption. In reclaiming the commons via a subsistence economy they are linked to each other.* Production processes will be oriented toward the satisfaction of needs of concrete local or regional communities and not toward the artificially created demand of an anonymous world market.

Further, for Bennholdt-Thomsen and Mies, *in such an economy the concept of 'waste' does not exist. Things cannot be consumed and things whose waste products cannot be absorbed within such a distinct eco-region cannot be produced. Such a local economy in a particular region requires, evidently, a community that feels responsible for sustaining the self-generative capacities of the region.* In today's capitalist market regime such a sense of responsibility and care for a particular region cannot emerge, because production and consumption are segregated. Moreover, the two processes follow a different logic. The producers – wage workers – have no interest in the use-value of their products. Their main interest is in their wage. The consumers, on the other hand, do have an interest in the use-value of the commodities they buy. But they do not care where they come from, or where their waste products go. Their self-interest demands the immediate satisfaction of their individual

needs. It does not reach out either to the producers of these commodities or to the ecological consequences of production processes, or to the question of what should happen to the waste products of the consumption process. We now want to link community based self-sufficiency with a knowledge based commons-and-economy.

For Bennholdt-Thomsen and Mies ultimately then, *commons cannot exist without community, but equally the community cannot exist without commons*. In the sense of 'oikonomia', human beings live and work within the social and natural household. Hence, *reinventing the commons is linked to the reinvention of the communal or commons-linked economy*. What then are core parameters of such a process is what needs to be carefully understood. With this note, we now turn to the relevance of labor and work from a subsistence perspective.

6.2.4. From Labor to Work and Fulfillment

Beyond the Wage-Labor Ideology

As Bennholdt-Thomsen and Mies rightly noted, *the reason it is so difficult to adopt such a subsistence perspective, is that socialist as well as capitalist theory believe in the further development of technology or the productive forces tied to the 'capital/wage labor relation', and cannot therefore conceive of any other work regime*. The subsistence approach does not share this fixation. Rather, it explores what cultural obstacles prevent us from regaining control over our subsistence. The question that remains pertinent in the whole attempt to turn the tables the other way round is: How has 'wage labor' been able to lodge itself as the unquestioned precondition of social progress, despite the broad discussion of social justice over the past two hundred years? The answer is simply that the relationship is itself an integral part of hierarchy, and that power interests and repressive mechanisms come together in the wage-labor situation. *The 'wage labor concept' is male-centered in its exclusion and indeed negation of female elements*. The model of wage labor is industrial male labor, not the work of mothers and women in providing for the immediate needs of everyday life, especially of children and old people.

The idea of economic growth, market conquest and competition is bound up with this relation of production and molds an image of the economy as a male enterprise – a male territory that no woman should dare treading. The peaceful and preserving side – without which even capitalism cannot keep going – is imagined as a female natural backdrop. Only this bifurcation of values enables the anti-social version of economics to gain acceptance. The skilled worker, the prime image of a wage laborer, is conceived of as being male. At the same time he is conceived of as the family 'breadwinner', whose wage supports the housewife. The fixation on the man as wage-laborer also fixes the demand for the housewife's services.

Of course, by now there is significant fluidity between male and female roles, in the workplace and in the household, in a growing number of countries worldwide or at least in many parts of the world. However, that has not succeeded in overturning the overarching notion of 'wage labor', in the sense, for example, in his *Towards Social Renewal*, where Rudolf Steiner (6) has advocated, that there should be no such thing as a market for 'labor'. In today's world, then, environment and labor power are both subject to the diktat of maximization of self-interests and profits. In short, this simply means that the goals of economic activity is not to assure reproduction, or sustainability, of the environment or labor power, but rather to get as much as possible out of both.

Life, actually, reproduces itself not in the exchange with capital but with nature. But our modern ideological apparatus, indeed our modern culture, is designed to erase this fundamental point from our consciousness. Human beings and nature are seen as separate from each other, and technology has a predominating role to play in between one and another. But with commitment towards subsistence freedom, such a relationship can be changed.

Subsistence as Opportunity

According to Bennholdt-Thomsen and Mies, as much as feudal rule was secured and legitimated through religious faith, the domination of capital is legitimated through faith in technology, and through the religion of progress. Today, *a turn* back *towards subsistence is the opportunity offered by the economic crisis. It means that, whenever we make decisions, large or small, we* need to *ask ourselves whether we are gaining more subsistence freedom* or we are delving deep into the abysses of capitalism. Instead of continuing to tie ourselves to capital, and vainly hoping for good wage labor to come along, we – they conclude – should take the means and conditions of subsistence back into our own hands. We now, that is Daud/Shumba Taranhike, turn from subsistence theory to "integral kumsha" practice, in rural Buhera in Zimbabwe.

6.3. Integral Kumusha Concept
6.3.1. To Preserve, Restore and Enhance Zimbabwe's African Nhaka

Our southern relational path to research and innovation, building on the descriptive, phenomenological, and feminist orientation that has come before, is focused, PAR wise on ultimately the development of an *Integral Kumusha*. This is being accomplished by the Taranhikes in Buhera, and has, at the time of writing in March, 2019, been heavily featured on national television and has gained the attention of the Zionist Christian Church with its one million members in Zimbabwe.

As part of his doctoral work, Daud/Shumba Taranhike has been working with his wife Christina on this concept which is anchored on his inner calling and passion which is to preserve, restore and enhance Zimbabwe's African inheritance or legacy (nhaka in Shona) from his ancestors (7) through their cultural and socio-economic inheritance thereby and thereafter continuing to build *nhaka* in total harmony with the entire ecosystem for the benefit of future generations. It is in that guise that we now term him, or indeed Kristina, not a business entrepreneur, or corporate executive, but an *intenhaka*. The integral kumusha concept takes over, overall moreover, from where Muchineripi and Kada (8) who worked with the Chinyika community in ensuring food sufficiency left off.

Taranhike's inner calling then, today, is being translated into his – and Christina's - outer callings at both micro and macro levels. At a micro-level, his three business enterprises (Vaka Concrete, which is involved in the manufacture of concrete bricks and pavers), High Performance Capabilities Africa (HPC Africa) an engineering consulting company and King Lion Motorways a public transport company) are ever more integrated with his Buhera Community, thereby with a view to developing the Integral Kumusha concept. At a macro level, it focuses on the Zimbabwean Society at large leading to the creation of a nhaka economy which has been termed *nhakanomics*.

Through their Integral Kumusha, therefore, private enterprise is integrated with the "public" rural community in order to transform a normal homestead into an effective economic entity, a community and market in Gudeman's terms, based on African indigenous cultural and socio-economic practices, with the primary aim of ensuring the creation of a self-sufficient economy (9).

6.3.2. Overturning the Buhera Label as "A Place for the Poor"

The question which may be asked is: why implement what is ultimately a social innovation - especially to the extent that Daud and Kristina Taranhike consciously build on prior anthropological economic foundations, following initially a first natural and communal cycle of re-GENE-rating their C (K) umusha, via a relational research path and rhythm, within the Buhera Community"?

There are three primary reasons why Buhera has been chosen as such. First, this is Daud/Shumba's (Shumba his Daud's African "lion" totem) birth place and that's where his umbilical cord is buried in the soil, where his primary *nhaka* lies. Second, Buhera being in the agricultural ecological region 4/5 receives little rainfall, therefore experiencing perennial droughts due to prolonged dry spells during the summer season and as such agricultural yields are very low and the people have survived of late mainly on donor support. This has created a donor mentality among the people which leaves the area experiencing high levels of poverty. As such, there is a prevalence of diseases caused by malnutrition and the incidence of HIV/Aids is very high. A third reason is that the majority of people from the area who

make it in life tend not to want to go back and invest in Buhera's development and so there is a problem of rural-urban migration as the area is labelled as "a place for the poor". It is then the Taranhikes' burning desire to identify the imbalances that exist within this community and to work to correct these challenges, and thereby facilitating real social transformation of the area in order to ensure that people become productive and contribute effectively to their own livelihoods and to the national economy.

It is the Taranhikes' sincere belief that Zimbabwe's economic success cannot be achieved without addressing the socio-economic problems experienced in the rural areas. As such, the Integral Kumusha concept stands a great chance of being a model of cultural, socio-economic transformation which will spur Zimbabwe and Africa at large to prosperity and to be independent to manage its own affairs and ultimately stand proud among other nations and continents, serving to unlock and release the full potential of the individual, community, organisation and society, via what we have termed CARE (10), specifically (Community activation, Awaken consciousness, innovation driven Research, Embodying re-GENE-ration) , and should also be aligned with de-coloniality (11) generally. How then more specifically so?

6.3.3. The "Nhaka" Concept and Enterprises Underlying Integral Kumusha
Vaka (Ukama), Buhera (Utariri), HPC (Nhimbe) and King Lion (Upfumi) Enterprises

In implementing the Integral Kumusha in Buhera, each of the three of Taranhike's business enterprises has had a critical role to play in order to purposefully create a new concept that transforms the rural home into an economic entity that promotes livelihood within an African indigenous context. Therefore, the Integral Kumusha constitutes an indigenous Zimbabwean enterprise as opposed to the Western exogenous form of corporation. The Integral Kumusha is built upon the four pillars of creating nhaka for future generations. The four pillars of nhaka are located within the integral approach together with the three business enterprises and the Buhera community as shown in the diagram below.

FIGURE 6.3.1. UKAMA, UTARIRI, NHIMBE, UPFUMI
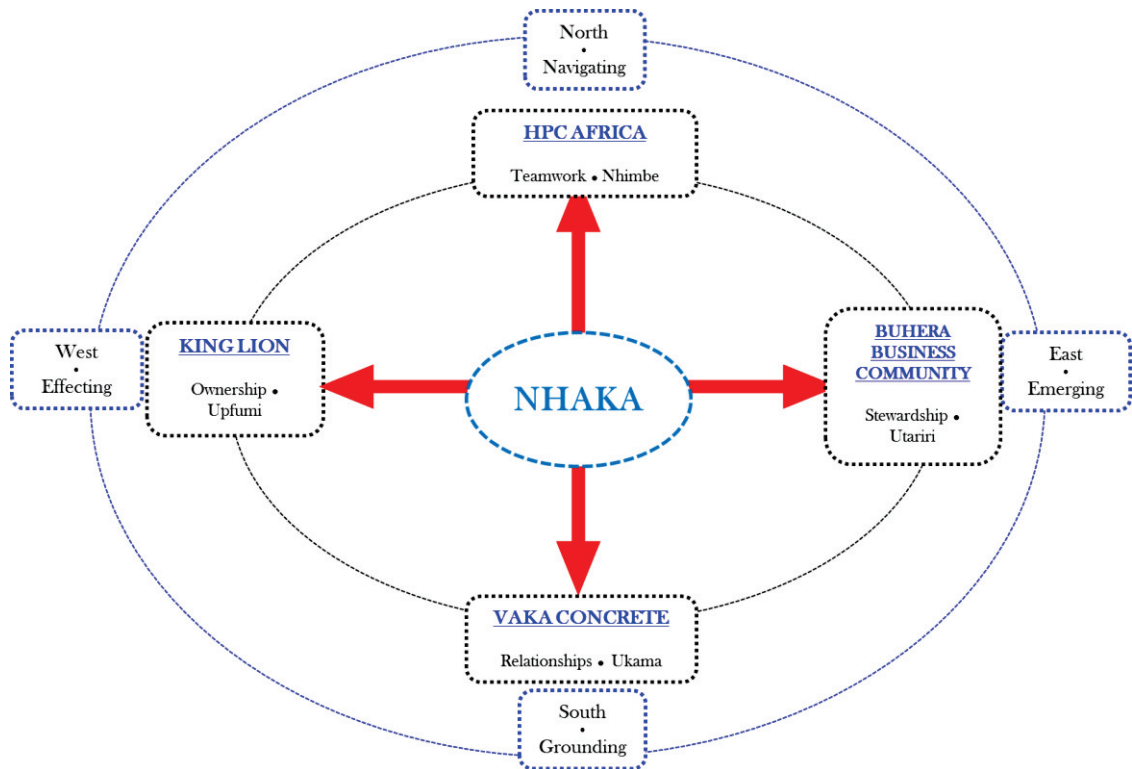
Integrally following the GENE, Vaka Concrete with its building products is locally grounded (G) in building relationships (ukama) within communities and the entire ecosystem; the Buhera Community as a whole exercises local-global emergent (E) stewardship (utariri), thereby renewing culture and spirituality while HPC Africa's north (N) has the newly global role of navigating technology and systems thereby creating knowledge and building teamwork (nhimbe), leading to King Lion's global-local effect (E) in its Western role of promoting trade and enterprise leading to co-ownership (muwonerapamwe) and wealth (upfumi) creation. Applying the integral approach within the integral enterprise and integral economy guise, the four pillars of creating nhaka and the integral kumusha is illustrated on the diagram (figure 6.3.2) below.

FIGURE 6.3.2. INTEGRAL KUMUSHA, ENTERPRISE AND ECONOMY
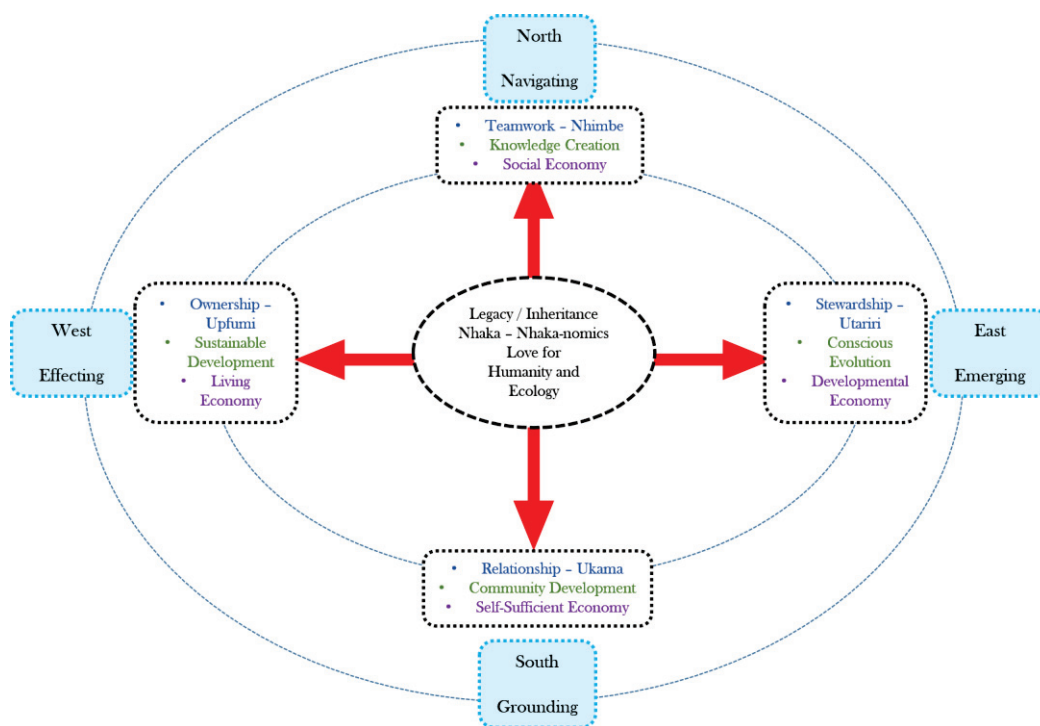
Source: Authors, 2019

How Europe Under-developed Africa

Due to colonisation, our African economic structure was changed from our traditionally relational communal approach and co-ownership, by way of building livelihoods, to assume the Western individualistic capitalistic approach. This is one of the main reasons why poverty in Buhera in particular and Zimbabwe/ Africa in general has been worsening from generation to generation. Hence, the term "under-developed" is used to refer to Africa and its many nations especially the rural areas. Therefore, the gap between the rich global economies and the few African elite and the majority of the African people continues to widen with each generation handing over poverty to the next generation. We have seen how some rich western countries and financial institutions proceeded to come up with structural adjustment programmes (SAP's) for many African countries based on their Western contextualised approaches and have failed to deliver desired results for the African continent.

In the following section, we describe the journey that Taranhike and his wife Christina, have travelled in building their Integral Kumusha.

6.4. The Journey to Creating the Buhera Integral Kumusha

6.4.1. Our Nhaka involves CARE-ing for our Ancestors

Their Buhera homestead (Kumusha), for the Taranhike's then, is nhaka (a legacy) from their parents who settled in the place in 1966. Both parents have since passed on and they are buried close to the homestead. The "integral kumusha" journey started with them protecting their family shrine where their paternal grand-mother, father, uncle, mother and cousin are buried. Daud and Christina have managed to preserve the graves by erecting granite tombstones to ensure that they will be seen by future generations and they would know where their nhaka comes from. Daud is not an author of his nhaka but a beneficiary of his parents' hard work and commitment for him to have a better life than the one they lived hence he respects them greatly for what they have done for him and future Taranhike generations, and CARE-ing in turn for them.

6.4.2. Community Activation Towards the Integral *Kumusha*

Towards Social Innovation in Buhera

After formulating the plan to create the Integral *Kumusha*, Daud identified and engaged skilled members and artisans individually in line with their roles and competences to share his vision of the concept, thereby invoking, at least embryonically to start, participatory action research (PAR). When he had identified all the critical players he coordinated a meeting (*nhaka* circle) to discuss the concept and the plans.

Through such a PAR process, Daud had to activate his community in line with his inner and outer calling. The following members were part of his community; Local community members: Baba VaTaranhike & family, Sekuru Komboni & wife, Sekuru Joe Magwenzi & wife, Perkins Taranhike & wife and his wife Christina. Specialists representing Vaka Concrete, King Lion, HPC Africa and other external artisan contractors included a plumber, electrician, irrigation specialist, builder and welder/fabricator.

Taranhike's wife Christina hosted all the invited members. He then took the opportunity to share the concept and plans with the team. Each team members was given time to share their role and how they will be executing their plans. It was important to establish specific timelines, areas that needed overlap and collaboration among the respective team members and specialists. Members were allowed to share their plans and to express expectations from each other in order to ensure flawless execution of their respective tasks. Contact details were shared among team members in order to facilitate discussions and effective communication as the project progressed.

After this initial community activation, there were other (nhaka) circles with specific individuals who had overlapping tasks and Daud continued coordinating the overall project and also giving updates to other respective team members on what is happening with the projects.

Constituting Kumusha: The Whole of Life - Security, Energy, Place, Home

1. Installing *Security* – Engaging Katome the Artisan: Nyasha Katome, the artisan, contracted to erect the fence, was shown all boundaries and tasked to take perimeter measurements for the respective sites which included; the homestead, the mango orchard, the irrigation plot, the main field and its partitions. Erection of the security fence was planned in phases, starting with the homestead and the family shrine, then the irrigation plot, followed by the mango orchard, the in-between passages, the main field and its partitions.

2. Clearing the *Place* – Deploying Sekuru Joe Magwenzi: It was important to clear and clean up the place in preparation for the project. Hence, the old buildings that were cracked and were about to fall were demolished and all the rubbles cleared. The old external toilet was demolished and another new one constructed with bathing facilities. This exercise came with its own challenges as other family members tried to resist and obstruct this operation, because it breached old family customs, but Daud intervened so that the work would continue.

3. Face Lifting the *Homestead – Via* Steve The Painter and Taurai The Tiler: The entire homestead was painted by Steve and Taurai fitted the tiles as was guided by Christina. This transformed the whole feel of the place and gave it a newly cosy atmosphere.

4. Water Giving *Life* – Borehole Drilling and Drawing on Solar *Energy:* Since Buhera is very dry and water is scarce during the dry season, Daud decided to explore and exploit the underground water and a borehole was sited and later drilled. A solar system was installed to drive the submersible pump delivering the water to 10,000 litre tanks mounted again by Nyasha Katome. These tanks are used as a reservoir for the supply of water to the homestead and the irrigation plot.

5. *Solar, Water and Electrical* Installations Drawing on *Renewable Energy*: Moses, the plumber was contracted to do all the plumbing work including fitting of the solar geyser. It was important to have clean water for hygiene purposes and for the effective operation of the drip irrigation. Jasper, the electrical engineer and his team, fitted the solar panels and Trust Mandizvidza and Jaya did all the electrical installations for the entire complex. The electricity generated from the solar system is used to power all the electrical appliances at the integral *kumusha*/home. It was also important to use renewable energy as this preserve the environment, our nhaka.

6. *Furnishing the Home, Landscaping the Garden and Planting Trees*: Christina furnished all the key buildings and rooms in order to accommodate different types of visitors, ensuring that fridges, TV and other facilities are available to make the place liveable and comfortable. Mr Katema was contracted with the guidance of Christina to do landscaping and planting of lawn and flower plants. Mr Muzenda the builder made all the walkways and the necessary renovations.

7. *Drip Irrigation System Installed, Borehole Drilled and Irrigation then Rolled Out*: Ian the drip irrigation specialist installed the system. The drip irrigation was preferred because it was important to have a system that would conserve water. When the borehole was tested it was established that its yield was very low and could not meet the water requirements and demands for both domestic use and the drip irrigation project. Aaron the borehole citer was contracted to identify another borehole in order to meet the water demands. God smiled at the Taranhikes and a high yielding borehole was identified and then later drilled. The borehole was commissioned and it is operating extremely well.

   With the abundant water available, the drip irrigation project was rolled out with Perkins taking charge of the operation together with a chicken project. The half hectare irrigation plot was divided into four blocks and each block was planted at different times. Crops that are grown by the Taranhikes include, green mealies and maize, tomatoes, butter nuts, onions, water melons, and pumpkins. This project will ensure that there is self-sustenance for the people within the community.

8. *Free Range Chickens Introduced*: The first chicken run was constructed by Mr Muzenda for the initial batch of chickens. The project has been a huge success and additional facilities were then constructed with different paddocks for chickens introduced for different types of birds. People in the community now have access to chickens and eggs at reasonable prices and within short distance. The success of the chicken and eggs project has now led to the purchase of the egg incubator with a capacity to hatch 96 chicks per batch. All these projects are meant to profit the local community by way of providing them with employment and also ensuring availability of key food stuffs that can be afforded by rural folks at reasonable prices and at any given time. With adequate vegetables which are vital for vitamins and chickens and eggs for proteins, the local people can now enjoy good meals and hence avoid diseases associated with malnutrition.

9. Roof *Water Harvesting and Use of the Wells*: To improve water availability, a roof rain water harvesting project (see chapters 7 and 10 for further elaboration on such water harvesting

technique) was implemented with 10,000 litre tanks installed for this purpose. A solar driven well pump and a small 5,5kva generator were bought to augment water supply. This project ensures that rain water is not lost to the rivers while at the same time avoiding soil erosion which has become a major problem is the area resulting in silted rivers.

10. <u>Future Plans – Becoming Self-Sufficient</u>: Plans are under way to build a 200,000 litre water reservoir which will be adequate to put the remaining portion of the field under irrigation using gravity system. This will transform the area and demonstrate that even if there is an El-Nino induced drought or droughts due to prolonged dry spells during summer seasons, there will be food security in the area. There is no reason why people should be starving in the area and there is no need for food hand-outs from well-wishers, but people should grow their own food and be self-sufficient. This is a different kind of *nhaka* that is now being created and will be handed down to the next generations.

6.4.3. Awakening *Integral* Kumusha Consciousness
The Second Part of CARE

Now that the community has been activated and the efforts of the *Integral Kumusha* are beginning to bear fruits and in fact there to prove that the concept works, Daud's next step is to awaken the integral consciousness within the community which is the second part of the CARE process. It is important to awaken the community to the *integral* kumusha concept as part of the socio-economic transformation process of Buhera community as a whole. The aim is to get as many people in the community as people exposed to the integral development approach so that they can apply it to transform their lives and sustain their livelihoods. In Awakening the Integral Consciousness process he embarked on the following steps:

Unveiling the Integral Kumusha Concept to the Local Village

<u>Inviting the Workers In As Guests</u>: After all the different parts of the infrastructure were completed, Daud and Christina invited all the people who worked on the different tasks to come together so that they could see and witness how the different components and tasks they carried out dovetailed into forming the Integral *Kumusha*. They also invited Mr Mahachi, the Head of Mukoto Village, Mr Samson Taranhike, the Head of the Taranhike family and Sekuru Komboni, brother to the late Mbuya Taranhike (Daud's mother) together with key family members to witness the unveiling of the Integral *Kumusha* that had emerged after months of hardworking with different work teams.

The meeting (*nhaka* circle) was attended by over 40 people who had contributed in one way or the other during the execution phases. They also included their close friends, Mr and Mrs Vomo from Gweru and Mr and Mrs Mandizvidza from Norton, to attend the *nhaka* circle since they had provided support and enormous advice during the project execution process.

Sharing the Integral *Kumusha* Rationale – A Model Home: The *nhaka* circle started with Daud unveiling the Integral *Kumusha* concept that he and his wife had been working on for the past year and also to share a vision for the future on how the community can be transformed and become an integral economy, so to speak, and thereby be self-sufficient. There is need to liberate the community from the current donor syndrome and ensure each individual household can become self-sufficient by adopting the Integral *Kumusha* approach. This was followed by introductions of all the people who had worked on the different parts of the project.

Each individual was given the opportunity to explain what they did and how that fitted in the overall project plan making reference to the initial *nhaka* circle whereupon the concept plan was shared. This was then followed by a guided tour of the entire complex with the respective individual artisan contractors and workers explaining exactly what they did and why they did it. For many of the contractors, it was an *aha*! experience as they could now see the different pieces of their tasks fitting together to form the integral whole of what we now call the Integral *Kumusha*.

Ukama Igasva Hunozadziswa Nekudya: Daud used this opportunity to thank all the different people who had worked so tirelessly to bring this concept to a laudable reality. He then allowed all the respective family members and the Village Head, who was the guest of honour, to make brief speeches about the concept. The Village Head described the concept as "the model home" which must be shared with many in the community and beyond. In keeping with our African tradition that relationships are incomplete if people don't share a meal together - in Shona they say "ukama igasva hunozadziswa nekudya" - Christina had prepared a special meal for the guests and all those who were invited were treated to a braai of two goats. The guest of honour was then given one of the roosters as a thank you present for gracing the occasion. This was very befitting of our African values and practices.

Planning for the next Awakening: Sustaining Livelihoods

The aim of developing this learning community and integral laboratory, as a whole for the Tranhikes, as has already been stated, is to spread the Integral *Kumusha* concept within the Buhera Community and beyond and to impact positively towards the well-being of the people through sustaining their own livelihoods. After the village/family *nhaka* circle, Daud sat down with the Village Head, Mr

Mahachi who has been a Headmaster of a primary school for many years and discussed how they can awaken the integral consciousness of the bigger community. They agreed to have the next *nhaka* circle with the local Chief Mombeyarara, the Member of Parliament for the area, Councillors and Headmasters of schools within the area.

Daud has also approached a Christian non-governmental organisation called Christ Ministries and they have agreed to donate small bucket drip irrigation kits which can be given to schools and selected village heads to be installed and rolled out with their support. He has since met with the local Chief Mombeyarara who is very keen to see this *nhaka* circle take place and he has agreed to attend as the guest of honour. It is important to have the support and buy-in of the local leadership in expanding and spreading the Integral *Kumusha* concept as they will then ensure the concept is rolled in their respect areas, thereby envisioning a great evolution and transformation of the area.

Thinking ahead, the next step in the CARE process is to facilitate an institutionalised innovation research, which he foresees taking the following shape.

6.4.4. Institutionalised Innovative <u>R</u>esearch: Involving Local Schools

This is the third part of the CARE process and Daud's intention is to work closely with the local primary and secondary schools in conducting some innovative research related to the Integral *Kumusha* approach on how to improve the livelihoods of people in the community with the ultimate aim of achieving an effective cultural socio-economic transformation. At a local level and driving the Integral *Kumusha* concept, Daud intends to build a small research team comprising those who teach and indeed have a passion in agriculture, economics, accounts, history, geography, etc, to conduct research work with students on Integral *Kumusha* concept. This team can be augmented with the Agricultural Extension Officers in the area so that there is depth and real practical application on the ground. This will serve to anticipate a more broadly based, and deeply engaged, development of a Nhakanomic Research Academy in conjunction with suitable academic researchers and public intellectuals.

The next step with the CARE process will be embodying the transformation which isenvisioned as explained in the next section.

6.4.5. Embodiment of the Transformation

To complete the CARE process, Daud envisions the formulating of a special curriculum that will focus on Integral *Kumusha* as a vehicle for the cultural socio-economic transformation of the rural communities not only in Buhera but in Zimbabwe and other African countries alike. The exact form and

shape of the program has not been clearly thought out and articulated as it is still in embryonic stages. However, this gives the vision of the transformation journey in Buhera and the rest of Zimbabwe and Africa.

6.5. Conclusion: Kumusha, Communitalism, Nhakanomics
6.5.1. Common Future to African Future

We end then by comparing and contrasting the vision (13) of *Our Common Future,* underlying "sustainable development", as per the UN's environmental commission:

> *We come to see that a new development path is required, one that sustains human progress not just in a few places for a few years, but for the entire planet into the distant future… technology and social organisation can be both managed and improved to make way for a new era of economic growth … equity would be aided by political systems that secure effective citizen participation in decision making and by greater democracy in international decision-making.*

With a vision of African *Integral Kumusha* as effecting, globally-locally, our grounding and origination, thereby, as we have seen (as per chapter 3) *chivanhu* provides the original, indigenous backdrop (14) and ingredients to such:

> *The African community comprises plants, animals, human beings, the spirit and the ancestors. Every plant has a reason for existing. Plants grow for a particular purpose. Every plant is a manifestation of the energy field which is the universe. Nature Power is inviting our continent to come down to earth so as to regain our health. The earth is the primary source of our creativity, intelligence, and humanness. The wisdom of the ancients is there in the molecules of the air around us, waiting to be tapped when we are open enough to perceive them. It is left for human beings to open nature's book of Wisdom and learn and use them. It is only this knowledge which will bring permanent healing to our sick and wounded cosmos, and set us free. Such knowledge is our African destiny. We are vibrating and creating our energy fields. Each creature has their own energy field. Holiness is a state of union with God, with oneself and with others: your fellow human beings as well as plants, animals, and indeed the whole of creation.*

6.5.2. Nature Power, Communitalism and Nhakanomics
Enter Nhaka-nomics Research Academy

Overall, for Taranhike as co-creator of what we have termed *Nhaka-nomics* (Nhaka standing for "Legacy" in his African language and "–nomics" which is a derivation of economics), which takes on, at

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a macro-economic level, from where the *integral kumusha,* at a micro level, leaves off, we see, in terms expressed by our Nigerian colleague, Benedictine Monk, herbalist and pubic intellectual in his own right, Father Anselm Adodo (15):

A Rich Description of Human and More-than-Human Relationships: Ukama

The African community comprises plants, animals, human beings, the spirits and the ancestors. Every plant has a reason for existing. Plants grow for a particular purpose, as do people. All of such are identified and described with the purpose to understand how they are connected to the rest and work in complementarity.

Entering into the Life Worlds of Natural and Communal Relationships: Utariri

Nature Power is inviting our continent to come down to earth so as to regain our health. The earth is the primary source of our creativity, intelligence, and humanness. It is the role of nature and community to bring all of such to life by way of mutual interaction between the two – nature and community.

Harnessing the Emancipatory Forces of Nature and Community: Nhimbe

The wisdom of the ancients is there in the molecules of the air around us, waiting to be tapped when we are open enough to perceive them. It is left for human beings to open nature's book of Wisdom and learn and use them. It is only this knowledge which will bring permanent healing to our sick and wounded cosmos, and set us free from all the troubles and problems haunting us today.

Co-Ownership: Participatory Action Research in Natural/Communal Guise: Muwonerapamwe

We are vibrating and creating our energy fields. Each creature has their own energy field. Holiness is a state of union with God, with oneself and with others: your fellow human beings as well as plants, animals, and indeed the whole of creation.

6.5.3. Psychology is for Back-Room Boys

It is in that sense that sustainable development takes on a new African guise, starting out with natural and communal *kumusha* as origination*,* further evolved through a culturally and spiritually based *chivanhu*-like foundation*,* scientifically and technologically followed by *nhaka-nomics* by way of emancipation. Of course this is far away from where Zimbabwe's Cambridge University educated, London School of Economics based, WITS Business School oriented, Finance Minister, Mthuli Ncube is allegedly coming from, though he too was probably born and bred in a village like Buhera. In fact, Samanyanga could resist revisiting his own life story at this point when, at the tender age of 17, when he

was at high school in what was then Southern Rhodesia, and he decided that he wanted to study *Industrial Psychology*.

So, his business oriented father, Abe Lessem, duly forgetting his proximate Buhera-heritage, immediately took him to see the then English born, white Minister of Finance, Sir Cyril Hatty, who proclaimed that "psychology is for back-room boys". In fact, and in the very same guise, Buhera, the very source of "southern" subsistence, had been relegated to the back room of the Rhodesian economy. The rest, as they say, is history, which is why we are now seeking re-GENE-ration, to "make African history". Fast forward thereby some six decades, and we turn back to the same Cambridge University where Ncube was educated, but this time to a heterodox economist there, a longstanding friend and colleague of Samanyanga, Tony Lawson, who has just sent his latest paper to him, and this is what Lawson (16) says:

> *What is wrong with modern economics? The clear answer is that it is mostly simply irrelevant. It has been becoming increasingly so for about seventy to eighty years now. Its formulations, in the main, are patently and repeatedly unrealistic, and so able to provide little or no explanatory insight or understanding of the world in which we live… But little can improve at any level until we discard the widely-worn methodological blinkers which encourage the view that mathematical modelling is everywhere automatically relevant, even essential, so that paying explicit attention to matters of ontology is unnecessary.*

Needless to say, Ncube's Cambridge background is in mathematical economics and finance, and there lies the rub. For his countryman, Sabelo Ndlovu-Gatsheni (17), and African public intellectual, in his recent book on *Epistemic Freedom in Africa*:

> *Decolonisation is 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. It is a process that involves "researching back" to question how disciplines – psychology, education, history, anthropology, sociology and economics, or science – through an ideology of Othering have described and theorised about the colonized Other, and refused to let the colonized Other name and know their frame of reference.*

This, now leads us onto our GENE second cycle, on our relational path, now lodged in "eastern" culture and Spirituality. Thereby we move from DPFP/N to DPDF/S (culture and Spirituality) still in "southern" relational guise, further to our grounding and origination, and thereby to so-called *Hurudza*, Shona for "an accomplished farmer".

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2nd CYCLE

SPIRITUAL GROUNDING: RE-GENE-RATE CULTURE

2nd CYCLE

SPIRITUAL GROUNDING: RE-GENE-RATE CULTURE

CHAPTER 7

HURUDZA: WATER AND SOIL IN HOLY "MATRIMONY" – PILGRIMIUM/COMMUNITY

DS : *Through Vivid Renderings of Experience, Good News Makers Stand and be Accounted For*

*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).

7.1. Introduction: Land and Liberation

7.1.1. Appear to Learn Nothing and Forgot Nothing About the Errors of their Ways

Table 7.1.1. <u>D</u>escriptive Research Method : Nature, Culture and <u>S</u>pirituality: DS-*Hurudza: Local-Global Emergent Foundation of your Southern Relationality*

Phiri Maseko sought to reveal fully his Human and More-then-Human individual/collective **Nature** *as a* **Hurudza**/*accomplished* **Water Farmer**

Engaging his total Self-and-Group in a State of passionate Communal **Involvement in Fostering Holy Matrimony between Soil and Water**

You Illuminate such through vital, **richly comprehensive Description: a river flows out of Eden to water the garden**, *and there it divides and becomes four branches.*

Through Vivid Renderings of relational, resilient **Experience**, *rather than Measurements: Good* **News Makers stand and be Accounted for.**

Source: Authors, 2019

We turn now, on a second cycle of social innovation, this time focused on cultural and spiritual re-GENE-ration, also inclusive of nature and community that came in the first regenerative cycle, before. In featuring the formidable social innovator, Mr Zepheniah Phiri Maseko, as a water harvester, and the Muonde Trust that followed in his wake, albeit that our primary concern is with harvesting knowledge and value, this chapter, and the culminating chapter 10 to follow, is indeed central to our Nhakanomic purposes. As such we turn from the accomplished farmer (see Figure 7.1.1. below), as our cultural grounding, drawing thereby also on nature, working our way through an emerging African harvesting rhythm, onto bio/cultural regeneration by way of navigating and knitting together nature-and-spirit, to effect indigenous-exogenous innovation.

This then becomes our second cycle of social innovation, this time constituted of spiritual re-GENE-ration, starting with rich description. For Zimbabwean ecological anthropologist, Christopher Mabeza (1):

> *Locked inside their echo chamber modus operandi, players in the rural development discourse seem not to get their act together, the proponents of development appearing to have learnt nothing and forgotten nothing about the errors of their ways.*

7.1.2. Situated Reason

In that particular light, interventions in rural areas have been a source of fierce debates. Nowhere is this more evident than in the rural development discourse in Zimbabwe where smallholder farmers face an uncertain future as the vagaries of a changing climatic environment take root, and yet our water harvester has turned such into prolific, innovative effect. While smallholders generally grapple with the realities of food insecurity, in Maseko's particular case, the words of Stephen Gudeman (2) rings very true, in terms of what he terms "situated reason" (see previous chapter):

> *Such a situated base, then, is built of innovations that occur through openness to contingency which local reason affords. Seeds, foods, medicines, clothing styles, designs, songs, and agricultural techniques are the historical products of innumerable trials. Discards, as such, represent past associations and provide materials for potential connections. A community innovation, overall then, increases wellbeing, whereas a market innovation merely raises the monetary standard of living … Situated reason makes a world, and opens new worlds, dissolving opposition between self and others, self and objects. It is part of economy at base. Exchange, finally as such, is part of human grappling with the environment. Making or remaking what one has and assimilating the world of others is the dialectic of material life.*

Mr Phiri Maseko, a legendary figure both locally and globally, on whom Mabeza's book is focused, lived in Ziyabangwa village, in the Mazvihwa region of south-central Zimbabwe, mainly inhabited by the *Va*Mhari of the *Shumba* (lion) totem. The rural landscape, as such, is in fact, replete with interventions meant to help rural communities become food secure and self-sufficient. Despite these so-called interventions of goodwill, smallholders remain trapped in a vicious poverty cycle. *Locked inside their echo chamber modus operandi, players in the rural development discourse seem not to get their act together, the proponents of development appearing to have learnt nothing and forgotten nothing about the errors of their ways.* Zephaniah Phiri Maseko, as we shall see, is a singular exception to this rule.

Smallholder farmers continue to face monumental challenges in a bid to adapt to climate variability despite being overwhelmed, over the years, by interventions by both state and non-state actors. Why are they perpetually embedded in a state of food insecurity? Why are they still there? Why, Mabeza asks, have smallholder farmers have remained vulnerable to the adverse effects of climate variability? He then goes back to the overall, historically laden, land question?

7.1.3. Going Back to the Land Question
African People Were Forced to Abandon their Traditional Ways of Survival

The British colonised Zimbabwe in 1890, resulting in extreme change in land ownership structures among new settlers and indigenous Zimbabweans. Indeed, demarcation of farms was done by the settlers riding horses for long distances and pegging boundaries of the farms much to the detriment of the African people who would be displaced in the process. The settlers also followed the South African example in creating *reserves*, originally based on accommodating displaced Hottentots in the Cape. These *were designed by the colonial powers not to be economically viable but to be labour reservoirs to serve colonial economic interests in the* newly established *industrial areas and commercial farms.* Fundamentally, for Mabeza, the settler land policy guaranteed white economic dominance and black poverty during the colonial period.

The British colonial settlers then had formed the British South Africa Company (BSAC) in 1889, and had crossed the Limpopo into present day Zimbabwe from South Africa in pursuit of a "Second Rand". Little did they know that their assertions were incorrect, as there were no large-scale gold deposits in Zimbabwe, which they later named Rhodesia. The lack of gold resulted in BSAC shares plummeting on the London Stock Exchange. To restore the value of the shares, the British settlers turned to agriculture and began to expropriate land from indigenous Zimbabweans. *African people were forced* by the colonial government *to abandon their traditional ways of survival and to work for the settlers as farm and mine labourers,* or indeed workers on the railways, as was the case for Maseko before his life altogether changed.

The Land Apportionment Act (LAA) of 1930 resulted in the British creating large commercial farms for settlers by taking away land from the majority of the African population. Most of the land

expropriated by the settler farmers was fertile and located in areas with high rainfall. Africans were forced to settle in overcrowded and agriculturally marginal "reserves". It is against this background that Mr Phiri Maseko rose to prominence through broadly based social innovations that would mould him into a traditional Shona *hurudza* (accomplished farmer), regardless of the poor fertility of the soil in areas allocated to Africans. In fact, according to Mabeza, a total of 21,127,040 acres were allocated to Africans and 49,149,174 for Europeans. Yet, in *1930 the African population was just over one million and the Europeans close to 50,000, but 51% of the land was allocated to whites, and only 29.8% to the Africans.*

Maseko Emerged Out of the Colonial Land Management and Tenure System

Zimbabwe's land tenure is mainly communal, albeit this does not imply common ownership of resources in its full, literal sense. Allocation of residential and arable land usually results in strong rights for individuals or families or both who sometimes also exercise rights over land which contains common pools of resources such as water points, or water areas with dry season grazing. These can also be controlled by kinship groupings.

In 1951, the colonial authorities in the then Rhodesia enacted the Native Husbandry Land Act. The NHLA was based on the principle of private ownership of land and government sponsored soil conservation techniques. Before the creation of reserves, the farming communities practiced "transhumance", meaning that they would graze their cattle in a large area according to the availability of pastures allowing for regeneration. With the promulgation of the NHLA, the communities could only graze their cattle in the same area leading to overgrazing and soil erosion. *Mr Phiri Maseko emerged out of this set-up of colonial land management and tenure system.* He recalls that in 1953 his father was forced to slaughter many of his cattle and sold the meat very cheaply so as to reduce the number of livestock to the stipulated figure as per the provisions of the NHLA.

These Native Land Husbandry Act Influenced Him to Join the Liberation Struggle

These provisions greatly angered him and many other rural people and this might have influenced him to join the liberation struggle. Maseko decided to join the National Democratic Party (one of the first political parties to be launched by black Zimbabweans) when it was launched in the late 1950s with the hope that colonial legislation like the NLHA would be annulled in an independent Zimbabwe. At the same time, though Malawian by heritage, Mr Phiri Maseko was steeped in Shona cosmology. His "liberation struggle", as such, was more ontological and epistemological than it was political and military. For his notable contemporary countryman and intellectual, Sabelo Ndlovu-Gatsheni (3):

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.

7.2. Shona Cosmology of Water, Soil and Marriage

7.2.1. Women are Associated with Fertility and Land

The Zimbabwean anthropologist and sociologist, Michael Bourdillon (4), moreover and as such, a student of Shona history and cosmology, points out that:

Ownership of the land by the spirits is bound up with the relationship between the spirits and the living community. The land forms a close and enduring bond between the living and the dead: through their control of fertility of the land they once cultivated, the spirits are believed to continue to care for their descendants and the descendants are forced to remember and honour the ancestors.

In Shona, everyday discourse, moreover, soil is accorded the same role as is played by women. The *gombo,* a piece of land that has been lying fallow, is metaphorically compared to a virgin woman. The fact that the *gombo* has been lying fallow for quite some time means that it is fertile and if crops are planted in it, they will be healthy. *Women are* accorded the same role as that of fertile lan*d and land directly affects the livelihood of people* the same way women, depending on their ability to bear children, directly affect the posterity of a community.

The Travails of Smallholder Farmers

Materially speaking, meanwhile, smallholders in rural Zimbabwe mostly depend on rain-fed agriculture and to a very limited extent on irrigation. Thus, their agricultural livelihoods are susceptible to drought. Smallholder farming is characterised by low levels of mechanisation and the farms are generally small and held under complex tenure that is traditional and informal.

There is a general agreement, at the same time, among scientists that there will be an increase in the frequency of weather hazards, less predictability of the variability of climate and a degree of uncertainty, in particular the possibility of rainfall scarcity and its impact on the livelihoods of smallholders who depend in rain-fed agriculture. This poses even a greater risk to smallholder farmers.

7.2.2. Full of Sound and Fury: The Climate Change Discourse

How Farmers Built Resilience in the Past in Nyanga and the Shashi-Limpopo Basin

At this point**,** Mabeza introduces Mr Phiri Maseko's adaptation, as "the Water Harvester" (5), to land and climate, through what he metaphorically describes as *"the marriage of water and soil"*. As a backdrop to such, it is useful to describe two societies in pre-colonial Zimbabwe that serves to demonstrate *how farmers built resilience as a way of adapting to climate in the past.* These two examples are of farmers in Nyanga and the Shashi-Limpopo Basin in eastern and southern Zimbabwe, respectively, and the strategies they used to adapt to their respective environments. In the book *Nyanga* written by anthropologist, Robert Soper (6):

> *Nyanga is a district where "fossil" fields in the form of stone terraces built in the slopes in series upon series, survive as a powerful testimony to a former farming community, and to the labour that is devoted to constructing, maintaining and hoeing these fields for the growing of sorghum and other crops.*

Soper notes that the "fossil" fields of Nyanga are a sign of the ingenuity of an agricultural society that lived from about 1300 AD to1900. Remains of terraces and cultivation ridges are a stark reminder of innovative water management in Nyanga. Cultivation of steep slopes involved measures to curb soil erosion and this was expedited by piling stones one on top of the other across the steep slopes. However, in the Nyanga case, the stones formed step or bench terraces. These structures would help conserve soil while assisting the process of water infiltration.

The Shashi-Limpopo floodplains provide a contrasting climatic zone to Nyanga. The Shashi-Limpopo basin is dry with an average rainfall per annum of below 600mm. The archaeologist, Manyanga (7) suggests that people who lived in the basin during periods of extreme variability beginning in the 13th century did not abandon the area but sought ways of adapting to it. They reduced vulnerability through farming vleis. The adaptation strategies included harnessing water by digging furrows in the wetlands for agricultural purposes. The Shashi-Limpopo Basin constitutes an accumulation of depositional organic matter and soil nutrients. Manyanga also explains that even today, the floodplains are still home to innovative agricultural practices by smallholder farmers.

As Opposed to Conceiving of Social Life as a Technical Problem

In contrast to the above, the Columbian American anthropologist, Arturo Escobar (8), suggests that such dominant narratives as that of *the "Green Revolution" have fostered "a way of conceiving of social life as a technical problem, as a matter for rational decision and management* to be entrusted to the group of people – the development professionals – whose specialised knowledge allegedly qualifies them for the task. Such

technical solutions, for Mabeza, have not achieved the required results in rural development because they tend to ignore smallholder innovations.

The "Green Revolution" did not achieve its intended aims because of its dependence on high levels of purchased inputs. In contrast, the "farmer first" approaches as depicted by Sussex University historian, development economist, and originator of the so-called participatory rural appraisal, Robert Chambers (9):

> … *the primary location for R & D … is the farmer's fields and conditions; what is transferred by outsiders to farmers is not precepts but principles, not messages but methods, not a package of practices to be adopted but a basket of choices from which to select. The menu, in short, is not a fixed or table d'hote, but a la carte and the menu itself is a response to farmers' needs articulated by them.*

The Prophecy of Today: Thou Shalt Not Only Survive But Thrive

Mr Phiri Maseko, for Mabeza, shifts his gaze from the prophecy of old, "Thou shalt perish", to what he calls the prophecy of today: *"Thou shalt not only survive but thrive* … Central to what follows is to showcase the efficacy and cost-effectiveness of smallholder innovations such as water harvest techniques of Mr Phiri Maseko. Mabeza thus goes on to say that *to fully grasp how Phiri built resilience, it is imperative to explore where he is coming from,* in our terms, his grounding and origination. In chapter 10 hereafter, we shall then focus on the transformations that he, and the institutions associated with him, brought about.

7.2.3. Thou Should Not Only Survive but Thrive if …
A Hurudza was the Lifeblood of the Zimbabwean Economy

Specifically, if water and soil, for Maseko, are in "holy matrimony", smallholders will not only survive but also thrive in the wake of increased climate variability. In the process, a dry piece of land became indeed a "water plantation". This "marriage", in fact, denotes an element of conviviality. Conviviality as such is about reconciling differences. Thus, *the essence of the evolution of his innovative system appears to be premised on the recognition that survival in semi-arid Zvishavane is achieved when one "marries" Shona agricultural practices and modern technologies.* Surviving and thriving in an environment characterised by adversity is about hybrid interventions, Mr Phiri Maseko-esque.

Mabeza therefore argues that the adverse effects of climate variability and years of harassment by the colonial authorities strengthened Mr Phiri Maseko's resolve to build resilience and gain the status of a *hurudza* (an accomplished farmer) in the dry rural Zvishavane. A *hurudza* was in fact the lifeblood of the Zimbabwean economy. The term has evolved to reflect contemporary challenges and adaptability to

climate fluctuations. In direct contrast to the *hurudza,* which served as a source of inspiration, is a *simbe* (lazy farmer).

Hurudza Concept: Cultural-Historical Continuity and a Space for Transformation

Maseko, as a person of Malawian origins, was himself a cultural hybrid, operating across the "African frontier' between Malawi and Zimbabwe, thereby *constituting a 'cultural-historical continuity and conservation" over and above being a space for transformation*. His innovative approach to climate variability constituted a fusion of such cultural-historical continuity and co-creation and his transformation from Malawian (Chewa) to Zimbabwean in Zvishavane where he was mainly amongst the Shonas. While his own origins were Chewa, his perception of soil and water is rooted in Shona cosmology, and it may be that both cultural and natural conviviality, and hybridity, have enabled him to become a reputable *hurudza* worth both local and international recognition.

Indeed, in the Anglo-Hungarian philosopher and novelist, Arthur Koestler's (10) famous 20th century treatise on *The Action of Creation*, which would fit Maseko, someone ever full of the joys of life, to a tee:

> *When two independent matrices of perception or reasoning interact with each other, the result is either a collision ending in laughter, or their fusion in a new intellectual synthesis, or their confrontation in an aesthetic experience.*

For Zimbabwean sociologist, Mawire (11) defines *hurudza* as:

> *… both in the singular and the plural, hurudza means an agricultural baron or barons … individuals who have proved to be productive and hard-working farmers. They were thus accorded a social standing comparable to that of a highly successful industrial tycoon today. They were well connected socially and accordingly played an influential role in all Shona tribal and national affairs.*

The meaning of *hurudza* has changed over the years and Sussex University based development economist, Ian Scoones (12) explains that the present definition includes entrepreneurship, creating an aura of invincibility. In fact, in the past a *hurudza* formed part of the elite in Shona societies together with *bombarume* (accomplished hunter) and *manyusa* (rain petitioners). His *raison d'etre* was to enhance food security in Shona villages. Hardworking women could also become *hurudza* which means the term was not only confined to male expert farmers. Above all, the *hurudza* status was earned and had to be safeguarded at all costs. This meant that a *hurudza* had to be a relentless experimenter so as to continue producing a lot of grain (see Figure 7.2.3. below) and defend his/her title.

Hurudza loaned their livestock to those who did not have. This cushioned the have-nots who would use the loaned livestock as sources of milk, supplementing their diet, and sources of manure for their fields. The *hurudza* were also ecologists and geographers par excellence. They also studied rainfall patterns in their environments so as to make informed decisions of which crops to grow. In the semi-arid Zvishavane area, they primarily grew small grains such as millet because they were drought resistant. So- called "adopters" assisted Mr Phiri Maseko in digging canals on the plot, and in the process, they honed their apprenticeship skills in this apprenticeship period.

FIGURE 7.2.3 SHAPING OF HURUDZA IN CONTEMPORARY TERMS

The making of a traditional *hurudza* in proverbial idioms and folk songs

1. *Hurudza haifi nezhara*: persistence in excellence
2. *Chinamwe chirimumusoro*: innovation
3. *Ane maoko maviri haatsvi neneyemba*: creativity
4. *Mupfuuri hapedzi dura*: assist the less fortunate
5. *Gora raipedza huku rakaurawa nemupfuuri wezhira*: solutions can be found among foreigners
6. *Shaya uripo ngwena yepazambuko:* persistence

Private sector e.g. agro-companies like *Goho guru* (high yield based on genetically improved varieties

Local and International Institutions
NGO's, research institutions and universities
Kohwa mvura kohwa pakuru
Harvest water for a bumper crop

Making of a Latter-Day Hurudza: Inspired to Work Hard Through Shona Folk Songs

A smallholder farmer for example, in the neighbouring Chivi District, a follower of Mr Phiri Makeso, owned a field comprised chiefly of a type of soil known as *chinamwe* (heavy clay soils with poor drainage). When asked how she created high yields, she said "*Chinamwe chiri mumusoro*" (Clay soils do not exist in the field but in the head as a psychological problem). The *Chinamwe chiri mumusoro* smallholder

farmer has continuously worked to loosen and add fertility to her soil by using compost manure. She has also instituted water drainage by means of digging small ponds to help drain her plot. Such are the characteristics of a *hurudza.*

Hurudza were also inspired to work hard through Shona folk songs. Most of these were sung at field days in rural Zimbabwe where smallholder farmers gather to display their agricultural produce as a way to inspire others.

Who and What Played an Important Role: Identity, Education, Liberation

But who played a part in Mr Phiri Maseko's becoming a *hurudza?* This is one critical question that needs to be addressed if we are to understand better the innovation techniques of Mr Phiri.

There are a host of people who played an important role in the life of Mr Phiri Maseko. *His father, Mr Amon Phiri (a Malawian immigrant) taught his son to accept who he was, to appreciate that he was of Malawian descent.* His father moreover motivated him to appreciate the importance of agriculture in ensuring food security. The methods of farming Mr Amon Phiri implemented were imprinted in his son's mind as ducklings are to the sound of their mother's call: innate and hardwired. Mr Amon Phiri had learnt many things, moreover, from his association with the liberal Prime Minister, Garfield Todd.

Mr Phiri Maseko started his education in the 1930s. In 1941, he moved to Dadaya Mission whose principal at the time was Garfield Todd, a missionary from New Zealand who gave Mr Phiri Maseko a mango seedling to grow at his home. *The Todds, husband and wife, played a pivotal role in advancing the cause of African education.* In fact, they wrote the whole educational curriculum for Sub A to Standard 6 plus two years of teacher training. Their education schemes became the foundation for the education of black people in Zimbabwe. *Their motto was "education for life"*, and the school curricula, for example, included practical subjects like Agriculture and Building. We are reminded here, as intimated by Tim Ingold (see chapter 4), of the trail, or indeed *nhaka*, whereby life is lived, indeed the key to "being alive" (13):

> *Neither beginning here and ending there, nor vice versa, the trail winds through or amidst like the root of a plant or a stream between its banks. Each such trail is but one strand in a tissue of trails that together comprise the texture of the lifeworld.*

Garfield Todd was a critic of white minority rule and fought for the civil rights of blacks in what was then Southern Rhodesia. He was to support the freedom fighters in the 1970s and was imprisoned by the Ian Smith government in the late 1970s for the same reason. *His political views inspired his students such as Mr Phiri Maseko to become involved in politics in order to liberate Zimbabwe.* One of his other teachers was Reverend Ndabaningi Sithole who was one of the founding fathers of ZANU-PF. Sithole urged African

people to work hard in everything they did and that they were not supposed to fear the colonial authorities but demonstrate that they could as well be high achievers. Another important influence on Mr Phiri Maseko at Dadaya Mission was his agriculture teacher, Bunkam Ndlovu, who taught him about digging basins for planting fruit trees.

In the 1980s, after the country gained independence, Mr Phiri met Ken Wilson and Ian Scoones, who were major influences on him in the during the same period, and would continue to be influential in the formation of Muonde Trust (see chapter 10), to continue Maseko's work. The two were British PhD students doing their fieldwork in rural Zvishavane. Ken *Wilson played a major role in marketing Maseko to the wider world, helping him also gain funds from the World Development Movement in Britain to pursue his dream of setting up an organisation* that would help smallholder farmers in sustainable ways of water management and soil conservation. *Ian Scoones* (now Professor at the Institute of Development Studies at the University of Sussex) made a pilgrimage to Zvishavane in 1986 to meet Maseko. Together with Ken Wilson, he *helped him fine tune his methods of water harvesting* such as the technical aspects of how smallholder farmers could strengthen their dam walls so they would not collapse. As we are told:

> Mr Phiri Maseko subsequently attended courses in poultry, apiculture, gardening and aquaculture at the agricultural institute in Makoholi. *He then began to implement what he had learnt in his home plot, for example, initiating apiculture and aquaculture projects, also engaging in market gardening which would improve his financial status, and adaptive capacity, as a latter-day hurudza.*

Becoming an Enviro-preneur and a Follower of the Bible

Mr Phiri Maseko, for Mabeza, can also be termed an "enviro-preneur" (even though for purposes of our work and approach, we prefer the indigenous-exogenous term *intenhaka*) because the water he harvested created lush vegetation that includes reeds he occasionally sold to basket-weavers. The vegetation has also attracted wildlife such as birds that roost in the trees. His guinea fowls bred in the thick vegetation on his plot, which acts as a hideout for the guinea fowl from predators. He also sold their eggs. However, Mr Phiri Maseko said that he owed his enviro-preneurship to God. In his own words, he prayed to God for "guidance, perseverance and love" to make his farming projects prosper.

It is from this spiritual perspective that he viewed water and soil marrying in holy matrimony. As he read in Genesis 2 verses 8 to 10:

> *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.

He also always quotes Matthew 7 verses 7 and 8:

Ask, and it will be given you; search and you will find; knock and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks the door will be opened.

He Was a Living Testimony of the Good God Can Do in People's Lives

These verses were a revelation in Mr Phiri Maseko's life. In his own *words they "oiled" his innovative mind. They inspired him to do great things. He said that he was a living testimony of the good God can do in people's lives.* At church gatherings, Mr Maseko, besides preaching the word of God, also used such a platform to disseminate his farming ideas. Some members of his Church of Christ heeded his advice and started harvesting water as well. He says the teaching of Christ is about the brotherhood and the sisterhood of humanity and yet in colonial Zimbabwe, there was racial discrimination. In later years, he spent most of his time at home reading his bible.

He Referred to Himself as Mwana Wevhu, a Child of the Soil

Retracing steps, during the height of Zimbabwe's liberation struggle in the middle of the 1970s, Mr Phiri Maseko's fame as a *hurudza* attracted prying eyes of both Rhodesian soldiers and liberation fighters. He therefore had to cut his political teeth in political detention, where, despite the harsh conditions, he broadened his knowledge in farming, meeting with many *hurudza* amongst the detainees, with whom he held discussions to do with farming practices from the different parts of the country. Meanwhile, the hardships he faced solidified his inner conviction.

Amongst other things, it seemed Mr Maseko, was a master at presiding over "marriages", "marrying" not only traditional African wisdom with Biblical Judeo-Christian sources, but also Shona and Malawian customs to adapt the harsh environment that characterises rural Zvishavane. In Zimbabwe, people of Malawian origins mainly grow cassava, and he set aside 0.50 acres for cultivating cassava to mitigate climate variability. His interaction with the local people, meanwhile, helped shape his perception of soil and water. *He referred to himself as mwana wevhu, a child of the African soil, duly* interspersed with the Mesopotamian Garden of Eden!

Maseko's Garden of Eden: He Exuded Happiness When He Was Farming

Mabeza, overall then, is inclined to give the meaning of Mr Phiri Maseko in relationship to his plot, his "Garden of Eden". *While "plotting", Mr Maseko smiled, he joked, he sang, he talked with his plants and he told stories about his formative years as a hurudza, how his experiments helped him to let go of his emotional ardour.* His way of releasing his emotions was through what one his visitors called "Eden therapy". This was about how working on his plot nicknamed "the Garden of Eden" was source of joy to him.

After regaining his freedom from detention and house arrest, including for 6 months in chains, in 1980, *his way of releasing tension was to do the activity he enjoyed most, relentlessly experimenting on his plot in a bid to survive in a harsh environment. In other words, he exuded happiness when he was farming.* Exuding happiness provided catharsis. For him, the time for catharsis was through engagement with non-humans on his plot after his house arrest.

Eden Therapy To Exorcize the Colonial Ghost

Catharsis was about letting go emotions about his experiences in the liberation struggle. Picking up the pieces was about the emotion, the "*Eden therapy*" as he revived his pet project that had been lying comatose. Such was a time, according to Mabeza, to "exorcize the colonial ghost". There was no time to relax, the time was for work to survive in this variable environment. Interestingly enough, reflecting on his education, notwithstanding the influence of the Garfield Todds, he said:

> *During my days at Dadaya Mission, I disliked being away from home. I greatly missed my mother and friends. I also missed looking after my father's cattle, because what we enjoyed most was milking the cows and drinking the milk. I also used to harvest lots of wild fruit. When I started school at Dadaya all this stopped.*

Indeed this is why, for us, revisiting Chancellor Williams' traditional age-sets (see chapter 1) is of such importance for our Nhakanomic and Communiversity purposes, thereby by-passing modern education, which is disconnected, as Maseko has above revealed, from his life, at least in childhood if not beyond, as a whole.

Phiri Maseko does not just Rhyme with Other Humans but with Nature as Well

Maseko asserted that *the hallmark of an enterprising farmer is to first demonstrate his/her uhurudza* (farming prowess) *at home.* This, of course, has strong echoes of our integral *kumusha*. After his house-arrest, his dream of creating a "Mini-Garden of Eden" was then realised. He said that the water he harvested created a lush vegetation on his plot, a home to a variety of "more-than-human" birds and animals, as well as to his own human family. The garden is convivial with other elements of nature and several animal and

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plant specimens. At his homestead for example, as Mabeza has recorded (14), this is what he had to say about strays:

> … *this zebra rhymes with me. It decided to make my home its home as well. You also notice there is goat that runs away from its owner and comes here every day … If you look at the attic you see those pigeons which have been abandoned by their owner and have made this home theirs. I do not just rhyme with other humans but with nature as well.*

Lifelong Altruism Enriching the Human Spirit: Participatory Ecological Land Use

Mr Phri Maseko, over the course of his adult life and work therefore, carved out a niche in Zimbabwe's hall of fame through his adroit water harvesting skills. He received the prestigious Ashoka Fellowship in 1997, for his work not only in Zimbabwe but which had also spread to Zambia, Malawi and Uganda, and the National Geographic Society Award for Leadership in African Conservation in 2006. The full citation (15) for the latter award reads as follows:

> *For exemplary leadership in community-based resource conservation amongst dryland farmers in Zimbabwe and across Southern Africa. For fifty years of pioneering research, experimentation and refinement of innovations in rain water harvesting, soil conversation and dryland farming.*
> *For founding the Zvishavane Water Project.*
> *For ceaseless dedication to teaching the importance and benefits of conservation.*
> *For inspiring farmers, practitioners, scholars, and the development of new conservation programs.*
> *For humanitarianism in giving water, seeds, and knowledge to nurture them.*
> *For wisdom and courage in working to improve the wellbeing of fellow farm families through resource conservation for food security; and*
> *For lifelong altruism that enriches the human spirit.*

In 2012, the idea for the Phiri Award for Food Sovereignty was conceived to honour him. John Wilson, the brains behind the award, was instrumental in the formation of an organization in Zimbabwe called the *Participatory Ecological Land Use Management,* which facilitates sharing and learning events, and has spread its operations across eastern and southern Africa, taking on board Maseko's water harvesting techniques. In October, 2014, the Phiri Award for Farm and Food Innovators was launched in Harare to identify and share his innovations in sustainable farming practices.

Innovation as Conviviality & Relationship Building, Grounded in African Philosophy

Uhurudza, is about practically building adaptive capacity. For Mr Maseko himself, it meant enviro-preneurship. As such, for Mabeza, the very "stone that the colonial authorities harassed, abused and rejected has metamorphosed into the chief cornerstone" of smallholder farmers' innovations for managing climate variability in semi-arid southern Zimbabwe. *Maseko rose from a "past rooted in pain" to become a community leader* and local-global legendary figure. *His innovations, in effect, are about conviviality as a practice of relationship building, deeply grounded in African philosophy* and cosmology.

His work enables the beginning of *a de-colonising dialogue, reflected in regional philosophy, relationality and conviviality, between people* and nature, between people themselves*, and between soil and water*.

7.3. Moving Along His Own Trajectory

7.3.1. Water and Soil in a Holy Matrimony

Maseko, as such, rejected conventional wisdoms, and, as a rebel with a cause, moved along his own trajectory, which we have identified as "southern" *relational* in our own integral research terms. He sidestepped extension workers and initiated his own unique innovations, thereby, for us, from local origination (water and soil) and local-global foundation (holy matrimony), to newly global emancipation (water farming) onto transformation (nutritious foods). As Maseko himself tells us, *water and soil, the basis or foundation of human existence, are reflective of a holy matrimony and hence are associated with sacredness, as evidenced by such Shona terms as pasichigare and dzivaguru.* The former is further illustrated by the significance of burying the *rukuvhute* (umbilical cord) in the soil and the latter with bountifulness, flourishness and life.

Thus, the attachment to the soil becomes lifelong. To rupture this attachment may result in "broken marriages" whereby *if the soil and water go different ways there may be soil erosion and gully formation, impacting on wellbeing, fertility and child health.*

7.3.2. The Moral Realm and the Productive Capacity of the Soil

The idea that "broken marriages" lead to a ceasing of production *infers a relation between the moral realm and the productive capacity of the soil.* This means that central to Maseko's philosophy, his foundation so to speak, is the stewardship of the soil through conservation mechanisms grounded in local epistemologies. "If you take care of the land, the land will take care of you", he says. *Human beings should not place themselves above nature but rather, there ought to be a symbiotic* relationship *between (wo)man and nature.* This has strong connotations of Janine Benyus' (16) *Biomimicry*, as we shall see in chapter 14 below, whereby "innovation is inspired by nature".

It is this worldview that compelled Maseko to construct water-harvesting structures from the 1960s onwards. In a published interview, he said: "Sure, it's a slow process, but that's life. *Slowly implement these projects and as you begin to rhyme with nature, soon other lives will begin to rhyme with yours"*.

7.3.3. Slow It, Spread It, Sink It, Store It, Share It

Maseko' plot in fact, as Mabeza reveals, is composed of mainly sandy, loamy and clay soils. The upper part near his homestead is mainly made up of sandy soil and the lower areas made of loam and clay soils. The sandy soils allow infiltration of water and clay soils hold much of the water from escaping the plot. The combination of soil and water enables a management system to drain the vlei enough to cultivate it when wet and recharges it enough when dry. Mr Maseko made the heavy clay soils on his plot manageable by incorporating organic matter to loosen it so that it releases the energy and fertility stored therein, hence transforming it and creating productive soils.

Mr Maseko said he observed the water as it flowed down a *ruware* (rock crop) near his home and he realised that when rain fell and was not slowed, there was very little infiltration. It is then that he decided to experiment and constructed a sand trap at the foot of the rock outcrop next to his home and below the area where he planted crops. After a short while, he observed that crops below the sand trap were growing much better than those where there was no trap. He also noticed that the soil in hollows where water gathered after a storm remained wet. With these observations in mind, he decided to construct longer sand traps for the purposes of slowing down the flow of the water when rain fall. As the water cascades down the rock outcrop it is slowed by the sand traps he constructed to facilitate infiltration. These sand traps also prevent soil erosion from taking place because they minimise the flowing force and erosive power of the water by reducing its velocity.

When the water reaches sand traps most of it sinks into the soil. As the water infiltrates into the soil, it is "stored". To construct the sand traps, Maseko used the resources at his disposal including stones, shovels, hoes, mattocks, pick axes and an ox-drawn cart. He also harnessed the manual labour of his family and some of his neighbours to help construct the sand traps, check dams and canals. Research has in fact shown that a construction intensive 'engineering approach" to water harvesting which uses large quantities of bought-in materials is not a viable answer for agricultural development.

Mr Phiri Maseko's water harvesting was premised on use of cheap materials: "slow it, spread it, sink it, store it, and share it". This is his overall dictum.

7.3.4. As He Welcomed Strangers So He Welcomed Water onto his Plot

Mr Maseko's observations, as such, influenced his constructing the "immigration centre" for water to move into the soil at the foot of the rock outcrop. The "immigration centre' was constructed in

1969 and its purpose was to keep water and stop it from running off. He termed it such because without it, water would "migrate" (runoff) with soil causing soil erosion but with the advent of the "immigration centre" the water "checks in" at the centre. It also reflects Maseko's conviviality with nature. *In the same way as he welcomed strangers he welcomed water onto his plot and directed it to so where it would be most comfortable.*

When he advised other smallholder farmers, he emphasized the need to "welcome" water on their plots to help reduce the risk of water shortage and soil erosion, or, alternatively he drew on the metaphor of marriage, advising other smallholder farmers to harvest water in order to refrain from "broken marriages" where water washes away soil. *A "broken marriage" leads to crop failure due to a lack of water and fertile soil in "marital combination" – due to bad water management.*

7.3.5. The Selfish Tank and the Social Tank

Besides harvesting run-off water that cascades down the rock outcrop, Mr Phiri Maseko's other innovations harvested water at his homestead: these were also integrated into the language of relationships. As Mabeza reports, his *first innovation was called "the selfish tank", which collects water harvested from the roof of his house. It was "selfish" because it only benefited his family. His fruits trees did not benefit from it as well. He also constructed an underground tank that he called "the social tank"* because anyone else could construct that kind of tank using readily available resources, such as disused metal sheets and stones rather than costly bricks and cement. This means that there is no water wasted at all at his home. Even dishwater drained into "the social tank". In fact, and overall, taking a leaf out of Nonaka and Takeuchi's (17) profound work on organisational knowledge creation, we can see now that Maseko is continually turning metaphor into analogy, followed by new water harvesting concepts he develops, with a view to their ultimate application as appropriate technologies.

The canals he dug, moreover, were deepened contours, which ranked amongst his most important innovations because of their capacity to simultaneously store water and move it across his plot. The canals are partitioned by clay walls into which are inserted pipes for distributing and managing water. These pipes drain excess water from the fields into the canals. In the 1990s, he inserted small pipes into the walls that partition the canals. This, he did to help drain the water from one partitioned part of the canal back to where it had come from. This is a way of managing feedback and helps to ensure that the water is properly distributed on the plot. He planted trees and vetiver grass to hold the soil from collapsing into the canals and to reduce the rate of evaporation. The plot became a "water plantation" so to speak.

7.3.6. Home to Many Small Creatures and a Rich Strain of Diversity

To help absorb major flooding on the plot, moreover, Maseko constructed dam spillways so that excess water is drained from the plot to be stored in the dam. The spillway helps in reducing water logging in years when high rainfall amounts are received. He also planted groves of banana and sugarcane. These plants use a lot of water, but ensure the plot is well drained. The clay dam on the lower part of the plot holds the bulk of the water on the plot and prevents it from escaping from the plot. The "water plantation" provided people in the villages of Ziyabangwa and Hupo with clean drinking water.

As Mabeza notes, *overall then the rich resource of ground water has given birth to lush vegetation thus enabling Maseko's dream of creating a "Garden of Eden" to reach fruition. It is home to many small creatures and a rich strain of diversity.* Many birds roost in trees on the plot; and his neighbours have named them "The Phiri Birds". Phiri is thereby also the champion of "biospherical egalitarianism", though his crops were also consumed by the birds, so that he made scarecrows to try and scare them off.

7.3.7. Mixed Farming, the Hybrid Concept, and Importance of Organic Agriculture

The wide diversity of crops he produced, for Mabeza then*, as well as livestock and other products, provided him with a resilient income through the vicissitudes of economic and ecological crisis, cycle and change.* Mr Maseko knew that diversity of crops ensures food security and maintains fertility on his plot to which he added compost and manure from his cattle pen. To ensure that he gets a lot of manure for his cattle, Maseko fed his livestock with crop residues when they are in the pen. This meant that the more cattle feed, the more dung they produced. Remnants of crop residues decompose in the pen thereby increasing the levels of nutrients in the manure. Grass is also harvested in the plot and put in the cattle pen so that it decomposes and increases the quantity of manure he gets for the aide of diversity of crops he grows. He teaches the smallholder farmers who visit him about the importance of organic agriculture.

To help control pests, moreover, Mr Maseko engaged in inter-cropping whereby he planted maize in the same field with compost, sweet reeds, pumpkins, cow peas and *nyovhi* (a vegetable that grows naturally in rural Zimbabwe and is said to be pest resistant). He said that the practice of inter-cropping was handed down from generation to generation and is widespread among rural smallholder farmers. Pre-colonial cultivation was indeed based on such. It is such local knowledge, for Mabeza, that Maseko "married" to outside knowledge to build his unique hybrid concept of agricultural practices. In addition to such he practiced crop rotation. Monoculture then, for all his life, was his *bete noire,* indeed, in sociological as well as agricultural terms.

7.3.8. The Interaction of Local and External Forms of Knowledge

In a world characterised by mobility, in fact, it would be difficult to identify a wholly locally driven, thereby "monocultural" innovation. Smallholder farmer innovations as such are a product of the fusion of ideas from several sources. Maseko was keenly aware in fact that *overcoming vulnerability in his environment was dependent on the hybrid conceptualisation of the interaction of local and external forms of knowledge in the socio-ecological system.* The conviviality and hospitality that characterised his agricultural thinking and practices extended therefore also to knowledges more broadly. For example, some of his innovations in terracing and water management had antecedents in the Nyanga Agricultural Complex in eastern Zimbabwe, as we have seen in the previous sections of this chapter, while, inter-cropping, was also practiced by communities in Shashi-Limpopo Basin in pre-colonial times, not to mention also the water harvesting heritage of the ancient Nabiteans (18) in Petra in what is today Jordan in the Middle East.

Furthermore, the cultivation of vleis was common practice amongst the Shona of various times and places. Maseko also made us of modern ideas and techniques, for example, using pipes in the fields of improved water management as an improvement of the technology of the use of tree barks used in pre-colonial times for the same purpose. He used different varieties with different drought resistant capacities, and duly spread the word amongst other farmers in the area.

7.3.9. Rhyming with an Audience: *Kohwa Mvura, Kohwa Pakuru*

The farmers (adopters) who have copied his techniques constitute the audience that, in his terms, "rhymes" with him. In other words, *rhyming with him implies that the audience is inspired to do more creatively than just merely copying the Phiri Maseko innovations to be able to adapt to their unique local environmental dynamics.* There are echoes here of "African rhythm", and thereby "rhyming with the other" to which we shall more concertedly turn. For Senegalese poet-statesman Leopold Senghor (19):

> *To know is to live – the Other's life – by identifying oneself with the object. To know is to be born in the Other, while dying oneself. It is to make love with the Other, it is to dance the Other: "I feel therefore I am".*

The capacity to adapt to one's environment (rhyming with Phiri Maseko) is enhanced by visiting and learning from him at his plot and subsequently following up through implementation at home. These are innovators characterised by "ceaseless curiosity" as demonstrated by Maseko (their mentor) at his home. Thus, as Mabeza rightly notes, *his plot became a cosmopolitan crossroads for smallholders, academics, researchers, students, NGO officials and agricultural extension workers from around the world.*

Rhyming with his audience, moreover, means more than merely learning from his methods of water harvesting and soil management. Central to Maseko's innovation is the slogan *kohwa mvura, kohwa*

pakuru. This means if one harvests water then one builds ecological resilience and one realises higher crop yields because of water availability.

Mabeza now turns, as our conclusion, to the role of NGOs, especially Maseko's own.

7.4. Conclusion: Water is Life

7.4.1. ZWP: The Zvishavane Water Project

ZWP rose out of the efforts of Ken Wilson and Ian Scoones together with Mr Phiri Maseko. Ken Wilson was doing his doctoral fieldwork in Mazvihwa and he invited Maseko to come and assist other smallholder farmers with water harvesting techniques. Wilson linked him to Philip Cole of the World Development Program (WDP) who agreed to fund the operations of ZWP and the money channelled through Oxfam in Harare. ZWP was explicit about its purposes as captured in its logo "Water is Life" (20), stating:

> *A Zimbabwean NGO that facilitates and promotes community based initiatives in water harvesting, sustainable agriculture, environmental management processes and capacity building interventions designed to alleviate poverty and sustain food and income security in southern Zimbabwe.*

In a subsequent citation for the 2004/2005, King Baudouin International Development Prize, this time from Ian Scoones (21):

> *From his initial work at his home, this spread across Zvishavane District through the establishment of the Zvishavane Water Project. The small amount of seed money provided by Oxfam GB and EU small grants allowed the extension of activities across Zvishavane into the neighbouring Chivi District. This attracted the attention of others – both farmers and farming organisations working in other places. His home and community became a place visited on a daily basis by farmers. NGO's, researchers, policymakers and extension workers. The effects can be seen in work carried out by famers – infiltration pits, rock attachments, wells, wetland gardens and so on, which soon spread across the countryside.*

7.4.2. The University of Mhototi: Embryonic Communiversity

In the 1980s, Mr Phiri Maseko and three other "lecturers" tutored at the "University of Mototi", for us a mini-"communiversity", where Ken Wilson and Ian Scones, among others, were "students". The informal learning environment there was replete with "lecturers" and "students" who were extremely

knowledgeable and skilled. This learning environment resonated with participatory and collaborative research, involving local farmers, lecturers and people like Scoones and Wilson form abroad. Researchers became stakeholders in the process just as farmers were, altogether helping other farmers rhyme with Maseko.

In fact, the "university" was a precursor to ZWP. The campus was located at Mr Cephas Mukamuri's house at a rural business centre in Mazvihwa. The tutors included Makumuri as the "vice chancellor", "Dr" Mathu Chakavanda, "Dr" Tangena, and "Professor" Mr Zephaniah Phiri Maseko. The "graduates" from workshops held there were smallholder famers, and the university's alumnae still engage with them, Wilson and Scoones making a "pilgrimage" to Zvishavane almost every year to give back to the famers. Today, there could be as many as a 1000 farmers practicing Maseko's water harvesting techniques. And, ZWP does not only promote these techniques but also encourages farmers to cultivate "orphan crops" such as millet, sorghum and rapoko. Moreover, Dr Makamuri, as we shall see (chapter 10), a co-founder of the Muonde Trust formed to further Maseko's work, is now Chairman of CASS – a Centre for Applied Social Sciences – at the University of Zimbabwe.

Organisations such as ZWP are taking the lead in teaching smallholders to be self-reliant and self-sufficient. Instead of ZWP supplying them with all the building materials, the villagers dug wells, gathered and crushed stones, constructed sand traps, and so on. In 2012, ZWP launched a project that sought to assist women farmers in Zvishavane and Chivi to make economic use of their readily available natural resources and increase their disposable income. The natural resources the project utilised are amarula, mobola plum and baobab. The project hopes to promote sustainable harvesting techniques and promote environmental care so that future generations can benefit, these foods being famed for their nutritional value. Recently, though, after Mr Phiri Maseko's retirement and death, in 2015, ZWP has scaled down its efforts.

Uptake of Mr Phiri Maseko's innovations has been high where some NGOs might have failed because he "rhymes" with other farmers as demonstrated by those who have adopted his agricultural practices. He situated water and soil in the same moral realm as other farmers do. For in the Shona cosmology, water is life.

7.4.3. Good News Makers Stand and Be Counted

The value of water harvesting is such that initially the process might be labour intensive. However, in the end, it reduces the need for capital, stock and infrastructural inputs. The water harvesting structures are built during the first phase of implementation and thereafter the smallholder carries out maintenance work. Harvesting or "domesticating" rainwater is a system that reduces the incidence of soil being washed away. Domesticating rainwater resonates with Mr Phiri Maseko (of Malawian descent) who

ironically was also "domesticated" by Shona cosmologies. By being so "domesticated," his farming practices reflect Shona conceptualisation of water, soil and marriage, among other influences.

Mabeza thus argues, overall, that Maseko boosted food security and regenerated in his local environment through his farming techniques in an area characterised by erratic rainfall. His innovations make the scientific community re-think the notion of what successful adaptation to a changing environment may entail. Maseko, in fact, used the many sources of knowledge vital to smallholders' adaptation to a changing climate such as his physical environment, his friendship with researchers, Wilson and Scoones in addition to such institutions of learning such as Makoholi Agricultural Institute and the informal learning environment at the "University of Mhototi".

7.4.4. Zikomo: For Whom The Bell Tolls

With Phiri Maseko's death, in October 2015 at the age of 88, the English 17th century poet John Donne's quotation: "For Whom Does the Bell Tolls" sounds fitting. Donne says that all of us are part of humankind and that any person's death is a loss to us all and therefore the bell tolls for all of us. *The bell of Mr Phiri Maseko's death, for Mabeza, tolls for all of us. We should pause and reflect on his legacy and how we have benefited from his agricultural practices as we grapple with an uncertain future.* Greenhouse gases continue to be pumped into the atmosphere. In these trying times, we take solace from the opportunities that come our way if we embrace innovations in managing climate variability from smallholders such as Maseko.

The real meaning of Mr Maseko is not what he has left his children with but what he has left in them and in all of us – that in our individual efforts we can work together to conserve the earth that we all depend on for survival. In his Chewa language, for Mabeza, all we can say is *zikomo* – thank you – your bell tolls for all of us. We shall discover more, though, about his individual and now also institutional legacy in chapter 10, in relation to our second cycle of natural-cultural-spiritual re-GENE-ration. First though, we turn form Africa to South America, to enrich our cultural orientation and lens.

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CHAPTER 8

BIOCULTURAL REGENERATION: PILGRIMIUM

PACHAMAMA

DS: *Through Vivid Renderings of Experience, Good News Makers Stand and be Accounted For*

PS: **All members of Mother Earth are Porous and Intra-act, Making, Growing, Nurturing Each Other**

*The question about capitalism and socialism in the context of modernization seems to emerge from the depths of the last century. It seems to me that these highly ideological and semantically confused categories (isms) have since long been beside the point. The question for me is wholly other, deeper and equally relevant to all; whether we shall, by whatever means, succeed in reconstituting the natural and human world, phenomenologically, as the true terrain of politics, rehabilitating the personal experience of human beings as the initial measure of all things, placing morality above politics and responsibility above our desires (*Vaclav Havel, *Living in Truth).*

8.1. Introduction: Falling into a Resource Based Economy

8.1.1. Overcoming a De-Spirited Land

A Second Re-GENE-rative Pilgrimium

Table 8.1.1. Phenomenological Research Methodology : : PS

Sachamama : Local-Global Foundation of Southern Culture and Spirit

*The world market, represented mathematically, obscures the **social, spiritual and other-than-human dimensions** of physical commodities and relationships.*

*In reciprocity, human beings **nurture all the beings** of the pacha – the Andean earth/time mother - as well as knowing how to let themselves be nurtured by these beings.*

> *The fundamental characteristic of the pacha, is that* **all of its members are porous and intra-act,** *making, growing, nurturing each other.*

> *Nature is honoured with daily spiritual practice. Resources are seen as gifts. The role of humans is to* **participate in the orderly designs of nature***.*

Source: Authors, 2019

Laying a Cultural and Spiritual Phenomenological Foundation

We now move on locally from Southern Africa to Latin America in the "Global South", from the local communal *Hurudza* (chapter 7) or "accomplished farmer", in Zimbabwean indigenous natural as well as cultural guise, to its local-global Andean manifestation. As such, we turn from African *hurudza* towards the Andean *phenomenon* of the so-called *pachamama*. We thereafter (chapter 9), turn to its newly global navigation, and feminist emancipation, through an all-round *African Rhythm,* as opposed to "westernised" development, culminating globally-locally, again in Zimbabwe, through participatory action research via water farming (see chapter 10). Overall, in this chapter moreover, we are now engaged in a second cycle, of spiritual re-GENE-ration, on the relational path of social innovation, building upon its prior, natural and communal base.

From an emergent, local-global respect here, French Moroccan born, American based anthropologist, Frederique Apffel-Marglin (1), focused on indigenous Peruvian peoples, asks a critical question: how did the disentanglement between humans, non-humans and the more-than-humans occur, giving rise to the disembedded individual and also to a de-spirited land? Indeed, and arguably, these indigenous (grounded) peoples needed to lose themselves (emerge), in order to find themselves (navigate), also through others.

Disentangled From Ties to Place and Community

Indeed, the disentanglement of the individual from a web of community and spiritual obligations, very different from the position of Mr Phiri Maseko as we have seen, gave rise to the individual subject acting on the basis of his perceived self-interest. The 1620s, according to Apffel-Marglin, saw the publication of the first works that began to create a conceptual model of a brand new phenomenon, the market economy. Thomas Munn, representing the English East India Company, was in fact the first to offer a conceptual model of such, in a series of works from 1621 to 1628, well before the works of the so-called "father of political economy", Adam Smith (chapter 2). *Individuals were disentangled from specific ties*

to place and community, in pursuit of their self-interest. In our terms, as such, they were plucked from their "south", and forced to go "north-west", thereby by-passing their cultural and spiritual "east".

In our (2) book on *Evolving Work,* Tony Bradley (a Christian Reverend) and myself liken this inauthentically to "the Fall", as opposed to pursuing authentic "Redemption". As such, and like the nature that surrounded them, people and things became "resources", that is labour, human resources, alongside materials, natural resources. In the same guise economic enterprise overtook, rather evolved, natural vitality. For renowned German philosopher, and phenomenologist, Martin Heidegger (3):

> *Mostly humans are drawn into the world as a way of 'falling'. In falling, humans live their concrete lives as 'bogged down in inauthentic tradition and habit'.*

People, subject to habitual economic calculation, then became costs and cost is calculated, and so land also became an ingredient in the calculations of the landlord's, or the colonists' advantage. *The landlord or the coloniser calculates the use he will make of labour or the land he now owns in terms of responses to an impersonal, invisible market so as to maximize his advantage.* In other words, the land and the people on it have been transformed from members of a social and spiritual community, like in Zvishavane, into resources, both human and non-human. In 1656 – the time when Robert Boyle was doing his experiments with the air pump – a British minister, Robert Lee was extolling the control of natural forces and the motive of self interest shown by the landlord. *The bond between the land, the people and the divine had then been broken and replaced by the emergence of the land as an economic resource, which much later became known as a "natural resource",* and of the people on the land as only "labour" or what much later became known as "human resources".

Regeneration and the Moral Economy

Before the transformations initiated by the enclosure movement in England became widespread. In fact, the local communities there, like in pre-colonial Africa, practiced a kind of subsistence agriculture and production for localized markets. They were bound to the manor, in Europe, or the chiefdom, in Africa, through obligatory work, but in many cases were also able to cultivate their own plots for subsistence. Economic historians characterize this type of economy as the "moral economy".

Sentiments of gratitude and reciprocity were also offered to the non-human world. *The language of spirits or deities* – what Apfell-Marglin calls the more-than-human world – *enabled communication and gift exchange between humans and non-humans.* Humans as such did not monopolize speech. In contemporary guise, switching from Europe to North America, for Chief Oren Lyons of the Haudenossaunee, people of the American North-East:

The Lakota end all of their prayers with "all my relations". This means more than their families. It includes all life upon this earth, the interconnected "web of life".

Nature as an agency-less, amoral entity could only emerge once people bypassed the spiritual dimension and treated the land and the rest of the landscape not as the source of gifts from God or sprits, or ancestors, but as purely material entities to be used for material advantage. Life had hitherto depended on God's providence. *Regeneration is a term that captures perhaps the entangled participation of members of human, non-human and other-than-human communities in the iterations of the cycles of life.*

In Europe, the world-axis tree of the Norse, Yggdrasil, connected the heavens, earth and the underworld in a web-like fashion. The maypole was the most widespread form of this axis mundi there. Witches and shamans climbed this world tree until, with the enclosure of the commons, where the mid-wives and herbalists collected their plants, and performed their rituals. These practices disappeared with time. In fact, the great witch hunts of the 16th and 17th centuries in Europe were the equivalents of land privatization in Amazonia today, or colonisation in a Rhodesia of yesteryear. *The emergence of the individual who calculated his advantage while responding to the impersonal market forces,* be he Facebook's Mark Zuckerberg today or John Cecil Rhodes of yesterday, *required the disenchantment of nature.*

The Advent of Calculation-and-Economics

For the people or the land to become a resource meant that the landlord or entrepreneur or colonist engaged in a certain kind of private calculation. This is not to say that pre-modern or non-modern peoples do not calculate, but rather they do so in a radically different manner from the modernisers. What is rejected by them is a calculation of advantage of *only* one person. Such new *acts of calculation acquire meaning in relation to the manner in which the world market has itself been represented mathematically, obscuring the social and other-than-human dimensions of commodities.* By the 17th century, that market had become a world market. People started perceiving and understanding the flow of goods and money – commerce – as an impersonal force that followed its own laws.

The notion of a "resource", both natural and thereafter human, came about through entry into the dynamism of the world market, which was still as such mathematically represented. The "resource" was thereby an abstracted form of the ritual practices of gift exchange between person and person and the other-than-humans. It also entered into the abstracted calculations of an invisible "market", escaping the moral responsibility that comes with serving to a local community of humans and other-than-humans, as well as to personalized networks of exchange. As Lessem and Schieffer (4), tell us:

*Phenomenology was initially developed by Edmund Husserl, a mathematician and philosopher, known as the 'father of phenomenology. Husserl was born in 1859 into a Jewish family in Prostějov (Prossnitz), Monorovia, Czech Republic (then part of the Austrian Empire). His work broke away from the purely positivist orientation of the science and philosophy of his day, giving weight to subjective experience as the source of all of our knowledge of objective phenomena. Husserl declares that mental and spiritual reality possess their own reality independent of any physical basis, and that a science of the spirit ('Geisteswissenschaft') must be established on as scientific a foundation as the natural sciences have managed. What does this suggest regarding humanity and sociology? Phenomenology advances the notion that humans are creative agents in the construction of social worlds. It is from their consciousness that all being emerges. The alternative to their creative work is meaninglessness and chaos: a world of dumb puppets, in which each is disconnected from the other, and where life is formless (*Lessem and Schieffer (4), Integral Research and Innovation).

With the advent of the market economy, overall, what sustains life had to be purchased, forcing those who depended on the commons and on God's providence to rent their bodies out in the factories and manufacturing industries of the cities. To posit nature as non-sentient, unconscious, agency-less mechanism required that God as well as humans be kept strictly outside matter, outside nature. The profession of economics enshrines this in textbooks and classrooms: pursuing one's self-interest is understood as "human nature", as distinct from nature in and of itself. This is indeed a far cry from where Mr Phiri Maseko, in the last chapter, is coming from.

8.2. The Spirit of the Gift in the Peruvian Andes
8.2.1. Yarqa Aspiy in Quispillacta

Yet, some two-thirds of the world's population is comprised of indigenous, peasant, and other traditional peoples whose worldviews are not modern and for whom the phrase "natural resource" is alien. Apffel-Marglin (5) draws on the example of an Andean woman from the indigenous community of Quispillacta, to the south of the highland Peruvian City of Ayacucho. Marcela Macacha, as such, was the first person in her family and community to go to university, albeit that her long years of study failed to convert her to the modernist cosmology.

For her, the world bequeathed to us by the advent of the scientific revolution is not the world as it really is, but rather the world as it was invented and enacted for certain purposes and not for others. As such, and for Marcela, *we need to learn to nurture the spirits of the water, the soil, the mineral, the air, the plants, the animals and everything that accompanies us in this world,* just the way our "water harvester" was doing.

8.2.2. All Inhabitants of the Pacha – Rocks, Plants, Animals, People – Are Alive

For Marcala (6), after graduating in agriculture from the University of Ayacucho in Peru, the work of writing a thesis raised her head:

What to do it on? My sister and I decided to reject all the research methodologies they were taught and to do it in our own way even including indigenous Quechua words. This would have nothing to do with the technical type of work required of an agronomist. When we presented our proposed thesis project, our professors wanted us to transfer to the department of anthropology or sociology. Fortunately I then ran into Professor Julio Valladolid from PRATEC who was offering a course on Andean Culture and Agriculture, focused on cultural affirmation, very different from what was conventionally on offer … Eventually we and other siblings of ours as well as some friends form Quispillacta created the NGO Asociacion Bartolome Aripaylla (ABA), all of us having done the PRATEC course.

Why was the focus of ABA? It would seem that in the past, various types of Christians persecuted Andean spirituality, just like the Rhodesian army had persecuted Maseko. Some forms of Christianity continue to do so. In particular, *many Christians consider the existence of spirits or deities that inhabit the world as blasphemous. In similar guise, development professionals, as scientists, oppose the Andean ritual based approach to agriculture.* What characterizes Andean practices is that *all the inhabitants of the pacha - including the rocks, the waters, the sun, the moon, the stars, as well as plants, animals and people – are alive* and communicate or converse with the human inhabitants via a multiplicity of signs, be it the cry of an animal, the shape and colour of the clouds, the quality of the winds, and so forth. Inhabitants of the *pacha*, as such, are recipients of offerings and prayers, during certain moments of the agricultural cycle.

8.2.3. When There Is No Reciprocal, Mutual Action Everything Deteriorates

When Apffel-Marglin asked Marcala why ABA promoted such rituals, she referred to the role of the Shining Path in eradicating Shamanism, just like the modern world had shunned water harvesting, as well as the role of the evangelical churches as such. Specifically for her (7), as indeed for Mr Phiri (see previous chapter):

Everything that has to do with agriculture is related to the feelings of the people. The most important thing is those feelings. When agriculture deteriorates it is because this relationship of affinity with nature is being broken; with the soil, the trees, the water, a relationship of exploitation begins to emerge. What is most important is to recuperate those feelings. The evangelicals in the 1990s and 1970s began to promote individualism. They called the Apus (mountains) and other sacred beings demons and evil spirits.

Since the 1990s, through ABA, we have returned to communal rituals. We speak of mutual respect, not only between people but between all that exists. We do not speak of truth, but of many different ways of doing things. What we say is that when there is no "ayni" (reciprocal, mutual action) between persons and nature, everything deteriorates.

In reciprocity, human beings nurture all the beings of the *pacha* as well as knowing how to let themselves be nurtured by these beings. The state's and the developmentalists' language of the "management of natural resources" is eminently inappropriate in this context, devoid of reciprocity and mutual action to complement that of all the beings of the *pacha*. We now turn to Yarqa Aspiy.

8.2.4. Conversing with the Spirit of the Water

The Yarqa Aspiy Festival takes place in Peru on September 7, inaugurating the planting season. All the families of the territory of Quispillacta gather in the town a day before. Very early in the morning of the 7th all the *traditional authorities – husband/wife pairs – as well as elected official authorities gather in the municipal building where they talk about water, how the water nurtures all the people and how the people in turn must nurture the water*. This mutual nurturance is enacted on a grand scale during the festival.

Cleaning the irrigation canals is nurturing to the water by enabling it to travel without hustles. When the water is able to travel smoothly, it is able to reach all of the community's fields and thus make the crops grow well, which in turn nurtures the community. It is the men who do the arduous work of cleaning the channels and the women who prepare the food that enables the men to work. At the end, all the young men and women dance together in pairs along the channels, spiralling like water eddies. Women sing "the passion of the water" becoming its voice by way of impersonation.

While the men work cleaning the channels, a group of men impersonating various characters and accompanied by musicians, walk from work-group to work-group, entertaining people at work as well as while they feast after the work is done. The topics of these skits refer to historical events that have deeply affected the community. After all the food has been eaten, and the entertaining skits called *invisiones* have finished, the younger men and women hold hands and run along the cleared channels where the water is running fast, singing. When everyone return to their *barrios*, the men play guitars and the women sing along with the laughing, rippling water.

In Yarqa Aspiy, respecting and nurturing water means that its ways of travelling are intimately clear and known. At the place where the water is diverted to enter the irrigation channels, the stream is surrounded by lush vegetation. These plants are the water's companions, its familiars. *The water and the plants have an affinity for each other, and the ancient earthen channels are made lovingly, respectfully, so that the water will not feel abandoned by its companion plants and will travel happily*. This is not a far cry from what has been

happening with the Zvishavane Water Project in Zimbabwe or more specifically with its originator and initiator, Mr Phiri Maseko.

The villagers' actions are ever mindful of the respect due to the beings of the *pacha*. The earth, the water, the sun, the seeds, and all that is needed to provide the sustenance of life is respected. Offerings made to the water in the night before Yarqa Aspiy, and asking the water's permission to clean the channels, are ways that the Quispillactinos recognize their own need for irrigation via water for their own sustenance. At the same time, they recognize that their needs and desires, their will, cannot be imposed unilaterally on the world. Next, we inquire, by way of contrast, how agronomists are trained in Peru's premier Faculty of Agronomy, just as was the case for economists based at Zimbabwe's premier Faculty of Economics, if not also Business Administration.

6.3. On the Inevitability of Scientific Progress
6.3.1. Specialisation and Compartmentalisation of Fields of Knowledge

When Apffel-Marglin learnt sometime in the 1990s that native Indian/Amazonian agriculture was not taught at a single one of Peru's twenty-four National Faculties of Agronomy, she was stunned (the same of course is likely to apply throughout Africa). The Andes – where contemporary native and many *mestizo* farmers are the heirs to an agriculture independently invented over eight thousand years ago, where the greatest level of diversity in cultivated crops in the world can be found, where archaeological evidence gives ample proof of extremely sophisticated system of irrigation, terracing and storage, many of which are still in use today – are not your average agricultural backwaters. *At stake is not only whose knowledge is recognized as knowledge – the native farmers or the experts – but also the political effects of drawing boundaries between different fields of knowledge.*

The effect of this specialisation and compartmentalisation of fields of knowledge is that very little from the social sciences penetrates into the scientific study of agronomy, whereby social innovation is inhibited. But the problem runs even deeper: all of these disciplines overwhelmingly share the same assumption of progress, more specifically *the assumption that the sciences are the vectors of progress. More specifically still they share the view that native ritual agricultural knowledge is pre-scientific and in need of advancing to a scientific status.* As such, not only is the scientific grounding and origination lost, but so is the potential for local-global emergence.

8.3.2. Supercession Deeply Anchored in the Western Psyche

However glorious the achievements of pre-Columbian Andean agriculture might have been, or pre-colonial African agriculture for that matter, most of the contemporary native farmers may carry forward that inheritance, with the advent of scientific agriculture in the 19th century, all other forms of

agriculture were immediately transmuted into "traditional", "backward" or "subsistence" agriculture. All of these so-called non-scientific modes are suddenly castigated as belonging to the past, even though they are currently practiced by the vast majority of contemporary native and *mestizo* farmers in the Andean and Amazon regions beyond.

Supercession then, as specifically termed, is, as Apffel-Marlin maintains, *deeply anchored in the Western psyche. It has been a core teaching of the Catholic Church, she says, for two thousand years.* That which is superseded has migrated from pagan and Jewish doctrines and beliefs, to a vast and variegated array of practices, beliefs and knowledge all gathered into a small medley of things inevitably and irrevocably destined to the dustbin of history by the magic labelling of "pre-scientific" or "pre-modern". The local thereby is overwhelmed, indeed obliterated, by the global, rather than inter-fused.

Supercessionism then refers to the Roman Catholic Church doctrine stating that the event of Christ has superseded, or rendered obsolete and mistaken traditions antedating that event, such as Judaism and what the Christians called "paganism", which was in turn named "animism" by a later secular tradition (see chapter 4 for Ingold's negation of such). From a Christian point of view, members of these traditions stand in need of instruction and civilisation. They have not had the opportunity to hear the Good News, which must be brought to them for their own good and salvation.

8.3.3. The Supercessionist Gaze

The first school of agronomy in Peru then was created in 1901 by executive order from the then president, was a school of agronomy that after five years of study would confer the degree of Engineer in Agronomy. In the same guise, a school of economics was established in the 1950s at the then University College of Rhodesia and Nyasaland (UCRN) at the behest of Federal (Federation of the Rhodesias and Nyasaland) Prime Minster Welensky, which Samanyanga duly attended. The new institution in Peru would belong to the newly created Ministry of Improvement (in Rhodesia to the Ministry of Trade and Industry). Such a university, in each case furthermore, was to be staffed by European professors, just as was the case for UCRN.

The centenary history of the School of Agronomy in Lima was written by one of its former Vice Chancellors, Orlando Olcese:

Little or nothing was known of the physiological mechanisms of plants and animals, of the chemical processes in cells, or of the laws that determine inheritance. Neither was there any knowledge of microbiology … The world was really stuck in an agriculture that had been practiced nearly without change for 2000 years … In Peru the productivity of crops on the coast was higher because on the one hand the lands were fertile and on the other hand irrigation was practiced. But as agriculture it was not efficient. What was mostly cultivated was subsistence crops

… Agriculture … in order to bring about and extraordinary development of the productivity of the crops needed to create experts and scientists of the highest level …

Yet, for Apffel-Marglin (8), the pre-Columbian Andean peoples were the best agriculturalists in the world for their times. The attitude towards the more contemporary Andean farmer, though, is altogether different and betrays in a way, for Apffel-Marglin, the suppressionist gaze.

When the German polymath, von Humboldt made a trip to South America in 1802, while in Peru, he observed some farmers using guano as fertilizer, and was deeply impressed with the devotion these farmers showed. When von Liebig analysed guano in 1840, he concluded it was excellent fertilizer, but he left out the farmer that von Humboldt had so admired completely. Von Humboldt had not only given a positive account of the farmers but also mentioned the long pre-Columbian history, citing the work of one of the main chroniclers of the 16th century, Garcilaso de la Vega El Inca.

In contrast Olcese's centeneary history follows closely that of von Liebig.

8.3.4. For El Inca Agriculture Was Imbued with Great Spiritual Meaning

The two accounts paraded above show a sharp contrast between the Peruvian government's unregulated exploitation of guano leading to its exhaustion, and its well regulated use by the Incas. This is what El Inca (9) writes:

Along the entire Andean coast, from Areqipa to Tracapa, the only fertilizer used was that of seagull's guano. Under Inca rule, the birds were protected … the development of the valuable wealth of this region was also subject to regulation, each community being assigned, according to its size, one, two or three specified provinces … nobody could take more fertilizer than was needed for his fields ..

Agriculture then was the main activity of the people, imbued with the greatest dignity and spiritual meaning. All-purpose money had not yet made an appearance, just as it had been absent from Maseko's "happy" and cheerful childhood (see previous chapter). In modern times, and by way of contrast, the National Agronomy University in Peru was created for national agriculture and the cattle industry, to train experts to improve productivity. Smallholder agriculture was by-passed. The emphasis of the curriculum was on industrial agriculture and cash crops. For Valladolid then, a graduate of the university, and of native Andean parents:

Apachaca (the University Faculty of Agronomy's experimental station) is surrounded by Andean peasant communities, but I did not know it. I had eyes only for my experimental crops. I only saw the peasants from the

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local community as workers there to follow my orders. Despite the fact that I was standing in their fields, the peasants were invisible to me … Everything at the experimental station had to be quantified. I began to realize that it wasn't through the path of science that we would help the peasants and that we had to find another way.

The leftist military government of General Velasco in the late 1960s and early 1970s did implement a remarkable land reform program, doing away with the large *haciendas* and replacing them with cooperatives, run efficiently using scientific principles drawn up by experts from the universities. Today, most of these cooperatives have disintegrated and the land has returned to the native people. The land hitherto, in fact, had not been owned by the natives themselves but by the government. Currently, 20% of the land is owned by peasant smallholders, who practice ritual agriculture.

PRATEC, like Muonde in Zimbabwe, co-founded in this case by Vallodalid (10), has since dedicated itself to documenting such ritual agriculture via its course on "Andean Culture and Agriculture". In fact, ritual pre-Hispanic agriculture and animal husbandry are alive and well in Peru today – though such ritual agriculture is not represented in any of the university programs, other than PRATEC's - despite the most horrendous attempts at destroying it, by the Spanish, and a demographic collapse that killed nine out of ten persons.

8.3.5. The Modern Meaning of Rationality is Rooted in Accounting and Trade

We can recall how for Julio Valladolid, the native workers on the experimental field station of Apachacha were invisible. With a view to such, *the mental, perceptual and ethical habits of the entrepreneur and the State university scientists are arguably similar since they arise from the same abstracting, quantifying source. The term "natural resources" is one also used in economic calculations*, which take the mathematical representation for reality, mistaking the map for the territory. We are then confronted with the very extreme form of anthropocentricism in which the only reality is what the human mind can abstract and quantify. In order to achieve "efficiency" and "profitability" of private enterprise, or revenue for the State, "labour force" must be quantified. This renders irrelevant concrete persons, their lives, their communities.

The Italian word for reason in fact, *ragione,* in the 13th and 14th centuries, referred to a firm's statement of account, and derivatives of the term referred to bookkeeping and its practitioners. *The modern meaning of rationality is thus rooted in accounting and trade, which gave rise to modern mathematics*. An unmistakeable link can be made, for Apffel-Marglin (12), with the Christian legacy, as such, whereby the status of reason transcends the "in here" and ends up mysteriously corresponding to the "out here". Reason is our "higher faculty" whereas emotions and passions, as Descartes taught us, represent our "lower self". We now turn from Peru to Bolivia.

8.4. Community of Waters in Bolivia

8.4.1. Individual v Collective/Human vs Other-Than Human Agency

The Under Ministry of Gender in Bolivia, in fact, has commissioned many institutions to carry out basic research on the theme of gender to guide its programs. Based at the Universidad de san Simon in Cochabambo, Loyda Sanchez and Marina Arratia found in their own research in this community that agency in all affairs involving irrigation could only be located in the relationships among several entities: a source of water, a human community, a community of deities, a network of irrigation channels, and the fields to be irrigated (the *chacras*). And very importantly, they found, as is likely to be the case for Phiri Maseko in Zimbabwe, that agency could only be located in the orchestrated activity of all these entities brought together.

Furthermore, in all irrigational activities the leadership that shapes the activities, teaches how things should be done, and organizes the human communities, is water. These intra-actions between human and other-than-human give rise to the "community of waters", not unlike Maseko's "water farming". Notions then such as the division between a productive and reproductive domain, the sexual division of work, access to resources, empowerment and autonomy of women, liner and measurable time have done violence to the native people. These notions are anthropocentric and Eurocentric, for Apffel-Marglin, as well as deeply implicated in individualistic assumptions.

The division between a public domain of production and a private domain of reproduction cannot be found in Andean native communities, or at least not in those marginally integrated into a national or international market economy. In such Andean native communities all the members comprising the *pacha* - human, non-human and other-than-human – collectively act to generate and regenerate the *pacha*, the place. In such a context, all activities can be said to be at once "productive and reproductive", regardless of whether they are carried out by men, women or other members of the *pacha*. The notions of individuality, rationality and autonomy are profoundly alien.

8.4.2. Liveable Common Worlds to Regenerate the World

For the Aymara and Quechua peoples of the Andes, the self is porous and within it nests other forms of life. The world is not seen divided between an external physical reality and the seeing subject as the foundational point for this construction. *The fundamental characteristic of their pacha, their world, is that all of its members are porous and intra-act, making, growing, nurturing each other.* Beings can be seen as emerging differently according to the intra-actions taking place between them as they convive in the world. In order therefore to increase the possibility of successful results, humans along with non-humans and other-than-humans collectively devise careful actions to generate and regenerate the world. These collective actions endeavour to bring

about a liveable common world. Making such involves repeated actions that propel the continuity of this common world, in this case in Bolivia, as we have seen in south-central Zimbabwe before.

When neither nature, nor time/space, nor "man" are given, but rather made, nurtured, and woven in intra-actions, the very modernist separations between facts and values, between theory and praxis, vanish. One is no longer faced with cold, immutable facts on one side, and the endeavour to live a liveable life on this given stage on the other. So pre-modern and post-modern merge, with modernity being "the odd man out".

We now turn from free Trade to Fair Trade.

8.4.3. Fair Trade and the Possibility of Bio-cultural Regeneration
Beyond Homo Economicus

Fair Trade in its present incarnation is a relatively new phenomenon, for Apffel-Marglin, dating back to the late 1980s. Even though it is considered to be mainly an economic phenomenon, its hybrid character has some interesting implications. First and foremost, it promotes community bonds between human producers and consumers. Since most Fair Trade producers are organized in small cooperatives, it also fosters solidarity among producers who are typically smallholder southern farmers. These characteristics of Fair Trade imply that it is a system that does not tend to generate *homo-economicus.*

Fair Trade thus has often made the difference between a hand-to-mouth existence and a measure of security and *sustainability. Without such security, poor farmers have often to sell their lands and migrate in search of a better livelihood.* This security is what has made it possible for poor farmers in the South to turn their attention to not only to the well-being of their families but to their practices of regenerating their communities, and non-human places, and the other-than-human beings of those places. In this context, Apffel-Marglin tries to capture these different practices of re-generation by using the expression "bio-cultural" to refer to humans, non-humans and more-than-humans, choosing the example of a Fair Trade coffee cooperative in the Peruvian High Amazon with which she has been associated.

The Economics of Fair Trade

Fair Trade can be understood as a particular type of relationship between ethical consumers and low-income producer households through international trade. The following widely held accepted definition makes this clear:

Fair Trade is a trading partnership, based on dialogue, transparency and respect that seeks greater equity in *international trade. It contributes to sustainable development by offering better trading conditions to, and securing*

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rights of, marginalised producers and workers especially in the South. Fair Trade organizations, backed by consumers, are engaged actively in supporting producers, awareness raising and in campaigning for changes in the rues and practices of conventional international trade.

What is emphasized right away is that the economic aspect – conveyed by the word "trade" comes in a package together with social and political ("the rights of") aspects.

Fair Trade, Development and Hospitality

The word "development" is avoided by co-founder of the Fair Trade movement, Francisco Vanderhoff (13), a Dutch Catholic worker priest who founded the movement together with an organization of indigenous coffee growers from the Tehuantepec region of Mexico. This is what he says about "development":

Development and underdevelopment came out of a factory producing glamorous fantasies. In fact, for the excluded social majorities, development signified undertaking a path that others know better towards a goal that others have reached … in a one-way street … The so-called "poor" … propose the restoration of what development denies them: the opportunity of creating their own ways of life, of establishing and regulating their own communal spheres, of producing organically, of commercializing their products professionally and of living with dignity … The opposite of development is not underdevelopment … but rather hospitality … The creation of the Alternative Market, of Fair Trade, is the result of hospitality. The other who needs my product is part of the family.

Fair Trade brings smallholder agricultural producers – via their association into cooperatives – into direct and equitable relationship with northern buyers, obviating the many intermediaries of capitalist trade. It also guarantees, for the producers, a price for their product that not only covers the cost of production, but that also allows them to get some profits and to support their families and improve their living conditions according to local community standards. The requirements for producers' cooperatives to obtain Fair Trade certification (FLO-CERT as per Fair Trade Labelling Organization) are many: transparency of accounts; democratic organization; practice of organic agriculture.

Writing in Mexico where he lives and works, Vanderhoff (14) states:

We demand and struggle for a different kind of market, for a different economy, one where the profit principle as well as the principle of increased productivity are no longer the yardsticks but rather the dignity of all those who

make up the chain and the adjustment of the rules of the market to this basic principle. This is why Fair Trade is a fundamental corrective to the neo-liberal market system.

The fact that, for example, Oro Verde (Green Gold) with whom Apffel-Marglin worked for three years in the Peruvian Amazonia, not only recouped the 150 or so lost members when the coffee prices crashed in 2001-2002 but also has since expanded to 1000 members of the cooperative in 2009 is clear evidence of the enormous positive impact that access to fair Trade has had.

Environmental and Social Aspects of Fair Trade

In Peru, the government as well as international development agencies have all promoted intensive chemical agriculture and monoculture, namely the diffusion of green revolution technologies. It is only since the late 1990s that native communities in the San Martin province (the home of Oro Verde) have been granted the option of gaining title to their collective land holdings. The Oro Verde Cooperative, firstly, undergoes a yearly certification procedure by both FLO-CERT and by Bio-Latina, the former for Fair Trade certification and the matter for organic certification. In both these cases, forest cover must be regenerated. *If the coffee and/or cacao fields are planted in a deforested area, they begin as part of a polyculture with leguminous trees and plants such as guava, bananas and manioc, all of which are part of local subsistence crops,* which regenerate the fertility of the soil by fixing nitrogen; give food crops for the growers; and provide shade for the growers. Furthermore, all new crops are to be planted following the contours of the slopes to avoid soil erosion.

The principle organic requirements for coffee growing, overall, recognizing that it is not an indigenous crop so there have had to be introduced anew:

- The prohibition of clearing mature forest growth;
- The composting of the pulp of the coffee cherry for local organic fertilizer;
- Treatment of the water in which the beans are washed to avoid contamination;
- The use of organic traps to deal with insect plagues;
- Various practices such as weeding, selective harvesting, and pruning.

Unfortunately, however, such organic approaches to "agro-ecology", so-called, excludes the ritual or spiritual aspects of indigenous and traditional agriculture, thereby excluding the important role played by other-than-humans in such ritual practices. By the time such organic practices have been passed on to the South, their roots in southern peoples' practices – such as Shamans' harvesting the most powerful medicinal plants and the strict personal ascetic and ritual practices that go with it - have become all but invisible. However, the practices

enjoined by both FLO-CERT and Bio-Latina are regenerating the forest, the soil, and the whole landscape, as almost the only force, according to Apffel-Marglin, contributing to such in the country.

Social Requirements and Entailments of Fair Trade Certification

The Fair Trade social requirements, in fact, are mainly based on standards of equity, democracy and transparency, and takes several years to achieve, determined unilaterally by FLO in Bonn, Germany. This betrays an ignorance of local conditions, arising in fact, for Apffel-Marglin, out of a developmentalist discourse. Cooperatives are powerless to challenge certification norms and inspection procedures since they are utterly dependent on certification for access to the Fair Trade market.

Alphabetic literacy is equated with the basic requirement for access to knowledge, thereby rendering invisible all other forms of literacy and modes of being and knowing in the world, albeit that such literacy is required to avoid exploitation.

Bio-Cultural Regeneration and the Role of Other-Than-Humans

The term "regeneration", for Apffel-Marglin (15), moreover, is meant to convey that what is already there is refreshed, renewed, renovated and rejuvenated. The term intends to obviate altogether the "forward/backward" temporal frame that the term "development" entails. In contrast to development, *regeneration,* for her as for us, *alludes to a non-linear and more cyclical process in which elements circulate, generating, degenerating and regenerating with the possibility not only of renewal, but also of loss and creation,* altogether underscoring that there is something valuable already present in the process of renewal, rather than radical transformation or downright abandonment. This valuable something is both biological and human made, namely cultural. The term "bio-cultural" then captures the increasing recognition that most – and perhaps all – environments are in part the product of human activity.

The developmentalist framework of Free Trade, meanwhile, necessarily leads to requirements that simply take for granted that modern knowledge is superior to the kind of knowledge evinced by Shamans. This in turn, precludes the possibility of drawing on the power of other-than-humans (the spirits of the plants) and of shamanism to regenerate the habitat of the powerful plants in the forest. To protect such a forest from the aggressive depredations taking place today, leading to an increase in global warming, without drawing on the power of the other-than-humans, the spirit of the plants themselves and of shamanism. It amounts to a continuation of a colonialist type of domination, where indigenous modes of knowing and doing are marginalized and delegitimized.

In spite of its serious setbacks though, Fair Trade enables marginalized peoples in the South to escape the economics of tragic choices and to gain a modicum of security, respect, and hope for the future of their families, and in general for their bio-cultural collectivities and practices. The hope would

be, at the same time, that the FLO-CERT staff would be introduced to another worldview, one in which it would be possible to draw on the power of other-than-humans for bio-cultural regeneration. It would open them to the possibility of true partnership, dialogue and respect with marginalised southern humans and other-than-humans. However, what Apffel-Marglin came to realize is that in order to perform the rituals for the bio-cultural regeneration of humans, non-humans and more-than-humans she needed to draw on lessons learnt from PRATEC as well as Fair Trade, and then to combine these. We are now ready to conclude.

8.5. Conclusion: Sachamama

8.5.1. CEPKA (Ethical Council of the Kichwa People of Amazonia)

In Costa Rica, Apffel-Marglin (16) learnt how to gather microorganisms from the floor of the forest, ferment these and mix them with organic manure to produce an excellent nutritious fertilizer. Farmers there had successfully grown organic vegetables for twenty years on the same plots of land that they regularly fertilized with this organic manure, sold the produce to supermarket supermarkets in the capital and were remarkably prosperous. These farmers, though, were disconnected from any indigenous ritual practices. So, when they created Sachamama, they immediately sought to work with the largest indigenous cultural/political organization, CEPKA (Ethical Council of the Kichwa People of Amazonia), deeply committed to the regeneration of Kichwa language, culture, agricultural and spiritual practices.

8.5.2. Terra Preta: Sacred Soil

Furthermore, Apffel-Marglin had by now become aware of the *terra preta* black soils of the Indians, dating back seven thousand years, documented in her (17) book *Sacred Soil*. The composition of these soils have been studied by a Cornell University soil scientist, and, through such, Sachamama came up with an improved variant on the Costa Rica version. They created terraced fields fertilized with this black earth, to which they gave the Quechua name *yana allpa*. Before gathering microorganisms from the forest floor, moreover, they invoke Sachamama, the spirit of the forest, to ask her permission lest they invite wrath upon themselves. When using the adjacent water, they also make offerings to the spirit of the waters, also involving the U.S. undergraduates.

The two permanent fields that have been created for and with the indigenous farmers have been extremely successful. The emphasis is on growing food for consumption by the members of the communities. Also, biochar is being produced from the black earth, as a promising clean technology. The project is also the only one in Peru producing books in Quechua, based on the interaction between local youths and elders. The administrator of Sachamama is a gifted artist. Overall, *their small team of intimate*

friends is tightly bound by the desire to bring about a liveable common world through the performance of ritualized actions, ones that also create more economic security for the poorest farmers.

The indigenous worldview therefore is one of holistic knowledge and interrelationships. *Nature is honoured with daily spiritual practice. Resources are seen as gifts. The role of humans is to participate in the orderly designs of nature. Humans have the responsibility for maintaining harmonious relationships with the natural world*. Science is better understood in the context of place-based knowledge that comes from generations of experience and is tied to the geography of the land. Yet the Eurocentric worldview is one of reductionism and separateness, with spiritual and scientific practices set apart.

We now turn from Apffel-Marglin's *Biocultural Regeneration* to the noted, or for some notorious, Belgian-Congolese Theologian, Placide Tempels, to his French philosophical predecessor, Henri Bergson, to Senegalese-American contemporary Francophone philosopher at Columbia University, Souleymane Diagne, as well as to our old friend and colleague, once again, anthropologist Tim Ingold, for *Social Evolution*. Between all of them, we move through local-global (African-Latin American) to a newly global focus on culture and spirituality, generally, and on social evolution as a "vital force" (18), specifically, altogether underpinned by emancipatory feminism. Finally, in this cultural and spiritual part of our book, we will return (chapter 10) globally-locally to Zimbabwe, to celebrate a "marriage" between soil and water that guarantees self-reliance and self-sustenance.

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CHAPTER 9

REVITALISING AFRICAN RHYTHM: PILGRIMIUM/ACADEMY
THE RHYTHM OF SOCIAL EVOLUTION

> DS : *Through Vivid Renderings of Experience, Good News Makers Stand and be Accounted For*
>
> PS : *All members of Mother Earth are Porous and Intra-act, Making, Growing, Nurturing Each Other*
>
> FS: **To Know Is to be Born in the Other, it is To Dance the Other: "I Feel Therefore I am".**

Africans being a pre-scientific people, do not recognise any conceptual cleavage between the natural and the supernatural. They experience a situation rather than face a problem. By this is meant that they allow both the rational and the non-rational elements to make an impact upon them, and any action they may take could be described more as a response of the total personality to the situation than the result of some mental exercise. As such, we would obviously find it artificial to create special occasions for worship. Neither did we see it as logical to have a particular building in which all worship would be conducted (Steve Biko, *I Say What I Like*).

9.1. Introduction: The Bantu Force of Living
9.1.1. A Second Cycling through the Research Academy
Hurudza to Water Farming

> Table 9.2.1. Feminist Research Critique : FT
>
> *Revitalising Africa Rhythm as a Social Technology*

> **To Know Is** to be born in the Other, while dying oneself. It is to make love with the Other, it is **To Dance the Other**: *"I feel therefore I am".*

> *Advocates of Negritude present the definition of the modern rational subject as one among many forms of rationality,* **"Situated" as One of Multiple Forms of humanities**

> *Just as living things are thought to carry the impulsion of life, so is consciousness born along by successive generations of mankind in an* **Endless Creative Movement**

Source: Authors, 2019

In this chapter on *Revitalising African Rhythm*, in the course of re-GENE-rating culture and spirit, now newly globally in a Southern African context, we are continuing our collective *Nhakanomic* and individual *Intenhaka* social innovation journey. This involved *describing* local grounding in African *hurudza*; working our local-global emergent way *phenomenologically* through Andean *biocultural regeneration;* onto now *feminist* inspired *revitalisation of African rhythm* by way of emancipatory navigation; culminating transformatively back in Zimbabwe, through *indigenous-exogenous innovation,* now evoked through *participatory action research* aimed at social transformation. This constitutes, altogether, our route to cultural and spiritual re-GENE-ration in the South, involving a second cycle of social innovation, following the first natural and communal cycle.

Negritude to Elan Vitale

As such, we now turn, in feminist-emancipatory guise, to Souleymane Bachir Diagne, a Senegalese-American Professor of Philosophy and Francophone Studies at Columbia University in the U.S., who has undertaken intensive studies of *Negritude* (1) in general, and the philosophies of Senegalese poet-statesman and philosopher, Leopold Senghor, in particular (2). Thereby, we also involve the noted French 20th century philosopher, Henri Bergson (3), and his *Elan Vitale,* as interpreted by Diange's compatriot Cheikh Thiam (4), and thereby again, now in the context of social evolution as enunciated by Tim Ingold (5).

Living Among the Natives

For Souleymane Diagne, to begin with, Father Placide Tempels' (6) *Bantu Philosophy,* written in the 1940s, is, in the above *vital* context today, an important book, one that, in Diagne's view, marked the beginning of African philosophy. In his preface to the French Presence Africaine edition, Alioune Diop, the son of his famous physicist-philosopher Senegalese, Father Cheikh Anta Diop (7) wrote:

> *For centuries now, Europe has only looked in the mirror of its own consciousness, condemning itself never to know itself, to know life only incompletely, because it deprived the others … of the gaze, of the Speech, which might have led to the capture and revelation of the Destiny of Humanity.*

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For Tempels, it was therefore necessary to teach those whom the colonial situation had put in the situation of "living among the natives" how to "understand the Bantu", to make the Bantu "intelligible to them", and to know how to avoid, while believing that one is "civilising" the individual … in fact, corrupting him, working to increase the numbers of the deracinated and becoming the architect of revolts".

In the final analysis, for Diagne, whether *Bantu Philosophy* is neo-colonial or postcolonial depends on the way it treats "translation" and how it is interpreted. *There is one form of translation that is reductive and ethnocentric; there is another which is open, inviting dialogue, a metissage, putting one culture in touch with another.* Both forms coexist, in contradiction, within Tempels' *Bantu Philosophy*. It is the reductive version that leads to saying that the *muntu* herself/himself cannot know how to explicitly follow the philosophy he carries, or that is "deposited" in his language and his way of perceiving the world. This belief that only the European subject is supposed to know and *will be able to* translate*, is to say explicitly he has the right to identify,* which is right to attack. But, on the other hand, there is also a will towards "putting in touch with", towards dialogue, a will to carry out translation that would be careful and open.

9.1.2. Expression of Vital Force
The Fullness of Life that Constitutes African Being-in-the-World

Father Tempels' book, for Diagne, has the rich simplicity of a theory that is entirely centred on one notion, *vital force.* This concept is presented as the specific Bantu difference, and, at the same time, as *the unique key able to yield up the ultimate meaning of the ways of doing, living, judging,* knowing *and thinking of the populations of whose songs, proverbs and legends he had patiently* but meticulously *gathered and whose language he had learned.*

This concept should be able to be recognized in other cultural regions. Accordingly, Alioune Diop underlined that in *Bantu Philosophy*, published right at the exit of the horror of the Second World War, vital power found itself established in a humanist sense. *It was not the will to power based message of death whose diabolical celebration Nazism had represented; on the contrary it was the fullness of life that constitutes African being-in-the-world.*

I Think Therefore I Am Has No Meaning in Bantu Languages

For fellow Belgian philosopher, Leo Apostel (8), "Bantu philosophy" constituted the following seven principles:
1: The existence of anything is its *being a* recognisable *force;*
2: Every *force is specific;*
3: Different *types of being* are characterized by different forces;

4: Each force can be *strengthened or weakened;*

5: Forces can influence each other; all forces are *radically interdependent;*

6: The universe is an *hierarchical order* of forces;

7: Being occupying a *higher rank can influence lower* rank beings.

What Bergson might call Tempels' primary intuition is equally Africa's, but more "universally human". For Rwandan philosopher and linguist, Alex Kagame (9) then, this philosophy he calls "Euro-American," needs to be set side by side with a Bantu philosophy, where the verb "to *be*" refers to a particular place, whereby Descartes' *I think therefore I Am* has no meaning in Bantu languages.

9.2. African Rhythm

9.2.1. I Feel Therefore I Am

The Ordering Force that Constitutes Negro Style is Rhythm

For Leopold Senghor (10), in fact, the concept of *rhythm,* which can be aligned with the notion of "rhyming" with another person or thing, for Maseko (see chapter 7), characterized "negro style", thus:

> *The ordering force that constitutes negro style is rhythm … It is the primary condition for, and the sign of, art, as respiration is of life; respiration that rushes or slows down, becomes regular or spasmodic, depending on the being's tension, the degree and quality of the emotion … What is rhythm? It is the architecture of being, the internal dynamism that gives it form, the system of waves it emanates towards others, the pure expression of Vital Force. Rhythm is the vibrating shock, the force that, through the senses, seizes us as the root of being. It expresses itself through the most material and sensual means: lines, surfaces, colours and volumes, in architecture sculpture and painting; accents in poetry and music; movement in dance. But in doing so it organizes all this concreteness toward the light of Spirit ... rhythm illuminates the spirit.*

For Senghor Time is Duration: Constant and Permanent Becoming

For Senghor, then time, according to Ohio University based African philosopher, Cheikh Thiam (11) which is key in this context, cannot be understood as a unit of measure transforming the fluidity of life into mechanistic snapshots. It *is rather duration, the attribute of the object that causes its constant and permanent becoming*. This conception of time allows Senghor to contend that cultures and roots keep their substrate although they change constantly. The founding principle of Senghor's philosophy, therefore, is based on the idea that people of sub-Saharan Africa descent share a particular cultural background, which leads

them to think and behave in a certain way, and not otherwise. Negritude, thereby, is an epistemology and metaphysics based on particular cultural experiences and facilitated by a conception of time as "duration".

A fluid Negro "logos" therefore *serves to question the supremacy of the rigid Western "ratio". Senghor defines the Negro "logos", as such, as a divine "elan vital" (aliveness) reachable only through a fluctuating emotional reason, as opposed to a Western "ratio".* But what exactly does Senghor mean by Negro *emotional* reason?

9.2.2. Time and Duration

To Know is to Be Born in the Other

The necessity to challenge the universalist claims of modern Western philosophy led Senghor to discover 19th century anti-rationalist philosophers, and in particular Henri Bergson. His (11) *Time and Free Will* marks the first major and convincing reaction, for Senghor, to Descartes' *Cogito ergo sum.* For the concept of duration, the philosophical pillar of Senghor's vitalist theory, is the most important innovation underlying such. This is because such a theory allows Senghor to question the entire history of Western philosophy.

Because of the centrality of the concept of time in the historiography of Western thought, as a critique of the primacy of intellectual reason and its corollary, the theory of intuition, must start with a radical critique of the traditional understanding of time. It challenges the chronological and spatialized conception of time that makes possible the illusion of "pure reason" and the conception of being as fixed. For Senghor, in that context, *emotion constitutes the fundamental means to reach "the immediate data of consciousness" because it enables the subject of knowledge to have direct insight into the object.* To know is, for him, to die in order to reach the object's ultimate being, thus:

> *To know is to live – the Other's life – by identifying oneself with the object. To know is to be born in the Other, while dying oneself. It is to make love with the Other, it is to dance the Other: "I feel therefore I am".*

The Present Is Nourished, Shaped and Fecundated by the Past

This intuitive relation to the object of knowledge is reached through creative duration. Precisely because "ob-jectivity" tends to fix being in space, and thereby fails to reach the immediacy of life – Bergson suggests a conception of time as duration. Senghor's thought, for Thiam (12) thus, evolved from a common separation of past, present and future to the conception of time as the constantly becoming present ceaselessly born. *The present then is nourished, shaped and fecundated by the past.* The poet therefore is able to refer to the past in the present in order to reconcile the history of Africa, its present condition, and its future manifestations.

This relation to time is all the more important when the African ancestors, the founding mothers of his traditional land are called to participate in the present unfolding of history. *This implies an*

understanding of the subject as participating in the unfolding of time, rather than being out of time, measurable and definable. In fact, it is only if time endures that the fundamental manifestations of being – matter and energy – can conserve their authenticity because of the transformative function of time. When time is not a unit of measure but an attribute of the object that participates in the latter's unfolding, it becomes possible for the subject to be at the same time the self and the other. In this sense, as Senghor postulates, because we live in and with time, not the time of the clock or the one of the calendar that fixates the subject, Senghor calls it *duration.*

Roots, Tradition, or Places of Origin Reinvent Themselves

Following Senghor's logic, one can state that *even if the diverse Negro cultures of continental Africa or of the Diaspora are bound constantly to become other, they remain African in that their present is inseparable from their past,* since past-present-future participate in the same movement of becoming. As such, *roots, tradition, or places of origin reinvent themselves,* evolve, but can neither be lost nor be kept authentic. In other words, despite the change, becoming and movement that Negro cultures have gone through, they have not lost their fundamental particularities and uniqueness.

Indeed, Africans living outside the continent have retained different cultural elements in all aspects of their societies, from cosmologies to social values, philosophy, epistemologies, folk stories, languages, art, music and cuisine. This situation is made possible by the very nature of these cultures' being-in-time, which enables them to constantly change yet remain the same. One's way of looking at the world thus, for the theoretician of Negritude, is what determines his or her race. This postulation constitutes an important paradigm shift in the historiography of race theory as it goes beyond the traditional biological paradigm and proposes a culturalist understanding of race. This paradigm entails also a conception of culture as the cause rather than the effect of the existence of races.

Bergson's Intuition to Senghor's Emotion

Bergson's conception of intuition, for Thiam moreover, as an alternative to intellectual reason, in particular, validates Senghor's frequently caricatured concept of emotion. Bergson's critique of positivist and mechanistic philosophy and his subsequent vitalist epistemology starts from the premise that traditionally we base our relation to the world on an intellectual foundation, which tends to fix the essentially fluid and intensive nature of life into extensive, *specialised* and measurable time. For Bergson (13):

Beneath the evolutionary becoming, beneath the extensive becoming, the mind must seek that which defies change, the definable quality, the form or essence, the end. Such, was the fundamental principle of philosophy, the classical philosophy of Forms.

In other words, in our habitual propensity to count, the mind tends to reduce intensivities and extensivities to more specialised and homogenised units, serial and linear time, that is the static and fragmented intellectual mode of apprehending the world that is thereby incapable of grasping the true nature of life, the full meaning of the evolutionary moment. This incapacity makes us feel at home with solids, "where our action finds its fulcrum and our industry its tools." Although the serial time is, for Bergson, useful, practical, and necessary for the analysis of an object, this intellectual way of apprehending the world, which reduces duration to snapshots, falls short in that it is not sufficient to capture the object in its fluidity and its "fundamental" movement. Intellectual reason limits the object in a *specialized* time and stops the subject from reaching the immediate data of consciousness.

As Bergson confirms, "*by intuition is meant the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it*". Through this theory, Bergson prefigures the recognition of African civilisations as representative of humanity and announces the collapse of the colonial white supremacist ideology. Senghor's philosophy is similar to Bergson's though the former replaces concepts such as intellectual logic and intuition with "ratio" and "emotion". For Senghor, "the white European keeps the object at a distance; he observes it, analyses it, kills it – or rather tames it – in order to use it".   He states:

As far as we can go in his or her past, from the North-Sudanian to the South-Bantu, the Negro-African's conception of the world has always been different from the one proposed by classical philosophy. The latter is essentially static, ob-jective, dicho-tomous and, therefore, Manichean. It is based on separation and opposition. The Negro-African, on the contrary, thinks of the world, beyond the diversity of its forms, as a fundamentally shifting, synthetic, but unified reality.

Senghor, for Thiam as such, is not a traditional Bergsonian in the strict sense since the roots of his theory of knowledge need to be found in African cultures' particular ontologies. Despite their similarities, Bergson's intuition and Senghor's emotion, which he presents as the Negro African manifestation of the idea of transformative reason, are not identical: the former is a particular individual effort reached through, among other things, a conscious deconstruction of the modern rational subject; the latter is the logical effect of what Senghor calls the sum total of Negro-African cultures' ontology.

While Bergson's epistemology is fundamentally a critique of positivist and mechanist philosophy, for Senghor, such is a logical consequence of *Negro ontology, which can be traced back to African cultures' mode*

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of understanding the world. Such an ontology, moreover, is a duly feminist one (14) in that *the central concept of feminist epistemology, born out of the feminist movement, is that of a situated knower, and hence, of situated knowledge.* Such knowledge that reflects the particular perspectives of the subject, for example, that of Mr Phiri Maseko, as a water farmer, as revealed in chapter 7.

And You Explain to me the Signs that the Ancestors Tell

Senghor's theory of knowledge was in fact rooted in the ontologies of the Sereer, the Wolof and the Dangara peoples of Senegal. Senghor was born in 1906 in a place called Joal, a rural area of some 3000 people, into a wealthy aristocratic family. Indeed, as in many places around the world, being a member of the aristocracy makes it more likely that one would know the official history of his local culture.

Senegalese *veillees* were organized every evening, where not only history lessons but poems and songs were taught, recited and sung. These *sceances* constituted the young Senghor's first encounter with African customs and heritage, whereby he learned the values and richness of the Sereer culture, and listened to the poetess of Joal, Ndeye Marone Ndiaye. That all led to a particular Afro-centred reading of Negritude, including the lessons Senghor learnt from his own Uncle, Waly on his culture. Senghor, the African poet thereby declares:

> *You Tokor Waly, you listen to the inaudible;*
> *And you explain to me the signs that the Ancestors tell;*
> *The marine serenity of the constellations.*

It is even arguable that Senghor's most important achievement is to have been one of the first intellectuals to use Western philosophers' concepts in order to successfully explain, and also in some cases report, Africans' relations to the world. He argues thus:

> *The different concrete appearances constituted by the animal, vegetal and mineral worlds are nothing but manifestations of a unique fundamental reality: the universe is a network of diverse forces, which, in turn, are expressions of virtualities enframed in God, the only real force.*

Indeed, there are echoes of Maseko in the above, albeit that for Maseko, it was the God of the Judeo-Christian Bible rather than an explicitly African God that enframed his water harvesting techniques; indeed Senghor too was a Christian, in his case, a Catholic denomination.

Being is Not Outside of the Spirit of God, But is Manifested Through his Vital Force

In Senghor's (15) 1939 essay, "*What the Black Man Contributes*", published six years before Tempels' *Bantu Philosophy,* he says: "we first of all study the Negro soul, then his conception of the world, which ensues from his religious and social life; and, finally, his art" :

> *Thus, Nature in totality is animated by a human presence. It humanizes itself in the actual and etymological sense of the term. Not only animals and phenomena of nature – rain, wind, thunder, hill, river, but also trees and rocks become men; men who keep some physical and original characters, as instruments and signs of their personal souls.*

Six years before Tempels' canonical book, Senghor infuses every aspect of Nature, in the Negro world, with "vital force", in Maseko's case leading to "planting water" (see chapter 7). In traditional biblical interpretations of genesis, the world is presented as the deed of an all-powerful God, who invents it from nothing. It is conceived as an entity separated from its Creator which can be imagined as something that has a beginning and arguably an end. In numerous African societies that Senghor is familiar with, God is either the father of the world as in the Dagara cultures of today's Ghana and Burkina Faso and the Sereer cultures of contemporary Senegal, or the world emanates from Him, who He is the Source of all being. As this understanding of genesis presupposes, *being is not outside of the existence of the spirit of God, but is manifested through his vital force, precisely because all things, animate or inanimate, are emanations of his or her Being.*

Thus, Senghor proposes a definition of being as a "network of diverse forces enframed in God". For Burkina Faso's African philosopher, Malidoma Some (16), in his *Healing Wisdom of Africa,* "Dagara people see the physical as a reflection of a more complex, more subtle, and more lasting yet inviable entity called energy". Every-thing, from material things to inanimate objects, actions and experiences are determined by an energy that functions as the effects of life as we experience it. Because material and spiritual aspects of reality are inseparable and the entire community shares a common vital energy and the totality of such determines their ultimate being. All beings, animate and inanimate, share this vital force, which is the inaudible and unseen aspect of life that Tokor Waly taught Senghor to see, understand, and develop.

9.3. Negritude is Not Dead

9.3.1. Perpetual Becoming

The colonial experience of African cultures cannot, for Senghor, as a matter of fact, be considered an extraordinary moment of acculturation, the solution of which would be a return to an imagined pristine past. It is constitutive, for him, of the ongoing transformation of African cultures. However, Senghor

conceives that *there is nothing strange about being mixed because cultures and races are fundamentally nomadic,* as is exemplified by the Malawian-Zimbabwean Maseko and his British co-creators, *constantly in contact with other cultures and other modes of* knowing and *defining the world, and permanently changing.* Yet, hybridity is not just a synonym of in-between/ness; it entails a perpetual becoming.

9.3.2. Beyond Homo Sapiens

The narrative of modernity, which attempts to legitimize the colonial project and rationalize the idea of modern universalism, led to the invention of the idea of the native as the negative manifestation of humanity. Senghor's critique of modern reason questioned the colonial paradigm, which is based on the premise that since the definition of *Homo Sapiens* is fundamentally inseparable from a particular understanding of sapiens (wise, rational), subjects are determined by their ability to have a rational relationship to the world. *Senghor presents the definition of the modern rational subject as one among many forms of rationality,* that "situated", in feminist guise, as one of multiple forms of humanities, such as that of the Negroes.

Accordingly, the theory of a Negro intuitive epistemology, based on a particularist vitalist ontology that ensues from Senghor's critique of the modern subject, constitutes one of the foundations of the philosophy of Negritude. Yet, this aspect of Senghor's philosophy is too often ignored or perhaps least understood. It was not too long, moreover, before a new generation of African scholars, like Kwasi Wiredu and Paulin Hountondji, started talking of what could be called, today, post-negritude. Negritude, for them, was a failed ethno-philosophy, and a philosophy of one man. Yet, *through his knowledge of African cultures, developed, from an African perspective, one of the most important critiques of colonial reason as a ground-breaking ontology and epistemology.*

9.3.3. Senghor Inspired by the Poetess of Joal

It is important, moreover, to keep in mind, as has been shown, *that the theory of Negritude was inspired by the literary works of Marone Ndiaye, the poetess of Joal, who provided Senghor with his first encounters with the ideas of Negritude,* which again reinforces its feminist credentials. It is the same intellectual background which allows the young student to agree with Bergson's revolutionary critique of Western epistemology. These epistemic tools validate Senghor's philosophy and allow him to participate in the modern and post-modern evaluation of "Western rationality", one of the foundations of colonization.

Yet, the Senegalese philosopher's vitalist theory of knowledge is, in many ways, also based on the lessons he learnt in Joal from his maternal uncle, Waly Bakhoum, and the traditionalists of his father's compound. For Thiam, Negritude is not dead, but is more relevant now than ever. Interestingly enough,

this indigenous African philosophical theme is now picked up by the exogenous British anthropologist, Tim Ingold in a newly refreshing, evolutionary, biological and anthropological guise.

9.4. Evolution and Social Life

9.4.1. Evolution as Progress

Darwin's Ideas Fitted In With The Bourgeois Enlightenment

For ecological anthropologist, Tim Ingold (17) then, to whom we were first introduced in chapter 2, and then again in chapter 4, it is still widely believed that the "evolutionism" that dominated the 19th century thought was a unitary paradigm that owed its foundation to a publication, in 1859, of Darwin's (17) *Origin of Species*. Yet, there was not just one theory of evolution but many, and all stemmed from ideas current long before Darwin. *The fact is that Darwin's ideas, and those of his latter-day sociobiological followers, fitted the ideals of the bourgeois enlightenment.*

The word "to evolve," in fact, comes from the Latin *evolvere*, which literally means to roll out or unfold. Already in the 17th century, it was being extended metaphorically to refer to the revelation or working out of a preformed idea or principle. By the middle of the 19th century, the concept of evolution had been revived in quite another guise by Victorian philosopher, Herbert Spencer, who also became a strong advocate and publicist of Darwin's views, which he regarded as accessory to his own. For the principle of natural selection, Spencer then substituted the catch phrase "the survival of the fittest". Yet, the most fundamental axiom to which Darwin built his theory was not the progression but the *variability* of living forms. Without variability, there would be no natural selection, since there would not be the material in which it could operate.

At this point, Ingold would then more specifically to Darwin.

Continuity, Temporality, Diversity

Darwin' conception of variability, for Ingold, contained three components, two of which were not original to him. First was the notion of *continuity,* all the multitudinous forms of life being locked in place along a grand scale from the lowliest to the most exalted (human beings) one. It is from this understanding that Liebniz, in a letter published in 1753, spoke of the "law of continuity" that requires all the orders of natural things to form a single chain. In Lamarck's conception, moreover, organisms could "work their way up" on a scale as that of a moving staircase. This idea of continuity, and secondly *temporality* are both crucial components of the Darwinian conception of evolution. Yet for Darwin, *continuity* and *temporality* had connotations quite different from those they had for Lamarck and his predecessors. For the continuity of "descent with modification" is not a *real* continuity of becoming but

a *reconstituted* continuity of discrete objects on genealogical sequence, each of which differs intimately from what came before and after.

This was made possible, thirdly, by the introduction of the new idea of *diversity*. This *is the most essential component of Darwin's conception of variability. It marked a radical departure from all previous evolutionary schemata, insofar as it implied a rejection of not only fixity of forms in the chain itself as a single line of progression*, but Darwin replaced the image of a chain with that of a tree, thick with branches and buds. Variability, in short, is not a progression but a *diversification*. In asserting that the world of living things presents a profusion of variants that can only arbitrarily be grouped into species, subspecies and varieties, Darwin directly challenged the orthodoxy that supposed every organism to be a manifestation of essential qualities of its kind, and to occupy a fixed place in a hierarchical God-given design.

No individual organism, moreover, is quite like the other. It follows that individuality is the most unique and important characteristic of life. Natural selection thus is constantly engaged in the ordered construction of novelty. There is no plan, however, in Darwinian evolution. Consequently, progress is not inevitable but historically contingent. Yet a century after Darwin, one of the leading exponents of modern evolutionary synthesis – Julian Huxley – was insisting that general progress is the essence of evolution. Darwinian theory, in and of itself, replaced the determinacy of the unknowable with the indeterminacy of revealed variability. *Progress became relative, the future uncertain; beyond the known, the observable world lay not a vital force but an existential void.* No wonder it was deeply unsettling to those with serious religious convictions. We now turn from Darwin, the 19th century biologist of repute, to Tylor, the 19th century renowned anthropologist.

Primitive Culture Onwards: Lines and Stages

We have it on Edward Tylor's (18) own admission, according to Ingold, in the preface to the second edition of his magisterial *Primitive Culture,* that his ideas were conceived and developed independently of the work of Darwin and Spencer. The direction of influence was rather the reverse. *Tylor's project was to delineate the stages of cultural progress, appearing to complement Darwin's project on "The Descent of Man",* and *to demonstrate a corresponding improvement in the innate faculties of mind, brought about through natural selection.*

Tylor's view was that the so-called "primitive" society stood at the beginning of civilisation. "Primitive" man as such, was taking the first steps in the construction of the edifice of culture. What this means is that if all human groups are on the same path towards what Tylor would call increasing "degrees of culture", the contemporary customs of supposedly more primitive peoples may legitimately be compared with those practiced in the remote past by the ancient ancestors of the more "civilized" people of today. The idea therefore is that the course of cultural evolution can be represented as a branching

tree, bush or vine that rests on a now very well worn analogy between human cultures and the Darwinian conception of organic species.

Origin of Species and Descent of Man

Ingold then returns to Darwin (19), more specifically to *The Descent of Man,* which post-dated the *Origin of Species* by a decade, but presented a totally different facet of Darwin's intellectual personality. *The wondering curiosity of the naturalist is still there, but it is now thickly blended with the ponderous morality of the Victorian gentleman, strongly committed to the progressive enlightenment of mankind.* He thereby had no qualms about comparing the various grades of general advancement to the states of maturation of the human individual from infancy to adulthood. And yet, in *The Origin of Species,* Darwin had rejected all notions of predetermined advance in the world of nature.

In the popular identification of Darwinism with mechanical theories of biological and sociocultural progress, we are still living with the effect of this about turn in his approach, now underlying his belief in a universal movement of mankind from "savagery" to "civilisation". For Ingold, from all this, *adopting a literal interpretation of the struggle for existence between human groups, there had to be vanquished as well as victorious contestants. The lower races were introduced in order to play the role of losers in Darwin's evolutionary scenario.*

Ingold then turns to history and evolution: are they different words for the same thing, or are they complementary?

9.4.2. Creative Evolution
Discrete Objects versus Purposeful Subjects

Ingold presents two senses of history. *According to the first sense, history consists of a concatenation of discrete and transitory entities or events, each unique in its particulars.* This is as applicable to nature, inorganic and organic, as it is to culture. A geologist can speak of the history of the earth, and biologist of the history of genera and species, in much the same way as a cultural anthropologist might speak of the history of artefacts, institutions and ideas. It is a sense that attributes a great deal to chance, contingency and "happenstance" rather than to purpose or design. *The second view holds that history begins with consciousness, or self-consciousness. It is made through consciousness, intentional activity of purposive subjects – people.* As historical agents, we act from within, participants in our own creation.

Collectively, "(wo)man makes her or himself". This represents, for Ingold, nothing other than *the process of social life.* It is a continuous, creative moment like a task that is never complete. To stand aside is to lose sight of the connecting flow of consciousness, so that the continuum of life and mind appears to break into a myriad of minute, behavioural fragments that are disconnected from each other. We are presented therefore with *a founding dichotomy, between a processual history of conscious subjects ("persons") and an*

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eventful history of natural and cultural objects ("things). Bergson, for Ingold, as well as Senghor for Diagne and Thiam, can be identified with the former.

Process, Continuity, Holism, Consciousness

Bergson opposed his view of organic evolution to Darwin's. To a greater extent, this opposition hinged on the question of individuality. *The uniqueness of the individual is foundational to the theory of variation under natural selection. Every organism is conceived in terms of this theory as a singular entity endowed with a singular project coterminous with the boundaries of its own existence.* Bergson, for his part, rejected the idea of absolute individuality in the organic world. The living being, he argued, is above all a thoroughfare, each generation leaning over and touching the rest, as we have seen is the case for Maseko (see chapter 7), so how can we tell where one individual ends and another begins?

As a bearer of life, an individual carries an entire past, a past that stretches back in unbroken continuity to its remotest ancestors, again born out by Mabeza and Makeso in the Zimbabwean context hitherto, and that is being constantly augmented with the passage of time. In this sense, the individual is its past, and as such its individuality overlaps with that of others with which it shares common descent and ultimately therefore with the totality of human beings. The identity of the person, like that of the organism, lies in the entirety of his past carried forward into the present and of course the future. *Just as living things are thought to carry the impulsion of life, so is consciousness born along by successive generations of mankind in an endless creative movement.* The story of life therefore takes over from other lives that have shaped it.

Or, in the work of French sociologist, Emil Durkheim (21): "In each of us, in varying proportions, there is part of yesterday's man, since the person amounts to little compared to the long past out of which we are formed and from which we result". Each one of us is constituted as a person by his social relations with others and may therefore be represented as one point in a vortex of a boundless field of relationships. Thus, opposed to the self-sufficient individual we pose the social being. Similar to Bergson is the writing of the Spanish philosopher, Ortega y Gasset (22), for whom each of us takes up the story of the other and carries it forward; one person's humanity is added to the humanity of others, and so on accumulatively.

Darwinian Evolution versus Lamarkian Transformism

Ingold finds Bergson insisting on the distinction between *real* time (duration of being) and *abstract* time (eternity of non-being). For him, there is an indissoluble link between real time as duration and evolution as a process of life. Correspondingly, associated with Darwinian descent with modification is in fact abstract time, and therefore incompatible with evolution in the Bergsonian sense. Briefly thus, as the duration of each individual organism is collapsed within the instantaneous present of the event it

represents, the time occupied by a genealogical sequence or lineage of such events, far from constituting the foundation of life, is rendered lifeless – it is but a particular stretch of eternity.

It was this Newtonian notion of time, according to Ingold, that Darwin inherited. To appreciate this point, it is essential to bear in mind what distinguishes Darwin's "descent with modifications" from Lamarck's "transformism". According to the latter, the life of the individual is the gradual growing out of its ancestor in the process of becoming its descendent. Thus, individuals are the transitory carriers across the generations of a continuous, progressive movement, passing onto their successors the increment of advance achieved or acquired in the course of their maturation, together with the accumulative advance of their ancestors. For Darwin, on the contrary, the individual's life is the realization of a project contained within the bounds of its own particular existence. Each life is, in fact, not constructed from scratch but constructed out of the recombination of elements from past projects. Hence evolution, in the Darwinian paradigm, consists of a succession of templates, or genotypes.

In Lamarckian transformism, time was imminent in the evolutionary process; in Darwinian descent with modification it is extraneous to it. The difference of course, is related to Darwin's rejection of teleology in nature. Each individual is construed to exist only in and for the present, not as a moment in the purposeful conveyance of past into future. If Darwin was to evoke a creator, it was only (as it had been for Hutton and Newton) to set the ball rolling, after which he could leave his creation to look after itself. Time, in this view, is to be likened not to a riverine movement or flow but to a monotonous thread of infinite length, strung like a bead, occupying its allotted instant.

Thus, to the opposition between our two paradigms of evolution, there correspond different notions of time: one Newtonian, mechanical, eternal, the other Bergsonian, creative, cumulative. *The Darwinian, genealogical sequence, being a concatenation of non-recurrent entities and events, is suspended in the first kind of time; the second kind is intrinsic to the evolutionary movement conceived as a continuous unfolding or directed flow,* a creative principle at work on evolution, Bergson's *elan vitale*, or indeed Tempels' Bantu-African vital force, or Senghor's *rhythmical time,* aligned indeed with Maseko's notion of interpersonal "rhyming".

9.4.3: Evolutionary Cosmology and Nhaka-conomy
Discursive versus Practical

The singular method of natural science, or indeed "scientism", hinges on the postulate, according to Ingold, that an objectified "nature" constitutes the final arbiter of true knowledge. And that, in turn, presupposes the isolation of the disembodied, pure subject, to whom the world of pure nature is revealed, as a spectacle, hence, the Cartesian separation of mind and matter. Ingold's view, broadly following that of Bergson, is that consciousness is neither material nor ideal; it is no kind of substance but a movement or process, like water flowing. *Mind and body are not two different processes, simultaneously running on separate*

lines; they are different ways of looking at the same process; holistically from within and atomistically from without. The same would arguably apply to the differentiation and integration of community and market.

The fundamental premises of an evolutionary cosmology, and hence for us, such an evolutionary "nhaka-conomy", aligned with anthropology-and-economics, is that there is but one world. This world is not a collection of inert things but a continuous and creative movement, and that as conscious subjects, we human beings are part of it. Consciousness must, therefore, be understood as an active force within the world.

Practical Consciousness as the Enfolding of an Intersubjective Process

In other words, for Ingold, whereas the opposition conscious-unconscious yields a sense of consciousness that is *discursive,* there is however another sense of *practical* consciousness, rather than discursive which is not opposed to the unconscious but complements it. This corresponds to the agency of mind, working *through* the various levels of the structure – from the wholly unconscious to the conscious – in the implementation of purpose.

Whereas practical consciousness implies the notion of mind as the enfolding of an intersubjective process, discursive consciousness is a mapping of the regions of the mind as though it were a container, private to the individual. The first is an essential component of action, whereas the second pertains to cognition. Again, real time – Bergsonian duration – inheres in practical consciousness. Discursive is to practical consciousness as culture itself is to social life. The consciousness that unfolds in and enfolds social relations is practical, indeed a social construction of energy. We now turn to an intriguing illustration of such from another part of the global South, from Mexico.

9.5. The Social Construction of Energy
9.5.1. Traditional Production as the Actualisation of Possible Existence
Production is a Movement From the Invisible to the Visible

Drawing from German environmentalist (23), Wolfgang Sachs' (post) *Development Dictionary,* we turn to an extraordinary economic thesis, developed by Swiss architect who emigrated to Mexico in 1972, Jean Robert, which bears upon the evolutionary argument that Ingold, Bergson, Senghor, Souleymane and Thiam have been making, and that Maseko has hitherto been exemplifying, not to mention also Apffel Marglin's bio-cultural regeneration. This involves a novel perspective on production.

Social scientist Robert, as such, researches and writes on the history of modern consciousness and the social construction of energy. As such, he compares and contrasts a traditional, holistic and practical approach to production, in Ingold's terms, to a modern atomistic and discursive one. He starts

by describing the farmer, Don Bartolo, a Mexican neighbour of his, living in a shack behind his house, a displaced person. Behind his shack was a *milpa*, a field of corn that he got permission to cultivate, just when the rains start so that a crop can be harvested, as in Maseko's case, without irrigation.

Production in such a context comes from the Latin verb *producere*, which meant "to stretch", "to spread", "to prolong", "to draw into visibility". It *generally referred to an actualization of possible existence. Production is a movement from the invisible to the visible*, an emanation through which something hitherto hidden is brought within the range of man's senses. *This idea of emanation fitted ordinary people's experience, the awareness that nature, husbanded by man (for us nature-and-culture) beings forth a people's livelihood (technology and enterprise).* Nature, and nature alone for Robert, was "the great queen and mother of all production". This resonates with Vandana Shiva's conception of the earth. In fact, for Indian ecofeminist, physicist and social activist Vandana Shiva (24):

> *Earth Democracy is both an ancient worldview and an emergent political movement for peace, justice and sustainability. Earth democracy connects the particular to the universal, the diverse to the common, and the local to the global. It incorporates what in India is referred to as vasudhaiva kutumbkam (earth family) – the community of all beings supported by the earth. Native American and indigenous cultures worldwide have understood and experienced life as a continuum between present, past and future generations.*

Until the eve of modernity, the term "production" continued to be used primarily in its ancient meanings where it designated an emanation of nature or the bringing forth of something hidden. In the second sense of "making visible", the term, by the mid- 18th century, had acquired the status of a technical term in jurisprudence. From the early 17th century, though, a change can be noted. The term now began to imply the notion that any two elements can generate a third. As such, God was the Creator, nature the Producer, and man the Manufacturer.

Enjundia: Having a Taste for Good Corn and the Talent "to Produce" It

Robert then asked Bartolo, his neighbour, one day: why some neighbours appeared able to plan while others, seemingly, could not? He said that the *milpa* (field of corn) requires *enjundia*. In his vocabulary, this forgotten word of Latin origin (*exungio* I anoint) refers to a man's constituent strength and virtue, to qualities with which he was anointed at birth. Robert understood that being born with *enjundia meant to have a taste for good corn – along with the talent "to produce" it,* or indeed, in Maseko's case, "to plant water". Don Bartolo was a rural migrant to the city, who was proud he could supply his family with the high quality and good taste of corn they enjoy in their native village. He also wanted to say who he

is: a man of qualities, one who knows how to work the land, how to tend *milpa,* or analogously in Mr Phiri's Zimbabwe to *harvest water.*

Value is Inherent in the Form Nature Gives to New Materials

The concept of economic production was in fact popularized by the Physiocrats, a group of French philosophers for whom all wealth ultimately stemmed from the earth's generative powers. In their *Tableau Economique,* they described the three orders which contribute to the "annual produce of land and labour" (the expression is Adam Smith's) of any nation: land owners; cultivators of the land; and manufacturers and merchants. The third group, they called in fact "the unproductive class", the first two, like Maseko's water harvesting, being the productive class, who produced value. In this economic tableau, the earth was clearly the matrix of the nation's wealth and the state's power.

9.5.2. The Division of Labour Underlying the Modern Wealth of Nations

The Primacy of the Division of Human Labour

Adam Smith (25), for Robert, who was critical of the Physiocrats, pointed out that their system "at present exists only in the speculations of "a few great men of learning and ingenuity in France", and he developed a counter-argument. For him, the wealth of a nation results in the production of necessities. *The principal factor in the creation of wealth is the division of labour. And, for Smith, labour is either productive or unproductive.* The former comprises workers on land, in manufacturing and trade. The latter includes the frivolous professions, such as lawyers and musicians. *The Wealth of Nations* is then a reversal of the Physiocrats' concepts and the important place given to labour, and hence its impact on the modern world's notion of production.

Reducing the Earth's Generative Powers to Quantifiable Factors

Like many sub-urban dwellers, Don Bartolo does his best to maintain something of his traditions under hostile conditions. He grows his *milpa* on marginal land. He has no monetary expenses, for he selects his seed from the largest kernels of the preceding season, and uses little bought fertilizer. He relies on his and his family's labour.

Mexican economists would tell him he is much better off hiring himself out on some construction site and buying imported corn in the market with his wages. And experts go on advocating this in spite of the fact that the unemployment of men who have abandoned the *milpa* is rampant. Today, these experts point out, corn imported from the U.S. grain belt is cheaper than the product of the local *milpas* because North American grain is produced following the norms of economic productivity. But some Mexicans

insist that the *milpa* obeys another logic, incarnates another kind of life. Further, they know that corn from *milpa* is of a higher quality and has a different taste altogether; it *has* taste, they say.

The next step, after Adam Smith, was taken by English political economist *David Ricardo (26). His ideas reduced the earth's generative powers to merely quantifiable factors* – Robert would say inputs – of productive labour. And, he equated welfare and wealth with exchange value, or market value for Gudeman (see chapter 5). With these ideas, *the link between economic production (our global Navigation) and the old sense of production as emanation (our local-global Emergence) was definitely broken* or rather discontinued. Production would not be understood as purely human creation – resulting in exchange value and its expression in money – on which everyone would be dependent for survival.

The economy is therefore underpinned by abstract value, today depicted in GDP (Gross Domestic Product). *Subsistence is implicitly redefined as the individual producer's sociobiological survival under conditions of the accumulation of capital. The commons – formerly contributing to people's subsistence – could now be destroyed through enclosure in the name of a productive imperative.* For the commons are an obstacle to production since they allow people to subsist independent of producing economic value.

Chemists Were Redefining the Soil as a Compound of Minerals

Energy, for Ricardo, is quantitatively conserved and dissipated; not so the peasant's *enjundia*. This is not conserved, nor is it dissipated. It *emanates from a man's body, and is re-created by the plant.* The strength which flows from man's body calls for other natural flows and emanations – the warm caressing of the sun, the showers of rain from the sky, the "planting of water" for Maseko, like successive anointings of earth and crop, of soil and water. As in *milpa*, labour is an act of propitiation, not an input as is understood in so-called modern economics.

It should be noted that *at the time when Ricardo's ideas led to a review of the earth as a passive input for production (a factor of production), chemists were redefining the soil as a compound of minerals*, and Liebig, the father of the fertilizer industry, began his experiments with growing plants in a soil-less chemical preparation. Moreover, there is a conceptual similarity between Ricardo's disregard of the earth's productive powers and the substitution of a chemical theory of agriculture for the ancient wisdom of the earth, and soil, and water, duly adopted by Mr Phiri Maseko, as nurturer of growing organisms.

Economics Disengaged Itself From Actual Local Production

Agriculture's "need" for fertilizer inputs therefore can be seen as an ultimate consequence of Ricardian economics. As labour became an increasingly abstract concept – just another input like fertilizer or irrigation, but simultaneously the secret of all the other inputs' value – *economics came to disengage itself from a consideration of actual local production procedures,* whether in Zimbabwe or Mexico. The major problems

of economics was no longer the material production of goods, but their distribution – as the consideration for the realization of exchange value.

Don Bartolo had little understanding of or interest in economic theory. Near his shack, he has built a *troja*, a small corncrib of clay, straw and palm branches in which he stores his corn during the dry season. Each day his wife, daughters and daughter-in-law can take what is needed for their *tortillas* and – on feast days – for the *pozole, lamales, tlaxcales*. Bartolo is motivated by memories of good, simple meals and family traditions. Cost-benefit analyses and economic profit are completely alien considerations for him, as they are for Phiri Maseko. Marx himself, according to Robert, took up production in its ancient meaning of "bringing forth", of "actualizing" a hitherto only potential shape. In this way, production came to be a fundamental concept and hinge in his work. As such, for Karl Marx (27):

> *With the spatial distance that the product covers on its way from the place of production to the market, it also loses its local identity, its spatial presence. Its concretely sensual properties, which are experienced at the place of production as a result of the labour process (or, as in the case of the fruits of the land, as a result of natural growth) appear quite different in the distant marketplace. There the product, now a commodity, realizes its economic value, and simultaneously gains new qualities as an object of consumption.*

The *Milpa,* like the fruits of water farming, has high use value, whereas modern production has high exchange value. Working in the *milpa*, needs are shaped by the activities which satisfy them – one cannot speak of distinguishing production from consumption. Modern production, on the other hand, separates needs from satisfaction, and clearly creates two spheres, one of production and the other of consumption. The *milpa*, unless carried out on a large scale, contributes little to economic indicators, wages and employment.

However, production by definition, increases the GDP as well as the other economic indicators. The perception of goods – of subsistence goods to be more specific– has a history. From the point of view of the history of this perception, "commodity" is the form *of uprooted* goods. To have understood this is one of Marx's more brilliant – and less acclaimed – insights. In order to document the historical appearance of the commodity form of goods, he allowed the ancient sense of emanation to complement the modern narrow meaning of production. By uprooting all goods, transportation literally actualizes the commodity form into their substance.

Uprooting of People From their Place, their Customs, their Identities

Economists, for Robert, tend to define *milpa* by what it lacks. The labour involved is characterized as a subsistence activity. This involves hard work with, as in Maseko's case, inefficient tools to generate

only a few goods; that is, little or no surplus, arising out of, in Schumacher's terms (see chapter 10 below) such "labour intensive" intermediate technology. Economists define subsistence as a situation of endemic scarcity, not realizing that they thereby project the fundamental axiom of Western economics – scarcity – onto a setting, like that in Zvishavane District in Zimbabwe, which obeys a pre-economic, and indeed also for us post-economic, logic.

The milpa is a historical activity rooted in millennial traditions, whether from ancient Mexico or from Nyanga or the Shashi-Limpopo Basin in pre-colonial Zimbabwe. An economist's certainties can only enter this world at great risk. They can colonize the past, thus distorting it, and falsify the present thereby not understanding it. In *Capital,* Marx showed that violence is a historical precondition for the establishment of production relations in which accumulation can be realized by the play of economic laws. He saw that the historical violence which he calls *"original accumulation" is also an uprooting of people from their place, their customs, their identity.*

But because he believed in progress, as did Adam Smith and Charles Darwin, he was convinced that the productive forces unleashed by that uprooting would ultimately bring about a more human world in which "everyone will receive according to his needs". The likes of Phiri Maseko and Placide Tempels beg to differ. As such, we can now conclude, by focusing, in feminist emancipatory guise, on the alternation between feminine and masculine.

9.6. Conclusion: The Alternation of Masculine and Feminine
9.6.1. *The Economic "Pie" Has No Taste, Only Quantifiable Value*

Bartolo growing corn is part of natural drama; the producer is mentally outside nature, attempting to manage her. The *milpa,* like soil and water, is substantively giving and receiving; modern production conceptually matches benefits and costs. The *milpa's* gifts are concrete and multiple – immediately sensible to taste, socially joyful in the festivals in elicits. The single abstract value, money, overshadows all other evaluations of production; *the economic "pie" has no taste, only quantifiable value.*

Today, awakening from four decades of development dreams, we are forced to confront the credibility of the association of production with happiness or welfare. We are witnesses of a war, for Robert, a war against subsistence embedded in specific cultures, like those of the Karanga or Chewa, a war against nature, against the "holy matrimony between soil and water", itself. His neighbour's *milpa* does not directly contribute to Mexico's GDP. Don Bartolo's Mexican corn, like Maseko's pumpkin or pawpaw, looks more productive when it is sold as gourmet food abroad than when eaten locally by the people. The concept of GDP, in fact, expresses the false belief that the world is one big marketplace in which nations compete for rank and economic respectability.

9.6.2. Intermingling Husbandry and Nature

Don Bartolo, who produces high quality maize for his own family, is today an anachronism, whereas Phiri Maseko, not least because of the international interest in his life and work shown by the likes of Lancaster, Scoones and Wilson, is not. Economists say that a subsistence mode of living is long dead. Yet Robert is fascinated by his neighbour; he forces him to ask questions. He sees that his *milpa*, *from seed to table, entails the alternation of masculine and feminine, the intertwining of hard labour with festive celebration, the mysterious intermingling of husbandry and nature* – all these complementarities essentially belonging to one another. Their existence and complexity place the "production" of corn within a cosmology where nature is not reduced to resources but respected in its autonomy. And, as every sky in every place is a different sky, so each *milpa* calls for a different care, its proper propitiation.

Eventually during the same period – the past-war era – shadows began to appear on the balance sheets. In the production of goods and services, unexpected side effects began to dampen the universal optimism. People saw that the productive processes themselves polluted the environment. Further institutionalised help and concern appeared to make clients needier, and more dependent than any other time before. Perhaps *the modern economy is essentially a way of organizing reality in a way that transforms both people and nature into waste.* For modern production to function, the economy must first establish a system in which people become dependent on goods and services produced for them; and to do this it must devalue historically determined patterns of subsisting and corrupt cultural webs of meaning, as we have now seen in Mexico and Zimbabwe.

The mass production of modern goods, services and images demands cultural blight through the spread of *disvalue,* for Robert, that is, the systematic devaluation of the goods found in traditional cultures. A person is less a person, the more he or she is immersed in economy. And, less a friend. Less a participant in leisure – that is in culture. The air is less pure, the wild places fewer, the soil less rich, the water less sparkling, and it goes on like that. For German feminist and subsistence economist, Maria Mies (28), in her provocative book on *Patriarchy and Accumulation on a World Scale,* serving to emancipate us from such a modern, capitalist as well as communist, world, maintains that:

> *A feminist concept of labour has to be oriented toward the production of life as the goal of work and not the production of things and wealth. Such a concept of labour has, therefore, to be oriented toward a different concept of time, in which time is not segregated into portions of supposed pleasure and leisure, but in which times of work and times of rest and enjoyment are alternated and interspersed … what has to be stressed in a feminist concept of labour is the maintenance of work as a direct and sensual interaction with nature, with organic matter and living organisms.*

This speaks volumes as much to Senghor as it does to Apfell-Marglin and Maseko.

9.6.3. Enjundia: Restoration of What is Most Vital

We now know that it is necessary to look at both production and its shadow, disvalue, that is the progressive denial of traditions favouring subsistence, denial of the human conditions culturally determined. *Disvalue, which makes industrial production possible*, *is also the historical root*, for Robert, *of modern ecological catastrophes.* Don Bartolo's *milpa* therefore*,* probably disappearing next year because of encroaching urbanisation, may be one of man's lonely protests against the consumption of tasteless, imported food. Or his *milpa* may be a poor man's construction of living symbol of a remembered way of life, just like the African Rhythm (as exemplified by Maseko's *Rhyming)* with which this chapter opened, as here the annual source of his renewed *enjundia*, *the restoration of what is most vital in his being a historical man.*

We now turn back to Mr Phiri Maseko, specifically, and to *Indigenous-Exogenous Innovation* generally, our emergent global-local effect, as well as cultural and spiritual African foundation, as a basis for our second cycle of natural/cultural re-GENE-ration.

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CHAPTER 10

WATER TO KNOWLEDGE HARVESTING IN MAZVIHWA PILGRIMIUM/LABORATORY

DS: *Through Vivid Renderings of Experience, Good News Makers Stand and be Accounted For*

PS: *All members of Mother Earth are Porous and Intra-act, Making, Growing, Nurturing Each Other*

FS: *To Know Is to be Born in the Other, it is To Dance the Other : "I Feel Therefore I am".*

PS **Aware of People's own Resources, You Draw on Nature/Culture for Community Development**.

When there are thunderstorms, soil and water try to elope together and run way from the land. It is my job to persuade them to settle down and raise a family (Phiri Maseko. Ex- Brad Lancaster, Rainwater Harvesting in Drylands and Beyond).

10.1. Introduction: Water Harvester – Local Grounding

10.1.1. A Second Cycle of Cultural and Spiritual Re-GENE-ration

Table 10.1.1. *Participatory Action Research (PAR): PS-Global-Local Effect of Southern Nature, Culture & Spirituality*

The Problem Water Harvesting is defined, analyzed and solved by Family-and-Community, involving its Full and **Active Participation**

As committed Participants, Facilitators and Learners in such,... promoting an Authentic **Analysis of the Holy Matrimony Between Soil and Water**

PAR creates Awareness of the **People's own Resources**, *mobilizing the* **Force of Nature and Culture** *for self-reliant Community Development.*

> *The ultimate Goal is the radical **Transformation of social Reality**, through **Accommodating Nature** aimed at the Exploited, the Poor, the Marginal.*
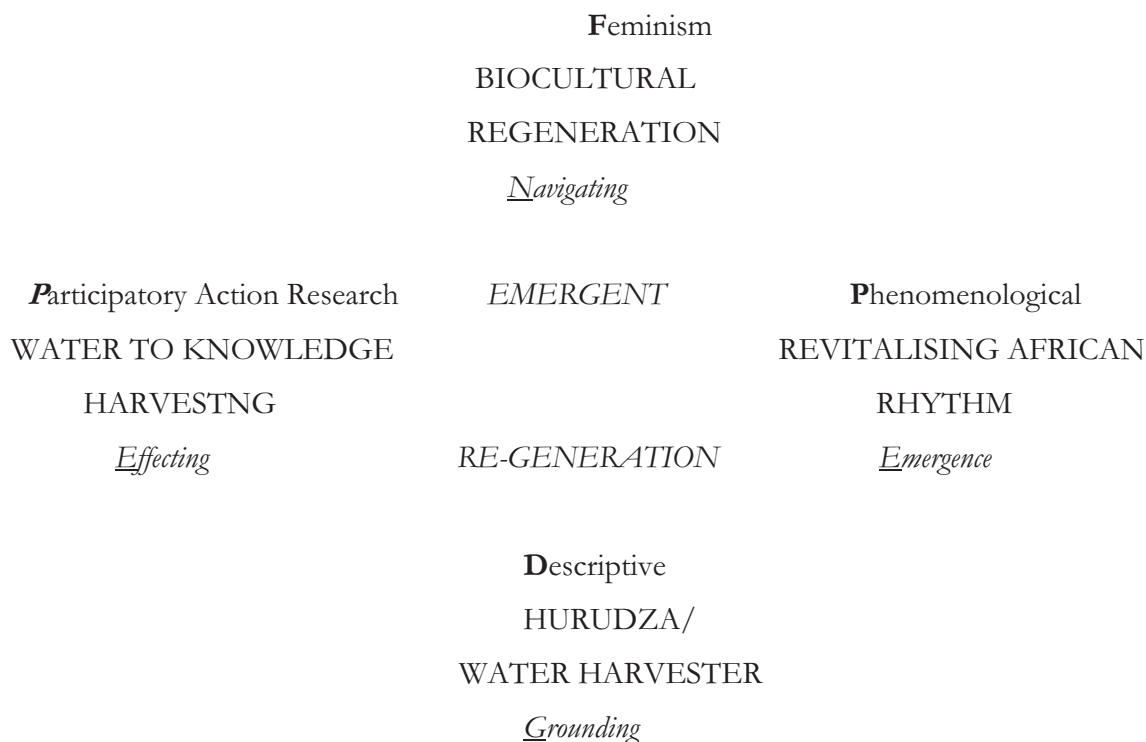
Source: Authors, 2019

We now turn to the chapter which is indeed the centre-piece of our Nhakanomics: water to knowledge harvesting in Mazvihwa. More evocatively this may be termed a *holy matrimony between knowledge and value,* duly acknowledging Christopher Mabeza (1) as such (see chapter 7) in the process. Having then, in this second cycle of cultural (including natural) re-GENE-ration, grounded ourselves in Mazvihwa in Zimbabwe, emerged through Peru and Columbia in South America, and thereafter navigated our way across Africa and Central America, we now return back to Zimbabwe, for our culminating natural and cultural effect.

In this whole process of spiritual as well as material re-GENE-ration, as a second cycle of "southern" African social innovation, nature (origination) and culture (foundation) meet with technology (emancipation) and enterprise (transformation). From an institutional perspective, this extends locally (the Phiri Maseko family as Water Harvesters), locally-globally (Muonde Trust and CoMSES Net), newly globally (Desert Harvesters) and globally-locally (Friends of Muonde).

What we shall also be maintaining, at the same time though, is that while environmentally based (locally communal) and civic oriented (international NGO's), institutions have played, as we shall see, their very significant part. In that overall national and international context, both the public (governmental) and also the private (corporate) Zimbabwean sectors, have been notable for their absence. Moreover, as in the Peruvian case cited above (see chapter 8), no academic institution has taken this seminal Zimbabwean impulse on board, albeit that CASS at UZ (see chapter 7) is chaired by none other than Dr Makamuri himself, one of the originators of the Muonde Trust. This takes us to the second cycle of cultural and spiritual re-GENE-ration as illustrated in figure 10.1.1 below.

FIGURE 10.1.1. THE SECOND CYCLE OF CULTURAL AND SPIRITUAL RE-GENE-RATION

Feminism

BIOCULTURAL

REGENERATION

Navigating

Participatory Action Research   *EMERGENT*   **P**henomenological

WATER TO KNOWLEDGE   REVITALISING AFRICAN

HARVESTNG   RHYTHM

Effecting   *RE-GENERATION*   *Emergence*

Descriptive

HURUDZA/

WATER HARVESTER

Grounding

Source: Authors, 2019

This has altogether inhibited the all-round integral – natural and cultural, technological and economic - re-GENE-ration, if you like, of the country generally, and of wetlands cultivation, specifically. So regrettably, for us, Zimbabwe is "open for business" rather than for "re-GENE-ration", through interlinking its past, present and future.

10.1.2. Not Knowing Money My Parents Loved Me and Taught Me Farming

When peoples of pre-colonial Africa, for American journalist and Maseko's biographer, Mary Witoshynsky (2), were free to traverse the landscape, and when agricultural production was guided by community requirements rather than by commercial interests, *wetlands cultivation was a traditional livelihood mechanism* not a threat to ecosystemic balance as is alluded to by climate change practitioners today. *The moist, nutrient-rich soil was not ploughed, seeds were sown by hand, and machinery and chemicals were unknown.* Broad and unbordered pastoral expanses, wetlands, indeed croplands and grazing lands in general, were left to lie fallow and rejuvenate long before their life-giving properties were laid to waste. Then, with the wetlands farming ban that followed, the colonial obliteration of ancient custom struck a dissonant cord

that reverberated throughout the former Rhodesia's African heartland. Acting on his ownvolition in the 1960s, and having suffered severely at the hands of the Rhodesian armed forces, as we saw in chapter 7, Mr Maseko took it upon himself to tackle the disparities of his livelihood situation to ensure the survival of his family.

> *When I was a boy I didn't know my family was poor. Neither did I know about money. My parents loved me and they took care of me and they taught me about farming. This was all I needed for a happy childhood.*

He envisioned a process that would enable him not only to gently cultivate but also to simultaneously rejuvenate, for us re-GENE-rate, the natural fossil stream and make it live and productive once more. Revisiting the wisdom of the ancients, culturally and spiritually in Zimbabwe, as was the case for Apfell Marglin in Peru (see chapter 8), while being mindful of modern conditions, his subsequently careful technological and economic experimentation and research revealed the promise of renewed vitality to the natural resources on this small patch of earth. For in the same way as blood circulates, within the human being, so water circulates in the soil.

10.1.3. In Me Blood Circulates and in the Soil, Water Circulates

Mr Phiri's life and work, as previously intimated by economic anthropologist, Stephen Gudeman (see chapter 5), referring to variegated economic models worlds-wide, was filled with living metaphors. Thereby his own body and spirit, and that of the water and soil that surrounded him were fused:

> *I feel God created a human being and Earth the same because, in me, blood circulates. And in the soil, water also circulates … To me that shows it's a living system. Just as it happens to me if I get myself cut, my blood oozes through the broken part, then clots. After the clotting then is the healing, because God really does not want to have a part of my body broken. Just in the same way soil. So thereby, in my land, I invite water to come for healing.*

In the same way, the rivers that ran across the Garden of Eden, the waterways of Mazvihwa, were similarly connected. For Witoshynsky: "One day Mr Phiri was reading from a book, from the Bible, Genesis, Chapter 11, where Adam was offered a garden by God. The secret that touched him then was the rivers that ran across the Garden of Eden. So, when he thought about the Tigris River, the Euphrates River, he picked up that the role of survival of the trees and of Adam was because the rivers had water. Nature – God – made it that these trees survive from the moisture, from the seepage that comes from the rivers. So it touched him" deeply.

10.1.3. I Plant Water As I Plant Crops

Maseko then thought "How can I also have this kind of water since in my area there is no river?" Then he started. You know, when the rains fall, there is water pouring, the run-off water. So behind his house, he made a sand-trap to catch the run-off water and soil. And he could watch the water stopped by the trap. Then after two to three weeks after the rain, he would notice the crops near the sand-trap still survived. Then he saw that this water was life. Mr Maseko thus always said:

I plant water as I plant crops. So this farm is not just a grain plantation. It is really a water plantation. Planting water in my soil keeps it alive.

Witoshynsky, as Mr Maseko's biographer, marked out key episodes in his inspired life, just as anthropologist Christopher Mabeza (see chapter 7), had chartered the course of this uniquely accomplished communal farmer. Furthermore, in local *hurudza* family and community guise, the Muonde Trust, the first of the civic enterprises we shall feature, as we shall now see, has spread his work locally-globally as well as institutionally.

10.2. The Local-Global Muonde Trust

10.2.1. Keepers of Place, Hills, Wells, Rivers and Seeds

The Muonde Trust (3) works in the Mazvihwa and neighbouring areas of south central Zimbabwe (Zvishavane District). The name Muonde Trust is adopted from the Shona name of a tree – fig tree – which normally grow where there is a lot of water such as the banks of a river or wetlands. The Trust is in fact rooted in an indigenous community whose lands are those of the VaNgowa chiefs, the Hove people of the fish and pool totem to whom we say "musaigwa". These are speakers of Chikaranga and belong to many ethnic groups, especially the Shumbas (Nyakhuwa, Mhari and Charambira), Moyos (Rozvis), Ndhlovus, Dubes, Shokos, Shiris and others. Theirs is a challenging place but *the peoples are united by the need to maintain respect for the ancestors of their land, the rain-bringing Mwari cult of Matonjeni, and the Creator by keeping well ("kuchengeta zvakanaka") their place, their hills, wells, rivers and seeds.*

10.2.2. The Sacred Mountain was Mined for Iron Ore

During the colonial period of a hundred years, all of their land was alienated from them to pave way for white settlement, but they clung onto it strongly while receiving many other people who were evicted from their ancestral lands elsewhere. All around there were big and small mines for asbestos (Shabanie, Mashava and Slip), gold (Sabi and Sabie Vlei) and other minerals. The sacred mountain of

Buchwa, was mined for iron ore and many strange things happened there. Many former migrant workers on these mines from Malawi and Zambia had nowhere to retire and came to live on their lands.

Luckily, their land was eventually considered too poor for white farmers, during the 1960s and 1970s, and with the coming of the struggle for independence, much of it was quietly returned to them as Tribal Trust Lands. More recently, they mobilized their people and got back much of the rest of their land across the Sabi River that had been held for decades by the U.S. multinational company Union Carbide and some others. People say that we "re-grabbed" the lands from those who had earlier grabbed it from them. As Muonde Trust, their work now covers the looking after of all their traditional lands, and they also regularly assist their neighbours. Moreover, their work as such can be likened to that of our Communiversity, albeit in embryonic form, as we can now see.

10.2.3. A Sense of the Vitality of Indigenous Knowledge
Grounding of Muonde: A Learning Community

The efforts that led to the legal formation of the Muonde Trust in 2014 actually started in the 1980s in the years after Zimbabwean independence. Working with some <u>unusual field researchers</u> who were hosted and supported by the Mukamuri family who ran their Mhototi School, as a mini-Communiversity so to speak (see chapter 7), *they began to document and evaluate their traditional knowledge and launched community-based woodland management projects, water projects and indigenous seed exchange efforts.* They learned a lot in this process, in particular, how to value their own indigenous knowledge. However because the funders of these projects often retained control, their staff often being educated outsiders who lived in towns, these first NGO programs still felt rather like development projects, and they did not sufficiently take root as might have been expected.

Nevertheless, the Trust did not forget the inspiring ideas of their leaders at that time, most especially the lead taken by Zepheniah Phiri Maseko, or abandon the research skills they had learned. Nor did they lose their desire to understand and improve <u>the special place, that is, Mazvihwa</u>. Their sense of the vitality of the indigenous, in *Bantu Philosophy* guise (see chapter 9) ran strong. Through the 1990s, the Muonde Trust continued to document social, ecological, welfare and economic change in their community, and they built up a very detailed understanding of their situation. As such, they continued to both observe and also harness the power of innovation amongst them to find new ways of tackling long-standing and contemporary challenges. This was indeed participatory action research (PAR) at work (see Table 10.1.1. above).

All this involved many members of the Mazvihwa community. Many in *the community used the ideas being generated to improve life and look after soil, woodland and seeds, and the need to do that became even clearer during the economic crisis of the 2000s when they had to become more self-reliant.* But it also became clear that what they

needed to do was to create their own institution to advance local change, re-GENE-ration in our terms, and put these transformative ideas to work more effectively and for future generations to take a cue.

Full Local-Global Emergence: Muonde Trust as a Re-GENE-rative Pilgrimium

The Muonde Trust itself therefore fully emerged in the late 2000s as the vision of two leading members of this community – locals Abraham Mawere Ndhlovu and Dr. Billiards Mukamuri—and local/global Malawi-born Englishman, now based in Borneo, Dr. K.B. Wilson. Mr. Nhdlovu had been a leading member of the Muonde action-research team since 1986, and was the elected Councillor of Mhototi Ward in the 2000s. Dr. Mukamuri had been raised in Mazvihwa and later became Chairman of the Centre for Applied Social Sciences (CASS) at the University of Zimbabwe. Meanwhile, Ken Wilson had first visited in 1980 as a school teacher at Dadaya, when he tried to support a small-scale irrigation project at Mhototi, subsequently doing his doctoral work in human ecology in Mazvihwa, since which time he has visiting the area, continually till this day.

In 2012, moreover, Abraham Ndhlovu, spent several months as a "Visiting Organic Intellectual" at the University of California Berkeley with the generous support of the Canadian IDRC. Here, he shared with many the power of community-based research and of indigenous innovation, and from this, The Friends of Muonde (see below) was formed at Earth Island Institute, environmental activists worlds-wide, in 2013 to support these wonderful efforts. Ken Wilson now runs Friends of Muonde in a voluntary capacity, raising friends and funds, and providing advice and assistance where necessary. In 2014, The Muonde Trust was registered in Zimbabwe under the leadership of Mr. Abraham Ndhlovu.

The Muonde Trust works by seeking out, encouraging and backing indigenous innovation in Mazvihwa. *At its heart is a large team of skilled local action researchers and community extension agents who can draw as necessary on the practical skills of outsider researchers and trainers in a structure that is being de-colonized.* Programs emerge, grow and evolve depending on what is exciting the community and program participants. What is key however, is that *everything at Muonde is focused on transforming the experience of development from one driven through top-down externally-derived resources and ideas (in which locals are a "target" and exhorted to "participate"); one that people themselves own* and that encourages the bottom-up generation and sharing of practical knowledge (see Table below) alongside providing empowering training when needed.

Navigation of Muonde: Would-Be Research Academy

Investing, as such, in local minds, and doing it through inclusive peer-to-peer participatory action research and learning thereby means:

- *Community members* (men and women, young and old) *feel and appreciate their value*;

- *Local knowledge*, culture and social networks become *an asset*;
- *Indigenous innovators sense their worth* and are encouraged to continue;
- *Knowledge and skills are widely distributed* across the community rather than being concentrated in a few professionals or leaders;
- *Practical skills improve wellbeing* of community members in ways not dependent on external resources;
- *Natural capital* – soils, ponds, woodlands, are *stewarded and grown*;
- *Solutions* (even those taking advantage of external facilitation, such as with digital technology) *are locally generated*, understood, adapted and adapting;
- *Innovations take root and spread* within and beyond the Mazvihwa area without the need for institutional backing;
- Self-sufficiency, *sustainability and resilience are enhanced*; and
- The facilitative *Muonde Trust remains small, nimble* and locally run.

Effect of Muonde: Socio/economic Laboratory

Crisis Resolution, Action Research, Capacity Building

Many of the programs with which Muonde Trust currently works are deeply rooted in the work that began in the 1980s, with its *focus on community-based indigenous woodland management, water harvesting and access, indigenous seed varieties* and so forth, but the difference now is that the community is getting more deeply engaged and *committed to finding their own solutions to their challenges*.

This overall emphasis is for three reasons:

- *surviving the economic crisis* and increasingly erratic rainfall of the last fifteen years has transformed attitudes towards self-reliance and valuing the local,
- the thirty year *action-research process has proven its value*, and
- the need to *increase the depth of local capacity* to run institutions like the Muonde network.

The major successes achieved in the last five years (and especially last two), and most especially with water harvesting and managing livestock through drystone walling have proven key motivators for engaging in the Muonde process. Building then specifically on the work of Zepheniah Phiri Maseko, now recognized as a global pioneer in water harvesting, as well as other local innovators in Mazvihwa, Muonde *uses farmer to farmer networking and training approaches to hone and spread proven water harvesting, catchment*

management, micro-irrigation, wetland farming and permaculture techniques in this drought-afflicted region. This activity responds to (and strengthens) an explosion of local innovation in this area as local farmers seek to reduce their dependence on low and increasingly erratic rainfall and to conserve remaining soil. At the same time, a whole open source movement has been spawned, locally and globally.

Zimbabwe Agro-Pastoral Management Model (ZAPMM) with CoMSES Net: Musimboti Wevanhu, Zvipfuo Nezvirimwa (Version 1.0.0)

As such, software programmes have been developed by a community of open source programmers in and around Muonde Trust for crop and livestock management, as well as for land-use planning specifically and modelling participatory action research generally. These programmes have been derived from a combination of literature reviews and the collected datasets from Muonde's long-term (over 30 years) community-based research. The specific goals are three-fold (*muzvikamu zvitatu*):

• To represent three components of a Zimbabwean agro-pastoral system (crops, woodland grazing area, and livestock) along with their key interactions and feedbacks and some of the human management decisions that may affect these components and their interactions.

• To assess how climate variation (implemented in several different ways) and human management may affect the sustainability of the system as measured by the continued provisioning of crops, livestock, and woodland grazing area.

• To provide a discussion tool for the community and local leaders to explore different management strategies for the agro-pastoral system (*hwaro/nzira yekudyidzana kwavanhu, zvipfuo nezvirimwa*), particularly in the face of climate change.

In addition, *Frotembo,* a stylized scale model to co-design with villagers an agent-based model of bushmeat hunting in the periphery of Korup National Park in the Cameroons, and *Kulayijana* a computer-based role-playing game simulating the interactions between farming activities, livestock herding and wildlife in a virtual landscape reproducing local socioecological dynamics at the periphery of Hwange National Park (Zimbabwe), were developed in the period 2014-2016.

This has been altogether under the auspices of CoMSES Net, an international research coordination network dedicated to fostering good practices for computational modelling through

cyberinfrastructure in the social and ecological sciences. This is an open community of researchers, educators and professionals with a common goal – improving the way we develop, share, and re-use agent based computational models for the development of social and ecological systems.

We now turn specifically to the "newly global" principles and ethics arising out of the work of Zepheniah Maseko, the Muonde Trust, and also the Permaculture movement worldwide, featured in Brad Lancaster's opening volume on *Rainwater Harvesting in Drylands and Beyond*. Lancaster and his *Desert Harvesters* is based in Tucson, Arizona. The key example on which they draw, moreover, is that of Phiri Maseko in Zimbabwe.

10.3. The Newly Global Principles and Ethics of Rainwater Farming

10.3.1. Creating Abundance: Communifying Resources

Gary Habhan, a rainwater harvester from Arizona, in his Forward to Lancaster's (4) book, writes:

Like many arid land ecologists scattered around the world, I was first inspired to consider the supreme importance of water harvesting for desert cultures by reading Michael Evenari's (5) classic, The Negev – The Challenge of a Desert, about Israeli Jewish attempts to learn from their ancient neighbours, the Nabateans, who drew upon diverse runoff catchments and storage practices to make their prehistoric civilization flourish in Northern Arabia and the Southern Levant, that is specifically at Petra, the Negev and Sinai.

For Lancaster, co-founder of Desert Harvesters in Tucson, Arizona, by recycling water specifically, we infiltrate, conserve, and cleanse such within our lives and our landscapes, whereby we empower ourselves to do far more with far less. In the context of Nhakanomics, more generally here, we analogously recycle knowledge and value, promoting social innovation across communities locally and globally. So, altogether, more is available for everyone, thereby *creating abundance. Rather than commodifying fresh water (or indeed knowledge and value) or turning it into a limited-access commodity to be bought, sold and hoarded, we communify it by working together to enhance our local water resources and manage their fair use and equal accessibility.* As we enhance our own natural resources, or "commons" within our own lives and throughout our neighbourhoods, a "community watershed" (or knowledge-and-value) and resources are enhanced many times over.

10.3.2. Rainwater Farming: Revisiting Genesis

Here At Last Was Mr Zepheniah Phiri Maseko

Lancaster begins his book "with *a story of the man whose life embodies the power of water harvesting,* and who made it all click for us, Zepheniah Phiri Maseko …"

While traveling through southern Africa in the summer of 1995, I heard of a man who was farming water. I set out to find him, and hitched a ride with the local director of CARE International. She took me to a row of single-story houses. One of these was the simple offices of the Zvishavane Water Project in Southern Zimbabwe. There on the porch sat the water farmer, reading a Bible. Here at last was Mr Zepheniah Phiri Maseko.

In 1964, Maseko was fired from his job on the railway for being politically active against the white-minority Rhodesian government. The government told him he would never work in government again. Having to support a family of eight, Mr Maseko turned to the only two things he had – an overgrazed 3-hectare family landholding, and the Bible.

I Must Create My Own Garden of Eden: I Must Create My Own Rivers

He used the Bible as a gardening manual and it inspired his future. Reading Genesis he saw that everything Adam and Eve needed was provided by the Garden of Eden. "So", thought Mr Maseko, "*I must create my own Garden of Eden*". Yet he also realized that Adam and Eve had the Tigris and Euphrates rivers in their region, while he didn't even have an ephemeral creek. "So", he thought, "*I must also create my own rivers*", or indeed, for us, flow of knowledge and value. Indeed in the Garden of Eden there are altogether four rivers: the Tigris and Euphrates, as well as Pishon and Gihon. Similarly, the four rivers that water the world in the Hindu scriptures are the Ganges, Indus, Oxus and Sita, and the "four worlds" (6) that constitute our *integral* realities flow southwards, eastwards, northwards and westwards – all over.

Heal the Young Upstream, Before the Old Deep Gullies Downstream

For Mr Maseko: "*You start catchment upstream and heal the young, before the old deep gullies downstream*". Analogously, we start with origination, with a view to re-GENE-ration, before turning towards transformation. Beginning at the top of the watershed he built un-mortared stone walls at random intervals. These check the flow of storm runoff and disperse water as it moves through the winding paths between the stones. Runoff then is more easily managed because it never gets a chance to build up more destructive volumes and velocities. Meanwhile, "the soil", for Mr Maseko, "is like a tin. The tin should hold all water. Gullies and erosion are like holes in the tin that allow water and organic matter to escape.

These must be plugged". The sand is then used for mixing concrete. Gravity brings this resource to him free of charge.

Look the Water is There, Go and Get It

All greywater (used wash water) from an outdoor washbasin is drained to an underground cistern where the water is quickly percolated into the soil and made available to the roots of the surrounding plants. Across his farm's entire watershed from top to bottom, numerous water-harvesting structures act as nets that collect the flow of surface runoff and quickly infiltrate the water into the soil before it can evaporate. "I have even taught my system", Mr Maseko claimed. "*They understand it and my language. I tell them, look the water is there, go and get it*". A basin for holding water may be constructed around or beside the trees, but such earthworks are also placed further out from the trees so their roots are encouraged to stretch out and find still more water. Therein, for us, lies the *grounding,* underlying our "tree of knowledge".

Rather Genetically Modified Seed, Using Open-Pollinated Varieties

A diverse mix of open-pollinated crops such as basketry reeds, squash, corn, peppers, eggplant, tomatoes, lettuce, spinach, peas, garlic, onions, beans, passion fruit, mango, guava and paw paws, along with such indigenous crops trees such as *mutohwe, muchakata, munyii* and *mutamba*, are planted. This diversity gives Mr Maseko and his family food security. *Rather than using hybrid and genetically modified seed, he uses open-pollinated varieties to create superior feed stock as he collects, selects, and plants seed grown in his garden from one year to the next.* By propagating seed from plants that have prospered off the sporadic rainfall and unique growing conditions of his site, each season his seed becomes better suited to the land and climate. This seed saving is another form of water conservation, because he adapts his seed to live of less water.

This, for us (7), constitutes the basis for a life based, "living" economy, as opposed to a resource based, capitalist economy, "open for business"!

Living Fertilizer Factories in the Form of Nitrogen-Fixing Plants

Living fertilizer factories pepper the farm in the form of nitrogen-fixing plants. One example, the edible, leguminous pigeon pea, is also used for animal fodder and mulch. Mr Maseko has found that soils amended with local organic matter and nitrogen-fixing plants infiltrate and hold water much better than those amended with synthetic fertilizers. As he says: "You apply fertilizer one year but not the next, and the plants dies. Apply manure once and plant nitrogen-fixing plants, and the plants continue to do well year after year. Synthetically fertilized soil is bitter".

Mr Maseko Puts Far More Water into the Soil Than He Takes Out

The soil moreover is his catchment tank, and it is vast. In times of drought, his distant neighbours' wells go dry, even those that are deeper than his. Overall then, *Mr Phiri puts far more water into the soil than he takes out*. Moreover, a lush wetland lies below his wells at the lowest end of Mr Maseko's property. Here, three aquaculture reservoirs are surrounded by a vibrant soil-stabilizing grove of bananas, sugarcane, reeds and grasses. The fish are harvested for food and their manure enriches the water used to irrigate the vegetation. The taller vegetation creates a windbreak around the ponds, reducing water loss to evaporation.

Mr PMaseko, according to Lancaster, *has created his Garden of Eden. The rain infiltrates his soil; the reservoirs and vegetation are where it "surfaces". This harvested rain creates the "rivers" of infiltrated moisture his Garden needed to succeed.* In the same way we seek to harvest knowledge, locally and globally, in order to create natural and cultural, as well as technological and economic, value. We now turn to the rainwater farming principles derived from Mr Maseko's work.

10.3.3. Rainwater Farming/Nhakanomic Principles

Mr Maseko's story, for Lancaster, is a wonderful example of a successful, integrated, rainwater harvesting system, from which he draws eight principles. While every piece of land, the plants and animals upon it, and those who steward it, are unique, each site must be approached with distinctive characteristics in mind. Indeed for us, with a little stretch of the imagination, these principles can be applied as much to "knowledge and value harvesting" as to water harvesting, set within a "Nhaka-Economy".

Connect to a Place: Exercise Long and Thoughtful Observation

Mr Maseko was not taught by experts or at schools. He learnt from long and thoughtful observation of his land. When he began his land was dry, eroded and unproductive, but he was attentive to, and mimicked, aspects of his land that worked – including rocks and plants. He then spent ample time watching the effects of his work: "*When the rains fall and I see water running, I am running!. Sometimes you will see me being very wet*".

So, for Lancaster firstly, observe all that is happening in your environment/site. For example, do trees grow straight, or are they bent – perhaps by strong prevailing winds? Is the soil underfoot washed out and hard-paced or soft with accumulated organic matter? Can you hear the song-birds and insects? Where is the life? The resources? Where is water, or for us knowledge and value, coming from? Where is it going? Try to understand the site as a whole, not as separate pieces. Develop penetrative imagination, for example, imagine what would happen if you changed something. How would that alter the dynamics

of the site's water/knowledge and value flow, wildlife paths, prevailing winds, and solar exposure? How would things/knowledge and value creation improve, or get worse? If you listen the land will tell you things you need to know, and what you need to investigate more deeply. *Once you connect to a place, it begins to show you its resources and challenges and helps guide your plans.*

Form a Mental Image of your Watershed: Turn Runoff into Soak-In

Secondly, for Lancaster, *form a mental image of your watershed.* A watershed, or catchment area as it is sometimes called, is the total area of a landscape draining or contributing water to a particular site. Once you've identified the watershed of your site, you can begin to practice the art of *waterspread*, emphasizing the gentle harvesting, spreading, and infiltrating of water/*knowledge* throughout a watershed/*knowledge-shed* rather than draining water/*knowledge and value* out of it. Next, consider runoff. *The goal is to turn this runoff into soak-in: water/knowledge that no longer runs off the land, but infiltrates into the soil instead.*

Start Small and Simple on a Human Scale: Use Appropriate Technology

Small is beautiful, thirdly, taking a leaf out of E.F. Schumacher's (8) famous book *Small is Beautiful: Economics as if People Mattered*, and perhaps more importantly when it comes to water harvesting, it is less expensive, easier, and more effective than starting big. Mr Maseko and his family built everything by hand, spent almost nothing on materials, and did all the maintenance themselves. They could do this *because everything was done on a human scale, and kept technically and mechanically simple, true to the tenets of intermediate, or appropriate technology* (9), as defined by the UK based intermediate technology development group, originally established by Schumacher, since recast as "practical action" that operates right across the Global South, including in Zimbabwe:

> *We find out what people are doing, and help them do it better. Through innovative thinking and technical knowledge we enable communities to build on their skills and experience to produce practical solutions to their most pressing needs.*

Keep in mind, for Lancaster, that dozens, hundreds, even thousands of tiny water harvesting "sponges" are usually far easier to create and far more effective than one big dam. They capture more water and spread out more evenly throughout the land.

Waterspread: Plant Water as you Plant Crops

Fourthly, there is a need to spread out the flow of water so that it can *infiltrate* into the soil, *making water,* as such*, stroll rather than run through the landscape. This is the act of "waterspread" within the watershed.* Mr Maseko then uses multiple techniques to spread harvested water over as much porous surface area as possible to give the water maximum potential to infiltrate *into* his land. Once it has infiltrated, water gently travels *through* the soil, not destructively over it. As he says: "*I plant water as I plant crops. So this farm is not just a grain plantation. It is really a water plantation*".

In contrast, channelization can be compared to a shotgun barrel for water; it typically straightens and constructs water flow by sealing and smoothing the banks and sometimes the bed of the waterway, often with concrete. It's like the hardening of arteries, for Lancaster, in the body, and it's bad for the health of the system.

Manage Overflow as a Resource

Overflow, fifthly, should not be treated as a problem or a waste. Instead, *the overflow route should be designed so that surplus water becomes a resource.* Most of Mr Phiri's water-harvesting structures then have planned overflow routes. In huge storms extra runoff is directed from one harvesting structure to the next until it reaches the bottom of the site where it is released into the natural floodplain below thereby connecting his plot with the whole of nature.

Vegetation Brings Harvested Water to "Fruition"

Growing plants, sixthly, set down roots and drop leaves to generate mulch. Earthworms and other soil life convert the leaf drop into more soil, riddled with their holes. *Mr Maseko's site is in fact a living vegetation-covered welcome mat that helps water infiltrate into the soil and pumps soil moisture back to the surface through the roots.* The *vegetation literally brings harvested water to "fruition", transforming it into fruits*, vegetables and grains for people and livestock, hot afternoon shade for home and fields; a dense mat of roots and leaves to stabilize spillways and control erosion; fibre and thatch for building; fibre for clothes; medicinal herbs; and lead drops that breaks down and fertilizes soils.

Maximize Beneficial Relationships and Efficiency by "Stacking Functions"

Seventhly, Mr Maseko looks well beyond water infiltration and strives to improve his *whole* site, not just one aspect of it. He does this *by designing and placing his water harvesting structures in relationship to the overall landscape so they perform multiple beneficial functions* – so-called "stacking functions" – analogous to setting knowledge and value creation in context. As such Mr Maseko gets far more efficiency and productivity for the same amount of effort. The vegetation selected to harvest water also produced food,

dust control, shelter, wildlife habitat, and windbreaks. These windbreaks reduce evaporation of water from fields and ponds. Fish raised in his ponds feed the family and fertilize the water used in the fields.

All Landscapes are Continually Evolving/We Need to Continually Work With Them

Continual reassessment, finally for Lancaster, is the key to long term maintenance of a water-harvesting system. For example, Mr Maseko "stacked functions" by seeking out plant species that produced crops as they harvested water and reduced erosion. He quickly settled on hardy sisal plants that use little water, require almost no maintenance, produce large amounts of biomass to hold back water and soil, and produced fibre to use n site or sell. The only thing he forgot to do what to start small. So, the sisal plants began to cover his land and slow runoff.

He subsequently spent many hard days removing all but one stand of sisal. He left this stand as a reminder and teacher. *In fact, all landscapes are continually evolving and we need to continually work with them. We need to go back frequently and observe how your site is performing,* repair elements if needed, and see if there are ways you could improve on your site plan and techniques. We now turn from water farming principles to water harvesting ethics.

10.3.4. The Ethos of Permaculture and Rainwater Farming Ethics
Life For Aboriginal People of Australia is a Totality Neither Created nor Destroyed

Mr Maseko's site and life, for Lancaster, provide a wonderful example of embodying water-harvesting (or for us knowledge and value harvesting) principles within an integrated system. They also embody an ethical basis that further increases the benefits of his work. Bill Mollison, an Australian jack-of-all-trades, developed an agricultural systems strategy after extensive research on the Tasmanian aborigines. He and David Holmgren (10) coined the phrase permaculture (permanent agriculture), while attempting to create an "interdisciplinary earth science with a potential for positivistic, integrated, and global outreach".

The agricultural system that Mollison developed involves a comprehensive paradigm shift from capitalistic approaches of the so-called modern economics that includes the development of an ethical and moral approach to the natural world. The foundation of this ethics begins with the adoption of a "sophisticated aboriginal belief system." By looking towards the aborigines, for Mollinson and Holmgren, we can develop a more holistic environment user approach to the world around us:

> *Life (according to the aboriginal people of Australia) is a totality neither created nor destroyed. It can be imagined as an egg from which all tribes (life forms) issue and to which all return. The ideal way in which to spend one's*

time is in the perfection of the expression of life, to lead the most evolved life possible, and to assist in and celebrate the existence of life forms other than humans, for all come from the same egg.

Ethics of Permaculture and Rainwater farming

      Three ethics of permaculture, according to Lancaster, realized in Mr Maseko's work, are:

<u>The Care of the Earth Ethic</u>: *Take care of all things living and non-living, including soil, water, air, plants, animals and entire ecosystems.* For Mollinson and Holmgren, it implies harmless and rehabilitative activities, active conservation, ethical and frugal use of resources, and "right livelihood" – working for useful and beneficial systems.

<u>Care of People</u>: *Strive to meet basic needs for air, water, food, shelter, education, fulfilling employment, and amiable human contact* in ways that do not hamper or prevent others from doing the same.

<u>Reinvestment of Surplus Time, Money and Energy</u>: To achieve the aims of earth and people, *care encourages us to extend our influence and surplus energies to help others attain the ethics in their own life and work.* This helps us all because it strengthens the greater communities in which we all live.

      This could apply just as easily to the re-GENE-ration of culture and spirit, generally, our second cycle of social innovation, so clearly embodied in Phiri Maseko's life and work, as it does to Permaculture specifically.

Instead of Soil and Water Eloping, Persuade Them to Raise a Family

      Mr Maseko, for Lancaster, embodies all these ethics. He improves his land, the earth, and his community by working with local resources so his land and community can sustainably regenerate more resources. Analogously, in our Nhakanomic case:

      We improve our land, the earth, and our community by working with local (as well as global) resources so our land and community can sustainably regenerate more resources.

      Maseko eschews synthetic fertilizers and clear-cutting that provide short-term gains but pollute and weaken the land in the long run. He practices infusion rather than extraction. He gives his land more then he takes – in the form of water. He gives his community more than he takes – in the form of information, trees and water. He empowers others to do the same. The Zvishavane Water Project, then,

was formed by him to contribute surplus time, energy and money to spread these ideas, to teach people to harvest rain, improve soil, grow food, builds community. And he learned it all by living it.

For Mr Maseko as such, and for his second wife and master farmer/demonstrator/ leader, Constance, joined by some of his children, they together keep increasing the fertile organic matter in their soil, the diversity of life growing from the soil, and the water they plant within it – all of which increases their ability to cope with drought and floods (very topical today).

Tens of thousands of farmers, according to Lancaster, are now taking up these methods across Zimbabwe. Until the last decade, most farmers were focused on exploring "modernization" approaches to agriculture – believing hybrid plant varieties, synthetic fertiliser inputs and extractive water and plant systems from the outside world would make a big [and positive] difference. What Mr Maseko recommended offered no technological miracle and involved no handouts. Instead it relied on farmers developing their own knowledge and investing their own labour to dig and shape their lands to manage water and soil over the long term. We now finally turn from Zimbabwe to California, and thereby to the now global-local Friends of Muonde.

10.4. Global-Local Friends of Muonde
10.4.1. Out of the Earth Island Institute

Friends of Muonde (11) is a California-based organization launched in 2013 and housed by the Earth Island Institute. For more than three decades, Earth Island based in Berkeley, Northern California, has been the organizational home to more than 200 grassroots environmental action projects. The Friends of Muonde was created specifically to support and champion the work and values of indigenous innovation in the Mazvihwa and surrounding areas of Zimbabwe.

Valuing local knowledge and solutions, the Friends partner with grassroots organizations who connect environment and human wellbeing in the Mazvihwa Communal Area and neighbouring regions of south-central Zimbabwe. Their key partners are, Muonde Trust and Phiri Award for Food and Farm Innovators Trust, who they support through learning exchange and re-granting programs, operating at the intersect between agro-ecology, gender, livelihoods, culture, education, food, water, environment and health. It is run on a volunteer basis by Ken Wilson whose connections with the people and communities involved on the ground go back to Zimbabwe's Independence in 1980.

10.4.2. Spread Worlds-wide: Biocultural Diversity to Community Building

The global-local scope of the Friends of Muonde includes:

Indigenous Stewardship of Biocultural Diversity: Ken Wilson today lives and works with *Forever Sabah*, in Borneo, while also making time for his Zimbabwean engagement. Earlier in his career, he left a

research post at the University of Oxford to serve as the Ford Foundation's Program Officer for Mozambique and later as a deputy vice president for Education, Media, Arts and Culture in New York. He has been engaged in participatory action research and writing about Mazvihwa since the mid-1980s.

Permaculture and Water Harvesting through Brock Dolman who directs the Water Institute at Occidental Arts and Ecology Center in California and works on the interface of watershed management, agriculture and community activism. He visited Mazvihwa in 2013 and introduced transformational training approaches therein.

Natural Resource Sociology: through Louise Fortmann at the University of California Berkeley who has undertaken research in Africa (including in Zimbabwe) since the 1970s, with a focus on *gender issues*. She invited Mr. Mawere as a visiting scholar at UCB and connects this community-based work to a wider community of relevant scholarship.

Environmental Justice through Anuja Mendiratta, an environmental justice advocate with diverse experience in the non-profit sector and substantial international experience includes visiting Mazvihwa, who have taken it upon himself to explore the issue of disposal of plastic wastes.

Environment and Culture: through Jaune Evans who runs the Tamalpais Trust in California, supporting international indigenous work, with a twenty year career in philanthropy including support for the New Mexico Community Foundation.

Cultural Activism and Creative expression: through Meklit Hadero, a widely recognized musician and cultural worker both in the Nile Basin in Africa and here in San Francisco.

Creativity and Story-Telling through Emmanuel Sigauke, Professor of English at Cosumnes College (Sacramento) who is a Zimbabwean poet. Most recently, he (12) published "Mukoma's Marriage and Other Stories" set in his childhood in Mazvihwa and Harare. As a school boy in 1988, he worked with this team on indigenous woodland management in the village of Mhototi.

Education and of Community Building: through Will Grant, a teacher with many years of experience in environmental justice, permaculture, and community work including with indigenous people in the US southwest and Zimbabwe.

10.5. Conclusion

10.5.1. Uneven Development

While the Muonde Trust in Zimbabwe, and indeed the Friends of Muonde in California, not to mention also Desert Harvesters in Arizona, have served to amplify, and indeed consolidate upon, the incredible life and work journey of Zepheniah Phiri Maseko, all of such has fallen short of putting such water farming, generically as well as specifically, on the national Zimbabwean, regional Southern Africa and overall, world map. In fact, and interestingly enough the co-founder of Muonde Trust, Dr Makamuri, who is now chairman of CASS – Centre for Applied Social Sciences – at the University of Zimbabwe, has not explicitly aligned Muonde and CASS under an overall natural and cultural, as well as technological and economic umbrella. As has been the case in South America (see chapter 9), in Southern Africa social innovation, as such, in and around Maseko's profound interventions and invention, have been limited to the local, and arguably the global, but have not been adopted nationally or regionally.

Indeed, and specifically as such, we would argue that local origination in the Zvishavane District, and the local-global foundation established by Muonde Trust, while evolved newly globally by Desert Harvesters in Arizona, has not then been fed nationally back into Zimbabwe as a whole, despite the global-local efforts of the Friends of Muonde in California. Underlying this uneven development, has been the failure of such national institutions, as the Zimbabwean government, business corporations, and the country's academic establishments to turn water farming into a country-wide development endeavour, both in theory and in practice.

For there is much more to this water harvesting than the specifics of rainwater conservation. It represents a unique approach to nature, to culture, to technology and to enterprise that could be extrapolated much more widely.

10.5.2. Permaculture, Biomimicy and Blue Economy Vs Water Harvesting

It is interesting to compare Mollinson and Holmgren's Permaculture, Janine Benyus' (13) Biomimicry and the Gunther Pauli's (14) Blue Economy, each of which has gained considerable world renown, as compared with Maseko's "Water Harvesting", which remains much more of a localised "niche product", notwithstanding Brad Lancaster's and Ken Wilson's sterling efforts to promote in different parts of the world and in fact globally.

We have already reviewed the work on permaculture, which has been adopted by communities if not also national governments around the world. Biomimicry similarly has gained international renown, most especially through the work of the late Ray Anderson (15), founder of Interface Carpets in America, to promote Zero Emissions through his company:

When Anderson first read Benyus' book, he came to the chapter on the industrial organization and how a company could be organized to simulate nature. Nature has a set of fundamental operating principles: it runs on sunlight and other renewable energy sources, it fits form to function, it recycles everything and it is extremely efficient – never creating excess or wasting – and, finally, it rewards cooperation. Interface's job was to translate these principles into a new model for business.

For world renowned Belgian born conceptual innovator, and business entrepreneur, Gunther Pauli, today resident in Cape Town, having established "Zero Emissions" institutes worldwide:

A Blue Economy goes beyond efficiency and return on investment. Much of what we believe we need is entirely unnecessary, and can be replaced by products and methods that are better and simpler than those most widely used today. Rather than diminishing our economy, those alternatives can make it stronger, freeing up material resources and currency. Thus, with a bundled portfolio of innovations based on pragmatic solutions to critical issues that have already been faced and solved by many species on Earth, we can redefine the competitive model. When we create pathways for strengthening our capacity to respond to the basic needs of all – water, food, health care, housing and energy – with what is readily available, we are building an openly sourced Blue Economy from the ground up.

In short, while the Blue Economy has been taken up by the World Bank and Biomimicry by major corporates, such as Interface in America, water harvesting generally, and the work of Phiri Maseko specifically, has been restricted to the civic and environmental sectors, which has inhibited its public/private/civic/animate use and potential, thereby *integral* spread. Moreover, and as we have indicated, such "water farming", though environmentally friendly, has been apparently ignored, at least in Zimbabwe if not in Africa more generally, by the academic world, other than the embryonic, localised so-called "Mhototi University" in Mazvihwa, even though in Northern California and Tucson, Arizona, it has become music to many ears! It is now for us, through our Nhakanomics to bring such water harvesting techniques, literally, and knowledge and value harvesting, metaphorically, into the public and private, as well as the civic and animate, sectoral mainstream.

We now turn to our third re-GENE-rative cycle, focused now on Communications, the culmination of which will lie this time in the corporate world of Econet, starting though, as our local Grounding, with *Muntu*.

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3rd CYCLE

SCIENCE/TECH: REGENERATE COMMUNICATIONS

CHAPTER 11

MUNTU: COMMUNITY/ACADEMY, *MUNTU, HANTU, KINTU, KUNTU*

> **DT: The Drum is to Traditional Africa as the Bible is to the Christian; it is the Symbol of God's Incarnation**

Logos becomes flesh only in Christ, but Nommo becomes "flesh" everywhere. According to the apostle Logos has made all things, once and for all, to become as they are, and since then all generated things remain as they are, they undergo no further transformation. Nommo, on the other hand, goes on ceaselessly creating, and procreating. The God of Israel, said "let there be light", and there was light. In Africa every muntu is capable of such. The word itself is force (Janheinz Jahn, *Muntu*).

11.1. Introduction

Table 11.1. Descriptive Research Method: Technology: DT-*Nommo: Local Grounding and Origination of your Southern Nature in Technology: Community/Academy*

The driving power that **gives force and efficacy to all things is Nommo**, the "word" – the spoken word, the sound of drums, the laughter of the throat, the poem and the song.

The drum is to the traditional African as the Bible is to the Christian; **the Drum is the Symbol of God's Incarnation**, of God presence among us, of Logos.

Muntu is a force endowed with intelligence, human and more-than-human; space and time constitutesHantu; Kintu embraces things: plants, animals, minerals. Kuntu is a modal force like beauty or virtuosity.

Just as the goldsmith transforms gold into an ornament through the help of Nommo, so **in Poetry the Word Transforms Every "Thing"** through the force that it produces.

Source: Authors, 2019

11.1.1. Patriarchy and Matriarchy

Social Communication in Africa's Matricentric Home

We now enter what is conventionally the home grounds of the "north" and the "west", that is science and Technology, on the one "northern" hand, economics and enterprise, on the "western" other hand. However, our intention here is to stick to our 'southern' relational local descriptive origination and grounding, and local-global phenomenological foundation for such. For a newly global scientific and technological approach to re-GENE-ration Communications, as our third cycle of social innovation, thereby, for us by way of Feminist emancipation approach, is dependent upon our building upon "southern" relational grounds, albeit in association with the "east", "north" and "west".

In the process, we ultimately seek to re-GENE-rate such socio-technically based Communications, from the African ground up, starting as it were with an African rhythm. The African drum beat, analogous to the heart beat first experienced by the foetus in the womb, sets such communication immediately within a social context. We also thereby take heed, just like a mother bearing her soon to be born child, to reinforce our overall relational perspective on science and technology, of Nigerian-American academic anthropologist, Imi Amadiume's view (1) – see below - that Africa is the world's matricentric home:

> *… given the dialectical relationship between ecology and social systems, Africa and Europe generated different social systems. The European one was patriarchal, the African one matriarchal. Africans, in fact, were basically agriculturalists … a woman's power was based on her very important and central economic role. The moral ideals of the system encouraged the matriarchal family, peace and justice, goodness and optimism, and social collectivism. The economic role of women, moreover, was not confined to the household and wider-kin corporate units. They managed and controlled a very extensive market network where they were selling and buying. These marketplaces were also social places where outings were held after life-cycle ceremonies involving birth, marriage, and death. Markets and marketing were not governed by pure profit values, but the basic need to exchange, redistribute and socialize. That is why traditional African systems were not capitalist economies.*

Yet, as a result of militarization and gradual masculinisation of the African continent over the past two thousand years, the ideological structure of patriarchy has been reproduced in all our current forms of social organization, along with associated exploitative modes of production such as family, lineage, feudalism, slavery, capitalism and totalitarian centralized planning. In the African case, though, there is a history and legacy of a woman's culture – a matriarchy based on affective relationships – which should, she says, be given a central place in social inquiry.

Entering A Third Community-Academy Cycle

Beginning our third social innovation cycle, re-GENE-rating Communications, we start *Descriptively*, from the "southern" ground up, locally with *Muntu (Munhu)*/man. We thereafter, locally-globally, emerge through *indigenous knowledge systems*. This in turn sets the newly global, emancipatory stage for our *Social Innovation* as our means of integral navigation, in and of itself. Finally, we complete the global-local journey, effectively and transformatively, with the formidable Zimbabwean enterprise, *Econet*. We first turn, descriptively then, to "Muntu", whom we believe is at the centre of all integral navigation endeavours.

11.1.2. Muntu, Hantu, Kintu and Kuntu

For Afro-American artist, Calvin Horton, in introducing the 20ᵗʰ century German anthropologist, Janheinz Jahn's (2) book on *Muntu,* the four forces of *Muntu, Hantu, Kintu* and *Kuntu,* are altogether considered one of a kind. Specifically, *Ntu,* from which they are derived, is at once God and man (muntu), time-and-space (hantu), thing (kintu), and modality (kuntu). Ntu is what all of them equally share and in fact are. Ntu affects the being of the forces, and the forces affect the being of Ntu. We shall return to Jahn later in the chapter, but we start with natural grounding, before turning to emergent culture and communications.

11.2. Nature Power and Communicating Vessels
11.2.1. The Primordial Sacred Sound

By way of contrast, for the traditional African, as depicted in his book on *Nature Power*, Nigerian public intellectual, herbalist and theologian, and Trans4m Fellow, Anselm Adodo (3), like Janheinz Jahn before him, maintains that the drum is the carrier of the word, the primordial sacred sound by which the world came into being. *The drum is to the traditional African as the Bible is to the Christian. The drum is the symbol of God's incarnation, of God's presence among us, of Logos.* It is the sacrament of the divine in the human, of spirit in matter, and the sacred in the profane. Sound for Africans then is an emotive, creative force that should be understood metaphysically.

11.2.2. Music Permeates Your Being

In the Yoruba language, there is a clear distinction between the spoken word and potent speech. The former is called *oro*, common words used in conversation. The latter is called *ofo*. The Hebrew equivalent is *dabbar*, while the Greek is *logos*. *Ofo* refers to words that have the power of becoming an event in life simply by being uttered. When an *ofo* is uttered, it goes onto actualize itself. It is a word-

action just like a sung word. When sound is organized into rhythm, you have music. Music is a powerful tool. No one can resist the lure of music.

Music permeates your being, you are nothing but music. The body is a living entity, and intelligent being with its own laws. The wisdom of the cosmos is reflected in the body, and the body is a musical composition. The different forms of sound, the human voice, sound of nature and the sound of music carry waves of energy which they impress on us. *It is only when we learn to be silent that we can hear the creative sound of creation restoring us to harmony, peace and contentment.*

For African culture, writing, in effect, was therefore embodied in music and drumming. While the alphabet can preserve script longer, song and drumming can spread it quicker. The Yoruba language, for example, has three different pitches, namely; high, middle and two. Many African languages are understandable through tonality alone, just as Hebrew uses consonants alone. Official drummers, in Africa historically, needed a training that lasted decades. Today, the drum script is as good as distinguished. The African zeal for learning, as such, is not the zeal of an illiterate people, for who writing comes as a revelation. It is the zeal for learning of a civilised people whose own script has been destroyed and who therefore need a new medium for communicating and preserving information. Under the compulsion of events, according to Jahn, acoustic symbols have been replaced by foreign optical ones.

11.2.3. Communicating Vessels

For Leopold Senghor, as depicted by Souleymane Diagne (4), the entire universe, visible and invisible – from God to the grain of sand, including spirits, ancestors, animals, plants and minerals – is composed of "communicating vessels", interdependent vital forces, that all emanate from God. Living man, because he is a force endowed with *freedom,* is capable of reinforcing, or through negligence, de-forcing this vital force. What we call globalization today, in fact, is not a dialogue, but the opposite of a dialectical engagement. The forces upon which it is based are completely satisfied with the juxtaposition of cultures that shall remain exterior to one another, provided that cultural industry manages to offer it a homogeneous, undifferentiated terrain for expansion, and does not confront it with the discourse of necessary diversity. *The issue then is to ensure that each cultural voice, that is, each particular perspective of the universal human condition, is heard and recognized in a real polyphony, a true dialogue.*

Such dialogue extends from muntu and hantu to kintu and kuntu, via nommo, the power of the spoken word, or indeed song, parallel to the rhythm of the drum.

11.3. Nature to Culture and Communication

11.3.1. Ntu to Nommo: Forward to Clearword

None of the four forces for Jahn, including Muntu, are self activating. Rather, they are "sleeping" or "dormant" forces. *The driving power that gives force and efficacy to all things is Nommo, the "word". Nommo – the spoken word, the sound of the drums, the laughter of the throat, the poem and the song* constitute the "magical force" that activates and enlivens all other forces. For the Dogon sage, Ogotomelli, as described by French anthropologists, Griaule and Dieterlen (5), for example, nommo transforms into a germ, the water, the word (interesting allusion to water) and gives it the appearance of a human person.

Moreover, such a transformation, for the Dogon, serving to establish a knowledge hierarchy involved in the instruction of initiates, spans four degrees which are from least to most important, the *giri so, benne so, bolo so, so dayi*. The *giro-so,* "fore-word", is a first source of knowledge with simple explanations (in our case, it is equated to origination). The *benne-so* "side-word", secondly, includes the words win *giro-so* and the deeper explanations of these (our foundation). The *bolo-so* "back-word", thirdly, completes the preceding knowledge on the one hand, and furnishes syntheses applicable to greater parts of the whole on the other (our emancipation). The *so dayi*, finally, the "clear-word", concerns itself with the edifice of knowledge in its ordered complexity (our transformation). In fact, this is also analogous to our four cycles of social innovation.

By making the structures of the universe understood progressively, it leads the initiate to a way of life as conscious and complete as possible in nature and within his society, in the world as it is conceived and organized by God. How then is this relevant to science, to technology, and to communications?

11.3.2. Creation and Morphology of the Signs
Kize Nay, "Things Four" and Sibe Nay, or "Angles Four"

In the beginning, for Griaule and Dieterlen, before all things for the Dogon, was Amma, God. "Amma's egg in the ball" was closed, but made up of four parts called "clavicles". In their original sense, the four clavicles, indeed like the four rivers crossing the Garden of Eden (see previous chapter) are also the prefiguration of the four elements, *kize nay,* "things four": water (*di*), air (*ono*), fire (*yau*) and earth (*minne).* Likewise, the ideal bisectors which separate them will mark the collateral directions, *sibe nay*, or "angles four", that is, to say space. Thus, all the fundamental elements and future space were presented in the morphology of the primordial "egg".

Amma's egg is represented in the form of an oblong picture covered with signs, called "womb of all world signs", the centre of which is the umbilicus. From the meeting point of the two axes extended two intersecting signs, forming bisectors making the four cardinal directions. An element is attributed to

each sector. Counter-clockwise they are earth, fire, water and air. In the Dogon word (idea), all things are manifested by thought; they are not known by themselves.

All Things are Manifested by Thought

In the form of point "*a*", in fact, a sign passes through the "master-signs" corresponding to it in the earth sector, where it receives the life force, *nyama,* which gives it form "*b*". Via the fire sector, it takes on "*c*". Then, it comes into contact with the signs of the air sector whereby it takes on "*f*". In the water sector, it takes on "*g*". Continuing to turn it describes a spiral plane, in the course of which the four parts separate to each take on a separate appearance.

Thus for Amma, in beginning things, through the work of thought was divided into four, permitting the rise of the four elements. And having sprung into existence these become conscious of themselves.

From Signs to Drawings: Bummo, Yala, Tonu, Toymu

After the first series, the abstract signs or "traces" *bummo* (our grounding) will become the second series, that of the *yala* "mark" *or* "image" executed in dotted lines. Therefore, for example, when one builds a house (we are back to houses – see chapter 1) one delineates the foundation with stones placed at the corners: these stones are the *yala*, the "marks" (our emergence) of the future dwelling. The term *yala* also means "reflection", which expresses the future form of the thing being represented. The third series of signs is that of the *tonu* (our navigation), "figure" or "diagram". The *tonu* is a schematic outline; it is a sketch, the rough draft of the thing being represented. The fourth series (our effect) consists of the "drawings" or *toymu,* as realistically representative of the thing as possible.

When one has finished building the house this is the *toymu* of that house. The difference that exists between these are the stages of creation. *The bummo are shown by zigzagging lines, the yala by dashed lines, the tonu is shown in a circle of four segments, and the toy evinces both the final stage and their animation.* The question is: What has this all got to do with modern communications?

11.3.3. Appropriate Modern Technology Without Abandoning Tradition

The contemporary case of Japan, for Janheinz Jahn, teaches us that *a people can appropriate modern technology and modern forms of organisation without abandoning their* own *traditional culture;* that modernity can be assimilated (or rather modified) to a non-European culture without destroying it. Could something of the same kind happen to Africa? Could this renewal, this rationalisation of tradition, in fact the crucial period in African development, which is making it possible for Africans to assert themselves, and to escape the fate of "becoming tools".

Indeed, the quintessence of such a "tooled-fate", that is science and technology bereft of prior culture and spirituality, nature and community, is represented by Zuboff's *surveillance capitalism,* at the outset of her (6) recent book:

All creatures orient to home. It is the point of origin from which very species sets its bearings. Without our bearings there is no way to navigate unknown territory; without our bearings we are lost. Birds, bees, butterflies … nests, holes, trees, lakes, hives, hills, shores and hollows … nearly every creature shares some version of this deep attachment to a place in which life has been known to flourish, the kind of place we call home. It is in the nature of human attachment, moreover, that every journey and expulsion sets into motion the search for origins. There is a universally shared ache to return to the place we left behind or to found a new home in which our hopes for the future can nest and grow. Home is mastery, voice, relationship and sanctuary: part freedom, part flourishing, part refuge, part prospect.

Indeed, she (7) then goes on to say, with specific reference to the likes of Google and Facebook as "Big Other":

According to Big Others' architects these walls must come down. There can be no refuge. The universe takes up residence in our walls. Now they are simply the coordinates for "smart" thermostats, security cameras, speakers, and light switches that extract and render our experience to actuate our behaviour. That our walls are dense and deep is of no significance because the boundaries that define the very experience of our home are to be erased. Big Other swallows refuge whole, along with the categories of understanding that originate in its elemental oppositions: house and universe, depth and immensity. These ageless polarities in which we discover and elaborate our sense of self are eviscerated as the world chatters in my toothbrush, stands watch over my bloodstream. The doors are open. The first citadel to fall then in the march of the Big Other is the principle of Sanctuary.

11.3.4 No Separation Between the Sacred and Profane

The African, for Jahn, experiences himself as universal force, strengthens his being, his vital force, through communication with vital forces, and experiences his ties (*religio)* with these forces. On the basis of African philosophy, there can be no separation between the sacred and the profane. Since everything is force or energy, and all force is the embodiment of a single, universal life force, the boundary between the sacred and the profane cannot be drawn as in Europe. Everything sacred has a secular component, and vice versa.

According to African philosophy, the departed are spiritual forces which can influence their living descendants. The departed are understood as agentic forces. In this process, the physical birth arises from the union of body and shadow, but spiritual birth arises from the union of body and Nommo. In contrast to the European sense of justice, moreover, which measures liability by material damage, it is according to African philosophy the loss in force, in joy of life that is evaluated, independently of material considerations. There are infinitely many gradations, depending, for example, on whether a dance symbolizes more or less of the universal life force, whether it contains more or less *nommo.* An African dance is secularised only when it is Europeanized. European dancing always has a purpose: to move one's partner, to express the mood of the dancers, to satisfy their love of movement, to entertain them. African dance, on the other hand, always has a meaning. It holds the world order on its course. We now turn to African ontology.

11.4. African Ontology and Epistemology
11.4.1. Architects of African Philosophy

We turn now as such from naturally based communication, to cultural signification, to now knowledge and communication, that is, African Ontology and Epistemology. God may thereby be banished from Greek thought without any harm being done to the logical architecture of it, but this cannot be done in Africa, where as John Mbiti rightly captured are people who are notoriously religious.

Likewise, in medieval thought, science could be dismissed at leisure, but this is impossible in, for example, the Shona or the Yoruba cases, since faith and reason are mutually dependent. Philosophy, theology, politics, social theory, land law, medicine, psychology, birth and burial, all find themselves logically concatenated in a system so tight that to subtract one element from the whole is to paralyse the structure of the whole.

There are five works, for Jahn (writing in the early 1990s), which have encapsulated African philosophical thinking: first and second, as we have already seen, there is the *Bantu Philosophy* of Father Placide Tempels (cited in the previous chapter), published in 1945; the second book, based on the Dogon sage, Ogotomelli, *The Pale Fox,* was written by the French ethnologist, Marcel Griaule, a year later (cited in this chapter). Griaule's collaborator, Germaine Dieterlen, investigated the religion of the Bambara people, and came up with similar findings. In 1949, an Afro-American actress Maya Deren (8) became gripped by the voodoo religion in Haiti, and her book on *The Living Gods of Haiti* came out in 1953. The fifth book, the one that Jahn draws on here most prolifically, is Alex Kagame's (9) *Philosophie Bantu Rwandaise d'Etre,* his doctoral publication at the Gregorian University in Rome.

Five entirely different authors for Jahn – a Belgian monk, a French ethnographer, a North American actress, an African sage who could neither read nor write, and an African scholar - these five,

from different motives, have presented the philosophical systems of different African peoples – Baluba, Ruandese, Dogon, Bambara, Haitian – who live far apart from one another. For all the differences, in detail, these systems basically agree with one another in varying terms.

11.4.2. Underlying and Overarching Forces
Underlying Muntu, Hantu, Kintu and Kuntu

More specifically, for Alexis Kagame (10), in his *La Philosophie Bantu-Rwandaise de l'Etre*, in the Bantu language, there are four underlying concepts, or categories of African philosophy, and two overarching ones. The underlying forces, to which you were introduced at the beginning of this chapter, are:

- Muntu – human being;
- Hantu – place and time;
- Kintu – thing;
- Kuntu – modality (immutability of style).

Taking a leaf from the foregoing, thus, for example, scholar or "muhanga" belongs to the category Muntu (human being); foreign lands – "mahanga" to the category Hantu (time and place); mind – "ruhanga" to the category Kuntu (thing); and "buhanga" – specialised knowledge to the category Kuntu (modality).

MUNTU (our Grounding) is a force endowed with intelligence, human and more-than-human. Space and time (our Emergence) constitutes HANTU. It is the force that localizes spatially and temporally every motion, for everything is in motion. KINTU embraces (our Navigation) those things which cannot act for themselves, involving plants, animals, minerals and such objectives. KUNTU is a modal force (our Effect) like beauty or laughter or virtuosity

A key component of KUNTU is rhythm. In every expression of African culture meaning and rhythm are intertwined. Rhythm, for Senghor, as we have seen, is the architecture of being, the inner dynamic that gives it from, the pure expression of life force. Rhythm is the vibratory force that grips and prickles right at the root of our being. It is expressed through lines, surfaces, colours and volumes in architecture, art, sculpture and painting, through accents in poetry and music, through movements in dance.

Overarching Nommo and Ntu

Alongside these, NTU and NOMMO are the overarching universal forces. NTU is the point from which creation flows. The driving powers that gives effect to such force is NOMMO, the word. Rhythm then turns muntu, hantu, kintu and kuntu toward the light of NTU. Rhythm is the modality of the NOMMO. The first of the African arts is therefore poetry. NOMMO in European culture is embodied in writing. Writing, as such, involves signs produced and employed by people for the purpose of communication.

While African culture, for Jahn, emphasizes the How, of the KUNTU, European culture emphasizes the thing of the KINTU. The levelling effect of technology gives rise to the plea for more "kuntu", more sense and meaning and style. The African is convinced that it is not the thing – KINTU – which determines the style and the person but the higher value of KUNTU, giving meaning to things. He [the African] thus, believes he has the power to define. Such an independent cultural conception can be shaped and actualized only without guardianship from outside. In a world in which more than ever before everyone depends on everyone else, true partnership is a necessity of the hour and of reason. But it can come about only if each culture maintains its own unique nature and reciprocal influences. The attempt to force our culture on others, rather than allow the other to adopt voluntarily what they will, lies deep within Western culture, whose basic philosophy is: "I am and though shalt". For Martiniquan poet-statesman, Aime Cesaire (9), therefore, a true Copernican revolution is required in rooting out such a pervasive influence, so that the African can claim the right to his own personality and dignity. We now turn to the differentiated forces, underlying and overarching, in more detail, starting with *nommo* and *muntu*.

11.4.3. Nommo, Muntu, Hantu, Kuntu and Kintu

Muntu to Nommo – Life Force of the People

<u>The Nature of Intelligence: Muntu</u>

Only through the effect of muntu, a man, for Jahn, living or dead – and that includes the ancestors, the Yoruba orishas, and even God – can "things" become active and in turn influence other things. Only creatures that belong to the category of Muntu have active intelligence. Men and animals have in common the five senses: sight, hearing, feeling, smell and taste. But in Bantu philosophy the last three are subsumed under hearing. "Ubwenge", as human, active intelligence, has two levels, depending on whether it is a question of practical or habitual intelligence. Practical intelligence involves cunning or cleverness; habitual intelligence means active knowledge, understanding and wisdom.

Recently, habitual intelligence has been further sub-divided. Ask about a child: does the child have intelligence? And hear the reply he has the intelligence of books, but he does not have intelligence.

Although the child understands readily what he learns at school, he is wanting in the wisdom of life, in the knowledge of relationships, of situations in life in which he is placed by the play of circumstance. In other words, the child has a lively intelligence but no wisdom; he cannot apply his theoretical knowledge to the practical situations of life. The active, habitual wisdom or what we call intelligence which constitutes true understanding is in fact the knowledge of the nature and relationships of the world. And, this includes the knowledge of the manner in which muntu, the being with human intelligence, makes us of "things", and activates the forces asleep within them.

The Life Force Which Produces All Life: Nommo

Man must do much more than sew and reap, for the seed corn has of itself no activity of its own, it does nothing without the influence of man, it would not grow but would remain lying in the ground, without the influence of human *ubwenge,* active reason. How does man accomplish this? Though *Nommo,* the life force which produces all life, which influences all things in the shape of the word. Thus Nommo is water, the glow of fire and word all in one. Nommo, the life force, is fluid as such, a unity of spiritual-physical fluidity, giving life to everything, penetrating everything, causing everything. The vital force of the earth, says Ogotommeli, is water. Even in the stone there is that force, for dampness is everywhere, and blood, as Maseko the water harvester has also intimated (see previous chapter), is made of water. Since man has the power of word, he directs the life force.

Yet this Nommo, which effects conception and then calls forth birth, is not sufficient to produce a full human being, a personality, a *muntu.* For the new born child becomes a person only when the parent gives the child a name and pronounces it.

Senghor writes of the power of the word in black Africa. All change, all production and generation are effected through the word. Sowing alone is not enough to make the maize germinate and grow; song and speech must be added, for it is the word that makes the grasses germinate, the fruits grow. It is all this, for Senghor (11), poem, song, dance, which, in addition to the movement of the artisan, completes the work and makes it a masterpiece. The word frees the frozen forces of minerals, brings activity to plants and animals, and so guides things to meaningful behaviour. All substances are mere vessels of the word, the Nommo.

In the Beginning Was the Word, and the Word was God

In the beginning was the word, and the word was God, so begins the gospel according to St John. From this reading, it looks as if the Nommo and the *logos* of St John agreed. But Nommo does not stand above and beyond the early world. *Logos* becomes flesh only in Christ, but Nommo becomes "flesh" everywhere. According to the apostle, *Logos* has made all things, once and for all, to become as they are,

and since then all generated things remain as they are, they undergo no further transformation. Nommo, on the other hand, goes on ceaselessly creating, and procreating. The God of Israel, said "let there be light", and there was light. In Africa, every muntu is capable of creating and procreating. The word itself is force.

If there was no word all forces would be frozen, there would be no change, no life. Naming is an incantation, a creative act. What we cannot conceive of, for Jahn, is unreal, it cannot exist. Every human thought, once expressed, becomes reality. For the word holds the course of things in train and changes and transforms them. Every word has consequences. The force, responsibility and commitment of the world, and the awareness that the word alone alters the world; these are characteristics of African culture. As such, to practice word magic is to write poetry. The African poet is a muntu on the captain's bridge of the world. We see "things" when we read the word. What man creates through the word is at hand for him and serves him. The word makes concrete reality of the vision, as in the words of Cesaire (12):

> *Oh I listen through the cracks of my skull, it rises, it rises, the black flood rises. It rises out of the depths of the earth. Waves I hear of shrieking, swamps I hear of animal odours, and storm foams from naked feet. And there is a storm of ever new feet climbing from the mountains.*

In Poetry the Word Transforms Every "Thing"

The incantation is at the same time transformation. *Just as the goldsmith transforms gold into an ornament through the help of Nommo, so in poetry the word transforms every "thing" through the force that it produces* by placing it in a relationship of tension with other forces it has also produced. The magic of metamorphosis never stops. Nommo creates images upon images and transforms them and the poet with them. All change reveals the flowing of forces; Nommo, the word itself, is moisture, fluidity; word and seed and blood and water, as Ogotomelli says. And laughter itself, this special *Kuntu* force, is closely related to the word, to Nommo, for man, has not only the power of word, but also the power of laughter. Laughter is a special kind of flowing. In African poetry, it is repeatedly associated with the river. Senghor speaks of God who created "heaven and earth out of the laughter of a saxophone".

Since Nommo, overall then, the pro-creative word, represents the form giving principle as such, every taking on of form is expression. In African poetry, the expression is always in service of the content. It is never a question of expressing oneself, but of expressing *something,* and indeed with a view to the results, for African poetry exists as a *function.* Nor is the African poet concerned with his individuality. The African poet does not express his relationship to nature, but places Nature – Kintu – at his service,

rouses it into life. Because they are functional art and literature commit the person, and not merely the individual. The poet's function is social: Senghor and Cesaire, for example, were also politicians.

Poetry then does not describe, but arranges images in a way that alter reality in the direction of the future, which create, invoke, bring about the future. The present is material for transformation: it is Kintu. On the one side, as such, it is kintu, the stuff of forces, which is awakened in images and ordered and transformed in relation to the future. On the other hand, it is a pattern for the future, for it contains the wisdom of the ancestors, the knowledge of the order which is held to shape the present. The same holds for African prose as for poetry. Novels tell nothing just for the sake of story-telling. No figure is portrayed merely for the sake of the author's interesting situation, but for the sake of the instruction that the author seeks to give through the story. We now turn from muntu and nommo to hantu.

Hantu – Time and Place

We Had Civilisation in Africa

We had our civilisation in Africa, says Afro-American Richard Wright (13), before we were carried off to this land, America. We smelted iron, danced, made music and folk poems; we sculptured, worked in glass, spun cotton and wool, wove baskets and cloth. We invented a medium of exchange, minded silver and gold, made pottery and cutlery, we fashioned tools and utensils of brass, ivory and granite; we had our own literature, our own systems of law, religion, medicine, science and education.

For the French ethnographer, Levi Strauss (14), one of the most creative phases of human development falls in the Neolithic age, to which we owe the cultivation of fields, the domestication of wild animals, and the creation of many other arts. In order to achieve such results, small communities of (wo)men (this was also the matricentric era when African women were to the fore, as Amadiume has earlier intimated) must have observed and experimented for thousands of years, and have passed on the fruits of their reflection, even though there was no writing. Writing and cultural progress cannot be correlated.

The rise of handwriting always stands in an immediate relation, for him, with the rise of cities and empires, the organisation of men into a political system and the rise of classes and castes. Writing, as opposed to drumming, seems to favour exploitation. This has been especially clear in Africa. When the Portuguese came to Africa, African and European culture were roughly on the same level. What the Europeans had in advance of the Africans was writing, architecture, navigation and gunpowder – and through these the power to subjugate Africa.

Why did Africa south of the Sahara never until the modern age of Europe use writing? Writing is the Western cultures' most important instrument for conveying information, and for thousands of years it had no other. The Africans, however, did not need an alphabet to convey information. Instead,

they developed the drum language, as we saw above, which is superior to writing for that purpose. As could be seen the drum language was quicker than any mounted messenger and it could convey its message to a greater number of people than telegraph or telephone. Only in modern times has the wireless, TV and now the internet, come to excel in this respect than the language of drums.

The Language of Drums is a Kind of Writing

The alphabet can be used to preserve culture longer, and the drum script can spread it more quickly. Yoruba language, as we have seen for example, has three different pitches. The drum script reproduced not only tones but also modulations. Pitch is in fact more important in Yoruba than vowels or consonants. Many African languages can be represented by their tones alone. The drum language, for Jahn, is the immediate and natural reproduction of speech, directed to the ear, not to the eye. While the European learns in school to connect optical phonetic signs with their meaning, the young African had formerly to learn the art of understanding acoustical phonetic signs of drums.

And, did the drum script handle so badly the other task of preserving information? In the earlier period of European poetry, rhyme and alliteration were aides to memory. In the contrary, in Africa, the official drummer was not only a conveyer of information; he presented on ceremonial occasions news of the ancestors, most sacred Nommo, the epics of the past. He was called the Creator's Drummer. His training lasted decades. The official drummers were the historians of Africa. That was until the missionaries tried to suppress the drummers. Today, according to Jahn, the drum script is as good as extinguished (or dead). European schooling has conquered Africa. Few educated Yoruba can still understand the talking drum. They have learned Shakespeare, but many have been forbidden to speak their native language, let alone to understand the talking drum. The Africans' zeal for learning is not that of an illiterate people, to whom writing comes as a revelation. It is that of a civilized people whose language has been destroyed, and who need a new medium for communication. Their acoustic symbols have been replaced by optical ones.

Antiquity to Modern Times

Hantu then, overall, is the category of place and time. If one wants to characterize African culture, one must not separate space and time. If we ignore pre-history, according to Jahn, African culture can be divided into three eras:

- *Antiquity* – Nubians penetrate the Nile and there found Egyptian culture, eventually succumbing to the Romans.

- *Middle Ages* – Europe was favoured climatically, and inherited the ancient areas of Greece and Rome. For Africa Egypt was lost, the drying of the Sahara cutting it off, while Europe was also exposed to the Near East. However Africa reached a level of civilisation in the Middle Ages compatible with Europe, and ethically probably superior.
- *Modern times* – Europe discovers Africa, and the discoverers are received with friendliness; this is repaid badly. One people is inflamed against another, civil wars tear the continent apart, and prisoners are brought to ships. Morale is lowered, tyranny and chaos spread. Overall, this is a period of African decline.

The European Renaissance, for Senghor (15), was built on the ruins of Negro-African civilisation. "London, Paris, New York, Amsterdam", writes Cesaire (16):

All those cities surround us like victorious moons. But consider under their repose their movement, how much was heeded of my cries of eternal torment. Colonialism, discrimination and segregation serve the same purpose and persist to this day. The Africans who were shipped off to America, whose families were torn apart, who were treated as chattels, lost in the process the language of their ancestors. Only the muntu renders it significance when he makes of it a seed image, as Nommo. It is in Kuntu, moreover, that the character of African culture is expressed.

Kintu and Kuntu: Form and Rhythm

According to African philosophy, the metal, the stone, the clay, out of which the smith, the stone-cutter, the potter moulds a piece of culture is a Kintu, a "thing" and nothing more. Only the piece of wood that the wood-carver uses for his sculpture is something more than other things: it comes from the tree, from the road of the invisible ones. The respect is not for the wood itself but for the muntu beings that have chosen it as their *"seat"*. The Nommo of designation is needed for it to mean something, and thereafter to assume a particular *form*. The African, for Jahn, does not carry himself Gods that control him, but images which *he* controls.

The other African component is the modality of Kuntu imbued with rhythm, which plays the same role in sculpture as in poetry. For the style of African culture, its mode of existence – Kuntu – is determined by meaning and *rhythm*. In every concrete expression of this culture, meaning and rhythm are inseparable interwoven. Rhythm writes Senghor (17), is the architecture of being, the inner dynamic that gives it form, the pure expression of the life force. Rhythm is the vibratory shock, the force by which, through our sense, grips us at the root of our being. It is expressed through corporeal and sensory means; through lines, surfaces colours, and volumes in architecture, sculpture or painting; through accents in

poetry and music, through movements in dance. But, doing this, rhythm turns all these concrete things towards the light of spirit. Rhythm is the Kuntu of Nommo. It activates the word.

An African aesthetic, therefore, rests on the aesthetic of Kuntu, on the harmony of rhythm and meaning, sense and form. In almost all African languages (or cultures so to speak), the world for "beautiful" also means "good". Beauty is identified with quality, above all with effective force. If the rhythm does not correspond with meaning, then Kuntu, and therewith art, has failed. Art in Africa thus is never a thing but always an activity.

We are now ready to conclude our grounding of African science, technology, and most especially communications, providing a source of origination for the re-GENE-ration of technology, indeed a "rhyming" in Maseko's terms.

11.5. Conclusion

11.5.1. The Song is the Nommo Which Creates the Mood

The peculiar development of African culture in North America, according to Jahn, began with the loss of the drum. Musically, the change is expressed by the fact that with the loss of drums polytheism is lost and all that is left is polyrhythm. Via Kuntu however, the music remains African. *The gospel singing is the Nommo which creates the mood.* Like every African art, song depicts the attitude which effects something. Residual African elements pass over, in this case, to the American elements. This theme, serving in our context here to re-GENE-rate communications, starting from the ground up in this third cycle of social innovation "southern-style", will be picked up again later by Tim Ingold, bearing upon his newly conceived combination of *Livelihood, Dwelling and Skill* (see chapter 17).

11.5.2. Allows Every Other Culture its Own Unique Nature

As we turn from local grounding to local-global emergence, as we shall see in the next chapter, a true Copernican Revolution must ensue, for Aime Cesaire (18), if the emancipation of the South is to take place. *True partnership can only come about if every culture allows every other its own unique nature and reciprocal influences.* Yet the attempt to force on others the acceptance of one's own views lies deep in the nature of Western culture. Every cultural encounter, at the same time though, stimulates comparison and invites self-knowledge.

The influence of the European on the African made the latter more self conscious of himself. And the shock of self-consciousness makes possible a spiritual rebirth, a re-local-global G*E*NE-ration in our terms, though newly global frameworks - concepts and institutions – need to follow suit. Africa has Kuntu to offer while Europe can offer the continent things that it needs. The enlivenment of existence, for Jahn, is what Africa may have to offer the world, a new rhythm, a new colour for the rainbow.

We now turn from our *Muntu* grounding in science, Technology and communications, the originating "north" of the "south", as it were, underpinned by an African, relational ontology to its emergent foundation in indigenous knowledge systems.

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CHAPTER 12

INDIGENOUS KNOWLEDGE: PILGRIMIUM/ACADEMY
OVERCOMING EPISTEMOLOGICAL SILENCING

> *DT : The Drum is to Traditional Africa as the Bible is to the Christian; A Symbol of God's Incarnation*
>
> *PT :* **The Re-appropriation of Heritage Provides New Directions and Visions of Human Society**

Modern science was introduced by the coloniser overseas in the form of an impoverished science, deprived of an inner element, the theory-building activity that makes science. This was a side-affect of the same colonisers' launch of so-called modern economies in these territories. The theoretical emptiness of scientific activity in the colony derives from the very nature of peripheral capitalism – a mode of production based on the search for surplus, as in Europe, and now also in Asia, but deprived of the industrial activism, the will to transform, the creativity and inventiveness, the sense of initiative and propensity to risk, that makes capitalism productive in the coloniser's own country (Paulin Hountondji, The Struggle for Meaning).

12.1. Introduction

Table 12.1. Phenomenological Research Methodology : PT

Indigenous Knowledge Systems: Local-Global Foundation of Southern Nature & Technology: Pilgrimium/Academy

Indigenous refers to **the root, something natural or innate**, *an integral part of culture; the technologies behind such practices/artefacts are recast equitably and communally.*

The re-appropriation of heritage provides **new directions and visions of human society**, *human relations, sustainable development, poverty reduction and scientific development.*

> *Modern science was introduced by the coloniser in the overseas territories in the form of* **an impoverished science, deprived of an inner theory-building** *activity that makes science.*

> *The essential issues no longer primarily concern technical advancement, invention, competition and expansion, but* **questions of "living" purpose in a "living reality".**

Source: Authors, 2019

12.1.1. Communal Healing to Indigenous Knowledge

In turning from *Muntu,* specifically and locally, to *Indigenous Knowledge Systems* (IKS's)*,* generally and locally-globally, Ugandan born, Swedish bred South African public intellectual, Catherine Hoppers, herself thereby spanning North and South, introduces perspectives on IKSs that span "southern" Africa, Asia in the "east", and Australasia in the "west", duly by-passing Europe in the "north". Having originally rooted ourselves in local African *Muntu* (chapter 11)*,* in this third one of our cycles of this time, scientific and technologically laden, knowledge re-GENE-ration, with a view to social innovation, we now emerge, locally-globally, through such indigenous knowledge systems (chapter 12) as our technological foundation. Whereas, as such, the "indigenous" is local, the "systemisation" is local-global. Thereafter (chapter 13), we shall turn, newly globally and now in emancipatory guise, to our own form of "southern", relationally based, *social innovation,* drawing on social scientific method, methodology and critique, before (chapter 14) effectively and transformatively revisiting, now globally-locally, the Zimbabwean multinational communications company, Econet.

What, in fact, Ugandan-Swedish-South African local-global educationalist, Catherine Hoppers (1), has done, as we shall see, is to step back from any one particular community, and write about, together with her close colleagues, indigenous knowledge systems as a phenomenon, invariably embodying one or other particular life-world, starting with the negation of such through the notion of "epistemological silencing".

12.1.2. Epistemological Silencing

At the philosophical or methodological level, for Hoppers then, one finds the harrowing legacy of what she terms "epistemological silencing". As such, concerted strategies have been combined to pre-empt any possibility for co-existence, between indigenous and exogenous knowledge, that is, a fruitful

exchange of methods, or even dialogue between "west" and "north" with "south" and "east". At the level of application is found the arrogance of practice, which is still rife in formal institutions that are confidently, and without qualms, determined to continue, she says, with the monochronic logic of Western (for us also Northern) epistemology.

12.2. Indigenous Knowledge and Contemporary Innovation

12.2.1. Pilgrimium/Academy: Pursuing Knowledge that is Diverse and Varied

For Hoppers though, and as we saw (2) in the case of our Zimbabwean water harvester, Phiri Maseko (chapters 7 and 10), *any dynamic knowledge system has to evolve through the continuance of traditional knowledge and contemporary innovations, and this should be pursued by individuals as well as communities,* in terms, if you like, of what we term a "re-GENE-rative Pilgrimium" in knowledge and value "harvesting" guise. The aim, as has been for the Muonde Trust, is to connect creative people engaged in generating local solutions that are authentic and accountable, thus facilitating people-to-people learning. This, is indeed, a far cry from what goes on at conventional universities. As Hoppers (3) writes in a subsequent work on *A Conceptual Framework for Historically Black Universities in a Developmental Paradigm*:

> *… across Africa one of the most common complaints one hears levelled at education systems is that of irrelevance and obliviousness to the lived realities of society. The issue has been that relatively little attention has been paid to reconceptualising the universities, let alone identifying those dimensions in their make-up that could help bring them closer to their communities.*

Knowledge, for her, is a universal heritage and a universal resource, but as such, it is diverse and varied. The acquisition of Western and Northern knowledge has been and still is invaluable to all. But, on its own, it has been, for Hoppers, incapable of responding adequately in the face of massive and intensifying disparities, untrammelled exploitation of pharmacological and other genetic resources, and rapid depletion of the earth's natural resources. In that context, a return to indigenous knowledge, albeit cast in contemporary guise, is all important. But what does Hoppers mean by indigenous?

12.2.2. Indigenous Knowledge Defined

By way of definition, the word *indigenous* refers to the root, something natural or innate. It is an integral part of culture. *Indigenous knowledge systems* refer to the combination of knowledge systems encompassing technology, social, economic, and philosophical learning, or educational, legal and governance systems. It is knowledge relating to the technological, social, institutional, scientific and

developmental aspect of a culture. The idea of knowledge as espoused within this framework, for instance, is not just about woven baskets, handicraft for tourists or traditional dances. Rather, it is about *excavating the technologies behind these practices and artefacts, recasting the potentialities they represent in a context of democratic, equitable participation for community*, national and global development in *real time*.

12.2.3. Challenges to Contemporary Practice

The issue of indigenous knowledge systems (IKSs) however, posits profound challenges to contemporary practice, including:

- *knowledge generation and legitimation processes,* such as the type of knowledge being generated in scientific institutions, and in corporate research laboratories;
- *social and economic survival* of "resource rich/economically poor" communities;
- the need to explore the *interface between epistemology, diversity and democracy;*
- the need to facilitate the active re-appropriation and *authentication of IKSs into current, living research work*, within public, private and civic enterprises;
- subjecting to direct interrogation the discourses behind the semantic shift that turned the illiterate *from people ignorant of the alphabet to absolute illiterates;*
- realising the fundamental intolerance of modern science towards the *legitimacy of folk or ethnic knowledge,* and our inability to develop an ecologic society;
- *opening new moral and cognitive spaces* within which constructive dialogue and engagement for sustainable development can take place.

It is in that context that, in recent times, the de-colonial movement has arisen. For example, for our colleague and leading African intellectual, Sabelo Ndlovu Gatsheni (4), in his book on *Epistemic Freedom in Africa*:

This crisis of Euro-North American-centric thought is both a challenge and an opportunity. It means that Africans must take advantage of leveraging their thoughts together with those of the rest of the Global South. A space for another reason, logic, thought and epistemology is open, capable of enabling autonomy from traditional Eurocentric thought and epistemology, that enabled global coloniality. Only a decolonized being can appreciate the value of indigenous and exogenous knowledge as ideas for the creation of African futures.

12.2.4. An Interface Between Culture, Science and Technology

IKSs then are characterized by their embeddedness in the cultural web and history of a people, consisting of tangible and intangible aspects that:

- *have exchange value* and that, with support, can be transformed into enterprises or industries;
- perpetuate social, cultural, scientific, philosophical and technological knowledge that can provide the basis for an *integrated and inclusive knowledge framework for a country's development;*
- *represent major socio-cultural institutions* and organisational systems.

It is in turn, *the re-appropriation of this heritage that may provide new clues and directions as to the visions of human society, human relations, sustainable development, poverty reduction and scientific development*, all of which cannot be resolved using the existing ethos of the Western framework alone.

The focus on IKSs, for Hoppers, therefore aims at fostering understanding of the interface between culture and science, culture and technology, sustainable human development, and the comprehensive development of human, material and scientific resources, in a manner that gives cognisance to the wisdom and authenticity of traditional practices, institutions and knowledges. Moreover, a critical focus on IKSs will provide a new basis for the generation of knowledge and a new consciousness in protecting intellectual property and other rights of those who have been ignored or taken for granted for so long.

12.2.5. Towards a Holistic Knowledge Framework

The challenge of creating an integrated and holistic knowledge framework for societal progress and development is not only real but also urgent, seeking to make whole that which was partial, incomplete, in large measure stunted and therefore also stunting. A dialogic search for integration is incompatible with legacies in which one group consistently deposits ideas into others. Dialogue, and in fact, "generative dialogue" (to borrow Helen Verran's terminology) cannot exist in the absence of profound love of the world and of people. The search therefore is for a framework that will affirm, not deny, the integrity of all human beings; a framework that by underscoring the notion of agential citizenry can posit people not as perpetual victims or pawns, but as knowing subjects, irrespective of the knowledge frameworks within which they are located.

As governments seek to transform their societies and empower local communities, the challenge becomes one of how to *operationalise empowerment* itself in a context where diverse knowledges are barely tolerated and exist only in sufferance and subjective deference to a mainstream, essentially Western form

of knowledge. All in all, for Hoppers as for other scholars like Francis Nyamnjoh and Munyaradzi Mawere, a profound cultural imbalance has resulted in the systems of academic, political and economic institutions we see around us.

Instead, the contingence of the social and the historical, as well as the affirmation of the multiplicity of worlds and forms of life, need to be recognised and affirmed. De-centred understanding of knowledge systems and other forms of universal conscience are emerging outside the exclusivist frameworks of Western modernity. The total effect of these trends is to bring to bear a forceful return of philosophy to the social sciences, and to the evolution of emergent "open" non-linear and flowing spaces of information. Such is the strength of the new demands that *it would appear that the legitimacy of the social sciences no longer rests in the obligation to produce objective knowledge alone, but also in the identification of a nexus between the development of knowledge and the transformation of societies.*

Specifically, rural people's knowledge and modern scientific knowledge are complementary in their strengths and weaknesses. Combined they can achieve what neither would alone. It is out of such a realisation that, in view of contemporary environmental conservation approaches, Munyaradzi Mawere (5) argues that IKSs and the so-called Scientific knowledge are complementary such that by excluding traditional conservation strategies (embedded in IKSs) in contemporary conservation models, we risk leaving out important knowledge that might help easing the tapestry of environmental problems the world is currently experiencing. But for this complementarity to occur, as has been the case for example between Zimbabwe's Maseko and the British anthropologists, Scoones and Wilson (see chapter 10), outside professionals, such as them, have to step in humility down off their pedestals, and sit down, listen and learn. The present framework in which knowledge flows in one direction only – downwards – is not only disempowering but also demeaning. This brings us on the subject of knowledge appropriation in a post-colonial, or indeed de-colonial, context.

12.3. Knowledge Appropriation in a Post-Colonial Context

12.3.1. Lacking Theory Building in the "Southern" Subject Country

Hoppers then turns to fellow African professional philosopher, in fact, former student of the founder of phenomenology, Edmund Husserl, Paulin Hountondji (6). The problem today for Hountondji, Director of the Africa Centre for Advanced Studies at the University of Cotonou in Benin, is that we have, to a large extent, internalised the discourse of our former masters in our cultures, including, as we have already seen, their denigrating views on African ways of life and thought.

At the same time, Hountondji warns against the opposite danger, that of closing ourselves into the heritage without any critical approach, without any attempt to update and renew the intellectual legacy, in a way that allows a higher degree of rationality, and a steadier march towards efficiency and self-reliance. Things have to be considered afresh, therefore, at an equal distance from cultural alienation, which takes up the colonial masters' prejudices and indulges in self-denigration, and the proud but sterile populism just described, which results in a kind of intellectual self-imprisonment.

Modern science, for Hountondji, is characterised, first and foremost, by one basic hypothesis: the idea that the structure of nature is mathematical. In other words, modern science is Galilean science. In the process of scientific investigation as understood in our times, the decisive stage is neither the collection of data that, in a way, starts the whole process, nor the application of theoretical findings to practical issues, which is the final stage. The decisive stage is what comes between them – the interpretation of raw information, the theoretical processing of the data collected, and the production of those particular utterances which we call scientific statements. For Hountonji, *the one essential shortcoming of scientific activity in the colonies was the lack of the intermediate stage. We missed the central operation of theory building.* In other words, we only had the first and the third stages of the process:

- first data collection, the feverish gathering of all supposedly useful information,
- second a partial, occasional and limited application of the research outcomes to some local issues.
- the medium stage then took place in the so called "mother country".

Thus, for Hountondji, science in the colonies was characterised by a theoretical vacuum – the lack of those intellectual and experimental procedures that, being at the heart of the entire enterprise, depended on infrastructure that existed only in the ruling countries. *This theoretical vacuum was substantially the same as the industrial vacuum that used to characterise economic activity.* Key to both of such, in our terms, is a newly global, emancipatory research academy, in our case here focused on Nhakanomics substantively, and on social innovation, processally, that builds on local-global foundations, as a re-GENE-rative Pilgrimium (7), a latter day IKS oriented pilgrimage so to speak, as well as prior local origination, in Communal Learning.

12.3.2. Leading to an Impoverished Science

Indeed, for Hountondji, *modern science was introduced by the coloniser in the overseas territories in the form of an impoverished science, deprived of an inner element, the theory-building activity that makes science.* This, in fact, was a side-effect of the same colonisers' launch of the so-called modern economies in these territories. The

theoretical emptiness of scientific activity in the colony derives from the very nature of peripheral capitalism – a mode of production based on the search for surplus, as in Europe, and now also in Asia, but deprived of the industrial activism, the will to transform, the creativity and inventiveness, the sense of initiative and propensity to risk, that makes capitalism productive in the coloniser's own country.

Moreover, as a consequence of what Hountondji terms "extroversion", local scholars tend to address issues that are primarily of interest to the Western public, specialising, indeed empirically (oriented to outer features) rather than phenomenologically (based on inner essences), in the study of their own natural and social environment. The problem, however, is that this orientation indulges too often in some kind of imprisonment into the particular. In order to give a proper account of the peculiarities of our culture, we first need to be aware of what is universal about them. We need, therefore, to take that minimum theoretical distance that allows one to put things into perspective before generalising.

What is needed in Africa today, then, is not just the zeal and enthusiasm 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 required, instead, is to help the people and their elite to capitalise and master the existing knowledge, whether indigenous or not, and develop new knowledge* (what we term "newly global") *in a continual process of uninterrupted creativity*, while applying the findings in a systematic and responsible way to improve their own quality of life.

Instead, for Hountondji, the "Global South" has been serving as learned informants, for a theory-building activity located in the "North/West" if not also now, in some parts of the "East" and entirely controlled by the people there. We need to invent 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 capitalisation, or of application. We need to develop an ambitious strategy of knowledge appropriation that will allow us to freely and critically take up anything that can be useful for us in the intellectual heritage now available in the world, ecology being a good, starting point. Hoppers now turns from Africa to India.

12.3.3. Being Not-at-Home in the World: Self as Spectator

Indian public intellectual, Shiv Visvanathan (8), a fellow of the Centre for the Study of Developing Societies in New Delhi, sees indigenous knowledge systems, as we shall also find for anthropologist, Tim Ingold (see chapter 17), as an attempt to move away from our position as "cosmic outlaw" to recover a sense of dwelling, of being at home in the world, of learning to touch but to touch gently. In fact, and as already cited, Shoshana Zuboff (9) in the U.S. has recently lamented, in her book that we have already

cited on *Surveillance Capitalism*, alluding in particular to Google, Facebook and Microsoft, what she claims to be our rampant contemporary departure from such a place of dwelling:

> *That our walls are dense and deep is of no significance because the boundaries that define the very experience of our home are to be erased. Big Other swallows refuge whole, along with the categories of understanding that originate in its elemental oppositions: house and universe, depth and immensity. These ageless polarities in which we discover and elaborate our sense of self are eviscerated as the world chatters in my toothbrush, stands watch over my bloodstream. The doors are open. The first citadel to fall then in the march of the Big Other is the ancient principle of Sanctuary.*

Like any journey, for Visnavathan, science too can be visualised in three phases, the rites of separation (our emergence), the period of liminality (our navigation), and the problem of the return (our effect), altogether following, for us, an initial identification with our home ground, thereby resulting as such in four phases.

The scientific self, a modern invention, perfected the self as spectator. The radicalness of the self as spectator lay in the way it detached vision from the rest of the senses. The primacy accorded to the eye in the making of the linear perspective was fundamental to science. Central to the development of the linear perspective is a mediation between eye and the world. There is either the window or the lens. Standing behind the window and the lens one feels distant and detached, a self separated and isolated from the world, a neutral observer and recorder of the world's events. The self feels like a distant spectator, detached from the world, and the object becomes a spectacle or specimen. Scientific objectivity is the epitome of estrangement.

It was the linear perspective that made maps, charts, graphs and diagrams possible, and the world became, as it were, a set of maps. The geometrical, the quantifiable, the measurable became primary and the qualitative dimensions secondary. When we adopt a world which scales the world of quantities, the world is levelled of its qualities. Viewed thus many of the constructions of science are acts of estrangement, where we distance our self from the world in order to see and manipulate it better. The gaze of science becomes the gaze of surveillance, where the world has to be mapped, surveyed, censored and also controlled. As we have seen, *the act of homelessness is further exaggerated by the notion of nature in science. It is not only that nature is seen as dead, but it is also seen reductively as a resource.*

Both modern production and modern academe may be all too readily seen in the above light, thereby bereft of community and generativity coming before.

12.3.4. Modern Science Must Return to Becoming an Agent of Heretical Dissent

For Visvanathan, poverty as such can be "economised". It is thereby amenable to scientism (one scientific story) discourse, as opposed to multiple knowledge(s). Suffering, for him on the other hand, eludes such a singe story. It only opens itself to mutual, two-way conversation, to sharing. It needs empathy – a Gandhi responds to suffering. A search for a different order of science could begin with suffering, Science cannot exhaust it, but it can be redeemed by it. Suffering also eludes socio-economic classification. The "I" of science, for Visvanathan, seems a denuded I: an impoverished self without a backstage or an unconscious. It is a self without shadows. The impoverishment of the self meets the impoverishment of the community. The comparison between science and the market, for him, is essential because both are what he terms "amnesiac" communities, because both are hegemonic groups that force products, processes and communities into obsolescence. Both are seen as progressive. But progress can also be another word for erasure or forgetfulness.

Such scientism therefore creates its own "microphysics of power", its own capillaries by determining discourses, by pre-empting the way one thinks. Sociologists have shown how *an array of institutions: the school, the laboratory, the factory, the army, the asylum, the clinic, have been transformed into structures of surveillance*. In contrast, if science discovers its roots in the sacred and loses its sense of homelessness, the moment of return can begin. If science as pilgrimage captures one part of Visvanathan's view of science, the idea of citizenship captures the other part, the relationship between science and democracy.

Democracy today faces three fundamental challenges. The first is to create an ecology of knowledge forms. Secondly, one has to realise that science as an enclosure movement is destroying or museumising alternative knowledge forms. No one even thinks of copyrighting Cervantes or Shakespeare. The third challenge demands that we stop looking at the citizen as a lay person before the priests and experts of science. The citizen is a person of knowledge. *Modern science began as a powerful dissenting imagination, and it must return today to becoming an agent of plurality, of heretical dissent*. We now turn back to Africa.

12.3.5. Indigenous Knowledge Systems and the African Renaissance

We Have Traded our African Gods and Goddesses for Plastic White Goods

According to South African poet, sculptor and academic, Pitika Ntuli (10), who focuses, like Hoppers, on indigenous knowledge systems, *we have traded our African gods and goddesses for plastic white goods; our black spirits for insipid Euro-centric ones*. We have sacrificed our ideologies on the unholy alters of Euro-centric convenience. We have lost our souls, which roamed freely in the intricate jungles of thought, in the symmetrical streets of European thought. Is it now time, within the silent spaces of our beings, to

return to the citadels of our past, to rummage for lost answers to the path of progress? Is it now time for us to reclaim our losses, to speak with confidence in this new, globalising world? Is it now time to forge new technologies in this era of knowledge revolution?

To bring about an African Renaissance, Ntuli says, we need think in totally new, and radical ways. He then begins by examining the philosophical construction of Western thought to lay a sound foundation for his discussion of African thought. The process began with Plato's separation of thought and emotion, decreeing that to study a phenomenon one must remove oneself, at least emotionally, from it. To remove oneself from someone or something is to view that person or thing instrumentally – as something that can be used or exploited. *To separate oneself from a phenomenon is to objectify that world. This is what an African worldview rejects. It perceives human beings and the phenomenal world as extensions of each other.* And, it is through this that a harmonious balance between humans and nature is maintained.

African Thought Sees Life as a Cycle: The World is an Interconnected Reality

Indigenous science, recognises no separation between the individual and society, between matter and spirit, between each of us and the whole of nature. Whereas Newtonian physics saw dichotomies, quantum physics perceives connectedness. The African worldview, similarly, permits endless alliances to be maintained by cultic acts that invoke energies, spirit powers and life forces, through masquerades and carnivals. For an African to be competitive we need to harness this spirit and direct it towards new forms of productions. Instead the encounter between the West and the rest resulted in our losing sense of who we are, what our purpose in life was, what our destiny was.

Contrary to Western thought, *African thought sees life as a cycle; the world is an interconnected reality; human beings, plants, animals and the universe constitute one interconnected whole, and our survival depends on how these forces interact with each other.* Indeed, this is one of the reasons that this book is characterised by four re-GENE-rative cycles. The African, moreover, as we have seen was the case for Phiri Maseko, believes that the world we live in is sacred in nature and that our role is to preserve and protect everything in it. Hence, the land question is more than a matter of agriculture. It is a link between us and other beings in it, including the supernatural forces that guide destinies. The view that an individual is no more important than the community, inasmuch as a particle is no more important than a wave, is central to African thought. They attest to their mutual independence. They demonstrate the Principle of Complementarity, for example in Mabeza's (11) case, in the holy matrimony between water and soil (see chapter 7). It is this spirit of co-existence that we must nurture in the rebirth of Africa.

African Renaissance: We Need to Rethink Ourselves Anew

The African Renaissance is therefore about recapturing the spaces we need to re-invent ourselves, and to fashion ourselves with knowledge systems and strategies to lead us as Africans into the next millennium as independent people, capable of producing goods and value systems worthy of our dignity. To be able to deploy indigenous knowledge systems in our educational institutions and development programmes, *we need to ask ourselves: "how corporations and communities can decide their future, maintain their cultural identity, use their local resources and carefully consider opportunities of the use of external knowledge?"*

Had such questions been raised earlier and ways found of answering them, Ntuli maintains, we would not be caught in the predicament of the proliferation of squatter camps or informal settlements and the subsequent rise in the crime rate in South Africa. There is no attempt, in fact, at any level to examine the indigenous knowledge systems' awareness of the essential interrelatedness and interdependence of all phenomena – physical, biological, psychological, cultural and social. Even as we enter the era of globalisation, it becomes clear that *we need to rethink ourselves anew, and bring in new ideas if we are to be a significant part of the information age and of knowledge industries*. In fact, a lot of such re-thinking has been going on in Australia, at the Centre for Aboriginal Studies, in Western Australia.

12.3.6. Establishing Indigenous Protocols for Knowledge Creating Processes

Exploring Human and Societal Possibilities

Fatnowna and Pickett (12), based in the Centre, first ask: "how, if a culture fails to offer believable meaning and direction, is it possible to know what is of value?" The answer, for them, is not a return to the knowledge and security of some "golden age", but a transformation to new futures of a very different kind, of an integrative kind. Such a *transformation combines the non-rational with the rational, in the process of exploring human and societal possibilities.*

Most of us are more or less well socialised into implicit acceptance and maintenance of the norms of the culture, circumstances and times in which we find ourselves. To various extents, we are all complicit in the hegemonies of such cultural knowledges, understandings, beliefs and practices, as perpetuators and beneficiaries, or as exploited victims of such. The development of critical awareness informs resistance to being either. Cultural colonising and imperialism, for them therefore, involves not just the denial and subjugation of the knowledge systems of others, but also the distortion and constructing of identity, knowledge and values of the other, to facilitate the process of maintaining domination.

The Mutuality of Interrelated Cultural Development

Post-modern and post-colonial reality, in fact, and as we have seen, is that of moving beyond the need for identification with "the one scientific truth" toward pluralism. Through accommodating the anxiety of relativity and modernism, it engages with the creative dynamism generated from living the reality of the spaces of in-betweenness, of transition, and of the incompleteness of knowledge, meaning, value and being. *This opens the possibilities of recognising and developing trans-cultural dimensions, and the mutuality of interrelated cultural development* on the other.

Different types and levels of knowledge are passed on to or made accessible to members of indigenous cultures by gender, age and stage or status within the culture and its law. There are also specialists, in that different people may develop different areas of knowledge and skills to greater degrees than others. Inventiveness, creativity and imagination can also confer acknowledged rights. In one sense, knowledge is individually owned, yet in another, knowledge is held by individuals only as custodians, but remains the property of the collective – the whole community.

In fact, until the transmission of knowledge is examined in a broader context than just schooling, this imposed educational process is unlikely to deliver cultural equity in content as, by its very nature, it cannot in terms of process. Also, the trend in understanding knowledge as information, mediated by schooling, further removes participants' knowledge as wisdom, just as it detracts from those who hold the responsibility for its transmission. In Aboriginal culture, it also cuts across the knowledge processes that are respected as the vital rites of passage to authority and standing in culture. The development of knowledge, overall thus, is a holistic journey that encompasses process, content, the learner, the teacher and the culture in which the structured learning is modelled.

In summary, for Fatnowna and Pickett, what is critical in the discourse on Indigenous Knowledge Systems and knowledge studies in general is to:

- position one's individual and shared historical and cultural experience as well as understanding as the core, privileged, protected and determinant discourse;
- reclaim for oneself and accord to others a recognition of and respect for diversities, including diversities of knowledges, understandings and practices, and for their dynamism and processes of change;
- recognise that, for any person or peoples in any place, at any time, there are multiple levels of identity and belonging, and of increasingly shared knowledge, understandings and practices – all important and all inter-related.

12.4. Conclusion: The Age of Re-Integration

12.4.1. The Task for an Indigenous Academy

Knowledge is an Integral Part of Social and Ecological Values

Fatnowna and Pickett go on to describe what would be involved in setting up an "indigenous academy", which is not too far removed, in its original conception, form own Nhakanomics Research Academy. For if unqualified as such, exogenous knowledge systems materialise, objectify, and marginalize. Within an indigenous worldview, albeit necessarily combined with, rather than dominated by, the exogenous, *knowledge is an integral part of social and ecological values, with a sense of sacredness timelessly permeating all existence*. The opening of indigenous wisdoms has coincided with an opening of indigenous systems to each other, an opening within the West to its own old-world wisdom, and a growing opening to the depths of Eastern cultures, and now also to Southern cultures.

Each then reinforces and enriches the other, and the pre-emphasis upon rationality and scientific method in the West begins to be re-balanced. Integrating indigenous knowledge systems necessarily are situated within this broad context, a global dynamic of seeking and connecting the wisdoms developed in different ways, in different places, at different times and through different experiences; looking across, yet also preserving this diversity in a way that preserves originality. All speak of the nature of humanity, and how we might understand and conduct ourselves appropriately in the larger scheme of things.

Re-Inwarding of High-Tech Societies/Strengthening of "Cultures of Depth".

The world, for Fatnowna and Pickett*, is set for a "whole system in transition", involving the re-inwarding of high-tech societies, coincident with the strengthening of "cultures of depth".* Following, for them, the tragic intervention of colonialism, this offers a path forward in a creative symbiosis, whereby each adds to the other while preserving its own individual cultural style and difference. For us, this results in local origination (Grounding) followed by a local-global foundation (Emergence), duly followed, in turn, by newly global emancipation (Navigation), culminating in global-local transformation (Effect). Such involves re-GENE-ration for times over: Naturally, Spiritually, Technologically and Economically if not also altogether Constitutionally.

The making of such an integral truth therefore is not only a scientific process. It is also a method, for us, of social innovation that encapsulates holistic well-being through the journey of self-and-societal discovery through such an integrated process. With growing awareness of the astounding "layer upon layer" of the complexities of life, we are conscious that we have only ever gained access to very small bits of existing information, and even less to the inordinately interdetermining relatedness of it all.

12.4.2. Questions of "Living" Purpose in a "Living Reality"

Appropriate Systems of Knowledge and Responsibility

Despite the incredible advances in technology, for Fatnowna and Pickett as such, we are conscious of our amazing but small place in the grand scale of things. The sense of humility, responsibility and respect for the natural world is in tension with the confidence of technological progress, just as the right of the human species to dominate nature and exploit the environment is in tension with a rights perspective beyond the human-centric paradigm. Thus, for Fatnowna and Pickett, *humanity is now left in a cusp of high information, control and action, but still without the development of relevant, new, appropriate systems of knowledge and responsibility from this that will guide its safe and effective use for just and equable quality of survival.* The loss of a sense of embeddedness in a co-nurturance and a responsibility for nature, and the assumption of control over and commodified exploitation of the natural world, including other people, results in a profound tension between indigenous and non-indigenous people. In broad historical context, Richard Tarnas (13), in his book on the *Passion of the Western Mind,* sees this as the age of re-integration, a remaking of connections, following the long period of differentiation during the Western scientific tradition. *The essential issues no longer primarily concern technical advancement, invention, competition and expansion, but questions of "living" purpose in a "living reality".* Coinciding with this is the reconnection with the indigenous world-views, and connection back with the Western culture itself to pre-scientific knowledges of its cultural origins.

Humanity Needs to Recover Itself as an Integral Part of a Deep Ecology of Existence

As Western and indigenous societies together, though, we cannot expect a mere return to the past. However, *respecting and incorporating cultural systems and histories, both within countries and globally, a new integration of meaning and significance of human life and human community have to be painfully rebuilt for a new age.* To use a Jungian metaphor, the masculine age needs to be balanced by the return of the female principle, a sense of belonging, of relationship and empathy, with and within life, as "part of" again, as the sense of "separate from" and dominance is relaxed commensurate with a return of a deeper confidence and basic trust in life. *Humanity needs to recover itself as an integral part of a deep ecology of existence in its total and all-inclusive sense.*

12.4.3. Entering the Age of Transformation

Psychologists, of broader vision, see humanity as going from an age of anxiety, and power needs, to redevelop a sense of meaning and of human, environmental, and ultimate relationship beyond the material. It is a return in one sense, but in another it is a re-integrative process of recovering wholeness. Yet in doing so, it goes beyond itself and the process also engages us in *transformation.* Marilyn Ferguson

(14) describes this as the age of transformation, as involving liberating knowledge, and being ultimately bound up with transformation of values and a sense of belonging to a whole earth, a perspective that privileges the local within commitment to the global. Indeed for us (15), such *Transformation Management* involves a fundamental rethink, whereby:

> *The time has come to fundamentally rethink the way in which organizations are run. This includes rethinking how organizations contribute to their societies. It also takes into account how individuals, like you, within such organizations engage with both these enterprises, whether public, private or civic, and also your communities. And it includes ultimately how this whole process can be further enhanced, through social – alongside technological – innovation.*

Building on our "southern" relational origination in this case, in *Muntu*, with now overall regard to science and Technology, by way of rich Description (DT), and thereafter, Phenomenologically based research, into *indigenous knowledge systems* (PT) as our emergent foundation*,* we turn to our "southern-northern" centrepiece, that is to *Social Innovation,* by way of newly global, Feminist oriented, emancipatory navigation (FT).

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3RD CYCLE

SCIENCE AND TECHNOLOGY: RE-*GENE*-RATE COMMUNICATIONS

CHAPTER 13

SOCIAL INNOVATION: *TOWARDS A NHAKANOMICS RESEARCH ACADEMY IN SOUTHERN AFRICA*

> DT: *The Drum is to Traditional Africa as the Bible is to the Christian; A Symbol of God's Incarnation*
>
> PT: *The Re-appropriation of Heritage Provides New Directions and Visions of Human Society*
>
> FT: **Knowing and Making Relationally Explicit, in Social Innovation, What had been Hitherto Implicit**

Western patriarchy's special epistemological tradition of the "scientific revolution" is "reductionist" because it reduces the capacity of human to know nature both by excluding other knowers and other ways of knowing; and by manipulating it as inert and fragmented matter, nature's capacity for creative regeneration and renewal is reduced. Primarily the ontological and epistemological assumptions of reductionism are based on uniformity, perceiving all systems as comprising the same basic constituents, discrete and atomistic, and assuming all processes to be mechanical. The mechanistic metaphors of reductionism have socially reconstituted nature and society. In contrast to the organic metaphors, in which concepts of order and power were based on interdependence and reciprocity, the metaphor of nature as a machine was based on the assumption of divisibility and manipulability (Mies and Shiva, Ecofeminism).

13.1. Introduction: The Quest for Social Innovation

13.1.1 Relational Method, Methodology and Critique towards Action Research

So far, in this third GENE cycle of our book on now re-GENE-rating (social) science and Technology, initially from a "southern" relational Descriptive research perspective (DT), we have drawn upon somewhat unconventionally, African muntu, by way of local grounding and origination. This is further illustrated in the tables below.

Table 13.1.1a Descriptive Research <u>Method</u> : Technology : DT

Nommo : Local Grounding and Origination of your Southern Nature in Technology

*The driving power that **gives force and efficacy to all things is Nommo**, the "word" – the spoken word, the sound of drums, the laughter of the throat, the poem and the song*

*The drum is to the traditional African as the Bible is to the Christian; **the Drum is the Symbol of God's Incarnation**, of God presence among us, of Logos.*

***Muntu is** a force **endowed with intelligence**, human and more-than-human; **space and time constitutes Hantu**. Thereafter, **Kintu embraces things**: plants, animals, minerals. **Kuntu is a modal force** like beauty or laughter or virtuosity*

*Just as the goldsmith transforms gold into an ornament through the help of Nommo, so .. **in Poetry the Word Transforms Every "Thing"** through the force that it produces*

Thereafter, and subsequently, we built Phenomenologically on indigenous knowledge systems *as a local-global emergent foundation (PT).*

Table 13.2.1b. Phenomenological Research <u>Methodology</u> : PT

Indigenous Knowledge Systems : Local-Global Foundation of Southern Nature & Technology

*Modern science was introduced by the coloniser in the overseas territories in the form of **an impoverished science, deprived of an inner theory-building** activity that makes science*

*The re-appropriation of heritage provides **new directions and visions of human society**, human relations, sustainable development, poverty reduction and scientific development*

> *Indigenous refers to* **the root, something natural or innate**, *an integral part of culture; the technologies behind such practices/artefacts are recast equitably and communally*

> *The essential issues no longer primarily concern technical advancement, invention, competition and expansion, but* **questions of "living" purpose in a "living reality".**

Source: Authors, 2019

We now turn to what we term "newly global" emancipation, processally by way of Feminist navigation (FT), leading on here to our "southern" relational Social Innovation *per se, in substantive combination with anthropology-and-economics, altogether serving to re-GENE-rate social science, technology and communications.*

Table 13.1.1c. Feminist Research <u>C</u>ritique: FT:*Nhakanomics African Research Academy : Newly Global Grounding of Southern Social Science and* <u>T</u>*echnology*

> **Academic thought-and-feeling and enterprising action**, *most especially that of a radical, transformative nature, in the socio-economic arena,* **seldom institutionally meet**

> *"Southern" feminist research navigation is about knowing and* **making relationally explicit what hitherto had been rather implicit**, *via innovation driven group research.*

> *In the Nnobi society in West Africa, the "mkpuke", the mother-focused matricentric unit and the "obi", the male-focused ancestral house. Formed different, complementary values:* **compassion/love/peace, and competitiveness/valour/force**.

> *The culture and rituals of matriarchy have a lot to do with fecundity, exchange and redistribution;* **matriarchy being horizontally collectivist, its base is the household**.

Source: Authors, 2019

The Nhakanomics Research Academy embodying such then is a partnership between social scientists – most especially anthropologists at the Africa Talent Research Group in Masvingo, myself as an economist and social researcher, and business practitioners from the Pundutso Trans4m Community in Harare, Zimbabwe. Ultimately though, such an emancipatory research academy is a means towards a transformative end, that constitutes the "social" innovation, that can be duly aligned with commercialization, in the context of technological innovation.

Table 13.1.1d. Participatory Action Research (PAR) – *P*T :

Re-Imagine Rural : Aligning Community, Technology and Enterprise

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PAR *creates* **Awareness of the People's own Resources**, *physical & human, and their Freedom to Enterprising, mobilizing for self-reliant Community and Enterprise Development.*

Rural animators are committed **Participants, Facilitators and Learners** *in such Rural Reimagining, Promoting an Authentic Analysis of Social Reality which they seek to Enhance*

The Opportunity to Reimagine Rural is defined, analyzed and addressed by each Community, involving its Full and Active Participation through **Communal Learning and Activation**

The ultimate Rural Enterprise-and-Community Goal is the radical Re-GENE-ration of Social Reality, **aimed at the Exploited, the Poor, the Oppressed, the Marginal**.

Source: Authors, 2019

To venture specifically and explicitly into such, we need to revisit, processally our (1) work on Integral Research and Innovation, *published now almost a decade ago, is here being further evolved to serve our specific "southern" re-GENE-rative relational cause of* Social Innovation. *Substantively, moreover, we draw upon both Integral Economics (2) and Enterprise (3) as we strive to achieve an integral social transformation of communities.*

13.1.2. Why Social Innovation Lags Way Behind

Technological Trumps Social Innovation

Innovation, alongside leadership and entrepreneurship are indeed 'buzzword of our day". In today's "knowledge" era, each business, for example, purports to be concerned with such innovation, and claims that it will soon be 'out of the market' if it loses its power to innovate. Entire societies, governments, political parties and economic institutions nail their colours to the "innovation" mast, and thereby claim to be doing everything in order to promote such, but inevitably they allude to technological innovation. *They thereby commit themselves to developing a legal, financial, educational and communicational infrastructure to promote such, with "tech" companies inevitably expected to take an economically "innovative" lead. As such, invariably, the likes of Google and Facebook are on everybody's, thereby "western", indeed American, lips. Even the "north" (Europe), even though less so the so-called "east" (China, Japan, Korea) fades into the background when we allude to such. As for the "south", it does not even get a look in. While most everybody will have heard of Bill Gates, the late Steve Jobs, or Mark Zuckerberg, whoever heard of Phiri Maseko?*

People in general, have little understanding of what "social", as distinct from technological innovation, might actually mean, in their particular society, and it is all too often confused or conflated with "social enterprise", or indeed "social business", today, usually identified with Bangladesh's Muhammad Yunus (4) who said thus:

Every time I confronted a problem I created a business to solve it, providing goods and services for poor people including housing, sanitary facilities, affordable healthcare, renewable energy, improved nutrition, microfinance, and many more. The reason that resolving such social problems had been left to governments and to NGO's, I then surmised, was because economic theory gave business only one mandate: to generate profit and individual wealth. I found the same social "business" approach could be used to solve human problems.

What Yunus has accomplished is quite extraordinary, and indeed hugely commendable, but he has patently failed to identify the socially innovative *process* in which he and other "social entrepreneurs" have been engaged, that is apart from the social motivation, which he does identify very explicitly.

In South Africa, for instance over the past few years, to change social contexts, the voluble student protests, most recently and eloquently characterised by Rekgotsofetse Chikane (5), in his Breaking a Rainbow Behind a Nation: The Politics Behind the MustFall Movements*, in and around the country's leading universities, have called for such "social" innovation, but not yet provided it. Hence, our (6) call for a* Communiversity *as what we would consider to be such a social innovation, duly building on our GENEtic process and, in this southern case, on anthropological-and-economic substance.*

Invariably, in the normal course of events, the term innovation is used to represent generalised 'technical and technological innovation', as opposed to a particular society's regeneration. It reflects advancement in core industries (from

automotive to communications, from information technology to chemistry and biotechnology, from solar energy to medical products, from the financial industry to logistics, from airline to space technology, and now, most notably, from desk top computing to tablets and smart phones). Billions of dollars are pumped into research and development to enable technological innovation to take place in those sectors, if not also economic enterprise, whereby such monies are dedicated, say, to micro-finance, or other such significant investments. Of course, all this is very important. However, something critical lags behind in this whole process. This is what we interrogate in the section below.

How Will Each Society Build On its Heritage?

While parts of the world have become highly innovative in technological terms, what we term 'social innovation' lags way behind. In that latter respect, what kinds of political and economic innovation do we expect to emerge from Africa, who is promoting such, and how will each particular society build on its distinct natural and cultural heritage, to address its burning social and economic issues*? Finally, and from our particular perspective, what role will a Nhakanomics Research Academy, within a Communiversity in Southern Africa (7) – combining learning communities, socioeconomic laboratories, a research academy and regenerative Pilgrimium (transformational journey) - play in promoting such social innovation?*

Altogether, in Africa and the world at large, we are faced with environmental destruction and economic crises, all too often serving to increase the gaps between the rich and the poor, while at the same time, crazy as it seems, there is more and more work that needs to be done while unemployment – people thereby being "out of work" – proliferates every day. As materialism advances, there is an increasing sense of unrest, insecurity and lack of rootedness, psychologically and spiritually and even morally. So invariably we turn to free market economics and "western" technology to find the solutions to such. We want our industries to become more environmentally friendly, we want our pharmaceutical companies and globally initiated health initiatives to solve our health problems, we want technology to be developed to resolve the digital divide. We want trade and growth to create wealth for all-comers, "open for business", and so on, and so on. Thereby, we by-pass any "social" – including natural and cultural – innovation.

Rather than Following the North and the West

Those in the 'west' and the 'north', whether within industrialised societies/sectors or without, believe that once the poor countries, or poor sectors of rich ones, have developed market economies and information highways, with exogenously imported technologies, rather than indigenous or hybrid ones, many of the current problems will be solved automatically. But of course they are not solved, in significant part, at least, because there is no social innovation, and the research and development path followed is "north-western" rather than "south-eastern". Our claim in this book therefore is not that we should abandon technological innovation, but that we address such innovation in far too one-dimensional terms. There is more to life, and work, than technology. There is society, and nature and culture, stakeholders which all need to be taken seriously and into account when developing technology of any kind.

Anthropological Economic Substance, GENEtic Process, Inter-Institutional Structure

In our work, we make the case for why such "southern" relational research-and-innovation, or indeed social innovation, is especially important and how it can be achieved, structurally, through inter-institutionalising such (hence our communiversity), substantively by "anthropologising" (the science of physical and human nature as a whole) economics, and processally by evolving social research, GENEtically, accordingly. Such a successively re-GENE-rative, relational approach, moreover, needs to be purposefully lodged in specific natural-cultural soils, thereby being especially connected with anthropology-and-economics with a view to addressing burning political and economic, as well as technological issues, thereby drawing on local as well as global (worldly-wise) GENE-ius.

Structurally speaking, overall then, such Social Innovation is facilitated by an inter-institutionally based Research Academy, such as the one we are about to describe, underpinned by one or more Learning Communities, inspired by what we term a Re-GENE-rative Pigrimium (spiritually laden collective journey), and powered by one or more Socioeconomic Laboratories. Our emancipatory pre-emphasis, on our "southern" relational path, with a view to conceptual innovation, is a Feminist one (FT), as a critical methodology, following upon Descriptive method (DT) and Phenomenological methodology (PT), bearing upon social science and Technology.

13.1.2 Why Social Innovation Falls Behind Technological Innovation
Enterprise and University Bereft of Humanity

When we ask many of our academic colleagues, on the one hand, be they at University of Cape Town in South Africa or the University of Zimbabwe in Zimbabwe, how they are advancing the lot of their adjacent communities in particular or their society in general, through their 'research' papers, or educational programmes, in anthropology or economics, for example, we usually get incredulous looks. There are of course exceptions to this rule, but these are usually associated with particular, dedicated individual academics, rather than with an academic institution as a whole.

So, on the other hand, when we query our business practitioners, be they in, for instance, Anglo-American or Coca-Cola, as to how their long term plans aim to contribute to resolving social injustice, human poverty in Southern Africa or around the globe, to the problem of world climate change, or, more recently, the global financial crisis, we get similarly blank looks. They may indeed argue that their charitable foundations may be concerned with such, for example Econet's Higher Life Foundation in Zimbabwe, but not their profit oriented business enterprise, such as Econet, in and of itself, though (see next chapter) this particular corporate case may be changing.

On the other hand, 'that's all very well', the academics say: 'our students just want to get a degree', or 'I have a PhD to complete'. On the other hand, for business or management practitioners, 'I have targets to meet', 'it's up to the government or you people at the universities, need to solve the world's

problems, not us'. The prospect that business or academe, of course alongside the public and civic sectors, may be advancing the lot of humankind, purposefully through social – alongside technological - innovation, is seldom considered. When it is addressed, moreover, such social "innovation" is conceived of in terms of the development of some kind of "social enterprise", or "social products" for example, that has nothing to do with formalised academic research in sociology or psychology, philosophy or geography, or indeed social anthropology. Imagine, in contrast, a technological innovator who does not draw explicitly upon mathematics, physics or chemistry, biology or ecology, bioengineering or biotechnology? Well, we would have no computers or internet. Simple.

Transformative Academic Thought and Enterprising Action Seldom Meet

In the course of the 2008 financial crisis, it is amazing that nobody seemed to look towards the universities, or research institutes, as either a source of the problem or the solution. That is a big reason why, we reckon, that "the world is on fire"! *Academic thought and enterprising action, most especially that of a radical, transformative nature, in the social and economic arena, seldom institutionally meet*.

We now turn specifically to our approach to *social innovation,* focusing most especially on our "southern" *relational path* - from rich Description (method) to so called Phenomenology (methodology) to most especially Feminism (critique) to *P*articipatory action research (action), bearing upon *social* Technology: DT, PT, FT, *P*T.

13.2. The Social Innovation Process
13.2.1. Research, Economic and Enterprise Paths

As we have already intimated, the major differences between research in the natural, and that in the social, sciences, is that in the former case there is considered to be *a* scientific method, albeit duly incorporated into an R & D trajectory. In the latter case, however, there are many such social, scientific paths, as already intimated when we considered indigenous knowledge systems in the previous chapter. In fact, because there are so many, the social researcher all too often end up not being able to see the research wood for the trees. For that reason, we have grouped such research methods, and methodologies, into four overall paths: relational, renewal, reason and realisation, identified as respectively "southern", "eastern", "northern" and "western".

Each research-and-innovation path, moreover, can be aligned, to a particular, evolved functioning of an economy or an enterprise. Specifically then, and firstly, we identify, the following research, economic and _enterprise_ paths, or functioning, together with their social research methodological orientation:

- *Relational Path* : <u>self-sufficiency</u>: *<u>community building</u>;*
- *Path of Renewal* : <u>developmental economy</u> : *<u>conscious evolution</u>*;
- *Path of Reason*: <u>social economy</u> : *<u>knowledge creation</u>;*
- *Path of Realisation*: <u>living economy</u>: *<u>sustainable development</u>*.

Our primary research focus here is on the "southern' *relational* path towards social innovation from descriptive origination toward participative action research as a transformative process, with a phenomenological foundation and feminist approach to emancipation lying in between.

13.2.2. Social and Technological Innovation Aligned

Secondly, and somewhat unusually, we align technological and social innovation, via what we have termed our social research to innovation rhythm or trajectory, specifically and thereby aimed at societal and economic re-GENE-eration. This research-and-innovation rhythm, in the natural sciences, conventionally, proceeds from scientific discovery to commercialisation.

In the social sciences, by way of an analogy, a <u>G</u>rounded originator or discoverer, as inventor so to speak, or indeed original artist, starts the *social* innovation process off. Normally he or she or they then need what we may term a "developer" alongside, who can build bridges between scientific discovery and ultimate technological innovation, that is, between product/concept and market/society, or between <u>E</u>merging provision and need. Both discoverer, or inventor, and developer, moreover, need a dedicated group of social "scientific" researchers, both indigenous and exogenous, who can specifically <u>N</u>avigate the prospective innovation, while at the same time upholding, if not indeed enhancing, the wider vision that it embodies. Finally, and often simultaneously – as this is not a strictly linear sequence – there need to be practical people and processes that ultimately <u>E</u>ffect the innovation, either through engineering/commercialisation (business-wise) and/or application/socialisation (community-wise).

So, if we now align the research-to-innovation trajectory between the natural and the social sciences, locally and globally, indeed more specifically locally, locally-globally, newly globally, globally-locally the <u>latter</u> might look as *follows*:

- *origination* : Grounding – local discovery/<u>creativity;</u>
- *foundation* : Emergence – local/global development/<u>catalysation;</u>
- *emancipation* : Navigation – newly global research/<u>conceptualisation;</u>
- *transformation* : Effect – global/local commercialisation/<u>socialisation</u>.

Engaging in all round re-GENE-ration or indeed social innovation, in our case, substantively align with anthropology, economics and enterprise.

13.2.3. Relational GENE Rhythm and Inter-Institutional Communiversity

As intimated already in chapter 1, and repeated here because of its significance for Social Innovation in the context of our Nhakanomic Research Academy, this GENE Rhythm is fundamental, albeit that our overall integral is specifically on the "southern" *Relational Path*. The "eastern" *renewal* path (narrative to cooperative), as well as the "northern" path of reason (grounded theory to socio-technical design), and the "western" realisation (survey methods to action research) path, each have their own GENE, but its research-and-innovation constituents are different from the "southern" one below, duly aligned with our Communiversity, which we shall also be <u>exemplifying</u> below drawing on Mabeza's (8) Maseko/Muonde example (chapter 7 and 10) :

- *G = <u>G</u>rounded Origination : Cyclical – Experiential :* Method - <u>*Descriptive*</u>

LOCAL DESCRIPTIVE METHOD/LEARNING COMMUNITY

As a researcher/research community you, individually and collectively, are *grounded* in a particular nature and community, which needs to be described and engaged with, if not also thereby *activated*. For us, the "southern" grounds represent your *local communal identity* and its *source of origin*. "Southern" grounding is about *being* accompanied by feeling and *experiencing,* whereby in research terms you need to richly *describe* a particular world, that is the human and more-than-human stories you individually and collectively are. This experiential domain is most specifically related to a <u>learning community</u>, communiversity-wise.

> *<u>Ownership of the land by the spirits is bound up with the relationship between the spirits and the living community. The land forms a close and enduring bond between the living and the dead: through their control of fertility of the land they once cultivated, the spirits are believed to continue to care for their descendants and the descendants are forced to remember and honour the ancestors</u>.*

- *E = <u>E</u>mergent Foundation : Spiralling – Imaginative :* Methodology - <u>*Phenomenological*</u>

LOCAL-GLOBAL PHENOMENOLOGICAL METHODOLOGY/RE-GENE-RATIVE PILGRIMIUM

Moving to "southern" emergence positions yourselves in a developing individual, organisational and societal *context*, co-engaging *phenomenologically* with natural and cultural *life worlds*, duly *interpreting* the *local-global* imbalances therein, with a view to alleviating them, both materially and spiritually. Here, you envisage a dialectic interaction between "local and global", thereby coming, as a journey (wo)man and traveller, to a newly inspired and inspiring understanding of the interplay between them, for good and ill. Such an emergent, spiralling process always includes a "stepping into the unknown" and "letting go" thereby becoming as it were a *local-global non-entity*. New insights emerge, from out of the blue as it were, that provide clues for this emergent local/global foundation. As such a researcher, or indeed *pilgrim*, as per our re-GENE-rative Pilgrimium, you *intuit* and *imagine* the emerging phenomena, contained in spaces in between times/worlds.

As narrated by Mabeza*, if water and soil are in holy matrimony, smallholders will not only survive but also thrive in the wake of increased climate variability. In the process a dry piece of land became indeed a "water plantation". This "marriage", in fact, denotes an element of conviviality. Conviviality as such is about reconciling differences. Thus the essence of the evolution of his innovative system appears to be premised on the recognition that survival in semi-arid Zvishavane is achieved when one "marries" Shona agricultural practices and modern technologies. Surviving and thriving in an environment characterised by adversity is about hybrid interventions*.

- *N = Emancipatory Navigation : Linear/Conceptual :* Critique - *Feminism*

NEWLY GLOBAL FEMINIST CRITIQUE/RESEARCH ACADEMY

The move to navigation, and most explicitly now into the realms of our nhakanomics research academy, requires that the emerging insights gained are systematically translated into newly global *concepts*, new knowledge, new institutions, based on a social scientific, relational orientation, that now assumes such newly global, or universal, proportions. Such "*southern" feminist research navigation is hence about knowing and about making explicit what hitherto had been rather implicit, through innovation driven group research,* drawing on specific social disciplines, especially for us anthropology and economics. This involves activating the *mind*-level, the conceptualising prowess of social science and technology, through *critical* emancipatory thinking, without losing touch with the emotional and spiritual levels that came before.

There is a need to spread out the flow of water so that it can infiltrate into the soil, making water, as such, stroll rather than run through the landscape. This is the act of "waterspread" within the watershed. Mr Phiri then uses multiple techniques to spread harvested water over as much porous surface area as possible to give the water maximum potential to infiltrate into his land. Once it has infiltrated, water gently travels through the soil, not destructively over it. As he says: "I plant water as I plant crops. So this farm is not just a grain plantation. It is really a water plantation".

At this point, we conceive a newly *global entity*, as a new "southern" but also worldly-wise knowledge base and research institution, forming the basis now for a *feminist* relational research critique, through *co-creation,* between science and society as it were, leading to the emancipatory theory behind *conceptual innovation.*

- *E = Transformative Effect : Point - Practical : <u>Participatory Action Research</u>*

GLOBAL-LOCAL PARTICIPATORY ACTION RESEARCH/SOCIOEOCNOMIC LABORATORY

Moving on to socioeconomic transformative effect, and the institutional laboratory to go with it, finally now requires us to put all prior three levels into integrated, *practical innovation*. It is about pragmatically and participatively applying the new relational knowledge that has been developed, thereby actualising the research and innovation, through *participatory action research.* This involves *doing* and thereby *making social innovation happen,* thereby "to the point". This is the ultimate *transformative* level of the GEN*E*-process, deploying, metaphorically, the *body* or *hand*. This is the time where the newly global is actualised at a now global-local level, embodying re-GENE-ration in a particular place and time in *<u>participatory</u> <u>guise</u>*, to realise global *integrity*.

<u>The Muonde Trust works by seeking out, encouraging and backing indigenous innovation in Mazvihwa. At its heart is a large team of skilled local action researchers and community extension agents who can draw as necessary on the practical skills of outsider researchers and trainers in a structure that is being de-colonized. Programs emerge, grow and evolve depending on what is exciting the community and program participants. Everything is focused on transforming the experience of development from one driven through top-down externally-derived resources and ideas (in which locals are a "target" and exhorted to "participate") to instead one that people themselves own and that encourages the bottom-up generation and sharing of practical knowledge (see Table below) alongside providing empowering training when needed.</u>

We now turn more specifically to the "southern" relational path/research-and-innovation rhythm, starting with descriptive method (origination), turning then to phenomenological methodology (foundation), onto feminist research critique (emancipation), and culminating in participatory action research (transformation).

Moreover, the "southern" substance of our concern, as we shall see, is drawn from anthropology-and-economics (includes also enterprise/business/management studies), duly aligned, below, with our communiversity.

13.3. The Southern Relational Research Rhythm and Trajectory

13.2.1. Descriptive Origination: The Spell of the Sensuous – Ukama/Chivanhu

Learning Community – Socio/Economic Exchange – Economic Commons

Rooted in the Rich Humus into which Our Results Ultimately Return

For American anthropologist, David Abram (9), in his seminal work on *The Spell of the Sensuous,* despite all the mechanical artefacts that now surround us, the world, or indeed community, in which we find ourselves before we set out to calculate and measure it, as in Mazvihwa, is not an inert or mechanical object but a living field, an open and dynamic landscape, subject to its own moods and metamorphoses. *Thus the living and learning community – this ambiguous realm that we experience in anger and joy, in grief and in love – is both the soil in which all our sciences, most especially anthropology, are rooted in the rich humus into which their results ultimately return.*

Our spontaneous experience of the world, charged with subjective, emotional and intuitive content, remains the vital and dark ground then of our objectivity**.** Rich description, by thus returning to the taken-for-granted realm of subjective experience, not to explain it but simply to pay attention to its rhythms and textures, does not aim to capture or control it but simply to become familiar with its diverse modes of appearance – and ultimately to give voice to its shifting and patterns – thereby articulating the grounds of the other sciences.

Animism and the Alphabet: Superseding the African Drum

European civilisation's neglect of the natural world and its needs has clearly been encouraged by a style of awareness that disparages sensorial reality, denigrating the visible and tangible order of things on behalf of some absolute source assumed to exist entirely beyond, or outside of, the bodily world. The Jewish and Christian traditions, with their other worldly God, Plato's philosophical derogation of the sensible and changing forms of the world, for Abram, indeed both made use of the strange and potent technology we call "the alphabet".

With the advent of the *aleph-beth,* superseding the African drum, (as we saw in chapter 11) a new distance is opened between human culture and the rest of nature. The larger, more-than-human world is no longer a necessary part of the system. But not quite. For example, the Hebrew word for *aleph* comes from "ox" – an ox heat with horns became our letter A. *Mem*, the Hebrew word for water, became M, a wave form. So, in fact, the letters of the early *alpha-beth* are still tied to the more-then-human world, though far more tenuously than before. *With the transformation of the Semitic alpha-beth into the Greek "alphabet" the progressive abstraction of human meaning from the enveloping life-world reached its completion.* Thereby as *aleph* became *alpha* the sensorial reference was completely lost.

In the Landscape of Language

Our senses, for Abram, are coupled to printed shapes as profoundly as they were once wedded to cedar trees, ravens and the moon. As the hills and the bending grasses once spoke to our tribal ancestors, and still spoke, as we saw (chapter 7 and 10) to Phiri Maseko, so these written letters and words now speak to us. Only with the emergence of the phonetic alphabet, and its appropriation by the ancient Greeks, did the written images lose all evident ties to the larger expressive beings. Such images could no longer function as windows opening on to a more-than-human field of powers, but solely as mirrors reflecting the human form back on itself. Only thus, *with the advent and spread of phonetic writing, did the rest of nature begin to lose its voice,* though, through holding onto the powerful imagery of the "Garden of Eden", Maseko never lost it. Whenever then we of literate culture seek to engage and understand the discourse of oral cultures, we must strive to free ourselves from our habitual impulse to *visualise* any language as a static structure that could be diagrammed, or of rules that could be ordered and listed.

To members of a non-writing culture, in fact, places are never just passive settings. In oral cultures the human eyes and ears have not yet shifted their participation from the animate surroundings to the written word. *Particular mountains, canyons, streams, or grove trees, as was the case at Mazvihwa, have not yet lost the expressive potency and dynamism with which they spontaneously present themselves to the senses.* Indeed, by virtue of its underlying and enveloping presence, the place may even be felt to be the source, the primary power that expresses itself through the various events that unfold there. To an oral culture, experiences events remain rooted in the particular soils, the particular ecologies, the particular places that give rise to them. This is what we seek to richly describe as we engage with a particular community, with a view to both learning with and through them, and thereby also enhancing their capacity to learn, communally, by way of our descriptive research grounding and origination.

Muntu: African Culture and the Western World

As already outlined (see chapter 11), by way of local scientific and technological origination, on our "southern" *relational* path to re-GENE-rating Communications, via *Muntu*, as described by Janheinz Jahn (10) as outlined in chapter 11:

> *Few educated Yoruba can still understand the talking drum. They have learned Shakespeare, but many have been forbidden to speak their native language. The Africans' zeal for learning is not that of an illiterate people, to whom writing comes as a revelation. It is that of a civilized people whose language has been destroyed, and who need a new medium for communication. Their acoustic symbols have been replaced by optical ones.*

Like Abram, he claims that the "alphabet" has got the "western" way of such "southern" origination, whereby the rich tones and rhythms of the African drum, like those of each and every one of their original languages, need to be reclaimed, if a true grounding in local knowledge and value is to ensue. We now turn to our emergent, local-global phenomenological foundation, duly aligned with a re-GENE-rative Pilgrimium, communiversity-wise, Healing and Reconciliation, integral enterprise-wise, and an overall Economic Pluriverse.

13.2.2. Phenomenological Foundation: Black Consciousness: Utariri/Hurudzu

Re/GENE/rative Pilgrimium – Healing and Reconciliation – Economic Pluriverse

<u>The Crisis of the European Sciences</u>

Phenomenology was initially developed by the 'father of phenomenology', Edmund Husserl (11), who was a mathematician and philosopher. Husserl was born in 1859 into a Jewish family in Moravia, Czech Republic (then part of the Austrian Empire). His work broke away from the purely positivist orientation of the science and philosophy of his day, giving weight to subjective experience as the source of all of our knowledge of objective phenomena.

In *The Crisis of the European Sciences,* Husserl attempted a historical overview of the development of Western philosophy and science, emphasizing the challenges presented by their increasingly empirical orientation. Husserl declares that mental and spiritual reality possess their own reality independent of any physical basis, and that a science of the spirit ('Geisteswissenschaft') must be established on a scientific foundation as the natural sciences have managed. What does this suggest regarding humanity and sociology? It suggests that *phenomenology advances the notion that humans are creative agents in the construction of social worlds. It is from their consciousness that all being emerges.* This indeed, is very resonant with the inward journey, albeit herein a collective one, with which our re-GENE-rative pilgrimium is engaged.

<u>The Definition of Black Consciousness</u>

For the late Southern African philosopher and activist, Steve Biko (12), as such, the first step to make the black man come to himself is to pump back life into his empty shell; to infuse him with pride and dignity; to remind him of his complicity in the crime of allowing himself to be misused and therefore letting evil reign supreme in the country of his birth. This is what Biko means by an inward looking process. This is the definition of Black Consciousness, in South Africa specifically, though also in the African continent and black diaspora more generally.

No doubt, therefore, part of the approach envisaged in bringing about "black consciousness" has to be directed to the past, to seek to rewrite the history of the black man and to produce in it the heroes that form the core of the African background, and to foster healing and reconciliation between black and

white, now each on an equal footing. A people without a positive history is like a vehicle without an engine. Yet Blacks always live in the shadow of a more successful society. However, one can extract from our indigenous cultures a lot of positive virtues that can teach the Westerners a lesson or two, including the adoption of an epistemological and economic pluriverse, rather than one dominant version of each. The easiness with which Africans communicate with each other is not forced by authority but inherent within them.

Black Consciousness, for Biko therefore, *takes cognisance of the deliberateness of God's plan in creating people black. It seeks to infuse the black community with new-found pride in themselves, their efforts, their value systems, their religion, culture and outlook on life.* This is to say that for Biko, since the South Africa or colonial thesis has been a white racism, the one valid antithesis is solid black unity, and if South Africa is to be a land where black and white live harmoniously together these two opposites have to be interplayed, within a veritable pluriverse, to produce a viable synthesis. Black Consciousness thus is an attitude of mind and a way of life. By seeking to run away from themselves and emulate the white man, blacks are insulting the intelligence of whomever created them black.

Freedom therefore, is the ability to define oneself, naturally and culturally, scientifically and economically, with one's possibilities held back not by the power of other people but only by one's relationship to God and to nature. If one is free at heart, no man-made chains can bind one to servitude. As people existing in a continuous struggle, journey or indeed pilgrimage for truth-and-salvation, and indeed to "truth and reconciliation", we have to examine, question and reconcile old concepts, values and systems, and new.

Indigenous Knowledge Systems

The problem today though, for Paulin Hountondji (13), Director of the Africa Centre for Advanced Studies at the University of Cotonou in Benin (see previous chapter), who in fact studied under the founder of phenomenology Husserl, is that we have, to a large extent, internalised the discourse of our former masters in our cultures, including, as we have already seen, their denigrating views on African ways of life and thought. At the same time, he warns against the opposite danger, that of closing ourselves into the heritage without any critical approach, without any attempt to update and renew the intellectual legacy, in a way that allows a higher degree of rationality, and a steadier march towards efficiency and self-reliance. Things have to be rethought – to be considered afresh, therefore, at an equal distance from cultural alienation, which takes up the colonial masters' prejudices and indulges in self-denigration, and the proud but sterile populism just described, which results in a kind of intellectual self-imprisonment.

Modern science, in fact, is characterised first and foremost, by one basic hypothesis: the idea that the structure of nature is mathematical. In other words, modern science is Galilean science. In the process

of scientific investigation as understood in our times, the decisive stage is neither the collection of data that, in a way, starts the whole process, nor the application of theoretical findings to practical issues, which is the final stage. The decisive stage is what comes between them – the interpretation of raw information, the theoretical processing of the data collected, and the production of those particular utterances which we call scientific statements. For Hountondji, the one essential shortcoming of scientific activity in the colonies was the lack of the intermediate stage. We missed the central operation of theory building, and thereby also of institutional building, for us, in duly "southern" guise, complementary to those of the "west".

We now turn to a feminist critique, by way of navigation and emancipation, whereby we enter most wholeheartedly, into the realms of a research academy.

13.3.3. Feminist Critique: Reinventing Africa- Social Innovation
Nhakanomics Research Academy – Social Business – Subsistence Economy
The Spirit of Common Motherhood

For Nigerian American anthropologist and academic, Imi Amadiume (14), based at a university in the U.S., every conceivable African political system had communities at its base. In her multi-disciplinary approach to the study of Nnobi society in West Africa, the ideology of gender upon which her work was based had its basis in the binary opposition between the *mkpuke,* the female mother-focused matricentric unit and the *obi,* the male-focused ancestral house. They formed interrelating systems representing different values such as compassion/love/peace in the ideology of *umunne,* the spirit of common motherhood, and competitiveness/valour/force in the ideology of *umunna,* common fatherhood.

The Nnobi social structure, the *mkpuke,* as an autonomous household-based unit, is reproduced in the wider political order in which the whole of Nnubi are bound as children of a common mother – the goddess Idemili, the deity worshipped by all Nnobi. Administratively and in political decision making, the human representatives of the goddesses are the arch matriarchs, the *Ekwe* titled women, leaders of the marketplaces and the Women's Council, a formal political organization of all women of Nnobi, which includes men. The *Ekwe* system formed a political matriarchal system in binary opposition to the patriarchal one. Both systems are in a dialectical relationship. A bridge between these systems is achieved through a third classificatory social system: a non-gendered one, using a universalistic term for a common humanity, *nmadu,* human being, as opposed to the European concept of *man.* Such a matricentric structure, for Amadiume, is present in all West African societies. In Nnobi mythology specifically, the goddess Idemli is culture, while the male deity, Aho-bi-na-agu lives in the wild.

Africa as the Agricultural Matriarchal South

Yet, the most important production unit she says – the matricentric unit, the basic structure of African society and common to all African social structures – has been invisible in the theoretical formulations of African Studies. However, the moral values which this system generated constitute the basis of affective relationships so needed as an alternative to the present political structure of violence underlying, for Amadiume, all the current problems of Africa. She consequently proposes that gender be given a central place in social inquiry and critical analysis, whereby anthropology, with its hitherto all too often racial overtones, change into a combination of social history and sociology of history.

For the Senegalese physicist, anthropologist and macro-historian, Cheikh Diop (15), *there have been four cradles or histories of kinship and gender: Africa as the agricultural matriarchal south, Europe as the nomadic patriarchal north, the Mediterranean basin as the middle belt where matriarchy preceded patriarchy, and Western Asia as the zone of confluence*. In all the so-called scientific comparative reconstructions by the 19th theorists, African data, for him though, were left out. Indeed, the subsistence economy (16) that German feminists, Mies and Benholdt Thomsen have articulated (see chapter 6) is very resonant with such a matriarchal orientation.

Men's and Women's Councils

Africans, for Amadiume moreover, were basically agriculturalists. The woman was the agriculturalist while the man was the hunter. Therefore, and as such, a woman's power was based on her very important and central economic role. The moral ideals of the system encouraged the matriarchal family, peace and justice, goodness and optimism, and social collectivism. The economic role of women, moreover, was not confined to the household and wider-kin corporate units. They managed and controlled a very extensive market network where they were selling and buying.

These marketplaces were also social places where outings were held after life-cycle ceremonies involving birth, marriage, and death. Markets and marketing were not governed by pure profit values, but the basic need to exchange, redistribute and socialize between and amongst people of the community. That is why traditional African systems, to which our *integral kumusha* harks back and forward, were not capitalist economies. They have been variously described as subsistence, communal, and redistribution economies. The most that women would gain from being wealthy was the right to belong to prestigious associations, and leadership of the various women's organizations, including the Women's Council.

These Women's Councils constituted the leadership of women's autonomous government to which all women of specific villages belonged. In most cases, these women leaders were crowned queens by women themselves. If they abused their power or authority, women themselves removed them. These queens reigned inside the marketplace, which they kept in order. At the same time, they were simply titled

women. In fact, there were two governments, that of men and women, which were supposed to respect each other's opinions. This *unique historical achievement of African women has been experiencing fundamental transformations, if not gradual erosion over the past 500 years*, beginning with the introduction of Islamic patriarchy into Africa by Arabs and Asians. This was followed by European imperialism and re-introduction of patriarchy in Africa, and finally, the present subjugation of African societies and people under European-imposed nation states. It has introduced a new gender politics, favouring men, and undermining the traditional system of balance of power politics between African men and women.

African Sisterhood

There is a fundamental difference between the African condition and the industrialized West. Apart from the industrialized economies of South Africa and, hitherto, Zimbabwe, in Africa, with their high migrant or urban workforce, most Africans live and work in rural subsistence economies which are based on agriculture, marketing, trade and commerce. Women are therefore, the backbone of this economy, which itself for Amadiume subsidizes African capitalism – and by extension Western capitalism. In this rural economy, the economic sphere is also a social and cultural sphere, where people interact in multiplex relations, and in which women participate in their varied identities.

Given our history of the prominence of women in African social structures, such as women's institutions around the marketplace, it is not surprising that women's historical struggles have centred on two issues. They are: autonomy, that is, women's self-government, which has brought about the conflict between women's organizations and male control of these, and women's struggle to retain control over the marketplace, the spinal cord of the subsistence economy. African women, therefore, have been concerned with the fundamental social issues of the self-organization and the economy. The evidence points to a simple explanation for this perpetual concern. It is the fact that there was an alternative system: a matriarchal system which was in opposition to the patriarchal one, even though both systems were in cooperation with each other in a shared social space, which was both a social and an economic, ideological system. In fact, Muhammad Yunus' (17) approach to "social business" resonates with the above thus:

> *The systematic problem starts with the assumptions we make about human nature. Indifference to other human beings is strongly embedded in the current conceptual framework of economics. The neo-classical theory of economics is based on the belief that a human being is basically a personal-gain-seeking being. Real people, for Yunus, are sometimes selfish, but they are equally caring, trusting and selfless. They work not only to make money for themselves but also to bring benefit to others; to enhance society, to protect the environment, to help bring more joy, beauty and love to the world. A new economic way of thinking, other than capitalism, is then needed.*

Finally, in this feminist context, our notion of an "integral kumusha" (see chapter 6) comes into its own. *The culture and rituals of matriarchy then had a lot to do with fecundity, exchange and redistribution. Matriarchy was not centralist either, but horizontally collectivist. Its fundamental base is the household.* These polities and societies were not static of course, since they constantly disintegrated and reformed as people moved and formed new settlements, and as social forces disrupted existing forms. While the fundamental basis of the power of African women is the household organization, the power base of the oppression of Western women is the patriarchal family – where there is no distinction between household and family.

African women do not understand sisterhood individualistically, as the European women do. Solidarity in the African context is fundamentally associated with the culture of matriarchy and the ideology of motherhood, whereas motherhood has negative connotations in Western feminist concepts. For African women, matriarchy was a means of institutional and ideological empowerment. Instead of dictating to African women on so-called conservation and development, Western women, Amadiume concludes, would do well to concentrate their efforts on deconstructing history and the dialectic of racism and imperialism, the very historical link and divide between themselves and us Africans. We now turn to participatory action research, for transformative effect, and indeed our socioeconomic laboratory.

13.3.4. Participatory Action Research: People's Self Development: Upfumi/Ntu

Socioeconomic Laboratory – Communal Democracy – Household Economy

Julius Nyerere and the Founding Mothers and Fathers of PAR

In 1975, a young Canadian adult educator named Budd Hall, at that time temporarily based in Sussex, U.K., compiled a special issue of the journal Convergence on the topic of participatory research. Beyond Hall's expectations, this issue sparked an international network of educators, academics and activists interested in this area, the 'International Participatory Research Network', which would grow stronger and larger over the next decades. The beginning of this story can be traced to Tanzania, where Hall worked from 1970 to 1974. At that time, under the leadership of President Julius Nyerere, Tanzania had launched an experiment in what is known as 'Ujamaa socialism'.

In Tanzania, Hall (who would later become Chair of Adult Education and Community Development at OISE/University of Toronto and Dean of Education at the University of Victoria) had the fortune of learning from many inspiring adult educators. Among them were Finland's Marja Liisa Swantz, Brazil's Paulo Freire, and the Tanzanian President himself, Julius Nyerere, probably the only adult educator in the world who became president of a country.

Through these experiences, Hall became acquainted with approaches to education based on the principles of self-actualization, self-reliance, active participation, and dialogue. He also became interested

in the potential of research to promote transformative learning, local development and progressive social change, and in research models that departed from the traditional positivist approach to social research based on the natural sciences. In 1974/1975, Budd Hall was a visiting fellow at the Institute of Development Studies at the University of Sussex, where he met people from many other countries who were thinking along similar lines to him and his Tanzanian colleagues, seeking a complimentary connection between culture, education, research, politics and action. Among them were Francisco Vio Grossi from Chile and Rajesh Tandon form India.

From his experiences in Tanzania and England, Hall noticed that many educators, researchers and activists from different countries were exploring similar paths through independent avenues, in most cases without being aware of related work done by others. At that time, they did not constitute yet a community or even a loose network. Moreover, their approaches did not have yet an encompassing name that would capture its essence. The major impetus for the development of a network (and later an international community) came from that special journal of 'Convergence' edited by Hall in 1975. In naming the theme of the issue, Hall labelled this approach 'participatory research'. A few months later, another important catalyst for the development of an international participatory research network came forth when the First World Assembly of the International Council for Adult Education, was held in Dar es Salaam, Tanzania, in 1976. Again, Hall played a key role, acting as Conference Secretary. One of the recommendations of the Dar es Salaam Conference was that 'adult educators should be given the opportunity to learn about and share their experiences in participatory research.' The following year, a conference on action research took place in Cartagena, Colombia. Interestingly enough, the coordinator of this conference, was the Colombian sociologist, Orlando Fals Borda (18), who, together with Bangadesh's M.D. Rahman, have since become leading lights in the PAR movement.

Rahman was working on the same alternative approach to social research but without being aware of the international initiatives that took place in the previous years. What then does PAR – as a mode of action research - specifically involve, starting with ways of stimulating people? The example we shall be drawing upon in this book, set in the context of a Socio-economic Laboratory, is the Zimbabwean based international company Econet, specifically engaged with *Reimagining the Rural* (see next chapter). Fals Borda marks PAR out as such, starting with ways of stimulating people. As such, as born out in the Chinyika case with which we (19) involved for seven years in Zimbabwe, serving to bring about food security amongst 300,000 villages:

In order to coordinate these developments the leadership originally drew from the villages' horizontal structures.
Through a democratic process in the traditional manner, the Chief, headman, counsellors, village development
committees, extension services personnel were all involved, consulted and contributed to the selection of the project

leadership. The leadership, headed by Mai Tembo (Mrs Tembo) has clearly outlined its goals and strategy specifically to fight hunger through growing rapoko and in the long run eliminate poverty. They have clearly distanced themselves from the very sensitive partisan politics. They do not align the project farming activities with any political groupings. The committees' main purpose has remained that of building a community consciousness that creates enlightened peoples actions to fight both mind and material poverty; to thereby decolonise the mind.

Moreover, and anticipating our recent orientation towards *Integral Kumusha* (20) and the household economy as such, as is further articulated in the Chinyika case:

The large gatherings provide an opportunity for women to sing and dramatise the social and economic challenges facing the community. Their drama illustrates the problems of irresponsible and lazy fathers and mothers who do not work hard in their fields; about fathers who spend most of their time drinking and neglecting families. They also highlight problems created by disease like HIV/Aids. Although men participate in these dramas it cannot be denied that it is usually a women's initiative. Mothers are out to educate both the young and old. Mothers have awoken to take up their traditional role – the home stands because of the mother – 'Musha ndimai'.

We now conclude this section on PAR.

<u>Action, Knowledge and Animation in Participatory Action Research</u>

Ways of Stimulating People: Stimulation of the poor and deprived to undertake self-reliant initiatives requires two essential steps. The first is the development of an awareness about the reality in which they live. In particular, they need to understand that poverty and deprivation are the result of specific social forces rather than an outcome of some inherent deficiency on their part or even 'fate'. Second, based on such critical awareness, they need to gain confidence in their collective abilities to bring about positive changes in their life situations and organize themselves for that purpose.

A stimulation of this sort, implies a specific mode of interaction with the people, the essence of which could be summarized as the break-up of the classical dichotomy between 'subject' and 'object' (manipulation and dominance) and its replacement by a humanistic mode of equal relation between two subjects (animation and facilitation). The essential difference between the latter approach and that typically undertaken by a political party or conventional development practitioner is:

- *Starting from where people are* – their perceptions, knowledge, experiences and rhythm of work and thoughts, as opposed to preconceived agendas;

- *Stimulating people (animation) to undertake self-analysis of their life situations*, and helping them to derive from such self-inquiry into the political-economic-cultural environment an intellectual base for initiating changes;

- *Assisting people to organize themselves* into People's Organizations (PO's) which are non-hierarchical in structure and democratic in operations;

- *Facilitating the actions for change,* with the external catalyst paving the way for internal self-reliance;

- Stimulating the People's Organizations to *carry out regular self-reviews*, to assess and learn from success and failure.

Creation of Sensitized Agents: A cadre of such sensitized agents will have undergone a process of rigorous learning based on exposure to concrete experience and self-reflection rather than formal training. Such persons have generally originated from:

- *socially conscious and active segments of the middle class* who have had practical experience in such social activities;

- those who had begun to critically reflect on their earlier roles and were *looking for more relevant or fulfilling roles for society;*.

Specifically then:

- the starting point is a *collective reflection* on the experiences such people already have in working with communities, including self-criticism and unlearning;

- *exposure to concrete field experiences*, living among selected communities to gather socio-economic information through informal discussions;

- through interaction with groups in the community, the learner seeks to stimulate them to *identify issues of common concern*, collect and analyze information on such, to enrich their understanding of their life situations;

- while engaged in such fieldwork, meeting regularly as a group amongst themselves as a *collective learning* exercise;

- *identify t*hose individuals within a community who possess potential *skills in animation*, and assist them in improving their skills.

Finally, we turn from substance and process to inter-institutional structure.

13.5. Conclusion: Process and Structure

13.5.1. Perpetual Innovation

Don Kash (21) in fact, a political scientist based at the University of Oklahoma in the U.S. in the 1980s, in his book on *Perpetual Innovation,* has focused on the systemic institutionalization of, inevitably technological, innovation. As such, he has distinguished the powerful *organizational systems* that carry out what he terms "synthetic" (the synthesis of diverse knowledge domains) innovation in the United States. First, Kash says, such institutional complexes as he proposes *tie together government organizations, industrial organizations, and universities.* As a result they are able to tap into and integrate needed knowledge, skills and capabilities rapidly and systemically wherever they exist, and, when they do not exist, to create them.

Interestingly enough, in our Communivesity case, it is civil society (learning community) rather than government, alongside industry (socioeconomic laboratory) and university (research academy) that we draw upon, under an overall re-GENE-rative Pilgrimium umbrella, representing, if you like, culture and religion which are so strong in the "south".

Second for Kash, *synthetic innovation requires the integration, that is, the synthesis of knowledge from a diverse mix of disciplines.* In our Zimbabwe oriented case, via our masters and doctoral programs, we have combined business studies and economics, anthropology and African philosophy, as well as agriculture, altogether, moreover, systemically interweaving indigenous and exogenous knowledge systems.

13.5.2. An Epochal Shift

For the American social philosopher, Richard Tarnas (22), in the final analysis, in his *Passion of the Western Mind*, *feminism heralds a complete ground-shift in our societal consciousness*, being for him the most important movement of our times. The Western intellectual tradition, has been produced and canonized almost entirely by men, and informed mainly by male perspectives. The 'man' of the Western tradition has been a questing masculine hero, the quintessential economic, or now also social, entrepreneur, who has constantly sought freedom and progress for himself, and who has constantly striven to differentiate himself from the matrix out of which he or indeed "she" emerged. This masculine (today "Brexit-like" proposition) in the evolution of the Western mind, though largely unconscious for Tarnas, has been not only characteristic of that evolution, but essential to it.

But to do this, the masculine mind has repressed the feminine, involving partnership, pluralism and the interplay of many perspectives.' As psychoanalyst, Carl-Gustav Jung prophesised, an epochal shift is taking place in the contemporary psyche: a *reconciliation between the two great polarities, between the long-dominant but now alienated masculine and the long-suppressed but now ascending feminine.* We seem to be witnessing the labour pains of a new reality being born, a 'child' that would be the fruit of this great "archetypal marriage", and that would bear within itself all its antecedents in a totally new form. We now turn from Nhakanomic Research

Academy to Eco-net, altogether re-GENE-rating Communications, ultimately transformatively and effectively, in the communiversity guise of a socioeconomic laboratory.

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CHAPTER 14

ECO-NET: ACADEMY/LABORATORY REIMAGINING RURAL

> DT*: The Drum is to Traditional Africa as the Bible is to the Christian; A Symbol of God's Incarnation*
>
> PT*: The Re-appropriation of Heritage Provides New Directions and Visions of Human Society*
>
> FT*: Knowing and Making Relationally Explicit, in Social Innovation, What had been Hitherto Implicit*
>
> PT: **The Ultimate Goal is the Re-GENE-ration of Social Reality, Aimed at the Exploited, Poor, the Marginal**.

*Starting from Home. In rural Africa powered by a solar "minigrid" providing enough electricity for any small business activity, plus internet cafes, and eventually clean water and sanitation … Ugesi Energy. To transform rural communities with solar (*Strive Masiiwa, Reimagining Rural).

14.1. Introduction: Econet on PAR

Table 14.1. Participatory Action Research (PAR) – *PT : Re-Imagine Rural : Aligning Community, Technology and Enterprise*

PAR creates **Awareness of the People's own Resources***, physical & human, and their Freedom to Enterprising, mobilizing for self-reliant Community and Enterprise Development.*

Rural animators are committed **Participants, Facilitators and Learners** *in such Rural Reimagining, Promoting an Authentic Analysis of Social Reality which they seek to Enhance*

The Opportunity to Reimagine Rural is defined, analyzed and addressed by each Community, involving its Full and Active Participation through **Communal Learning and Activation**

The ultimate Rural Enterprise-and-Community Goal is the radical Re-GENE-ration of Social Reality, **aimed at the Exploited, the Poor, the Oppressed, the Marginal**.
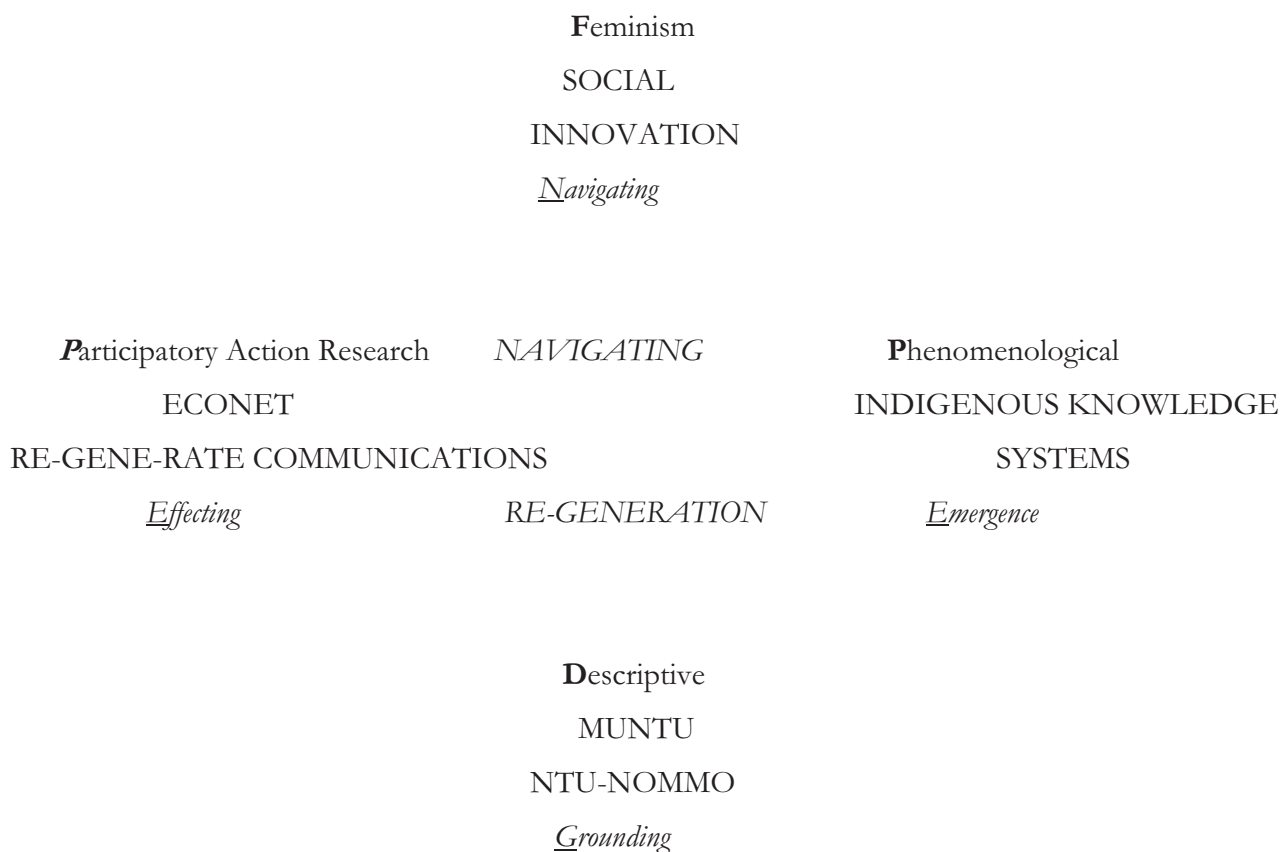
Source: Authors, 2019

14.1.1. Econet's Relational Path of Social Research and Innovation

Muntu to Econet

We now turn towards *Eco-net,* the leading Telecommunications, Media and Technology Company in Zimbabwe and the largest quoted company on the Zimbabwe Stock Exchange. Our most specific focus is on their recent initiative, *Reimagining Rural*, to transform rural communities with mini-grids and solar.

Specifically as such, in our researchers minds' eye, if not yet fully in reality, we turn from describing (DT) a local grounding and origination of Econet in *Muntu* – powered by Ntu and Nommo - followed by local-global *Indigenous Knowledge Systems*, as an emergent phenomenological foundation (PT). Thereafter, we pursue an emancipatory, feminist line of conceptual innovation (FT), via *Social Innovation* through our *Nhakanomics Research Academy,* culminating in transformative participatory action research (PT) Effected through *Econet-as a Socioeconomic Laboratory*. This is illustrated in figure 14.1.1 below.

FIGURE 14.1.1. THIRD CYCLE OF SCIENTIFIC & TECHNOLOGICAL RE-GENE-RATION

Feminism

SOCIAL

INNOVATION

Navigating

Participatory Action Research   *NAVIGATING*   **P**henomenological

ECONET   INDIGENOUS KNOWLEDGE

RE-GENE-RATE COMMUNICATIONS   SYSTEMS

Effecting   *RE-GENERATION*   *Emergence*

Descriptive

MUNTU

NTU-NOMMO

Grounding

Source: Authors, 2019

We start, on our Econet laden journey from social research to social innovation, along our (1) home grown "southern" *relational* path, and following our African integral rhythm or research trajectory, with descriptive method underlying *Muntu.*

Local Origination: Descriptive Method- Eco-Net Grounded in Muntu

For anthropologist, Janheinz Jahn (2), *Ntu* is the point from which creation, of *Eco*-net, in our case, flows. For Nigeria's Father Anselm Adodo (3), in his book on *Nature Power,* nature *is inviting the world to come down to earth so as to regain our health. The earth is the primary source of our creativity, intelligence, and humanness. Before we set out to calculate, to create, to invent, to create knowledge, the earth already was.* For one who has eyes to see and ears to hear, *plants speak many languages. They are mirrors reflecting the intensity and nature of the energy-and-communication field of the environment where they grow.* Communications, as such, even ICT, as well as *Egosi Energy,* do not start with technology, with computers, or with the internet, but with the earth's physical constituents, as per solar, as well as human, as per muntu, nature and energy, signalling our origins, our home, and our destiny, our re-GENE-ration.

The driving powers that give effect to such eco-force, moreover, is *Nommo,* the word, or the *Net* in this case. *Muntu* in relation to such is a net-laden, if you like as agritech, force endowed with intelligence, human and more-than-human. Space and time therefore constitute *Hantu.* It is the force, that localizes spatially and temporally every motion, for everything is in constant motion. *Kintu* embraces those things which cannot act for themselves, involving plants, animals, minerals, technologies, such as the mini-grid which is key to a reimagined rural. *Kintu* is a modal force like beauty or laughter or virtuosity, numeracy, or IT literacy. A key component of *kintu* is rhythm. In every expression of African culture, meaning (rural home) and rhythm (reimagining) are intertwined. We now turn from grounding to emergence, local origination to local-global foundation.

Local-Global Foundation: Phenomenological Methdology – Emergent IKS

For Catherine Hoppers (4), as we saw in chapter 12, any dynamic knowledge system has to evolve through the continuance of traditional knowledge (indigenous) and contemporary innovations (knowledge systems), both technological and social. This is important if we are to connect creative people engaged in generating local solutions, as per imagine rural, that are authentic, facilitating people-to-people, technology-community, and learning. We noted as such, in chapter 10, how software developers at Muonde Trust have been developing, through open source, Zimbabwean agro-pastoral system (crops, woodland grazing area, and livestock) along with their key interactions and feedbacks and some of the human management decisions that may affect these components and their interactions, to assess how climate variation (implemented in several different ways) and human management may affect the

sustainability of the overall socio-ecological system. As such, they are using the CoMSES Net platform, an international research coordination network dedicated to fostering good practices for computational modelling through cyberinfrastructure in the social and ecological sciences.

Knowledge is diverse and varied. The acquisition of Western knowledge has been and still is invaluable to all, but, on its own, it has been, for Hoppers, incapable of responding adequately in the face of massive and intensifying disparities, and rapid depletion of the earth's natural resources. In that context, a return to indigenous knowledge, albeit cast in contemporary light, is all-important for at the time when indigenous knowledge was the only "science", there was balance in nature. This means that indigenous knowledge is an integral part of nature in as much as it is part of culture. But what does a return to indigenous knowledge mean for Hoppers? For her, it involves excavating the technologies behind indigenous practices and artefacts, recasting the potentialities they represent in a context of democratic, equitable participation for community, national and global development in real time.

According to African philosopher, Paulin Huntondji (5), modern science was introduced by the coloniser in the overseas territories in the form of an impoverished science, deprived of an inner element, the theory-building activity that makes science. This, in fact, was a side-effect of the same colonisers' launch of the so-called modern economies in these territories. The theoretical emptiness of scientific activity in the colony derives from the very nature of peripheral capitalism – a mode of production based on the search for surplus, as in Europe, but deprived of the industrial activism, the will to transform, the creativity and inventiveness, the sense of initiative and propensity to risk, that makes capitalism productive in the coloniser's own country. This is something Econet has been continually seeking to overcome, not least, of late, with its new Re-Imaging Rural, starting at home.

Newly Global Emancipation: Feminist Critique – Nhakanomics

Africans, for anthropologist and US based African feminist, Imi Amadiume (6), as we have seen in the previous chapter, were basically agriculturalists, which is why Econet, in its latest venture, is starting from a reimagined rural. The woman was the agriculturalist while the man was the hunter. Therefore, and as such, a woman's power was based on her very important and central economic role. The moral ideals of the system encouraged the matriarchal family, peace and justice, goodness and optimism, and social collectivism. The economic role of women, moreover, was not confined to the household and wider-kin corporate units. They managed and controlled a very extensive market network where they were selling and buying different products for their households and communities.

These marketplaces were also social places where outings were held after life-cycle ceremonies involving birth, marriage, and death. What is important to note is that markets and marketing were not governed by pure profit values, but the basic need to exchange, redistribute and socialize. For Amadiume, that is why traditional African systems, to which our *integral kumusha* harks back and forward, were not capitalist economies. They have been variously described as subsistence, communal, and redistribution economies. *It is out of such logic that our*

newly global conceptual innovation, our nhaka-conomy, is born. We then turn to participatory action research, for the transformative effect of our relationally based social innovation.

14.1.2 Taking PAR (T) as a Socioeconomic Laboratory in Re-Imagine Rural
Global-Local Transformation: PAR: Econet as a Socioeconomic Laboratory

Stimulation of the poor and deprived to undertake self-reliant initiatives, for Columbian originator of PAR, Orlando Fals Borda (8), requires two bold essential steps. The first is the development of an awareness about the reality in which the poor live. In particular, the poor need to understand that poverty and deprivation are the result of specific social forces rather than a natural force or an outcome of some inherent deficiency on their part or even 'fate'. Second, *based on such critical awareness,* the poor *need to gain confidence in their collective abilities to bring about positive changes in their life situations and organize themselves for that purpose.* A stimulation of this sort implies a specific mode of interaction with the people, the essence of which could be summarized as the break-up of the classical dichotomy between 'subject' and 'object' (manipulation and dominance) and its replacement by a humanistic mode of equal relation between two subjects (animation and facilitation).

The essential difference between the latter approach and that typically undertaken by a political party, conventional development practitioner, or business entrepreneur, as articulated in the previous chapter on social innovation, is:

- *Starting from where people are* – their perceptions, knowledge, experiences and rhythm of work and thoughts, as opposed to preconceived agendas;
- *Stimulating people (animation) to undertake self-analysis of their life situations*, and helping them to derive from such self-inquiry into the political-economic-cultural environment an intellectual base for initiating changes;
- *Assisting people to organize themselves* into People's Organizations (PO's) which are non-hierarchical in structure and democratic in operations;
- *Facilitating the actions for change,* with the external catalyst paving the way for internal self-reliance;
- Stimulating the People's Organizations to *carry out regular self-reviews*, to assess and learn from success and failure.

Promoting Experimentation and Social Innovation

A cadre of such sensitized agents will have undergone a process of rigorous learning based on exposure to concrete experience and self-reflection rather than formal training. Such persons have generally originated from:

- *socially conscious rural animators* who have had practical experience in such social activities, with the potential to reimagine the rural through others;
- those who had begun to critically reflect on their earlier roles and were *looking for more relevant or fulfilling roles for society.*

Specifically then:

- the starting point is a *collective reflection* on the experiences such people already have in working with communities, including self-criticism and unlearning;
- *exposure to concrete field experiences*, living among selected communities to gather socio-economic information through informal discussions;
- through interaction with groups in the community, the learner seeks to stimulate them to *identify issues of common concern*, collect and analyze information on such, to enrich their understanding of their life situations;
- while engaged in such fieldwork, meeting regularly as a group amongst themselves as a *collective learning* exercise.

We now turn specifically to the *Eco*-logical way that is, if you like, the indigenous part of an indigenous-exogenous Econet whole.

14.2. The Ecological Way

14.2.1. Nature is a Great Economist

For the renowned British ecologist, Edward Goldsmith (8) in his *Ecological Way,* the idea of the natural world as a "vast cooperative enterprise," he cites as a very ancient one. It was well understood by traditional people, and in our Western civilization, it was embodied in the concept of the "economy of nature". The term was taken up in the 18th century by the great Swedish naturalist Linnaeus, who, among others, sought to explain "the grand organization and government of life on earth – *the rational ordering of all material resources into an interacting whole"*. Soon afterwards, the English parson-naturalist, Gilbert White

marvelled at the ingenuity of the Creator. "*Nature is a great economist",* he wrote, *"for she converts the recreation of one animal into the support of the other".* Darwin himself saw nature as "one grand scheme of cooperative integration". It was only after reading the 19th century English political economist, also a parson, Thomas Malthus, that Darwin abandoned these ideas.

The academic discipline of ecology that had developed toward the end of the 19th century, moreover, regarded mutualism as a basic feature of ecological organization. With the development of the worldview of modernism, however, with its accent on individualism and competition, interest in mutualism and altruism rapidly declined. This was especially so as ecologists strained to adapt their discipline to the paradigm of reductionist science, a read-out of Malthus/Darwin's "survival of the fittest"

14.2.2. Traditional People Follow the Way

For Goldsmith, on the other hand, along the ecological way, like the developing embryo in the womb, *each life process, for both individual and also society, must follow a critically ordered path of development, through paths of transformation, to contribute to maintaining the critical order of the cosmos.* Such an overall path, or "Way", must follow what conforms to traditional law, what the Greeks referred to as Nomos, an indeed our Africans as *Nommo*. The Way was also referred to by them as *Dike*, which meant justice, righteousness or morality. It also coincided with the path of destiny or fate. *The Way to be followed by human beings was the same as that which was to be followed by society as a whole, by the natural world, by the cosmos, and by the gods themselves.*

The concept of the way, as we saw signalled by Janheinz Jahn in *muntu*, was probably entertained, explicitly or implicitly, by all vernacular societies. For the ancient Chinese, for example, the *dao* represented the natural course of things. In ancient Egypt, *maat* meant justice or right order in nature and society, and in the cosmos as a whole. As such, for Goldsmith, *our modern society has quite clearly set out, systematically, to diverge from the Way.* Its overriding goal is economic development or "progress",which can only be achieved by methodically disrupting the critical order of the biosphere so as to replace it with a totally different organization – that of the techno-sphere.

Vernacular people follow the Way, even in those societies in which the concept has not been clearly articulated, through the key concept of the "vital force", underlying African enterprise, which we can identify with the better known concept of the *sacred*. Emile Durkheim, the great 19th century French sociologist, regards such vital force as the source of all "religiosity". For French biblical scholar, Adolphe Lods (9):

> … *the very ancient term which is found in all Semitic languages to express the very idea of "god" – under the various forms of "el" (Hebrew), "ilu" (Babylonian) and "ilah" (Arab) – originally denoted the vital force which is the source of all strength and life.*

We now turn to "reimaging the rural" from a natural base, which has been termed "biomimicry", and which provided a foretaste of "blue" – surpassing "green" economy.

14.3. Naturally Re-Imagining the Rural

14.3.1. Biomimicry: Conscious Emulation of Life's Genius

Biomimicry, as we first identified in chapter 10, for the American applied scientist, specialising in forestry, and thereafter founder of the Biomimicry Institute, Janine Benyus (11), is *the conscious emulation of life's genius*. It is innovation inspired by nature. For us, this represents *Re-Imagining the Rural*. Unlike the Industrial Revolution, such a Rural Re-Imagining ushers in an era based not on what we can *extract* from physical nature, or indeed for Zuboff now from human nature, but what we can *learn* from her, having the potential to change the way we grow food, make materials, harness energy, heal ourselves, conduct business, and indeed process information as well as, for us, re-GENE-rating communications.

In such a re-imagined rural world, taking off from where Adodo and Goldsmith have left off, we would manufacture the way animals and plants do, using sun and simple compounds to produce totally biodegradable fibres, ceramics, plastics and chemicals. Our farms, modelled on prairies, would be self-fertilizing and pest-resistant. To find new drugs or crops, we would consult animals and insects that have used plants for millions of years to keep themselves healthy and nourished. Even and most especially, in an Eco-net context, *computing*, as we will see, *would take its cue from nature, with software that "evolves" solutions, and hardware that uses the lock-and-key paradigm to compute by touch*. The more our world looks and functions like the natural world, bringing us back home, and forward again to such a natural, home-laden future, the more likely we are to be accepted on this home that is ours, though not ours alone.

14.3.2. Computers of the Future Will Be More Like Brains

Indeed, and by way of contrast, for Benyus, today's computers use a series of switches to store and transmit electronic bits – the zeros and ones of digital code. The switches act like those in a railroad yard. They open to let trains of electrons pass through whenever they receive the right signals. Conversely, some signals can be shut down to block the flow of electrons. *What most of us don't realize is how slow and laboured the process really is – with a linear series of switches, the computer can do only one calculation at a time, in sequence.* Computers of the future, she maintains, will be more like brains – they will have three-dimensional webs of switches. The signals, instead of travelling via electron flow, will be encoded in light waves travelling at a speed of light.

It is physical processing that makes our cells so different from our computers. While our PCs process information symbolically, with long strings of zeros and ones, our cells compute physically,

working at the level of the molecule. We, brain-owners, take our lessons at an interpretive level – and the body automatically takes care of the rest. A bio-computing group in America is in fact working along those same lines. *Instead of switches, nature computes with sub-microscopic molecules that jigsaw together, literally falling into a solution. Right now, mix-and-match molecules are snapping together in every cell in every life-form on the planet.* Their fraternizing is a form of information-processing, and each cell in our brain, each neuron, is a bona fide computer. The brain manages to wire together one hundred billion of these computers in a massive network. Life then uses the shape of chemicals to identify, categorise, deduce and decide what to do. We literally wouldn't be here without the chemical messenger system that is choreographed by shape-based, lock-and-key interactions.

14.3.3. If The "Wisdom of the Net" Presides Thoughts Arise From a Meshwork

Although neuroscientists have tried for decades to find the physical headquarters of consciousness, the grand central stage that organizes our thoughts, they have had to conclude that there is no central command. Instead, *the "wisdom of the net" presides. Thoughts arise from a meshwork of nodes (neurons) connected in democratic parallelism – thousands attached to thousands of neurons – all of which can be harnessed to solve a problem in parallel.* Computers, on the other hand, are *linear* processors.

In an effort to imitate this brain-net in software form, a programming movement called connectionism has blossomed. Neural nets digest vast amounts of historical data, then seek relationships between data and actual outcomes. Connections then are key, but connecting *simple* switches or *simple* processors together is not how the brain got to where it is today. The brain astounds because every single neuron in the net is a wizard in its own right. Thus, neurons are far from simple.

14.3.4. Computer As A Dead Machine – Doomed by Limits of Newtonian Physics

The power to be unpredictable and to try new approaches is what gives life, for Benyus, the right stuff. Our computers, by comparison, are in shackles. Computers can't brook too much change. If you add a random line of code to a programme, for example, it's not called a new possibility but a bug. Structurally programmable computers can't change their function or get any better at computing. In essence, they can't adapt or evolve. To make sure only one thing happens at a time, in computing, we've frozen out all interactions and side-effects. As a result *we have a machine that is thoroughly dead – doomed by the limits of Newtonian physics.* If you want better computers, Benyus asserts, we need to imitate the brain. First, design processors that are powerful in their own right. Fashion them in nature's image by using a material that is amenable to evolution, embedded in a system with a lot of springs. And when conditions change, and it needs to switch horses as it were, it can adapt.

In reality, we're nothing like a computer, nor are we like a clock, a lever, a servomechanism or a steam engine. We're much more subtle and complex than any of them. Today, after having taken reductionism about as far as we can go, there are signs that a rebound is beginning. Many scientists, especially those in the ecological sciences, have become students of the whole again. Attitudes toward nature have also come full circle, reanimating life and restoring reverence to our relationship to the natural world.

This has been taken one step further by South Africa based inventor and businessman, Gunter Pauli, to whom we were first introduced again in chapter 10, in his work (12) on a so called *Blue Economy*, which could potentially underlie the "reimagined rural" in Africa, and take *Biomimicry* a next economic step.

14.3.5. Towards a Blue Economy

Instead of Wasting Away

We find ourselves, according to Pauli, at a crossroads where we must examine the choices for our future. Are we to live in harmony with our Earth and its species, or will we continue our consumptive and destructive flagrancies? Will we learn to peacefully and productively cohabit or will we extinguish ourselves, as we have already begun to extinguish so many other species, drowning in our unproductive excesses and volumes of waste?

For example, a brewery uses only the starch from the barley, and discards the remains. Rice is farmed only for its kernel, and the rest, especially the straw, is simply waste. Corn is farmed solely for the seeds that become feed, plastics or fuels. Since all three applications compete for the same little kernel, demand sends the price of corn spiralling upward. Many people in Latin America can no longer afford the cost of *tortillas*, basic foodstuffs to stave off hunger. Then, there is coffee, farmed only for its berries, with the rest left to rot; or the production of sugar from cane, using only the 17% that is sugar content, while the rest is burned. Trees logged for making paper use only the cellulose; over 70% of the tree is incinerated as waste. The methane released from untreated decomposing dairy manure tops the list for greenhouse gas emissions. *Whenever we do now not know what to do with a "waste" we "discard" it. That is antithetical to the way natural systems operate.*

Food Security in Africa

Once we understand the dynamic connections and interconnections of nature's interwoven tapestries, whole new approaches, for Pauli, *will unfold. For example, t*he Songhai Center in West Africa, located in Proto Novo, the capital city of Benin, is run by a Dominican priest, Father Godfrey Nzamujo. In 1985, he undertook a program to reverse hunger and provide food for Africans. It began on a few acres of swampland granted by Benin's former President. Today, a quarter of a century later, it has moved full circle from

environmental degradation to an impressive endorsement of the possibilities for African food and livelihood security.

Under Father Nzamujo's guidance, Songhai developed a logical system for cascading nutrients and energy to achieve remarkable outcomes. Waste water (both grey and black) from toilets, washing, and all animal and human waste is collected in a three-chamber digester. Chopped water hyacinth, a local invasive aquatic plant, is added. In the digester, the combined biomass produces methane, providing energy for local use. After mineralization, the remaining material becomes feed for zooplankton, phytoplankton, and benthos, which in turn feed fish in the aquaculture project.

The digester design provides a high level of curing and gas production, imitating the acid-alkaline switch our body uses to restrain detrimental bacteria. The pH evolves from acidic in the digester to highly alkaline in the neighbouring algae ponds. Anaerobic bacteria, complemented by sunlight, aid the powerful transformation of CO_2 into oxygen by microalgae, and complete the natural system design that eliminates pathogens. Can there be a better example of a reimagined rural? Well of course, what we have seen in Mazvihwa, through Phiri Maseko and his water harvesting techniques, is another such ecologically integral case in point.

This brings us onto the "knowledge society", and to Marc Luyckx Ghisi's particular, organic version of such.

14.4. Breakthrough to Genuine Sustainability
14.4.1. Today We Are at the Threshold of a Transition

We turn now to the work of Belgian theologian, government advisor and futurist, Marc Luyckx Ghisi (13). In focusing on the *knowledge society,* of which Eco-net generally, and reimagining rural, specifically for us, is very much part:

> *Today we are at the threshold of a transition from ending of modern industrial society to the trans/modern knowledge society. However, things are more complicated with this current transition because not only are we leaving the modern industrial period but we are also stepping out of the patriarchal one. Thus the weight of mutation is much heavier and potentially more explosive. Moreover, the industrial curve will not end abruptly, but will retain its patriarchal perspective as it becomes marginalised. The knowledge society, though, is altogether post-patriarchal, trans/modern and planetary. On the one hand, it is centred on a knowledge economy, and it structures itself in networks rather than pyramids; on the other hand it proposes a new political paradigm — networks of states …*

That said, the negative scenario he projects arises from the case in which the continued prevalence of patriarchy, as Amadiume has intimated above, means there is no authentic transition toward the

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knowledge society. The industrial society simply continues with new, more powerful tools, called *information and communication technology.* The knowledge economy cannot function in pyramids. It requires flat network structures, as we shall see below, wherein information can move in all directions because new mechanisms of value creation require it. *Knowledge is like love: the more it is given, the more it is received. The new CEO of such a knowledge creating network, then, is one who stimulates such network creativity and breathes such a creative spirit into the enterprise.*

As such, he or she takes the best of pre-modernity and modernity and goes further, inventing a new "poetic of life" for humankind. Thereby, we reinstate the good points of the "modern" scientific method, we capitalize therefore on the wonderful achievements of science and technology, and we rediscover harmony with nature and the cosmos: altogether directed now at the realization of a completely sustainable and socially inclusive civilisation. This, of course, take us back to Goldsmith's *Ecological Way,* as well as forward through Pauli's *Blue Economy* altogether with a view to re-imagining the rural. So where, as such, does Eco-net specifically come in?

14.4.2. Revisiting the Hypertext Organisation
Project Layer and Business System

Project Layer

In the 1990s, Samanyanga was fortunate enough to take part, for three years, in a research project based in Germany, in *Breakthroughs in European Innovation* (14). Figure 14.4.2 below is a hypertext organisation of how the research project looked like.

FIGURE 14.4.2. THE HYPERTEXT ORGANISATION
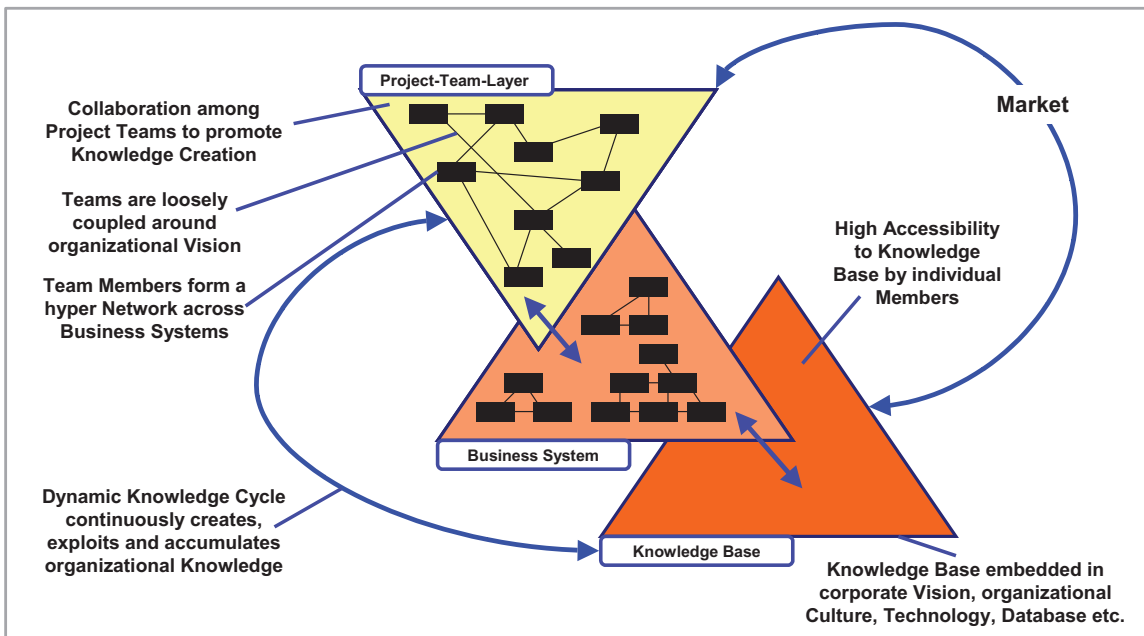
Source: Authors, 2019

In that project, Japan's Ikijro Nonaka, played a key part, together withEuropeans. For Samanyanga, he is the greatest management thinker of our time. If we revisit Nonaka and Takeuchi's (15) so-called *Hypertext Organization* as a visual expression of their "knowledge creating company" (Figure 14.4.2), as shown above.

We first take note of the duly networked nature and scope of the so-called "Project Layer" that promotes knowledge creation. In an Eco-net context that would involve project teams, spread across enterprise and community, within and without Econet, *Reimaging* Rural together through Participatory Action Research, as indicated above, thereby promoting knowledge and value, if not also knowledge creation.

As such, for Nonaka and Takeuchi, three key 'enabling conditions' characterize the knowledge creating enterprise, are not coherently established:

- First, develop intentionally the organizational *capability to acquire, create, accumulate and exploit knowledge;*
- second*, build up autonomous individuals and groups*, setting their task boundaries by themselves to pursue the ultimate intention of the organization;
- third, provide employees with *a sense of crisis – as well as a lofty ideal* – such so-called 'creative chaos' increases tension within the organization.

Business System

When we turn to the "business system" Econet at group level identifies itself as a privately held diversified telecommunications organisation with operations and investments in Africa, Europe, South America, North America and the East Asia Pacific Rim, offering products and services in the core areas of mobile and fixed telephony services, broadband, internet, satellite and fibre optic networks. The company also has investments beyond the traditional telecoms sector, which include financial services, insurance, e-commerce, renewable energy, education, Coca-Cola bottling, hospitality and payment gateway solutions. All of these, then, through some more than others, such as education, renewable energy, as well as mobile and telephony services, would be drawn upon by the "project later" in *reimagining rural.*

14.5.3. Knowledge and Value Foundations of the Knowledge Creating Company

Interestingly enough, and in relation to the *knowledge creating company*, overall, the seemingly missing element, in Eco-net, overall, in our view, is the "knowledge-and-value base", from Nonaka's (16) perspective which we have aligned above with *eco/nature/network.* To help us along that way, we turn to Marc Luyckx Ghisi (17) who avers thus:

We are undergoing a process of mutation. We are leaving modernity, and as we leave it, the prospect of a return, by the back door as it were, to past obscurantism and fundamentalism frightens us. However – and this is the core idea of the knowledge society – there is also a front door which is less evident, so we need to create it. The knowledge society, in fact, can only take off if it joins up with the trans/modern view. As such, one takes the best of pre-modernity and modernity and goes further, inventing a new "poetic of life" for humankind. Thereby we reinstate the good points of the "modern" scientific method, we capitalize therefore on the wonderful achievements of science and technology, and we rediscover harmony with nature and the cosmos: altogether directed now at the realization of a completely sustainable and socially inclusive civilisation.

Econet is certainly capitalising on "the wonderful achievements of science and technology", but in our view, perhaps could be more intentional and visible as it rediscovers its harmony with nature and the cosmos, the way Adodo has done with Paxherbals, specifically, and our *Integral Kumusha* is connected with, more generally. For the South African rugby player, psychiatrist and wildlife conservationist author of *Ecological Intelligence,* Ian McCallum (18) again:

Remember where you have come from, say the Nguni legends. Know thyself says Apollo. The thorns are paired, keep the balance, say the Nguni. Nothing to excess, say Apollo. Honour the ancestors, say the Nguni. Honour

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the Gods, says Apollo. The first admonition, to know thyself, is the big one. It is to remember where we have come from. It is to deepen our awareness of our human origins, of species dependence and the transient nature of things. To know thyself is to understand our wild nature.

More specifically, in a Zimbabwean context, pertaining to Econet's prospective knowledge base, according to Zimbabwean anthropologist, Artwell Nhemachena (19):

Through ruzivo – the Shona term depicting knowledge and wisdom – knowledge is acquired in many ways: by observing things, by physical movement in the environment, in the form of experiential knowledge as underscored by chakachenjedza ndechakatanga (experiences from the past inform the present and future), by the movement of the mweya/mhepo (conventionally understood as the soul/sprit), as well as by being taught or told (kuziva mbuya huudzwa). In chivanhu, there is insistence on kuva nenjere/kuve neungwaru (to have intelligence/to have wisdom), kuve nepfungwa (to have a working mind), kuve nemunyati (to be witty, clever) and there is the notion of uropi (physical brain). There are also notions of unyanzvi and umhiza which refer to skills and expertise in, for instance, smithing, making hoes, baskets and axes. It is with reference to all of the above, then, that chivanhu is aligned with not only relationality but also with resilience, combing spirit and soul with experience, knowledge and intelligence.

14.5.4. Knowledge Crew to Ntu-Ruzivo

What has often gone unnoticed, in appreciating Nonaka's (20) transformation of a business enterprise into a *knowledge creating company,* is that he effectively got rid of the notion of "employee", turning each one into one member or another of a so called "knowledge crew". In an African context, then, we turn such into *Ntu-Ruzivo,* as, in the indigenous shone language, that is a knowledge laden (*ruzivo*) "vital force" (*ntu*). Indeed our *Internhaka* would be resonant with such, in one guise or another.

Such a knowledge crew then, for Nonaka and Takuechi, was of three kinds: knowledge practitioners, knowledge engineers and the more rarefied knowledge officers.

Knowledge Practitioners: Local (or Global-Local) Ntu-Ruzivo: Farmer

Knowledge practitioners consist of 'knowledge operators' like technicians who interface with tacit knowledge for the most part, and 'knowledge specialists' like computer programmers, who interface primarily with explicit knowledge. In the case of our *Reimagined Rural* these are the farmers themselves, operating *locally* in one village or another. Such agricultural practitioners, develop a strongly personal perspective, a strong degree of openness to discussion and debate, as well as a variety of experience inside

and outside their particular community from and through which they are able to learn. They also acquire a high degree of specific skill based competence, and functional agricultural knowledge, as well as skill in interacting with co-workers and customers.

Knowledge Engineers: Local/Global Ntu-Ruzivo: Animator

Knowledge engineers, for Nonaka, constituting the heart of a knowledge creating enterprise, like Econet, or indeed of a knowledge creating rural community, are responsible for converting indigenous, local knowledge into exogenous, global knowledge and vice versa, thereby facilitating the four modes of knowledge creation (see below). As such they mediate between the 'what should be' mindset of the leadership and the 'what is' mind-set of the frontline, by creating mid-level product service concepts. Such middle managers, in Econet, or animators, in a rural community, synthesise the tacit knowledge of both frontline employees and executives, make it explicit, and incorporate it into new products and technologies.

Such knowledge engineers, as local-global *ntu-ruzivo's*, become proficient in employing metaphors and in developing story lines, to help themselves and others imagine the future. They become adept at communication whereby they encourage participatory action research specifically, and grow their competence in developing new strategic concepts, generally. They are able to develop methodologies for knowledge creation, and become equipped with project management capabilities.

Knowledge Officers: Newly Global Ntu-Ruzivo: Visionary

Knowledge officers, like Strive Masiiwa or Douglas Mbowane, in Econet, or indeed Phri Maseko, communally, and finally, are responsible for managing the total knowledge creation process at the organizational and societal level, as *Ntu-Ruzivo* writ large. They are, therefore, expected to give an enterprise's and a community's knowledge creating activities a sense of direction by articulating grand concepts – like *Reimagining Rural* – on what the organization or community might be, establishing a knowledge vision in the form of a policy statement, and setting the standards for justifying the value of the knowledge that is being created.

In other words, knowledge officers are responsible for articulating the collective entity's 'conceptual umbrella', the grand concepts that in highly universal and abstract terms identify the common features linking disparate business and communal activities into a coherent whole. In short, knowledge officers direct the entire process of knowledge creation. They create chaos within the project team, for example, setting challenging goals for would-be leaders, and they have responsibility for selecting the right project leaders or knowledge engineers in key areas. Finally, they need to be able to interact with team members on a hands-on basis and solicit commitment from them.

What then is the actual *knowledge creating* process that Nonaka and Takeuchi identify, and how does it relate to our own integral African rhythm, which arguably might underlie *Reimagining Rural* for *Ntu-Ruzivo* real?

14.5.5. The Indigenous-Exogenous Knowledge Creating Process
Tact and Explicit/Indigenous and Exogenous

Nonaka and Takeuchi (21), have emphasised the difference between 'eastern' and 'western' approaches to knowledge, that is, in their case, the 'indigenous' east (Japan), from where they originate, and the 'exogenous' west (USA), in which they studied:

> *… a 'western' or 'northern' approach thereby emphasises the absolute, depersonalised, and non-human nature of knowledge. For, in the West (or North), the theory of organisation has long been dominated by a paradigm that conceptualises it as a system that "processes" information, "solves" problems, or "trains" reactive managers to be proactive leaders. This points to an "input-process-output" sequence of hierarchical information processing. As such, it is typically expressed in propositions and formal logic; 'easterners' consider knowledge to be a dynamic human process of justifying personal belief with a view to finding the truth. Any organization 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.*

Supplementing Nonaka's 'east-west' orientation to such knowledge creation, we (22) introduce at this point, in tune with our Four Worlds (east and west, south and north), a 'north-south' differentiation between exogenous (their explicit) and indigenous (their tacit) knowledge. From the perspective of *Blackfoot Physics*: *A Journey Into the Native American Universe*, the late quantum physicist and English anthropologist, David Peat (23) maintained:

> *Within the Indigenous world, the act of coming to know something involves a personal transformation. The knower and the known are indissolubly linked and changed in a fundamental way. Indigenous science can never be reduced to a catalogue of facts or a database on a computer, for it is a dynamic and living process, an aspect of the ever-changing, ever-renewing processes of nature.*

Phiri Maseko is a very good case in point. He then goes on to more specifically say (24):

> *In modern physics, the essential stuff of the universe cannot be reduced to billiard-ball atoms, but exists as relationships and fluctuations at the boundary of matter and energy. Indigenous science teaches us that all that exits is an expression of relationships, alliances, and balances between what we might call energies, powers and spirits.*

Indeed, for Maseko (25), and analogously as such:

> *I feel God created a human being and Earth the same because, in me, blood circulates. And in the soil, water also circulates … To me that shows it's a living system. Just as it happens to me if I get myself cut, my blood oozes through the broken part, then clots. After the clotting then is the healing, because God really does not want to have a part of my body broken. Just in the same way soil. So thereby, in my land, I invite water to come for healing.*

So, we can see the emphasis pre-emphasis on relationality, alongside spirituality, in the "southern" world, thereby complementing "northern" technology and "western" enterprise: hence our re-orientation to *ntu-ruzivo* as opposed to tech entrepreneur"!

The Knowledge Creating Cycle

Such indigenous knowledge, for Nonaka, needs to go through a transcultural, and transformational, regenerative cycle to become fully actualised, as in the *reimagine rural* case. This is what we refer to as the transformation of local identity into global integrity. But that is only one half of the story. The other half is that global integrity needs healthy local identities. For a northern and western enterprise, like Econet hitherto, or society, to become fully global and evolve into its worldly integrity, it must engage with and develop through cultures and knowledge systems, which are not its own, in the southern and eastern quadrants of the Four Worlds.

For Econet, such "southern" and "eastern" knowledge is more likely to be found in rural, then urban areas of the country, are necessary to identify if *Reimagine Rural* is to genuinely ensue. Such a knowledge creation spiral, for Nonaka and Takeuchi, involves four iterative steps: socialise, externalise, combine, internalise, thus:

- *Socialise*: Tacit Knowledge (south/humanistic/indigenous);
- *Externalise*: Tacit-explicit Knowledge (east/holistic/indigenous-exogenous);
- *Combine*: Explicit Knowledge (north/rational/exogenous);
- *Internalise*: Explicit-tacit Knowledge (west/pragmatic/exogenous-indigenous).

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Grounding: Local: Start the Knowledge Cycle: Socialised in the Indigenous - Muntu

Nonaka starts the knowledge creating cycle with socialisation. For this purpose, an engineer or marketeer needs to identify with a specific agricultural community. In essence, to become authentic, 'going native', or 'being local', it obviously helps to speak the local language, and to be tuned in or to 'have a feeling for' local customs and traditions. As such, and for Mabeza (26):

> *The hurudza … the accomplished farmer … was well connected socially and accordingly played an influential role in all Shona tribal and national affairs.*

But what is all-important for knowledge creating purposes, whether amongst the indigenous peoples themselves, or together with outsiders, is the evolution to the next local-global or indeed rural-urban, indeed *eco-net* nature/technology stage, what Nonaka terms externalisation, and which for Econet is vital to *Reimagining Rural*.

Emerging: Local-Global: Externalise Knowledge: Indigenous/Exogenous: Hantu

This is the crucial point when recognition of what is indigenous and local, as a rural community, an indigenous artefact or a religious belief, can be connected to a wider non-local context. This was what happened when total quality, or 'kaizen', emerged in Japan. This was a fusion of 'eastern spirit' (*wa, zen*) and 'western technique' (group dynamics, statistical quality control). Such fusion or co-creation often happens 'intuitively', and the underlying processes are difficult to articulate. Gifted artists, whether architects, painters or musicians, are much more adept at the fusion between the indigenous and the exogenous, than scientists or managers. Renowned Shona sculptors blending south, east and north; American blues singers, blending south and west, and Cubist painters, fusing together modernism and primitivism, are just three such cases in point. In Mazvihwa, for Maseko (27):

> *… the essence of the evolution of his innovative system appears to be premised on the recognition that survival in semi-arid Zvishavane is achieved when one "marries" Shona agricultural practices and modern technologies.*

Moreover, in an overall African context, religion has proved to be much more fertile ground for such interaction than business, with the fusing together of indigenous religion and exogenous Christianity becoming almost commonplace.

Navigating: Newly Global: Combine Knowledge: The Exogenous Realm: Kuntu

To the extent that such a communal knowledge-creating spiral is followed through, so such – often intuitive – fusion of local and global knowledge would need to be worked out on a local, indigenous basis. So for example, human relations management would need to be aligned in Zimbabwe with indigenous *unhu* - personhood. Out of such a new concept of a duly local-global approach to people management, in such a case, would arise. Unfortunately, this is all too seldom done. More likely, on a typical MBA programme, in Turkey or in Thailand, in Brussels or Beijing, exogenous concepts, usually American, are taught, in a value free educational setting, as if the student was American! This can never afford the learners an opportunity to appreciate indigenous wisdom and technologies.

In an actual business setting, moreover, such an exogenous technology, imported from a developed country, would mainly be installed by engineers, who in turn have been exposed to the exogenous principles and practices involved. Such engineers would be typically educated in the 'west', or at least in 'western' guise, and therefore be unable to explicitly link their own heritage and indigenous wisdom with what has been internalised from abroad, at least not in any explicit sense. Conversely, in the Japanese case alluded to above, the fusion of Zen Buddhism and American style continuous improvement has led to a new exogenous quality standard, that is kaizen. In Kazvihwa, as we identified in chapter 10:

> *Maseko rejected conventional wisdoms, and, as a rebel with a cause, moved along his own trajectory. He sidestepped extension workers and initiated his own unique innovations, thereby, for us, from local origination (water and soil) and local-global foundation (holy matrimony), to newly global emancipation (water farming) onto transformation (nutritious foods). Water and soil, the basis or foundation of human existence, are reflective of a holy matrimony and hence are associated with sacredness, as evidenced by such Shona terms as pasichigare and dzivaguru.*

The question that remains nagging is: Why has this not been more generally the case?

Effect: Global-Local: Internalise Knowledge: Exogenous/Indigenous: Kintu

Conventional business wisdom – generally considered as 'best practice' – involves a process of 'thinking global, acting global', whereby a particular product or process, or style of management, is adapted to local people and circumstances. Indeed, more often than not, the so-called progressive international companies hand the local implementation of their global plans to 'the locals'. While that may be preferable to the expatriates holding onto the reigns, it does not lead to local knowledge creation. For that only comes about when the complete re-GENE-rative cycle, including the transcultural

local/global phase, takes place. If the full cycle is completed, we also turn the conventional management wisdom of 'think global, act local' on its head.

Transcultural and ultimately re-GENE-rative knowledge creation, actually, for Econet in Reimagining Rural (Local) starts out, with feeling local, then intuiting local-global, and only then moves towards *newly* 'thinking global', before it, ultimately ends with acting global-local, and then the cycle repeats itself. In the final analysis, for Maseko (28):

> *His way of releasing tension was to do the activity he enjoyed most, relentlessly experimenting on his plot in a bid to survive in a harsh environment. In other words, he exuded happiness when he was farming.*

We are now ready to conclude.

14.6. Conclusion: Japanese Management to Econet
14.6.1. East versus West with a Missing South

It is now time, by way of conclusion, to revisit Econet, specifically *Reimagining Rural*, and Zimbabwe in Africa generally, in the light of the above Japanese comparison. In their *Knowledge Creating Company,* Nonaka and Takeuchi (29) initially maintained:

> *… faced with a crisis, unlike a typically Western company, the global Japanese manufacturers have turned to knowledge creation - as opposed to a new chief executive officer - as a means of breaking away from the past and moving into the future. Rather than reactively fighting for survival with their backs to the wall, physically and economically through typically downsizing, they proactively set out to create a new future. Such a proactive approach, moreover, involves both re-cognizing and re-newing the capability of the enterprise as a whole, to create new knowledge, disseminate it throughout, and embody it in products, services and systems. To create new knowledge, means literally re-creating the institution and everything in, set within the context of an ongoing process of individual and organisational renewal.*

So, such is the challenge which Econet now faces, if *Reimagine* Rural is to become a reality. It is also worth mentioning that it was Nonaka's (30) Harvard Business Review article in 1991, which put the whole idea of a "knowledge creating company", and indeed the knowledge based organisation, on the world map. The point we want to make, here is that Nonaka's inevitable point of reference, at the time, was "east-west", if not also "north". As such, the "south" did not even get a look in. While Nonaka's formative business education was at the University of California, Berkeley, he has spent most of his work and life in Japan. Now in his eighties, he has become the country's pre-eminent management philosopher,

drawing in turn on Japan's most illustrious social philosopher, Kitara Nishida (31). Who then is the philosopher(s), whether ethnic philosopher, sage philosopher, professional philosopher, or statesman philosopher, as Mawere and Mubaya (32) maintain, that we draw upon in our African case?

14.6.2. Econet/Higher Life Foundation (HLF)

Let us make a start then at coming up with a "southern" theory that underlies Eco-net, pertaining to re-GENE-rating *Communications,* specifically now in the context of *Reimagining Rural* in Africa. Interestingly enough, it is Econet's "philanthropic" *Higher Life Foundation* that, more than anything else in such southern African guise does give us something to build on. From the perspective of one of Econet's senior managers, a Trans4m Fellow, and author of *Integral Marketing,* Dr Andrew Nyambayo (33), we note that in the past 20 years more than 250,000 students from poor backgrounds attending primary and secondary school have been impacted by HLF. Econet also offers meritorious scholarships to gifted high school and university students through the Joshua Nkomo Scholarship Fund also run by its Foundation. It is hoped, so says Nyambayo, that the sponsored students will become change agents and reformers of business, government and academic sectors of Zimbabwe:

> *Econet believes its future depends on the sustainable development of our communities. We remain firm in our belief that a company's success cannot be measured on financial performance alone. We believe the true measure of a successful company is its ability to positively transform its communities. Every business has a responsibility beyond its basic responsibility to its shareholders; it is a responsibility to the people of the communities in which it serves. As a pioneering Company, we are moving beyond corporate social responsibility to social innovation. Econet believes that technology that does not transform lives is irrelevant.*

Admittedly there is nothing explicitly African in the above, nothing in the indigenous Shona or Ndebele language, but at least this statement of belief gives an indication of the "value sharing" basis of its *Higher Life*. In fact, compare and contrast such with its more standardised corporate mission, vision and values:

Mission: To serve Zimbabwe by pioneering, developing and sustaining, reliable, efficient and high-quality telecoms of uncompromising world-class standards and ethics.

<u>Vision</u>: To provide telecommunications to all the people of Zimbabwe.

<u>Values</u>: Pioneering, Professional, Personal.

14.6.3. Econet Giving the World a Human Face

We leave the almost last words then with Father Anselm Adodo (34), author of *Nature* Power, with which we started, our African Benedictine Monk and Nigerian Ntu-Ruzivo, to set the stage for *Reimagining Rural*:

> *The African Universe then is a world of relationships, of interactions between the natural and the supernatural. A community is not just a place where human beings dwell. The African community comprises plants, animals, human beings ... Trees are more than trees: the sky is more than we see. There is more to plants and animals than we see with our eyes. Everything in the universe is a language of Life and an expression of Life. Therefore they are sacred and holy … <u>an Eco-net</u>* (our addition to Adodo's original words).

The very last words to the late Steve Biko (35), South Africa's originator of Black Consciousness which here we might align with Nature Power, as well as, form the perspective of research and innovation generally, and Econet as a Communiversity Laboratory specifically:

> *Religion, as such, is not a separate part of the African's existence on earth, but manifest in their daily lives. The African rejects the kind of power based society favoured by the Westerner that seems to be ever concerned with perfecting their technological know-how while losing out on their spiritual dimension. Biko believes that in the long-run, the special contribution of Africa will be in the field of human relationships. The great powers of the world may have done wonders in giving the world an industrial and military outlook, but the great gift still has to come from Africa – giving the world a more human face.*

We now turn to the fourth and final cycle of social innovation, thereby re-GENE-rating capital, focused now in particular on economy and enterprise, starting in "southern" guise with *ntu*.

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4TH CYCLE

ECONOMIC GROUNDING: RE-GENE-RATING CAPITAL, LOCAL ECONOMIC RE-*GENE*-RATION & LABORATORY/COMMUNITY

CHAPTER 15

NTU

DE : **You Reveal the Autopoeitic Biological-and-Social Nature of our Physical/Human Species**

The earth/soil gives of its produce, enabling humans to live; and humans enact their awareness of their dependence on these gifts by offering something in return to the soil. These reciprocal exchanges enact a regenerative cycle, which form an indigenous, perspective constituting the opposite of the extractive, unilateral actions in a modern economy where the soil is considered a "natural resource" rather than a revered mother (Tindall, Apffel-Marglin, Shearer - Sacred Soil: Biochar and the Regeneration of the Earth).

15.1. Introduction: Life Instinct

Table 15.1. Descriptive Research Method : Nature and Economy : DE

Autopoeisis : Local Grounding and Origination of Southern Nature and Economy

- *You **Reveal** the **Autopoeitic** biological-and-social **Nature** of our physical/human species*
- *This kind of economy **Brings Forth the Stems, Branches, Leaves, and Fruits of Political, Economic and Cultural life** as naturally as a fruit grows in its wholeness from healthy and soil.*
- *You Illuminate such through **Vital, Richly Comprehensive Description -** without philosophical insight, ethnography is mere folklore*
- *Vivid Renderings of relational and resilient **Experience**, rather than Measurements; certain words are constantly being used by Africans: **Life, Force, Live Strongly, Vital Force.***

Source: Authors, 2019

15.1.1. Integral Economics in the Evolved West: Free Enterprise to Living Systems
A Rover Flows Out of Eden to Water the Garden

We begin this chapter, research-wise, now on this fourth and final cycle of the re-GEN<u>E</u>-ration of Capital, by *Describing* a transformative economic Effect, in the *action* centred "West" of the "South", as it were, drawing thereby on anthropology-and- economics-and-business studies to evolve a grounded, originally African approach to so-called "enterprise". Our "end product", as such, will be "Nhakanomics" and the "Intenhaka," so to speak, once we are localy grounded in original *Ntu,* Emerge locally-globally through our *Ethnicity Inc* foundation, then Navigate newly globally through *Livelihood, Dwelling and Skill* to thereby emancipate capital from its "western" starngehold*,* culminating globally-locally, to ultimately transformative Effect, with *Sekem* in Egypt, thereby heralding the vitality of the sun. The backdrop to all of such, as we shall see, is that of a life based, "living economy", drawn from our (1) Integral Economics, that is as per an "evolved west", as hinted at in the opening lines above.

The 'western' tradition, in the late modern era has been strongly identified with free markets, together with the 'free enterprise'. To the extent that such free market capitalism has been challenged, the automatic response tends not to delve into African ontology, or indeed a South American one, as in the opening lines above, as in our overall "southern", case but to claim that centralised planning has been proved not to work, as if the erroneously oftentimes referred to communist "east" (Marx was also a "north-westerner") was the only alternative! The very reason we have established our *integral* "four worlds" economic approach is to counter this overly simplistic argument, especially if we are to seriously consider other contexts in the South.

In fact, in our trans-modern era, there is a newly emerging 'west', as well as a hidden "south", and the two can be aligned, as we will see. As such, we combine a "southern" pre-modern with a "western" post-modern, or even trans-modern approach (2). This 'self-making', 'self-organizing', or so-called "autopoeitic" meeting of "self-and-other", as we (3) have recently illustrated through our *Evolving Work: Employing Self and Community,* transcends "self employment", if not also employment. Rather, as we have intimated, it leads to "employment of self and nature-and-community". As thereby intimated by Phiri Maseko, cited by Christopher Mabeza (4), in his *Water and Soil in Holy Matrimony,* in the verses extracted from Genesis 8 to 10:

> *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.*

Autopoeisis: Towards Newly Self Organizing Living Systems

In the last two decades, as such, there has been a new such trans-modern development initiative spearheaded from the 'west', in physics and biology (5), spearheaded in Chile by biologists, Maturana and Varela in their *Three of Knowledge: The Biological Roots of Understanding* as well as in economics and management (6), by our South African strategic colleague, Ralph Stacey, in his *Complex Responsive Processes,* towards what has been termed '*self-organizing systems*'. Therein, the emphasis has been less upon free enterprise, than upon '*living systems*'.

In the process, 'self-making' or indeed a 'self-organizing universe', and for us the "emplyment of self, nature and community", takes over from 'self help', or "self employment". Indeed for us, at the time of writing in April, 2019, as the UK devours itself in Brexit, the real symbolism of such, in terms of what we are arguing here, is that of its extrication from the prevailing, "western" economic system, rather than its perverse means of holding onto it by supposedly "taking back control", and allegedly "opening up global markets". In other words, for us, it is a call to a new economic life, rather than to new markets, to "self organization" rather than blindly "freeing the self" as the UK from the other, that is the EU.

Furthermore, as we shall see in more "southern" pre-modern, localised guise, *ntu* – vital force - takes developmentally on from where both "western" enterprise and entrepreneurship have left off, thereby anticipating newly global *Intenhaka*, our local-global *ntu-ruzivo* (see previous chapter) lying locally-globally in-between. The so-called 'natural laws' of the 'market mechanism' (if ever there was such a contradiction in terms) are now overtaken by laws of natural as well as human life. However, as of yet such an economic and spiritual phenomeon has seldom been applied in reality. So, as economic researchers, for example, we refer to "enterprise", or to "entrepreneurship", in Africa, in the context of equally westernised economic "development", probably unaware of the originally French – *entre/prise* ("between" and "take" hold of, respectively) derivation of the term, on the one hand, and its rooting in "western" individualism on the other.

15.1.5 Integrating Individuation and Self-Making

At the same time, in a newly evolving 'west', one that draws in fact on longstanding impulses – serving to integrate, rather than isolate or dominate the 'south', 'east' and 'north' – the Israeli philosopher and peace activist and founder of kibbutz Harduf, Jesaiah Ben-Aharon, in outlining *America's Global Responsibility* (7), builds on the work of Austrian polymath, Rudolf Steiner (8).

 Ben-Aharon thereby maintains, following Steiner, beginning in the 19th century, the ability of the modern 'western', adult mind to portray the universe, nature and human nature – including the economic universe – as wholly devoid of creative intelligence and spiritual-moral purpose was actually a positive, indeed most courageous evolutionary step. Physical and human nature could be rediscovered in far

greater radiance than was hitherto possible to the ancient, atavistic, indeed originally "southern", mode of cognition, in isolation. The human, passing through the eye of the needle of, for us local-global individuation, or "emergence", was given the opportunity to discover within him or herself the inner creative source of the external universe. In creating a newly "living economy", we find the expression of the economic ideals – in Rudolf Steiner's terms – of the now so-called 'western mysteries' of the earth, which build on prior, originally native Indian, for us 'southern", wisdom. Indeed the term 'economy', as understood in such 'natural' terms, is a seed of a new conception of "*south*-western" civilisation.

This kind of economy, for Ben-Aharon, *brings forth the stems, branches, leaves, and fruits of political and cultural life as naturally as a fruit grows in its wholeness from healthy seed and fertile soil.* Legislation, human rights, arts and culture, religion and science receive unmistakeable ecological and communal meaning in the new economy. Ben-Aharon argues that the "western" American economy, grasped in this sense, bears in itself the sources of vital cultural and spiritual reality, because it is *rooted in the "southern" native American talent to use generously the gifts of great Mother Nature.* Life then is a perpetual process of becoming, evolution and transformation, as we shall see below, in Africa, a "vital force". This, for Ben-Aharon, is the potentially unique contribution of the 'south-west' to global culture. For Phiri Maseko, as interpreted by water harvester Brad Lancaster (9), in Tucson, Arizona (you cannot get more "south-western than that): it is expressed in the following terms:

> *Mr Phiri Maseko's site is in fact a living vegetation-covered welcome mat that helps water infiltrate into the soil and pumps soil moisture back to the surface through the roots. The vegetation literally brings harvested water to "fruition", transforming it into fruits, vegetables and grains for people and livestock, hot afternoon shade for home and fields; a dense mat of roots and leaves to stabilize spillways and control erosion; fibre and thatch for building; fibre for clothes; medicinal herbs.*

Yet, we seem to be far away, in the "west", from such an evident contribution. Well not quite, as we will now begin to see.

15.1.6. Domination to Stewardship
The Alternating Life and Death Instincts

The American social philosopher, Jeremy Rifkin, in comparing and contrasting the American and *The European Dream* (10), fifteen years ago (intriguingly poignant in our currently reactive Brexit/Le Pen/Salvini "populist" era) maintains that globalizing technologies like 'open source', in compressing space and time, draw the human family together in tight webs of interdependent relationships. We become more aware of the many connections that make up the larger living systems within which we

dwell. But if that technologically facilitated awareness is not balanced with intimate, face-to-face relationships, our journey to self-realisation will be inhibited, indeed by the likes of Shoshana Zuboff's (11) *Surveillance Capitalism*. Our relational selves therefore will be more of a technological than of a truly human nature, only prolonging the older journey of what Rifkin terms 'the death instinct', as also revealed by Zuboff, which Rifkin identifies with his country's [USA] recent history. What does Rifkin mean by death instinct, and how does it compare with life instinct? For it is now this 'life instinct', as opposed to the traditional free enterprise, that, for us, constitutes the new grounding for Western GENE-ius, duly aligned, as we shall see, with "southern" *ntu.*

No one, and especially no Americans, Rifkin asserts, would deny that they are the most voracious consumers in the world. They forget, though, that *consumption and death are deeply intertwined*. The term 'consumption' dates back to the early 14th century and has Latin, French and English roots. Originally, 'to consume' meant to destroy, pillage, subdue, or exhaust. It is a word steeped in violence and until the 20th century had only negative connotations. Still in the early 1900s, the medical community and the public referred to tuberculosis as 'consumption'. Consumption only metamorphosed into a positive term at the hands of the 20th-century advertisers, courted prolifically by Google and Facebook users, who began to equate consumption with choice. The question that remains pertinent is: How can the life instinct, which we shall also align with '"life force" below, be rekindled?

> *The life instinct can be rekindled only by really living life, and living life means deep participation in the life of the others that surround us. By choosing deep re-participation with nature, by stewarding the many relationships that nurture life, we surround ourselves with a life-affirming environment.*

This life, or vital force, in a "southern" context, this *ntu* as we shall see, is what we substitute for "free" enterprise, or indeed for entrepreneurship.

15.1.7. Redirecting Personal Responsibility

For Rifkin, if Americans could redirect their deeply held sense of personal responsibility from the more narrow goals of individual material aggrandisement to a more expansive commitment to advancing global ethics. From there, they might yet be able to remake the American Dream. For most of Christian history, the concept of dominion has been used to justify the ruthless detachment from exploitation of the natural world. Now, a new generation of religious scholars and a growing number of believers are beginning to redefine the meaning of 'dominion'.

They argue that since God created the heavens and earth, all of His creation is imbued with intrinsic value. God also gave purpose and order to His creation. Therefore, when human beings attempt

to undermine the intrinsic value of nature, or manipulate and redirect its purpose and order to suit their own self-interests, they are acting in rebellion against God Himself. As intimated by Mary Witoshynsky (12), biographer of the "Water Harvester", in Maseko's terms:

I feel God created a human being and Earth the same because, in me, blood circulates. And in the soil, water also circulates … To me that shows it's a living system. Just as it happens to me if I get myself cut, my blood oozes through the broken part, then clots. After the clotting then is the healing, because God really does not want to have a part of my body broken. Just in the same way soil. So thereby, in my land, I invite water to come for healing.

In the same way, the rivers that ran across the Garden of Eden, the waterways of Phiri Maseko's garden, and indeed of Mazvihwa, were similarly connected. The idea of 'dominion', in such a "south-western" context, is being redefined to mean 'stewardship'. Human beings are to serve as God's caretakers here on earth, ultimately promoting sustainable abundance. We now, and building on such, turn from America infused with some of Africa, or indeed the two Americas, south (indigenous) and west (exogenous), to Africa per se. To begin with, thereby, we draw, not any more on a secular social philosopher, Jeremy Rifkin, but now on a Catholic theologian, Father Tempels, and the Bantu peoples of Africa, revisiting what we have already alluded to in chapter 11, on *Muntu*.

15.2. In Search of a Bantu Philosophy
15.2.1. Adapting Our Spirit to the Spirit of the People

If one has not penetrated into the depths of their Bantu personality, and if one does not know on what basis their acts come about, it is not possible, according to Father Placide Tempels' (13) writing as a Franciscan missionary in the Belgian Congo in the 1940s, to understand the Bantu African people. This is because to understand the Bantu personality, one is to enter into spiritual contact with them. One cannot make oneself intelligible to them, especially in dealing with the great spiritual realities unless s/he enters into spiritual contact with them. On the contrary, *one runs the risk, while believing that one is "civilizing" the individual, of in fact corrupting him, working to increase the numbers of the deracinated and to become the architect of revolts.*

Only, Tempels says, if we set out from the true, the good and the stable in native custom shall we be able to enable Africans to build on the direction of a true Bantu civilization. For should we take no account of Bantu ontology and epistemology, we will not succeed in reproducing syntheses of their thought, and as a result we will not be fit to judge their ideas and ideals. *We can build churches in native architecture, introduce African melodies into the liturgy, use styles of vestments borrowed from Mandarins or Bedouins, but real adaptation consists in the adaptation of our spirit to the spirit of the people.*

Why then does not the African change? How is it, Tempels maintains, that the pagan is stable while the *evolue,* the Christian, is not? Because the "pagan" founds his life upon the traditional groundwork of his theology and his ontology, he says, which includes the whole mental life in their purview that supplies him with a complete solution to the problem of living. On the other hand, the *evolue*, and often the Christian, has never effected a reconciliation between his new way of life and his former native philosophy; which remains intact just below the surface of his behaviour, though we have rejected such altogether. This philosophy though was what made the Bantu what he was. It belonged to his essential nature. To abandon it amounts to intellectual suicide for him. *It should have been our prime task,* for Tempels as indeed has been the case for the likes of Scoones, Wilson and Lancaster*, to add new nobility to this Bantu thought.*

Neglecting to Secure For the Bantu A More Dynamic Life

How may fully civilized persons, or true *evolues,* count among the natives of the Congo? Of deracines (unrooted), the number is legion. Of materialists who have lost their foothold in ancestral tradition without having grasped Western thought and philosophy there are not a few. The majority, for Tempels however, remain "muntu" under a light coating of white imitation. Meanwhile, all missionaries, magistrates and administrators have failed to reach their "souls", or at any rate to reach them to the profound degree that should have been attained. *But having failed to understand the soul of the Bantu people,* Tempels asserts, *we have neglected to make any systematic effort to enable them to develop a more dynamic, as opposed to (for us) enterprising, life.*

Tempels therefore contends that in condemning the whole gamut of their supposed "childish and savage customs," we have taken our share of the responsibility for having killed the "(wo)man" in the Bantu. And so, the Africans learnt from the Europeans to read and write, to calculate and do accounts. He becomes familiar with such techniques but failed to understand the motivations for their own conduct. His or her vital, elemental, traditional, Bantu lore is wounded. In recent decades, the foundation of "primitive" religion has been seen in terms of ancestor worship, animism, totemism, magic, until it was finally discovered that primitive peoples had faith in a Supreme Being, the creative Spirit. Yet, he says, we find scarcely any systematic study of such.

For Tempels, none of the general conceptions of primitive thought have been sufficiently exposed to its roots (Ingold's approach to *Being Alive*, as we saw in chapter 4, in an exception), studied and defined from the point of view of the primitive people concerned. How often we find alleged definitions which confine themselves to superficial descriptions of the external aspects of the native customs. Admitting that Africans are "animists", in the sense that they locate a "soul" in all beings; or

that we may hold them to be "dynamists" in the sense that they recognize the "mana", a universal force, animating all the beings of the universe, we might ask: "how do such souls act upon beings?"

What has been called magic, animism, ancestor-worship, or dynamism – in short, all the customs of the Bantu – depend upon a single principle, knowledge of the Innermost Nature of beings, their Ontology. *Before we set about teaching these Africans our system of philosophical, or indeed for us economic, thought, therefore, let us try to masters theirs. Without philosophical insight, ethnography is mere folklore.* We can no longer be content with terms like "the mysterious forces in beings" or "certain beliefs" or "undefinable influences". Such definitions, devoid of all content, have no scientific significance. This leads us to Bantu ontology, or their theory of reality.

15.2.2. Bantu Ontology

15.2.1. Life Force/Vital Force

His present study of Bantu philosophy, for Tempels, claims to be no more than a *hypothesis*, a first attempt at the systematic development of what it is. What is the best way to accomplish such: to live with the Bantu people, share their difficulties, their feats, their games, their hunting. *Speaking their language one learns more by listening to their intercourse with one with another than by pursuing systematic investigation.* In the end, without knowing how one attains the ability to think like the Bantu and to look upon life as they do, one is recognized by them as one of themselves, as genuinely Bantu, by reason of one's having come to understand their wisdom. This kind of understanding proves to be far more a matter of experience and of intuition than of study, thereby trying to understand Bantu thought from within.

Certain words are constantly being used by Africans: *life, force, to live strongly, vital force.* In calling upon God, the sprits, or the ancestral spirits, the Bantu asks above all "give me force". What we brand as magic is in their eyes nothing but setting to work natural forces placed at the disposal of man by God to strengthen man's vital energy. In citing (14) the following verses 7 and 8 from the Gospel of Matthew:

Ask, and it will be given you; search and you will find; knock and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks the door will be opened.

According to Maseko:

They "oiled" my innovative mind. They inspired me to do great things … as a living testimony of the good God can do in people's lives.

So, the Bantu speak of God as "the strong one", who is the source of every force of every creature. Each being thus, has been endowed by God with a certain force. On this basis, we can conceive of the transcendental notion of "being" by separating it from "force" but the Bantu cannot. We hold a *static* conception of "being, they are *dynamic*.

They hold that there is the divine force, celestial or terrestrial, human or animal, vegetable or even material. *Just as we have a transcendental concept, so do they: for us "being", for them "force"*. In the category of visible beings *the Bantu distinguish that which is perceived by the senses, moreover, from "the thing in itself" – inner nature or "force of the thing"*. They distinguish between what is contingent and extrinsic, the visible phenomenon, and the intrinsic force. *The world of forces is held like a spider's web of which no single thread can be caused to vibrate without shaking the whole network*. Beings within such are differentiated, then, according to their vital power. Above all force is God, Spirit, and Creator, that is, the *mwine bukomo bwandi*. After God come the first fathers of men, fathers of ethnic groups. Those living on earth, the elders, rank after the dead. After the human forces come the other forces, animal, vegetable, mineral.

As Zimbabwean anthropologist and sociologist Michael Bourdillon (15), has written, as a student of Shona history and cosmology (see chapter 7):

> *Ownership of the land by the spirits is bound up with the relationship between the spirits and the living community. The land forms a close and enduring bond between the living and the dead: through their control of fertility of the land they once cultivated, the spirits are believed to continue to care for their descendants and the descendants are forced to remember and honour the ancestors.*

15.2.2. *Kijimba*: Bantu Wisdom

The vital force, for the Bantu according to Tempels, can be intensified and compacted, and can realise itself at what we may call a nodal point or vital centre. This vital centre is called "*kijimba*" by the Baluba in the south-central region of the DRC. It is, moreover, the *kijimba* that one finds as the chief element, the active principle, the source of energy or what has come to be known in Bantu philosophy as vital force. Coppersmiths and blacksmiths, for example as such, think that they will not be able to smelt the ore, thereby changing the mature of the material treated, unless they dutifully appeal to a higher force which can dominate the vital force of the earth which they claim to change into metal. *In the final analysis, we understand causality in terms of our European static metaphysics, the Bantu in terms of their philosophy of forces*. Tempels then turns from philosophy to African psychology.

15.2.3. Bantu Psychology: The Theory of "Muntu"

Vital Force, Increase of Force, Vital Influence

If we are to start from our European psychological standpoint to study the Bantu, Tempels maintains, we should be almost fatally frustrated in every sense. Anyone who, for instance, were to try and find the words which correspond in Bantu dialects with our notions of soul, mind, will, sentiment would be assuming that the Bantu divide (wo)men, as we do, into soul and body; and that they distinguish as we do the different faculties of the soul. This would not be a study of the psychology of the Bantu. To prevent such a false start, we must, on the contrary, make a clean sweep of our conventional psychological concepts. *Vital force, increase of force, vital influence are the three great notions which are at the base of Bantu psychology.* For Zepheniah Maseko (16), as such:

> *I plant water as I plant crops. So this farm is not just a grain plantation. It is really a water plantation. Planting water in my soil keeps it alive.*

The Bantu, as illustrated above, sees in man *the* living force; the force *or* the being that possesses life that is true, full and lofty. Man is the supreme force, dominating plants, animals and minerals. These lower beings exist, by Divine decree, for the assistance of the higher created being, man. In relation to the beings which he created, God is regarded by the Bantu as the causative agent, the sustainer of these resultant forces, as being the creation cause. Man is one of these resultant living forces, created, maintained and developed by the creative, vital influence of God. Man's knowledge and wisdom, as such, are living forces.

The living *"muntu" is in a relation of being with God, with his clan brethren, with his family and descendants. He is in a similar ontological relationship with his patrimony, his land, with all that contains and produces, with all that grows or lives on it.* All acquisitions bring an increase of vital force in Bantu eyes. Everything which brings injury to "muntu", to which we were first introduced in chapter 11, causes a deterioration in vital force. A man does not become chief of his clan and patriarch by natural succession, but because primogeniture inherently supposes an inner secretion of vital power, raising the "muntu" of the elder to the rank of intermediary and channel of forces between the clan ancestors on the one hand and posterity on the other. For Maseko these ancestors were not only indigenous but also exogenous, reaching back and across to the ancient holy lands of the Middle East. As we saw in chapter 10, revealed by Witoshynsky (17):

> *In the same way the rivers that ran across the Garden of Eden, the waterways of Mazvihwa, were similarly connected. One day Mr Phiri was reading from a book, from the Bible, Genesis, Chapter 11, where Adam was*

offered a garden by God. The secret that touched him was the rivers that ran across the Garden of Eden. So when he thought about the Tigris River, the Euphrates River, he picked up that the role of survival of the trees and of Adam was because the rivers had water. Nature – God – made it that these trees survive from the moisture, from the seepage that comes from the rivers. So it touched him.

"Muntu" as an Active Causal Influence Exercising Vital Influence

Just as Bantu ontology is opposed to the European concept of individuated things, existing in themselves, isolated from others, so Bantu psychology cannot conceive of man as an individual. For such an individual is a force existing by itself and apart from its ontological relationships with the other living beings and from its connection with animals and animate forces around it. The Bantu cannot be a lone being. It is not a good enough synonym to say he is a social being. No, *he knows and feels himself to be a vital force, in intimate and personal relationship with other forces acting above and below him.* They think that a man might have a "life-giving" or a "life-destroying" will.

The "muntu", moreover, might have several names. Among the Baluba people of the DRC, there are three kinds of names. First, there is the inner name, or the name of the being, which is never lost. A second name is one given on the particular occasion of his birth. Third, there is the name one chooses oneself, which may then be abandoned. In this order of ideas we may say that the "interior name" is the indicator of the individuality within the clan. The clan then is the ensemble of interior names, started by its founders. Moreover, and in the final analysis, the Bantu distinguish, besides the "muntu" or the being properly so-called, between his or her body, his breath and his shadow. *His vital force can express itself in a particular way in certain aspects or modes of external appearance, which we may call knots of high tension.* Moreover, the expressions of the eye, speech, and movement, altogether depict certain vital forces. We turn from psychology to ethics.

15.2.4. Bantu Ethics: Against the Annihilation of Being

For primitive people the highest wisdom, for Tempels, consists in recognizing a unity in the order of beings in the universe. *Their whole ontology which can be systematized around the fundamental idea,* as we have seen, *of "vital force" and the associated ideas of growth, influence and vital hierarchy, reveals the world as a plurality of coordinated forces.* All customary law then that is worthy of the name is inspired, animated and justified from the Bantu point of view by the philosophy of living forces, of growth, of influence and of the vital hierarchy. The validity and strength of the customary law of "primitive" peoples reside in its foundation of their philosophy. *The social order may be founded only on the ontological order, and a political and economic set-up which conflicted with this principle could never be received as consonant with the Bantu mind.*

This, is indeed, a far cry from the official political and economic order, in Zimbabwe today, but if we take heed of the words of Brad Lancaster (18), of Desert Harvesters:

The Zvishavane Water Project was formed by Phiri Maseko to contribute surplus time, energy and money to spread his ideas, to teach people to harvest rain, improve soil, grow food, and build community. And, he learned it all by living it. For Mr Phiri as such, and for his second wife and master farmer/demonstrator/leader, Constance, joined by some of his children, they together keep increasing the fertile organic matter in their soil, the diversity of life growing from the soil, and the water they plant within it – all of which increases their ability to cope with drought and floods (very topical today, after the recent tragic cyclone that hit Zimbabwe, Malawi and most especially Mozambique in March, 2019).

Every premeditated act directed towards the destruction of the life of others, for the Baluba, is called *nsikani* or *buloji*. Since such brings harm to the natural order, to natural law, and consequently to human law, the community has the right of defend against such an evil-doer, who brings about the annihilation of being. What then are the implications for African education, if not also enterprise?

15.3. Bantu Philosophy and Our Shared Mission: Restoration of Life
15.3.1. Building on Real Bantu Foundations

The discovery of Bantu philosophy is a disturbing event for all those concerned with African education. In our European mission, for Tempels, to educate and to "civilize" we believed that we started with a *tabula rasa*. We believed we had to clear the ground of some worthless indigenous notions to lay foundations in bare soil. Then all at once we discovered that we were concerned with a sample of humanity aware of its own brand of wisdom and moulded by its own philosophy if life.

If the Bantu have a definite philosophy, a profound corpus of wisdom and an established code of behaviour we can, perhaps, find in it a real foundation on which the Bantu peoples will be able to build their civilization. We shall rejoice at having found "within" the Bantu something to render him nobler. It will, no doubt, be more difficult (because it presupposes a strong leaven of humility, of generosity, and of interest in others) to love the man as he is, to understand him, to put ourselves in his place, to acquire his mental outlook. And yet, unless we give proof of this humane love, how can we "educate" him and gain his confidence? However, again and again the European acts, and believes, otherwise.

15.3.3. Civilization – Taking Account of Human Personality

All our writings, lectures and broadcasts repeat *ad nauseam* our wish to civilize the African peoples, avers Placides Temples. He further notes, no doubt, there are people who delight to regard as the progress

of civilization the amelioration of material conditions, increase of professional skill, improvements in housing, hygiene, and in scholastic instruction. These are no doubt useful, but do they constitute "civilization"? Tempels thus raises a critical question: *Is not civilization, above all else, progress in the human personality? Industrialization as such may lead to the destruction of civilization, unless sufficient account is taken of human personality.*

What would civilization be worth which lacked wisdom and live enthusiasm? How can one pretend to think of a civilization devoid of philosophy, of an ideal, and of inspiration? For Tempels, *if it is a crime against education to impose upon a race of men a civilization devoid of philosophy, of practical wisdom and of spiritual aspirations, it would be a still graver offence to deprive peoples of their own patrimony,* which is their only possession able to serve as the starting point of a higher civilization. It would be high treason on the part of the colonizer to free primitive races from what is of value, which constitutes a kernel of truth, in their traditional thought, their philosophy of life, an integral part of the very essence of their being. We find ourselves in fact surrounded by a horde of *evolues* who look upon their kindred with misgiving, but who are themselves at sea with life to which they can no longer attach meaning. .

15.3.3. Education as the Strengthening of Life

The natural aspiration of the Bantu soul was therefore to be able to take some part in our superior force. What the great majority of the Bantu want from us (the Europeans), and what they will accept with profound joy and gratitude, Tempels says, is our wisdom, our means of increasing vital force. Instead, everything which was stable and of worth has been destroyed by a new value, the modern universal conduct of *lupeto*, that is money. *The Bantu can be educated,* he goes on to say*, if we take as a starting point their imperishable aspiration toward the strengthening of life.*

Mr Phiri Maseko was not taught by experts or at schools. He learnt from long interactions and thoughtful observations of his land. When he began, his land was dry, eroded and unproductive, but he was attentive to, and mimicked, aspects of his land that worked – including rocks and plants. He (19) then spent ample time watching the effects of his work: "*When the rains fall and I see water running, I am running! Sometimes you will see me being very wet"*.

For Tempels, and indeed for Maseko as such, Bantu paganism, the ancient wisdom of the Bantu, reaches out from the depths of its Bantu soul toward the very soul of Christian spirituality. Just as Christianity could shape Western civilization, it has, in the truth of its teaching and in the human dynamic which it generates, the resources to achieve, to purify and to ennoble a real Bantu civilization. For Zepeniah Maseko, it was the "Garden of Eden" which remained an ongoing source of Christian inspiration (20):

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).

Instead of our being able, in that guise, to say that the Bantu ideal remains materialistic even in its loftiest forms, it seems to Tempels, rather, that even in their most material cares, the Bantu point of view is dictated by a lofty wisdom in regard to life, linking onto their philosophical principles.

We now turn from the 1940s to the 1980s and from a Catholic theologian, Placide Tempels, to a British American economic anthropologist, Stephen Gudeman. In the process we review the more general implications of Tempels' specific findings, turning from Africa to America and back again.

15.4. Local Models of Change

15.4.1. Central Processes of Making a Livelihood are Culturally Modelled

Stephen Gudeman (21), to whom we were introduced in chapter 5, argues that *economies and economic theories are social constructions. The central processes of making a livelihood are culturally modelled.* His aim then, as was that of Tempels in a specifically Bantu African context, is to generally analyse models of livelihood as cultural constructions. Gudeman uses as such the term "local model" while the expression "derivational" or "universal model" is reserved for the special Western form. Gudeman bases "cultural economics" upon the direct comparison and contrast of metaphors and models of livelihood.

When Gudeman first went to Panama in the latter part of the 1960s, he chose to live in a small community undergoing radical change in its agricultural practices. His purpose was to illustrate the existence, importance and coherence of local constructions. The first economic pattern in the village had endured for several hundred years, and might be called a household or *oikos* model, with goods, typically rice, produced primarily for the household. It was succeeded by a cash crop, beginning in the 1940s, that was sugar.

Gudeman then maintained that the analysis of development process should include the explicit examination of local constructions. A people's model, like that of Phiri Maseko in Zimbabwe to which we have extensively referred, is their life and history, their historical consciousness, their social construction. But such local models are not to be examined through the perspective of our models. These are not, as it is sometimes said, "externalities", "constraints", "causes for failure" or "political and social blockages" to technological change. The use of such terms, as Tempels has intimated, implies a valuation based upon a Western model.

If development then is fundamentally about models and their changes, the central question must be: who is the modeller? To what degree, for example, has an initial local model been self-constituted and to what degree has it been constrained by the models and actions of the other? Are subsequent models of change, or of enterprise development, representative of those for whom they are intended? *Models are never the product of a single individual but are part of a historical and cultural tradition. Development situations, however, are particularly complex because they must involve mixing together several different cultural discourses*. The challenge is not to try and uncover them and then use general laws of development, nor is it simply to figure out what agricultural or monetary techniques can be employed in a particular situation of change. Rather, the questions are to do with who it belongs to and how to organize a community of modellers.

15.4.2. Models and Modes of Livelihood

Models and Metaphors: Securing a Livelihood is Culturally Modelled

Gudeman's working hypothesis is that *securing a livelihood, meaning the domain of material production, distribution and consumption, is culturally modelled in all societies*. But when economic anthropologists, or indeed "western" economists generally, arrogate to themselves the privileged right to model the economies of their subjects, they deny the capacity of that people to model their own behaviour. Such universal models represent an attempt to escape the reflexive circle in the local models of others by grounding our understanding of them in the "constants" which our, for example, economic or enterprise models take for granted. One of his purposes, therefore, as was the case for Temples, is to dislodge such apparently privileged observers' models.

Models are partial constructions. They are selective, offering a perspective without exhausting all the possible facets of experience. Formal economic models, for instance, deal only with selected dimensions of what it means to secure a livelihood. Local models are often built around "primal", "focal" or "axiomatic" metaphors, like that of *ntu*, for example. A model may be built upon several primal metaphors or contain elements which are not strictly metaphoric. A local model usually receives some form of "external' justification. When a Bemba farmer, for example, considers cultivating a new plot of land, he predicates upon it the schema of his ancestors. He sees the land "as being" the ancestors, as does the Baluba.

Ancestors, Nature and Economy

For the Bemba group, from northern Zambia, the work of the ancestors, not that of land, labour, capital or indeed enterprise, lies at the centre of their economy. Their primal metaphor is that of nature alongside the ancestors. To have a successful hunt or abundant harvest, thus, is to receive a blessing from the forbears of society. The ancestors, moreover, have to be persuaded to help their dependents secure a livelihood. In general, they

are influenced by the social behaviour of their descendants, but specifically they have a living embodiment in chiefs. Providing offerings to chiefs is therefore crucial to the functioning of the economy.

According to local belief, the Bemba ancestors arrived in Bembaland some two or three centuries ago. *The ancestors were inventive artisans, and they "opened" the land for use, much as today their descendants – the chiefs – open each stage of the agricultural cycle.* The ancestors then did not remake the course of nature itself but saw its possible uses and devised agricultural skills. The Bemba, today, however lack that ancestral ability. As agents, as makers of their material life, they no longer possess the capacity to create. Yet only by reproducing what the ancestors taught can sustenance be achieved.

Nature for the Bemba therefore is derived from ancestral history, and technology, as such, is frozen. The construction of the past as a truly living presence provides the charter for the central Bemba metaphor, whereby the variability of nature reflects the moods of the ancestors. When, for example, the price of copper on the world market dropped and unemployment rose at the mines where the Bemba were employed, the disaster was ascribed to the displeasure of the ancestors. This is where, in our terms, for re-GENE-ration to ensue, "north" and "south" need to meet, if not also "east' and "west", thereby building on southern grounding, in order to emerge, navigate and effect transformation.

Instead, as is commonplace, imposing the "western" recipe, of private enterprise and promoting entrepreneurship leads to dominance, or conventionally termed "development", rather than to integral regeneration.

Social Credit And The Morality of Allocation and Distribution

If natural prosperity is ancestrally disposed, if fertility is ancestrally derived, then the ways in which these ancestral states are formed and induced must be central to Bemba economic life. It is especially with respect to influencing the ancestors that economic acts are embedded in social bonds. *The processes of allocation, production, distribution and consumption are all formulated through ties with the ancestors.* And, all productive activity requires not only the chief's blessings but their actual ritual intercession with them. Failure thereby to render labour service means withdrawal of blessings and the likelihood that the offender's land will not yield.

In fact, all of the above, in Bemba African guise, traditionally, can be likened to the notion of *Social Credit,* or of a *National Dividend,* developed by the renegade Scottish economist, engineer and accountant, Clifford Douglas (22), a century ago, but which has recently resurfaced amongst so called heterodox economists:

> *The contribution of each individual, whether as worker, capitalist or financier, pales into miniscule insignificance when evaluated alongside the cultural legacy of "the progress of the industrial arts", Isolated individual endeavour,*

historically and currently, can produce very little indeed. Production, whether material or, intellectual or artistic, relies on the common cultural inheritance which forms the birth-right of all citizens … it is possible to imagine a country in which all inhabitants are regarded as shareholders in the common property of real wealth, consisting of untapped and renewable natural resources and the cultural heritage of tools and processes. That is, each citizen has a claim to a share in the potential to produce, rather than being forced to participate in a system of production, distribution and exchange. The circulation of purchasing power can be made to reflect this situation through payment of a "dividend" on the shared cultural inheritance.

Any adult male, for the Bemba then, works for himself such that he must raise the crops needed for his own extended family. As a person grows older, though, these kinship duties are replaced by obligations of a broader kind. A chief receives three to four days of tribute labour a year. In turn, he initiates most of the agricultural activities within his district, because at each stage he must invoke the ancestors. Furthermore, when there is an especially good yield, ritual offerings are made to the ancestral spirits because they have given us a lot. Material goods, however, are not accumulated and stored by headmen, chiefs or the Paramount Chief. They are recirculated. A headman, for example, must see to feeding his own people, if they are in need. Similarly, the produce of a district Chief's garden is used to feed the people of his district. Thus, *to be known for material giving, rather than possessing, is a chiefly aim and attribute and in this a chief replicates his ancestors, who once taught and now help provision their descendants.*

In fact, the above is not too far removed from the approach to contemporary "sacred economics", adopted by American mathematician an social philosopher, Charles Eisenstein (23), who maintains:

Most accounts of the history of money begin with primitive barter, but barter is a relative rarity amongst hunter-gatherers. The most important mode of economic exchange was the gift … Today's economic system rewards selfishness and greed. What would an economic system look like that, like some ancient cultures, rewarded generosity instead?

The State of Food Supplies Represents the Working of the Social Order

For the Bemba again, *the state of food supplies represents the* state of the *working of the social order. Ample food throughout the entire tribe signifies for everybody that the society is healthy and that the ancestors are* not upset but *well-disposed.* In their economic model, then, the processes of distribution, exchange and circulation of foodstuffs are not secondary moments of production – as a Marxist might claim – but its very conditions.

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"Proper" allocation and distribution of foodstuffs and other such goods and services create and recycle the social relationships upon which production is based. *The entire economy, from this perspective, is a circulatory system in which villagers, headman, chiefs and ancestors all participate* for the same goal, that of ensuring self-reliance and self-sufficiency in the community. *The proper distribution of goods sustains the bonds of society and assures yearly fertility.* Such a notion of a "circular economy" (24), interestingly enough, has recently become something much sought after, especially by ecological economists.

Technological change, according to Gudeman, for the Bemba however, has no place in their model, for farming practices, as taught by the ancestors is a perfect venture that needs no revision. Nor is the concept of inherent scarcity a feature of their model. The environment is like a pool or reservoir whose goods may or may not be released by the ancestors; shortages result from ancestral intentions. Again, this reveals the limitations of the natural and communal "south", when adopted in isolation of other worlds, rather than becoming interdependent with them, as opposed, of course, to being dependent on them.

15.6. Conclusion: Metaphors, Models and Reflections

15.6.1. Vital Force: Securing the Bounties of Nature

In conclusion, and for Gudeman, focal metaphors of livelihood often employ one or more images drawn from nature, from the human or social body as well as linked concepts of the "self" in relation to the "other." Those themes provide a beginning point for comparing the various social groups and theorists as well as several other models.

For the Bemba, for example, *general prosperity is a metaphor of the ancestors, their willing disposition and good volition being required to secure the bounties of nature.*
Because the ancestors have living representatives in chiefs, securing a livelihood is a mediation between the living and the dead through the politico-lineal structure. The components of this exchange are prosperity in return for material tribute and services.

For the Panamanians (whom Gudeman referred to at the outset), land is a "force" which might permit but did not ensure that savings could be accumulated each year. Profit had a place in the Panamanians' model only as an externality; it arose within and flowed outward in exchanges between rural and urban sectors. Finally, and where we started this chapter, *for the Bantu, their whole ontology which can be systematized around the fundamental idea,* as we have seen*, of "vital force". Associated ideas of growth, influence and vital hierarchy reveals the world as a plurality of coordinated forces.*

Going back to where we started from, in this chapter and serving as a keynote for this book as a whole, the "holy matrimony", naturally, between soil and water for Zepheniah Maseko, as interpreted by Brad Lancaster (25), and for us, further evolved, culturally and scientifically, into such a holy matrimony

between knowledge and value, as we have subsequently incorporated (see below) serves as an overall metaphorical keynote:

> *A watershed, or catchment area as it is sometimes called, is the total area of a landscape draining or contributing water to a particular site. Once you've identified the watershed of your site, you can begin to practice the art of waterspread, emphasizing the gentle harvesting, spreading, and infiltrating of water/knowledge throughout a watershed/ knowledge-shed rather than draining water/knowledge and value out if it. Next, consider runoff. The goal is to turn this runoff into soak-in: water/knowledge that no longer runs off the land, but infiltrates into the soil instead.*

15.6.2. The Descent of Man: Survival of the Fittest

All of the above can be compared and contrasted with the characteristic "western" image of the rugged individualist, and all conquering entrepreneur, or indeed captain of industry, winning over the opposition at every progressive, competitive turn. This image, for anthropologist Tim Ingold (26) take us back to Darwin, more specifically to his *The Descent of Man,* which post-dated the *Origin of Species* by a decade, but presented a totally different facet of Darwin's intellectual personality altogether.

The wondering curiosity of the naturalist is still there, but it is now thickly blended with the ponderous morality of the Victorian gentleman, strongly omitted to the progressive enlightenment of mankind, thereby also having no qualms about comparing the various grades of general advancement to the states of maturation of the human individual from infancy to adulthood. And, yet in *The Origin of Species* Darwin had rejected all notions of predetermined advance in the world of nature.

In the popular identification of Darwinism with mechanical theories of biological and sociocultural progress, we are still living with the effect of this about turn in his approach, now underlying his belief in a universal movement of mankind from savagery to civilisation. *Adopting a literal interpretation of the struggle for existence between human groups, there had to be vanquished as well as victorious contestants. The "lower" races were introduced in order to play the role of losers in Darwin's evolutionary scenario.*

For us, to the extent that we continue to promote entrepreneurship and enterprise, over and above "vital force", or indeed "life force", as per *-ntu,* so we are denying our vital African heritage. We now turn from our localised description of original, traditional societies, and the "vital force" they bring, to the emergent local-global, economic phenomenon of the so-called Ethnicity Inc, via the South African anthropologists Jean and John Comaroff, to whom we now turn.

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4th CYCLE

ECONOMIC EMERGENCE: RE-GENE-RATING CAPITAL, LOCAL-GLOBAL RE-*GENE*-RATION, LABORATORY/PILGRIMIUM

CHAPTER 16

ETHNICITY INC

DE : *You Reveal the Autopoeitic Biological-and-Social Nature of our Physical/Human Species*

PE : **The Inventiveness of Beings is the only Source of Capital as an Intellectual, Cultural, 'Spiritual' Force**

The continual inventiveness of human beings is ultimately the source, and actually the only source, of capital. In such a context, capital is an intellectual, cultural, even 'spiritual' force originating in continual innovation. Thereby it creates both the possibility of, and the desire for, a liberation of the person from physical labor, to find his or her 'true' place in a world of mental and cultural activity (Folkert Wilken, The Liberation of Capital).

16.1. Introduction: Inverting Core and Periphery

Table 16.1. Phenomenological Research Methodology : : PE

Being Alive : Local-Global Foundation of Southern Culture and Economy

Illuminate the 'Inner World' of your **society's** *emerging* **Cultural and Economic Identity**.

The **inventiveness of human beings** *is ultimately* **the only source of capital**; *such capital is an intellectual, cultural, even 'spiritual' force originating in such continual innovation.*

Culture is at once the basis and the ultimate aim of politics and economics; **"development" plans must be social in the broadest sense** – *political, economic, social and cultural.*

Transforming **intellectual property** *from personal protection* **into a means of articulating the original "identity"** *of a people, giving it a "thicker" textured substance.*

Source: Authors, 2019

16.1.1. Ntu as Vital Force to Ethnicity as a Source of Vitality

We now turn from both local economic origination, naturally and communally, through *Ntu* as a vital African force, or indeed life force, to the "global South" (1), culturally and spiritually, leading to *Ethnicity* (2), locally-globally, in its positively, vital, now explicitly cultural guise, as a source of the re-GENE-ration of capital, through economic and enterprise cycle. In the process, in "south-western" relational terms, we turn from locally describing *ntu,* naturally and communally, to locally-globally immersing ourselves in such a cultural and spiritual *ethnic* phenomenon (PE), as a source of regenerative capital, and thereby *vitality,* in anthropological-economic terms as theorised by the Comaroffs.

The Comaroffs, as such, are now based in the Department of African Studies at Harvard University in the U.S., while retaining their links with Cape Town University's Department of Social Anthropology in South Africa, where Mawere and Nhemachena previously studied. Moreover, and as we shall see, they have a special affinity with the Tswana people of Southern Africa, and their sources of ethnic vitality.

16.1.2. Theories of the South as Modes of Producing Value

Starting out with their *Theories of the South,* for the Comaroffs, Western enlightenment thought has, from the outset, posited itself as the wellspring of universal learning, of Science and Philosophy. Concomitantly, it has regarded the non/West – variously known as the ancient world, the orient, the primitive world, the third world, the underdeveloped world, the developing world, and now the global "south" – primarily as a place of parochial wisdom, of antiquarian traditions, of exotic ways and means, above all, of unprocessed data. This is something that the Comaroffs, likeourselves, strongly contest and indeed rebut to the dustbin of oblivion.

What the Comaroffs suggest, instead, is that *contemporary world-historical processes are disrupting received geographies of core and periphery, relocating southward* – and for us eastward as well – *some of the most innovative and energetic modes of producing value.* They take Southern Africa as their point of departure, reaching economically as well as anthropologically, as we shall see, into *Ethnicity Inc,* ultimately extending to the Global South. Their argument is in two parts as we elaborate in the next sections.

16.2. Underlying Theories of the South

16.1.2. African Re-gene-ration

The first argument, for the Comaroffs, is that modernity in the "south" is not adequately understood as a derivative, a callow copy, of the Euro-American "north-western original". To the contrary, modernity in the "south" demands to be apprehended in its own right, indeed, in the *Nhakanomic* case, as we have attempted to do up to now. What the Comaroffs mean and rightly so is that

modernity in Africa has a deep history, is polymorphous and mutating, partly in dialectical relationship with the global north/west, partly with others of the same hemisphere, not to mention also the dialogue with the "east".

Should Afro-modernity therefore be part of a universal enlightenment, of Christianity and civilization, of Shakespearean English and scientific reason – the very things presented to Africa as the epitome of Western culture? Should it choose only the good things of that civilization and discard the rest? Or should it combine the indigenous and the exogenous, the traditional and the foreign, into something new and beautiful? *Like its European counterpart hitherto, modernity in Africa today entails a re-gene-ration, a consciousness of new possibilities, and a rupture with the past, congealed into "tradition", which was in itself a modern construct.*

Sometimes the process has been strikingly self-conscious, as with the New Africa Movement in South Africa in the time of Pixley ka Isaka Seme (3) early last century. For he famously insisted on "*The Regeneration of Africa*", whereby the continent cannot be compared with Europe since it had its own genius, what we term GENE-ius, about to "march to the future's golden door", for us though only realised through social innovation. *Being part of a new order of things,* if such a socially innovative process is adopted, *"it was entering a higher, complex existence, a unique civilization founded on precious creations of its own, creations alike spiritual, moral, humanistic and eternal".*

This brings the Comaroffs to the second argument.**16.2.3. Harbingers of Future-History**

Contrary to the received Euro-modernist narrative of the past two centuries – which has the global south tracking behind the curve of Universal History, always in deficit, always playing catch-up, there is good reason now to think the opposite. In fact, given the unpredictable, under-determined dialectic of capitalism-and-modernity in the here and now, it is the south that is often the first to feel the effects of world-historical forces, *the south in which radically new assemblages of capital and labour are taking place, thus to prefigure the future of the global north.*

It is in here that the Comaroffs' two theses converge: *the ontological claim that Afro/modernity exists, in itself, not as a derivative of the Euro-original, meets the second assertion that, in the history of the present, that the global south is running ahead of the global north,* prefiguring future-in-the-making. After all, why is it that the modal "water harvester", for U.S. based Brad Lancaster at least, comes from Zimbabwe? The Comaroffs too, without specifically realising such, undertake a further mapping of their underlying "Theories of the South" argument, prior to their *Ethnicity Inc.*

16.3. Ubuntu, Commons, Commonweal, Citizen's Movements

16.3.1. Fourfold Mapping: Theories from the South

Firstly Southern Personhood: Ubuntu

Firstly, they introduce the notion of *critical estrangement,* what the German 20th century playwright, Bertold Brecht called *Verfremdung.* Such is the "V-Effect" of de-familiarizing the ordinary, in fourfold guise, starting with personhood. To begin with the enlightened "northern" as opposed to "southern" individual, as we shall see, is presented as both archetype and ideal-type, serving to ground liberal society *ab initio,* notwithstanding the fact that, sociologically speaking, personhood within the north has varied widely, and certainly has not always conformed to this ideal type. They thereafter cite, by way of contrast, the case of the Southern Tswana peoples of South Africa, and Botswana, instead, who have an elaborate theory about the nature of the self, including a qualified idea of "autonomous personhood", that is, *Motho ke motho ka botho, a person is a person by virtue of other people,* as per *ubuntu.* Such an outlook resonates with that of *muntu* and indeed *chivanhu* as revealed hitherto. It also resonates with Maseko's water farming, as above all a family and community enterprise.

Secondly the **Creation of the Contemporary** *Commons*

What of the political *interiors* of the Euro/modernist nation-state, secondly, the public sphere so jealously protected by its nationalist citizens, as per, today for example, Brexit-seeking Britain? On the one "northern" or "western" hand, *a very thin idea of "government by the people", one largely measured by the presence or absence of national elections, has been exported to the non-Western world,* often coercively, by the USA and its allies; freedom, goes the mantra, inheres above all in the right to choose – one party or another, as per "multi-party democracy". What a sham this has proved to be in today's Brexit-feuding Britain. It has been accompanied by the equally insistent imposition of free market capitalism, seeking ever more distant trade deals!

On the other hand, in the "south", though still in embryonic form, everyday politics has migrated elsewhere. As in Botswana, with their "freedom squares", *African versions of "democracy" find their voice in civil society (witness recently Tahir Square in Egypt) to take up the space left by the democratic deficit.* Thus we see the assertive rise, or return, of the town hall meeting, the talk radio, faith-based associations and grassroots organizations, as a modern variation of traditional, consensual democracy. We already cited such an example again in Zimbabwe, in our (4) *Integral Community* in Chinyika thus:

> *Through a democratic process in the traditional manner, the Chief, headman, counsellors, village development committees, extension services personnel were all involved, consulted and contributed to the selection of the project leadership. The leadership, headed by Mai Tembo (Mrs Tembo) has clearly outlined its goals and strategy*

specifically to fight hunger through growing rapoko and in the long run eliminate poverty. They have clearly distanced themselves from the very sensitive partisan politics. They do not align the project farming activities with any political groupings. The committees' main purpose has remained that of building a community consciousness that creates enlightened peoples actions to fight both mind and material poverty; to thereby decolonise the mind.

Alongside and behind them has lain the liberalization of the means of communication, and social technologies which create their own commons, and communities of consciousness. For Yochai Benkler (5), a legal scholar based at Harvard University, in his seminal work on *The Wealth of Networks*:

For what characterizes the newly emerging networked information economy is that decentralized individual action – carried out through radically distributed, nonmarket mechanisms, plays a much greater role than it did, or could have, in the industrial information economy.

Moreover, and now set in a Chinyika context (6):

Through the rise of nonmarket production, individuals can reach and inform or edify thousands, in the Chinyika communal case, and millions, in the Internet virtual case. Ultimately, effective, large-scale cooperative efforts, that is peer production of information, knowledge and culture, are on the rise. As such a 300,000 villagers in and around Chinyika are benefitting from it, as are millions of us using the Internet, and social networking sites, worldwide. Whereas one is local and "high-touch" (Chinyika) and the other global and "high-tech" (Internet), the mode of co-production is the same!

Thirdly the <u>Commonweal</u> in Recognition of Historic Rights

Meanwhile, thirdly, truth commissions may draw on jurisprudence and jurisdictions developed in Euro-America, but they have taken their modern shape, for the Comaroffs, in antipodean sites, first in Latin America and later in South Africa – thence to return to the north. The former Yugoslavia held a truth commission in 2002, for instance, as did Germany a decade earlier in relation to the former East. The latest is in Canada where one was convened to address the grievances of First People.

As nationhood becomes more heterodox in Euro/America, *as the politics of identity gather momentum, claims against the commonweal in recognition of historic rights denied, or violations suffered hitherto, challenge the sovereign narratives there too.* Needless to say the same applies in Zimbabwe. In fact, such a recognition or rights, or indeed process of reconciliation was transformed, in the Maseko case, into a process of re-GENE-ration,

whereby, having suffered terribly at the hands of the Rhodesian army, during the country's liberation struggle. According to Mabeza (7):

After regaining his freedom from detention and house arrest, including for 6 months in chains, in 1980, Phiri Maseko's *way of releasing tension was to do the activity he enjoyed most, relentlessly experimenting on his plot in a bid to survive in a harsh environment. In other words, he exuded happiness when he was farming. Exuding happiness provided catharsis. For him, the time for catharsis was through engagement with non-humans on his plot after his house arrest.*

Fourthly Citizen's Movements and the Politics of Life

Fourthly and finally, *at issue was the credibility of a credo that induced people across the planet into believing that they had entered an era when fortunes, fame and virtue might be made by gaming with the equity of everyday life,* with dwellings, bodies, identities, commodities. All of these, in the "north", could be considered as assets, equipping even the most humble to think of themselves as entrepreneurs. In the last decades of the 20th century, what was once pariah profiteering – unfettered speculation, gambling, retailing contagious assets – was deemed legitimate, even esteemed enterprise. Then in 2008 the implosion hit.

Yet at the same time, the limits of bare life, for the Comaroffs, breed their own positive possibilities, more visible in the south than in the north. This is illustrated by such citizen's movements as the Landless Workers' Movement in Brazil, the Urban Poor Consortium in Indonesia, the RhodesMustFall Movement in South Africa, and even political parties like Evo Morales' *Movemento al Soalismo.* Indeed, the *Muonde* Trust in Zimbabwe, as we saw in chapter 10, is born out of the same circumstances, turning an arid landscape into a water harvest.

Endpoints: Theory from the South - A *World Being Recast*

Overall and by way of introductory overview, whatever else it may be presumed to be, *whatever political and economic ends its invocation may serve, "the south" is a window on the world at large.* It is *a world whose geography,* for the Comaroffs, *is being recast* as a spatio-temporal order made of a multitude of variously articulated flows and dimensions, at once political, juridicial, cultural, material, and virtual – a world that ultimately transcends the dualism of north and south, and indeed east and west. *Theory from the South*, thus, is about that world, and the effort to make sense of it. We now turn, firstly and specifically, to such an effort to understand *Personhood* from such a southern, cultural and developmental perspective.

16.3.2. Southern Personhood: Go Dira and Chivanhu

Is the "autonomous person" a European invention, and as such the end point in a world-historical telos, something to which non-occidentals are inexorably drawn as they cast off their primordial differences? Is it, in other words, a universal feature of modernity-in-the-making, a Construct in the upper case? Or is it a merely lower case, local euro-construct?

For the Southern Tswana, as we saw above, that the Comaroffs have extensively researched within South Africa and Botswana, *go dira*, in the vernacular, meant "to make" or "to do", or "to cause to happen", or indeed, for Maseko, to "plant water'. *Work, in short, was the positive, relational aspect of human social activity, of the making of self and others in the course of everyday life,* not dissimilar to the notion of "chivanhu" that we uncovered in Zimbabwe (see chapter 3). Not only then were social beings made and remade by *go dira* but the product, namely *personhood, was inseparable from the process of production itself. An individual not only produced for him or herself, but also produced his/her entitlement to be a social person* (see chapter 11).

That was their "southern" *go dira* version, so to speak, of Western entrepreneurship, or "self-made man", more akin, in our recent book on *Evolving Work* to our (8) version of *employing self and community* than to "self-employment".

16.3.3. The Contemporary Commons: Re-Figuring Democracy
Pseudo-Democratization of the Global South

The contemporary Western concern with the democratization of the Global South, secondly, has roots in the hegemonic, indeed ontological, association throughout the Global North of freedom and self-expression with choice. *Democracy has become for homo politicus what shopping has been to homo economicus. They are so to speak, two sides of the same coin*. Democracy, as such, is a "small idea", likely to bring with it Kentucky Fried Chicken and McDonald's, according to the Comaroffs, rather than ameliorate the human condition.

Putting two things together – the reduction of the idea of Democracy to the exercise of choice and the de-centering, as well as de-institutionalization of politics – and what do we get? *The export of such modernist European models to the global south is founded upon an extremely narrow conception of public life, one that places too much emphasis on votes, electoral democracy and free-market economics* and too little on the realization of human rights, civil liberties, the commonweal, and accountable government.

This leaves Africans with an unenviable dilemma : to opt for either (1) a highly un-African order, wherein the body politic is composed of autonomous, individualized, rights-bearing citizens whose primary political being is congealed in the exercise of a ballot, as in Brexit Britain; or (2) *or an "indigenous" alternative, usually characterized as anti-modern, ethnically based, patriarchal, traditionalist, communalist, clientalist and authoritarian* – yet insidiously populist, for example in Trump's America. The Comaroffs then turn to a third alternative,

one of metamorphosis, born out of their longstanding research and engagement with Botswana in Southern Africa.

The Case of Botswana: Kgotla - Rule with the People

<u>Legitimacy and Fitness to Rule</u>: From the earliest documentary accounts we have of centralized "Bechuana" (historically prior to today's Botswana), so to speak, dating from the first half of the 19ᵗʰ century, three things are clear. The *first* is that the chief*ship* was seen to be the *axis mundi* of the social world. Its holder, *in principle at least, personified his people, signified their sovereignty and subjectivity, and embodied their essence*. But, *second*, a clear line was drawn between the chiefship (*bogosi)* and the Chief (*kogosi*) office and incumbent. The former stood for the very existence of the polity and economy. It was the public sphere incarnate. The latter, by contrast, was merely human: he might or might not be an effective ruler. *Thus, a chief who lost all legitimacy was said publically to be "not fit to rule".*

<u>Good Governance – Fusing Civil Society and the State</u>: The *third* thing of note is the great store placed on what might be called "good government". Substantively speaking, chiefs were responsible for all aspects – political, judicial, administrative, material, spiritual – of collective well-being, that is, for everything in the public domain, for us, the integral policonomy. Moreover, good government paid less attention to the content of public affairs and more to the means of management. *Above all, the Southern Tswana stressed: (1) the participatory, consultative aspect of the public sphere; (2) the performance of any ruler against the canons of good government; (3) the fusion of civil society and state.*

<u>Rule with the People - Kgotla</u>: Chiefs were expected to rule "with" the people *Kgosi ke kgosi ka morafe* - "a chief is chief by the nation". What this meant, in practice, was that sovereigns were expected to surround themselves with advisors to guide the everyday life of polity, men for whose advice and actions they were held responsible; to hold regular meetings with them; to summon public assemblies of various kinds from which emerged *policy that reflected popular views and attended to the commonwea*l; to ensure that the hierarchy of courts did not favour the rich over the poor, royals over commoners, men over women; to be open always to approach by their subjects, whose welfare they heeded, redistributing food and other requisites in times of need.

In sum, the so-called "*kgotla*" was more than a forum for the discussion of social policy, although it certainly was that too. Nor was it just an African analogue of the classical *polis*. It was (1) *a context for ongoing discourse about governance and sovereign authority – and simultaneously (2), a space of contestation in which the powers of the living ruler were negotiated and given social currency*. Its primary constituencies were factions rather than political parties. These constituencies did not differentiate themselves according to ideology. Their

arguments were about the *means* of government, not the content. In striking contrast to Western nation-states, where policy is seen to be the provenance of partisan politics, here it was a matter of public discourse so to speak.

Kgotla: Linking Past, Present and Future: The other point is that, in the passage from the pre-colonial to the post-colonial, the *kgotla* has remained a crucial element in the *imaginaire* of Botswana. This is in spite of its roots in the "village". Or its "traditionalist" connotations. Since independence, in fact, public forums have been created all over the country, including urban contexts. In short, what the Comaroffs speak of here is far from a quaint anachronism, romantic remnant of days gone by. It describes a cultural context, and a set of discursive practices, that are very much of the continuing present.

Substantive Democracy: Participatory Politics as the Stuff of Everyday Life

Given their own conception of participatory politics, their own ideologies of sovereign authority, legitimacy and accountability, it is obvious why so many citizens of Botswana were alienated by the Western model, at least as presented to them. And why, by threatening to confine mass public involvement to a fleeting season of five years, it opened up a chasm between the state and civil society. More positively, *the agitation for one party government was a demand for a return to substantive democracy, to a civic culture in which participatory politics would be the stuff of everyday life* in which the ruling regime was authorized to act on behalf of the nation in proportion to its warranted performance in office. Put another way, *it called for a vernacular, indigenously rooted version of the kind of liberal democracy that Euro/modernity had long idealized but scarcely realized – let alone implanted successfully elsewhere.*

The process that the Comaroffs have described here, they themselves reiterate, had emerged locally-globally (after all the country's first President, Seretse Khama was brought up in Britain) out of the social realities of Botswana at the time: in its comparative ethnic homogeneity, its small size, and its proximity to a particular historical past, all of which made the dream of demos founded on popular sovereignty and direct state accountability appear eminently viable. These realities do not obtain everywhere. To the contrary, Botswana was, and is, relatively unique, though the pre-colonial practices it drew upon resonate with many other African societies. In other words the vernacular forms found there bear strong similarities to others in Africa. This raises a familiar conundrum if in unfamiliar terms.

Why is it that for the most part, democracy, if not also the economy, however they may be defined, are so fragile across the continent? What is it that intervenes between the conditions of its possibility, which are patently present, and its practical realization? Why, when democracy, if not also a free market economy, maybe said to prevail in the nation-states of the global south, does it seem more procedural rather than substantive, more "thin" than "thick"? Could it be that Euro/America's

contemporary move in the same direction, towards a thinned out version of representative government, and indeed corporate governance in the wake of privatization, private equity, hedge finds and the like, provide a clue? Could the de-democratization of north and south be a devolutionary counter-point coming to us everywhere in this neo-liberal age?

Wherein lies the future of the political and the public sphere, sui generis, as the new century unfolds? Is it in new religious movements and other forms of mass action, in politics of life, in the social media via the Internet, and all other means of experimental insurgency that have emerged so powerfully in the south and appear to be migrating northwards? The Comaroffs then turn to their third emergent "theory of the South".

16.3.4. The Commonweal: Memory and the Forensic Production the Past
The TRC and the Right Time to Remember

In South Africa, the end of apartheid brought with it a number of creative, often unorthodox, ways of going about the past. Among the most majestic, for the Comaroffs, was the Truth and Reconciliation Commission (TRC), a passion play in which "We the People" sought rebirth by together confronting painful memories, long repressed. Similar attempts to find renewal in the ritual re-visitation of trauma are widespread, across continents, in the political culture of our age. Today, in Nigeria as much as in Zimbabwe or South Africa, for example, *healing requires recovering the repressed, disinterring symptoms of injury,* and *recounting the pains of old atrocities. Social reconstruction, be it of war-torn nations, defiled democracies, or brutalized subjects, is deeply vested in rituals of recollection*, testimonies of suffering, public confessions of abuse – wilful or otherwise.

As a poignant Zimbabwe case in point, for anthropologist, Joost Fontein (9):

The silence of anger and resistance of the spirits at Great Zimbabwe therefore relates directly to the fact that the spirits, be it Mwari, the ancestors or both, are considered the owners of the land. In this sense the silence of Great Zimbabwe is ultimately caused not so much by the failure to follow the "correct" rules or customs, but rather by the appropriation and alienation of the site, and the refusal to consult the spiritual owners of it. In local narratives, this appropriation, alienation and loss of control of the site was often discussed in terms of closure – the closure of the site from the surrounding landscape, local communities and the spirit world which ultimately owns it.

Memories, Plastic and Otherwise

If memory, as above, is to give creative voice to the unruly imagination, for the Comaroffs in conclusion, without giving play to the darker side immanent in politics – it has to be reunited, as subjective consciousness, with history as an account of the collective production of the present. *Recuperating the*

positive, perennially open dialectic of history and memory ought not merely to put populist and identitarian politics in proper perspective. It ought to interrogate just how things come to be as they are. And how they could be otherwise.

16.3.5. Citizen's Movements: Alien-Nation, Immigrants, Millennial Capital
Spectral Capital, Capitalist Speculation: Production to Consumption

Finally, in relation to "The Theories of the South", *as consumption has become the prime medium for producing selves and identities,* for the Comaroffs, since the 20th century, *so there has been a concomitant eclipse of production; and eclipse, at least, of the perceived salience for the wealth of nations.* This has been accompanied by a shift, across the world, in ordinary understandings of the nature of capitalism. *The workplace and labour, especially work-and-place, securely sited in local configurations of class and community, are no longer the anchors for social existence.* Especially in the global north, *the factory and workshop are increasingly experienced by virtue of their vanishing; this either because they are no longer competitive with enterprises elsewhere* – which are cheaper, less protected by states – *or by their replacement by nonhuman means of manufacture.*

For many populations, industrial production has been replaced, as the origins of wealth, by an altogether more precarious service economy and by finance capital, the inscrutable realm of speculation and transaction in which money appears to give birth to money not goods not services. *In this era of finance capital, gambling has been routinized in a widespread infatuation with, and popular participation in, high-risk ventures that involve ever more abstract, abstruse instruments* whose value accrues form, amongst other things, betting quixotically on the fortunes of diverse assets, be they pork bellies, life insurance policies, real estate, stocks and bonds, toxic debt, or derivatives of these "products".

The gaming room has become iconic of the central impulse of capital, for the Comaroffs, *namely, its capacity to make its own vitality and growth appear to be the natural yield of speculation and consumption, independent of human labour.* They seek, in a nutshell, to interrogate the experiential contradiction at the core of neoliberal capitalism in its global manifestation: the fact that *it appears to offer up vast, almost instantaneous riches to those who control its technologies – and, simultaneously, threaten the very survival of those who do not.* This of course, as an antidote to such, is where our "integral *kumusha*" (see chapter 6) comes in.

A Rudderless State Clambering on Board the Good Ship of Enterprise

Above all else, *the explosion of new monetary instruments and markets, aided by ever more sophisticated means of planetary coordination and space-time compression, have allowed the financial order to achieve a degree of autonomy from "real production"* unmatched in the annals of modern political economy. The end of apartheid in South Africa, specifically for example, may have fired utopian imaginations around the world of rights restored and history redeemed. But South Africa has also been remarkable for the speed with which it has run up

against problems common to societies, especially to *post/revolutionary societies like South Africa and Zimbabwe – abruptly confronted with the prospect of liberation under neo-liberal conditions.*

Gone is any prospect of an egalitarian, socialist future, of work for all, of the welfare state envisioned in South Africa's Freedom Charter, if not also in others, mandated in the struggle against the previous apartheid regime. Gone for the most part, too, are the critiques of the free market and of bourgeois ideology once voiced by the anti-apartheid movements, their idealism reframed by the perceived reality of global economic forces. Calls for entrepreneurialism therefore confront the realities of marginalization in the distribution of resources; where totalizing ideologies have suddenly given way to a spirit of deregulation, *individual citizens, many of them marooned by a rudderless ship of state, attempt to clamber on board the good ship of Enterprise.* It is in that particular light, of late, that Zimbabwe has declared itself, in 2018, "open for business".

The Onset of Alien-Nation

The conditions of which the Comaroffs speak, in fact, in South Africa as we have seen, are by no means unique. In Zimbabwe, if not in the global South overall, they recall a prior moment of global expansion, of dramatic articulations of the local and the trans/local, of the circulation of new goods and images, of the displacement of the indigenous order of production and power.

They refer as such to the onset of colonialism. It too occasioned world-transforming millennial aspirations, as may now be the case for southern elites, but not for the populus at large. *Post-colonial Southern Africa has seen an elevated standard of living for sections of the African middle class. For the majority, however, millennial hope runs up against material possibility.*

In the process, it reminds us of something that, in Euro/America, has been all but forgotten: a disarmingly alienated sense of politics as a positive calling, and what we now see in Trump's "hate-filled" America, if not also Brexit Britain's, is an embodiment of such. Where then does the "south" go from here?

Entrepreneurship to Intenhaka

What we maintain then is that the glorification of the "entrepreneur" – even for us the formidable Muhammad Yunus has fallen into that trap, albeit in "social" entrepreneurial guise – alongside individual "leadership", has taken us back into a "western" cul de sac rather than back-and-forward towards transformation, and indeed social innovation. After all Donald Trump himself is an archetypal entrepreneur, duly exploiting land, labour and capital, and look where he is taking us, not to mention the speculative, if not surveillance, capitalism, that have become his country's "western" keynote.   So we maintain that, building on prior *ntu*, as thereby "vital force", it is the "south", in taking one more

local-global step towards a newly global *intenhaka* (see chapter 17) that will pave the way towards a *Nhakanomic* as opposed to capitalist or communist future. Specifically in our "southern" iconic "intenhaka" terms, for Maseko (10):

> *While "plotting", Mr Phiri Maseko smiled, he joked, he sang, he talked with his plants and he told stories about his formative years as a hurudza (accomplished farmer), how his experiments helped him to let go of his emotional ardour. His way of releasing his emotions was through what one his visitors called "Eden therapy". This was about how working on his plot nicknamed "the Garden of Eden" was a source of joy to him.*

This is indeed the exact antithesis of the striving, serious-minded, objectively oriented, self-seeking, profit maximizing entrepreneur, driven by his so-called Protestant ethic, to win at all costs, to make his material fortune. However, before we take the fully, and newly global leap, towards the Nhakonomy, so to speak, we need to focus more specifically, locally-globally, what the Comaroffs term *Ethnicity Inc.,* that is a new kind of nhaka/conomy, drawing on anthropology-and-economics, serving to re-GENE-rate what we might call "cultural capital".

16.4. Ethnicity Inc: A Nhaka/conomic
16.4.1. Cultural Capital: The Catalan at Home

For cultural anthropologist, and phenomenologist, David Abram (11), to whom we referred to at the outset (see chapter 3), phenomenology now constitute the anthropological and economic foundation of our "southern" relational path to social innovation, in this fourth cycle of the re-GENE-ration of now cultural capital:

> *… the living world – this ambiguous realm that we experience in anger and joy, in grief and in love – is both the soil in which all our sciences are rooted and the rich humus into which their results ultimately return, whether as nutrients or poisons. Our spontaneous experience of the world, charged with subjective, emotional and intuitive content, **remains** the vital and dark ground of our objectivity. Phenomenology, by thus returning to the taken-for-granted realm of subjective experience, not to explain it but simply to pay attention to its rhythms and textures, not to capture or control it but simply to become familiar with its diverse modes of appearance – an ultimately to give voice to its shifting and enigmatic patterns – phenomenology would articulate the grounds of the other sciences.*

For example, as cited by the Comaroffs (12) from the outset in the *Catalogne-Nord Home Page,* in their recent book on *Ethnicity Inc:*

The "identity" economy signifies a return to the formerly popular products which were abandoned in the 20th Century … The rediscovery of the natural potentials of the land, the advantage of ancestral experience and the added value of "identity" as a synonym of quality represents a welcome possibility in a region missing a productive economy … The "identity" economy induces an obvious closeness among Catalonians … The Catalan identity is a collective sentiment, a vision of the communal world, a language, a culture, a lifestyle … Becoming less local, it can now rediscover and find new forms of expression.

In that guise, the Catalans, very much in the public eye today in their quest for independence from Spain, set the scene for what, via the Comaroffs, follows, and we can but imagine how such might apply to Zimbabwe today, over and above the iconic Mazvihwa example, though the phenomenon of the Shona sculptures (see below) offers us a further clue. However, we start out with South Africa.

16.4.2. From Financial to Cultural Capital

Marketing What is "Tswana" is a Mode of Self-Construction

In South Africa, in fact, the Congress of Traditional Leaders of South Africa (Contralesa) has long been committed to bringing about a change in the national constitution. Its ultimate objective is a nation-state that accords to traditional leaders' sovereign autonomy over their realms, a nation-state that puts the dictates of culture at least on a par with, if not above, the universal rights of citizens.

Futurity moreover, for them as such, depends on *turning finance capital into cultural capital and vice versa*. In 1994 in South Africa's North West province, there appeared in the local *Mail,* in an article entitled "Searching for Tswana Heritage", for Tswagare Namani: *marketing what is "authentically Tswana" is also a mode of reflection, of self-construction, or Tswana-ness.*

Ethnicity - Membership in a Culturally Constituted "People" – versus Ethnicism

Ethnicity positively refers as such to membership in a culturally constituted "people", one with customary ways and means that it takes to be distinctive and to which it is affectively attached; *ethnicism* on the other hand, negatively, alludes to "tribalism". The emergence of Ethnicity Inc, involves a double process. *One element lies in the incorporation of identity, the rendering of ethnicized populations into enterprises of one kind or another; the second, in the creeping commodification of their cultural products and practices.*

Needless to say, where the Comaroffs as anthropologists are coming from, they favour primordialism, on the one hand, and cultural identity, on the other, just as they favour ethnicity over ethnicism. This brings us, and the Comaroffs, to the three Southern African examples of Ethnicity Inc, drawn from the arts, from the sciences and ultimately from the land, represented by us by the Shona

Sculptures in Zimbabwe, and by the Comroffs by CSIR (Centre for Scientific and Industrial Research) and by the Bafokeng Royal Nation in South Africa.

16.5. Ethnicity Inc as Art, Science, and Nature

16.5.1. Shona Sculptures as Ethnicity Inc

Development Planning with a Difference

We start out in Zimbabwe with our own (13), societal example of Ethnicity Inc, that of the Shona Sculptures, which flourished in the latter part of the last century, albeit that the examples of terracing from Nyanga and the digging of furrows in Shashi-Limpopo (see chapter 7) could also serve as examples of cultural-natural capital. In fact it was the poet-President of the Senegal, Leopold Senghor (14), who maintained in the 1960's that Africa must build its development plan, based both on European, socialist contributions, and also on the best of Negro-African civilization. Before drawing up such *Africa must first prepare an inventory of its traditional civilization; second an inventory of the impact of colonialism and English or French civilization on its traditional civilization; third an inventory of its cultural and economic resources, its needs and potentialities.*

This has not yet happened in Zimbabwe, albeit that national planning, as instigated by the World Bank, duly by-passing most of the above, has been undertaken. *Africa's development plans, then for Senghor, must not be solely economic: they must be social in the broadest sense – political, economic, social and cultural. Culture then, for Senghor, is at once the basis and the ultimate aim of politics.* To that extent, in Zimbabwe for example, not only should both the public and private sectors have paid much more attention to the Zvishavane Water Project than they have done, but they should have paid much more heed to the indigenous-exogenous development of Shona sculptures, naturally and communally, culturally and economically, in their heyday in the 1970s and 1980s, if not also beyond, than was indeed the case. For it was another outstanding case, in the country, of harvesting knowledge and value, as it were, in holy matrimony. How then did it all begin?

Establishing Tengenenge Sculpture Community

We owe it to New Zealand born Museum Curator who had in fact studied under Picasso, Frank McEwan – who in 1957 became the first director of the National Gallery of Harare – and then first recognized the plastic potential of some industrious artisans in a distant area of the Nyanga Mountains. In fact, they had showed an anxiety to emancipate themselves from the traditional African iconography. His aim was to train the eye, freeing sculptors from the formalisms of the craftsman. In this undertaking, though, it would have been a serious error to suffocate the ethnic culture which still survived and lay at the origin of inspiration and authenticity of the Shona sculptors.

Thereafter, and most significantly, in the 1960s, the Tengenenge Sculpture Community, 150 km north of Harare, was set up by tobacco farmer, Tom Blomefield, in conjunction with McEwan's pioneering efforts, as a kind of sanctuary, or in our terms a launching pad for a pilgrimium, for the would be African sculptors. For Blomefield (15):

There is a place in the North of Zimbabwe where wild animals roam in woodlands with abundant wild fruits and honey. This place is called Tengenenge, a name given by an old chief which means "the beginning of the beginning". There is a mountain with crystal clear waterfalls and palms and ravines and under the grassy covered slopes there lies a deposit of serpentine, formed two and half thousand million years ago at a depth of three kilometres, when the mountains of the great African dyke were formed. In 1966, the tobacco plantation workers and myself started using this stone to make sculptures to find a creative means of survival and livelihood, because the effect of the United Nations sanctions had crippled the tobacco industry. Tengenenge, rich in people of many different tribes of the Zambezi River Basin, and also rich in stone, became a place where people could discover their talent. By sculpturing the freely available stone, they found a good life in a harmonious natural environment. During a 15 year period of political and military struggle to oust the white government of Ian Smith, far away in the bush a new art was born and grew in spite of embargoes.

At one stage then, in the 1980s, five of the world's top sculptors, in commercial terms, were Zimbabwean, and the export value of the sculptures was second only to tobacco. Sadly though, there was no cultural-economic agency in the country, either then and now, to learn from the formative example, whereby such indigenous-exogenous communal learning could be applied to other products and processes. This would have needed, in our communiversity terms, a socio-economic laboratory devoted to such, if not also a cultural and economic research academy to uncover and promote such a social innovation, in the same way as this is called for today in and around the Muonde Trust, which to our knowledge the Centre for Applied Social Sciences at the University of Zimbabwe is not consciously doing.

Taking On From Where African Sculptures Left Off

One of us, Ronnie Samanyanga Lessem, while being intermittently involved with his family's clothing and furniture businesses, while being mainly based in the UK, tried to take a leaf out of the Shona Sculpture book, and establish an embryonic laboratory. As such, he invited one or two of the sculptors to the Lessem factories, Concorde Clothing and Harlequin Furniture, so-called, in Harare, to try and influence the respective craftsmen and women, on the factory floor, to learn from the sculptural

example. How then could furniture products, respectively, be adapted and evolved, accordingly, so as to combine indigenous and exogenous art and craft forms, aesthetically and accordingly?

Unfortunately, Samanyanga's all too limited efforts ultimately fell on deaf ears, both within the family businesses and in the clothing and furniture industries at large, and nobody since, to his knowledge, in Zimbabwe, has been able to learn, generically, from the sculptural example, thereby interlinking art, culture and economy in their broadest terms. Indeed, Samanyanga tried a similar experiment in Concorde Clothing, thereby turning his factory's attention to indigenous-exogenous fabric design. Again, his efforts were far too intermittent, and ultimately failed. At that time, in the 1980s, there was no communiversity in sight not even its idea, at least in explicit terms, as he was too wrapped up in the conventional university world! In fact, the MBA classes he conducted at the University of Zimbabwe (UZ) were so radical, in that he attempted to bring a "southern" cultural and spiritual dimension into play, that he was thrown out by the business and economic establishment there. So, the only enduring outcome was a book he (16) wrote on *Heroic Management* published over three decades ago, in 1987.

The Struggle is for Economic & Cultural Rather Than Military or Political Victories

Indeed, Samanyanga's MBA classes on strategic management were run at a time, just after the end of the liberation war, when blacks and whites, both attending his classes, had been fighting each other hitherto, and Samanyanga and they spent many a long evening together attempting, in an invariably fraught manner, to reconcile their differences. As this was taking place, the writing of his book began as a kind, for him at least, of individual and group therapy. As he wrote at the outset:

> *Now that the liberation struggle in Zimbabwe is over, it is time for new additional heroes to come to the fore. The struggle now is for economic and cultural development rather than for military or even political victories.*

To give you a flavour of the heroic journeys that he charted, seven of them in all, from one such visionary agriculturalist, Felix Mavondo had this to say:

> *I started having these funny dreams. I saw myself flying over the whole of Central Africa seeing beautiful countryside below me. I looked across the setting sun and saw the beautiful golden corn. The dreams were so vivid I can still see them now.*

Felix ended up establishing an agricultural college in the country, but sadly, since the 1980s, and after Samanyanga had been summarily dismissed from UZ for his African misadventures, thereby urging his MBA students to abandon their "western" ways and engage in their respective African heroic

journeys, he lost contact. In fact, having somewhat lost heart, in the 1990s, Samanyanga then turned his attention to the new South Africa, where, as we shall now see, nature, culture and economy meet, *nhakanomically* so to speak, albeit in somewhat rarefied terms.

16.5.1. The South African San Institute: Art and Science, Nature and Culture
Hoodia Gordonii: A San Natural, Cultural and Economic Breakthrough

Back then in 1963, the Council for Scientific and Industrial Research (CSIR) in South Africa – a leading research and development organ of the government, committed to "improving national competitiveness in the global economy" – became interested in the medicinal properties of *Hoodia gordonii*, a cactus plant in the Kalahari. This plant seemingly served as a miraculous "diet pill breakthrough", serving to naturally inhibit appetite for food. By 1996, after doing extensive tests to verify the plant's powers, serving to corroborate them, the CSIR took out a patent under the label P57. It was then licensed to a small British pharmaceutical company, Phytopharm. The San ("Bushman") people first heard about such via a savvy human rights lawyer from South Africa.

Working Group of Indigenous Minorities in Southern Africa (WIMSA)

In the course of the ensuing litigation, on behalf of the San people, there emerged a South African NGO, the South African San Institute (SASI), itself mandated by the Working Group of Indigenous Minorities in Southern Africa (WIMSA), which had formed in 1996 to coordinate efforts to pursue San rights and recognition in five southern African countries namely, South Africa, Zimbabwe, Botswana, Namibia and Angola; efforts stimulated by the heady climate of poli-culturalism that flourished in the region after 1994. In fact, *the assertion of intellectual property as a result, has had the effect of articulating San "identity", and of giving it a "thicker" textured substance.* At the same time, the "thickening" has manifested itself in a campaign to revive San languages, reversing a long history of decline in the numbers of surviving speakers; also in the collection of genealogies, for which youths are being trained.

In sum, the *"newly empowered San" are being encouraged, from within and without, to "channel their cultural heritage into useful modern day crafts, and into enterprises, that provide them with dignity and capital"* – this, in the words of Betta Steyn, director of Khomani Sisen ("We Work"). Indeed, this is a project dedicated to the generation of "income generating opportunities for the 'First People" of Southern Africa, by making and marketing products inspired by ancient "Bushman" traditions.

Art of Africa: Bushman Art

Art of Africa, secondly moreover, a commercial venture in South Africa with the subtitle *Bushman Art*, *is intended both as an income generating initiative and as a way for the former hunter gatherers "to rediscover their identity"*. With its flagship gallery in Cape Town, a national institution that once exhibited "Bushmen" in their primitive settings, the Iziko South African Museum, now supplies a small coterie of artists with materials and markets for their work.

The nobility of the exercise is said to lie in the fact that *the artists "have taken the burden of becoming the record keepers of their race, of its painful and abusive past, their paintings being an illustration of the heart and soul of the people"*. As such, and in addition, WIMSA has come to espouse both the husbanding of indigenous knowledge systems and the creation of a cyber economy in the Kalahari. And as a result, there is growing evidence of San pride, as well as a direct connection between the San art and constructing a collective future.

"San" Has Become a Term of Self-Reference

What is more, "*San" has become a term of self-reference*. It describes an imagined cultural community, a *nasie* ("nation") that is itself transnational, spanning Botswana, Namibia, South Africa, Zimbabwe and Zambia. Land may then be the first building block of a culture, but a "sustainable*" San identity has come to rest more overtly on ethno-business driven by intellectual property, most of all by Hoodia gordonii*. While a few of the former foragers have begun to cultivate the cactus on their own reclaimed soil, the real promise lies in revenues from others who plant or process it, thereby adding value to its raw potential.

In addition to its patent agreement with the CSIR, and through it with the licensees Phytofarm and now also Unilever, WIMSA has also signed a benefit-sharing accord with the predominantly white Southern African Hoodia Growers (Pty) Ltd, which has undertaken to market its produce with a clear logo showing that the San have received the benefit. Deals of this sort could well decide the fate of these people.

Then in March 2007, the local press announced that "several rural Venda communities" in Limpopo Province are about to be "thrust headlong into the First World economy thanks to the *Mpesu* tree bark, dubbed "the African Viagra". The story continues …

16.5.2. Royal Bafokeng Nation: Catalyst for Community Economic Development
Of Mines or Men, or the Story of a South African Firm

The third tale, a very different one on a whole different scale, involves the Bafokeng, a Tswana nation situated in the North West Province of South Africa, the people whose kings are spoken of as CEO's, referred to in the media as "Bafokeng Inc", and sometimes as "the richest tribe in Africa". Their preferred self-designation is "Royal Bafokeng Nation" (*morafe)*. The history of their incorporation is an

extraordinary one by any measure, and has its genesis more than a century-and-a-half ago, long before the dawn of the Age of Platinum.

Between the early 1840s and the mid 1860s the Bafokeng, whose ethno-history goes back to the 12th century, were rendered effectively landless. The Boer trekkers proclaimed suzerainty over large tracts of land by right of conquest after the defeat of "warlike" tribes in the region. By the late 1860's Chief Mokgatle Thethe came to realize that if his people were ever to repossess the land they would have to find some means of buying it back. In fact *the Bafokeng, who by this time had considerable experience with the cash economy, through Christianity and colonialism, were decidedly forward looking in their understanding of the changing face of the continent.*

With the connivance of Christian evangelists, Chief Mogkatle went quietly about buying settler farms, eliciting the proxy of German missionaries to render such purchases legal. In order to pay for these, the Bafokeng relied on income earned first from agricultural laborers and subsequently from contract workers on the Kimberley diamond mines. For all the scramble for contracts though, little platinum mining was actually done until the 1960s, apparently because it was too expensive and technically difficult. In 1968, however, as advances in extraction methods were made together with rises in the price of metals, Impala Prospecting Company, a subsidiary of Gencor, a major player in the emerging "Afrikaner capitalist class", entered into a prospecting accord with the Bafokeng. Nine years later the actual mining began, and the Bafokeng "tribe" were to be paid 13% of the taxable income that accrued to each operation. The first Bafokeng revenues were received in 1978. By 1985, after the then King Edward Lebone Molotlegi 1 had raised objections, the royalties had risen to 15%, now that a third mine, "the Deeps" had been opened.

A "Landmark" in the "Struggle of Black People Against Oppression"

In the period between then and the birth of the new South Africa, in 1994, there was open warfare, and lawfare (many a legal dispute), between the then President of so-called Bophuthatswana, Mangope, a stooge of the South African government, and Lebone, who eventually had to flee into exile in Botswana.

Eventually, in 1999, a new settlement was reached whereby the Bafokeng would receive 22% of taxable income on operations in all areas, and that they would be allocated a million shares in what had now become Impala Platinum Holdings, an equity stake worth R100 million. Finally, they would nominate a person on the board. It had been a bitter battle, not only about minerals but also, for the Comaroffs, about racial capitalism itself. Nelson Mandela called the settlement a "landmark" in the "struggle of black people against oppression".

Since 1999, the growth of Bafokeng Inc has been breathtaking, diversifying into eight large-scale ventures, with both a separation and blurring of *morafe* and company. The mineral royalties paid for

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extensive infrastructure in the Kingdom, including tarred roads, bridges, water reservoirs, civic buildings and clinics, electricity and educational facilities. Meanwhile, *to create employment and become self-sufficient, they had to establish such medium-sized concerns as Bafokeng Civil Works, Bafoken Brick and Tile, Bafokeng Chrome, Phokeng Bakers, and Bafokeng Plaza, a shopping center*, and they were actively looking for new business opportunities. In fact, in 1996 it bought its first large firm, Murray Construction – renamed Bafokeng Construction and with it acquired substantial contracts, including the upgrade of Durban Harbour.

RBN as an Ethnic Brand: Awakening in Nature and through Heritage

As all this suggests, RBN has become an "ethnic brand", for the Comaroffs. Enterprise IG, meanwhile and so-called, has been "building an identity" for the RBN. The Royal Bafokeng Economic Board, moreover, has been explicitly set up to "act as a catalyst for economic growth within the community", *to perform "the promise of empowerment for a pioneering nation", and to "represent the intentions of Bafokeng", fusing elements of indigeneity with the promise of responsible profit to attract "entrepreneurs, investors and government".*

But it remains rooted in communal capital: as the RBN itself says, *it is "a traditional community that is leveraging corporate investments and participation in the bigger economy to meet its development needs, without losing its traditional footing".* This is the logic of its logo. Its visual image, the crocodile, totem of the *morafe,* was chosen because it symbolizes "awakening in nature" and "the long journey of the BafokengHeritage".

We now turn from South Africa to Zimbabwe, this time not via the Comaroffs but based on our own research. We now return, in conclusion, to Ethnicity Inc.

16.6. Conclusion
16.6.1. Promise of Ethnicity Inc. To Unlock New Forms of Self-Realization

The Comaroffs have ultimately come not to praise Ethnicity Inc nor to extol empowerment that hinges largely on the commodification of culture under the Empire of the Market, but rather to delve, as anthropological and economic researchers, into the phenomenon, of Ethnicity Inc. As such, the duo have sought to make sense of its appeal: of *the promise of Ethnicity Inc, to unlock new forms of self-realization, social sentiment, political entitlement, and economic enrichment.* Thereby, and in our terms, pursuing a relational research path, phenomenologically speaking, towards recognizing and re-GENE-rating Cultural Capital, locally-globally, with a view to social innovation. *This, notwithstanding the fact that it carries with it a host of costs and contradictions:* that, it has both insurgent possibility and a tendency to deepen prevailing lines of inequality, the capacity both to enable and disable, the power to animate and annihilate.

The maturation of Ethnicity Inc, as we know it today then, is intimately linked to the contemporary history of capital: to its spawning, for the Comaroffs, of the entrepreneurial (singular) and

ethno-preneurial (collective) subject, which we in fact re-cognize as *ntu* (see previous chapter)*,* or vital Bantu force, rather than enterprise, and will re-view, newly globally, in the next chapter, in terms of *internhaka.* It is also aligned with the hegemony of a voracious intellectual property regime, aligned with capitalism, that has reduced hitherto, unprecedented and entirely unforeseen domains of biological and cultural being to alienable rights, immaterial assets, and private effects. More difficult is the question of who benefits, who suffers, and in what proportions?

16.6.2. Ntu, Ethnicity Inc, Liveliood/Dwelling, Vitality of the Sun

Precisely because Ethnicity Inc is born out of a complex, open-ended dialectic, its political, economic and ethical consequences remain uncertain. Who could, or should, gainsay Native Americans, or the San, the right to an income from casino capitalism, cultural tourism, and/or other means of selling their difference? But *it is yet to be seen whether ethno-enterprise actually will increase the general prosperity, the commonweal, of those who look to it or a panacea – or whether it will exacerbate, even reinvent, longstanding forms of extraction and inequality.* Herein, for the Comaroffs, lies a critical station of the cross on the road, if not to Damascus, then to a Brave New World.

To build, newly globally on such, by way of *emancipation,* we now turn again to British anthropologist, Tim Ingold, who focuses on *Dwelling, Livelihood and Skill,* serving to explicitly evolve anthropology-and-economy, newly globally as such. Finally, and to complete the relational path of social innovation, we turn from descriptive *ntu*, and phenomenological *ethnicity*, to, in feminist guise, *livelihood, dwelling amd skill*, and finally, through participatory action research – to *Sekem* in Egypt (vitality of the sun).

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4ᵗʰ CYCLE

ECONOMIC EMANCIPATION: RE-GENE-RATE CAPITAL & NAVIGATING RE-*GENE*-RATION

CHAPTER 17

LIVELIHOOD, DWELLING AND SKILL: INTENHAKA

> DE: *You Reveal the Autopoeitic Biological-and-Social Nature of our Physical/Human Species*
>
> PE: *The Inventiveness of Beings is the only Source of Capital as an Intellectual, Cultural, 'Spiritual' Force*
>
> FE: **The Internhaka Submits Skilfully to a Productive Dynamic that is Immanent in the Natural World**

Being Alive … taking as his point of departure the developing organism-in-its-environment, as opposed to the self-contained individual confronting a world "out there" (Tim Ingold, Being Alive).

17.1. Introduction

Table 17.1. <u>F</u>eminist Research Critique : FE –*Livelihood, Dwelling and Skill : Newly Global Grounding of Southern Economics*

Organic life involves creative unfolding of an entire field of relations *within which beings emerge and take on the particular forms they do, each in relation to the other*

Whereas in the genealogical world life is encompassed within generations, **in the relational world generation is encompassed within the process of life itself.**

The dwelling perspective, *in the factory as much as in the homestead, remains, as "kairos" as opposed to "chronos",* **a primary condition of our being at home in the world**.

The Intenhaka submits **skilfully** *to* **a productive dynamic that is immanent in the natural world itself**, *rather than converting nature into an instrument for its own purpose.*

Source: Authors, 2019

17.1.1. Relational Thinking as a Point of Capital Departure

In co-evolving anthropology, economics, enterprise and innovation, relationally speaking in the "south", in this 4th and final cycle of now re-GENE-rating natural, cultural and intellectual capital, we firstly ground our research, locally and descriptively in *Ntu* by way of origination of natural capital. Secondly, we build up phenomenologically an emergent local-global foundation of cultural capital through *Ethnicity*. Thirdly, the emergent local-global foundation is followed by newly global emancipatory navigation, now in feminist guise, of intellectual capital, that is, through Tim Ingold's (1) *Livelihood-Dwelling-and-Skill*. Ultimately then, and for ultimately transformative, and thereby re-GENE-rative effect, via Egypt's Sekem (2), we look up to regenerate financial capital via natural, cultural and intellectual capital in turn.

Ingold undertook his seminal, locally based anthropological research, not in Africa, but, far away, amongst the Skolt Saami hunter-gatherers of North-Eastern Finland, in Europe, studying their ecological adaptations, social organisation and ethnic politics. Thereafter, as Chair of the Department of Anthropology at the University of Aberdeen in Scotland, and through his prolific writings, to which we have alluded in previous chapters, he evolved his research (3) into *Being Alive*, having hitherto investigated prevailing theories of evolution (4). He thereby *took as his point of departure the developing organism-in-its-environment, as opposed to the self-contained individual confronting a world "out there"*.

Indeed, there is a striking parallel between his critique of neo-Darwinian biology and the "ecological" critique of mainstream behavioural psychology. Humans, he argues, are brought into existence as organisms-persons-within a field that is inhabited by beings of manifold kinds, both human and non-human. Therefore, relations among humans, which we are accustomed to call "social", are but a sub-set of ecological relations. As such, and as articulated in this feminist-laden chapter, his newly global conceptual innovation, linking livelihood, dwelling and skill, is aligned our notion of an interdependent *Inte-Nhaka* as opposed to an independent "entrepreneur" (business or social) or "leader".

17.1.2. Livelihood, Dwelling and Enskillment

Ingold's newly global, conceptual innovation, is divided into three parts. On the *first, on "livelihood", his concern is to find a way of comprehending how human beings relate to their environments, in the tasks of making a living that does not set up a polarity between the ecological and cognitive, natural and cultural domains*. That sets the stage for our "inte-". The second part, on "*dwelling*", explores the implications for our understanding of perception and cognition, and what Ingold has called "wayfinding" (see chapter 4) which draws upon our "nhaka". In the third part on "*skill*", Ingold focuses on practical enskillment, as the embodiment of capacities of awareness and response by environmentally situated agents, thereby "intenhaka". We start with livelihood.

17.2. Livelihood: *Inte*nhaka

17.2.1. Interdependence Between Culture, Nature and Environment

Organic Life of Inter-active: Creative Unfolding of Relations

      Organic life, as Ingold (5) envisages it*, is inter-active rather than reactive, the creative unfolding of an entire field of relations within which beings, human and more-than-human, emerge and take on the particular forms they do, each in relation to the others.* Life, in this view, is not the realisation of pre-specified forms but the very process wherein forms are generated and held in place. Every being as s/he is caught up in the process and carried it forward, arises as a singular centre of such inter-dependent awareness and agency.

      Enlightenment thought has in fact proclaimed the triumph of individual human reason over a recalcitrant nature. As a child of the Enlightenment, neoclassical economics developed as a science of human decision-making and its aggregate consequences, based on the premise that every individual acts in the pursuit of rational self-interest. Whether the postulates of micro-economic theory are applicable to humanity at large, or only to those societies characterised as Western, has been much debated. The cultural anthropologist, Malinowski for example, dismissed as "preposterous" the assumption that people "on a low level of culture" should be motivated by pure economic motives of enlightened self-interest.

      For Ingold, evolutionary ecology, as he will proceed to illustrate, is the precise inverse of microeconomics, just as natural selection is the mirror image of rational choice. As such, it reproduces in an inverted form the dichotomy between reason and nature that lies at the heart of post-Enlightenment science and its philosophical foundations. For in seeking to account for the behaviour of discrete individuals, in terms of pre-specified heritable properties, evolutionary ecology – despite its claims to the contrary – is prevented from developing a truly *ecological* perspective. *An approach that is genuinely ecological,* in his view*, is one that would ground human intention and action within the context of an ongoing and mutually constituted engagement within and between people, inter-acting with their* respective *environments.* Yet such an approach, Ingold goes on to say, calls into question the very foundations of the individualistic Darwinian explanatory paradigm.

Focus on the Individual: Neo-Darwinian Biology and Neo-classical Micro-economics

      To have recourse to neo-Darwinian theory is to show not how individuals design strategies, but how natural selection designs strategies for *individuals* to follow. In fact, such evolutionary ecology seeks to show dynamism in behaviour, particularly how the latter is sensitively responsive to changes in the environment but lacks a coherent account of human nature. Indeed, it is a fundamental premise of this theory that the morphological attributes and behavioural propensities of individual organisms must be specifiable, in some sense, independently and in advance of their entry into relations with the environment. Moreover, the components of these specifications – whether genes or their cultural

analogues – must be transmissible across generations. It is Ingold's contention, to the contrary, that such *context-independent specifications are, at best, analytical abstractions, and that in reality the forms and capacities of organisms are the emergent properties of developmental and inter-dependent systems.*

In fact, he goes on to say, evolutionary psychologists adhering more strictly to the neo-Darwinian logic of adaptation, have come up with an account of human nature that is fundamentally *anti*-ecological in its appeal to a fixed and "evolved architecture" and universal to the species, regardless of the environmental circumstances in which people happen to grow up. No amount of appeal, to "methodological individualism" or the "hypothetico-deductive method" therefore will get round the fact that the individuals whose behaviour evolutionary psychologists purport to explain are creatures of their own imagination. If we are to develop a thoroughgoing ecological understanding of how real people relate to these environments, and of the sensitivity and skill with which they do so, it is imperative to take this condition of involvement as our point of departure. Yet to achieve this, for him, will require nothing less than a fundamental overhaul of evolutionary theory itself.

17.2.2. Ensuring that Proper Relationships Are Maintained
Hunters and Gatherers Relate to their Environments

American anthropologist, Marshall Sahlins (6), in his seminal work on "The Original Affluent Society", published in 1972, pointed out that unlike the individual in modern Western society, who always wants more than he can get, however well off he may be, the wants of the hunter-gatherer are limited. What one has moreover, one shares, and there is no point of accumulating material property that would only be an impediment, given the demands of nomadic life. Moreover, for hunter-gatherers who know how to get it, food is always abundant. There is no concept of scarcity. At the same time, for Ingold, hunter-gatherers have to look after or care for the country in which they live, by ensuring that the proper relationships are maintained. Ingold thus reminds us that one gets *to know the other persons by sharing with them, that is, by experiencing their companionship. And, if you are a hunter, you get to know animals by hunting. The hunter then does not transform the world, but opens itself up to him.*

The sense in which hunters and gatherers see themselves as conservers or custodians of their environments should not, therefore, be confused with the Western scientific idea of conservation. This matter is rooted in the assumption that humans – as controllers of the natural world – bear full responsibility for the survival or extinction of species.

From thereon, as we entered the modern era, the very notion of "production", and of "making", thereafter also "making things happen", began to change. Such a change, for Ingold, came as a modern aberration from the pre-modern, and now the trans-modern, conception of "natural growth", as we shall see. For Maseko (7) in the latter respect:

I plant water as I plant crops. So, this farm is not just a grain plantation. It is really a water plantation. Planting water in my soil keeps it alive.

17.2.3 Pre-Modern, Modern, Trans-modern
The Human Transformation of Nature

For Ingold, such a new notion of "production", if not also "productivity", was born with pastoralists. Herdsmen do indeed care for animals but it is care of a different kind from that of hunters. For one thing, the animals are deemed not to be able to reciprocate. In the world of the hunter, animals too are supposed to care, to the extent of laying down their lives for humans. They retain as such full control over their destiny. For the herdsman, they are now "his" animals. In short, the relationship is one of domination and not of trust. When hunters become pastoralists, they begin to relate to animals, and to one another, in different ways. But, for Ingold, they are now in fact taking the first steps on the road to modernity.

The idea of production as making, then, following in the now modern footsteps of the English originator of scientific method, and Chancellor of the Exchequer, Francis Bacon (8), was portrayed in his 17th century Utopian vision of *The New Atlantis:*

We have … large and various orchards and gardens … And we make (by art) in the same orchards and gardens trees and flowers to come earlier or later than their seasons, and to come up and bear more speedily then by their natural course they do ..

For Ingold, such is embedded in a grand narrative of the human transcendence of nature, in which the domestication of plants and animals figures as the counterpart of the self-domestication of humanity in the process of civilisation. *This notion of making, moreover, has come to rest at the heart of what we mean by production in relation to not only the manufacture of artefacts but also, and more especially, to the breeding, or "artificial selection", of plants and animals.* Indeed, such a notion of making, and that of "making things happen", as per the "entrepreneur", as a "self-made man", are closely aligned, as opposed to our trans-modern "intenhaka".

Shaping up Material from its Raw to its Final State

The essence of the kind of thought we call "Western" is founded on the claim to the subordination of nature by human powers of reason. Entailed in this claim is a notion of making things as an imprinting of prior conceptual design upon a raw material substrate. Human reason is supposed to

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provide the form, nature and substance in which it is realised. Originally formulated by Bacon, it reappeared 200 years later as the fulcrum of Marx's (9) theory of value, whereby *the work of shaping up material from its raw to its final state that bestowed value on what was 'given" by nature*. In similar guise, arguably for the modern, "civilisation" involved the shaping up of the "under-developed" native community into a "developed" nation-state.

Whether it was the labour of the farmer or the artisan both were involved in productive making via the human transformation of nature. Yet for the French Physiocrats (10) that preceded him, the real source of agricultural wealth was the fertility of the land, which made such fundamentally different from the tasks of manufacture.

Production for the Farmer is a Process of Growing

Production for the farmer, according to the Physiocrats, is a process of growing, not making. *The farmer submits to a productive dynamic that is immanent in the natural world itself, rather than converting nature into an instrument for its own purpose.* For Brad Lancaster (11), of Desert Harvesters, today as such:

> *Rather than commodifying fresh water or turning it into a limited-access commodity to be bought, sold and hoarded, we communify it by working together to enhance our local water resources and manage their fair use and equal accessibility. As we enhance our own natural resources, or "commons" within our own lives and throughout our neighbourhoods, a "community watershed" and resources are enhanced many times over.*

So, those who toil in the land – sowing weeding, reaping, and pasturing –are assisting, as Phiri Maseko has continually done, in the reproduction of nature. In classical Greece too, agriculture and artisanship were clearly opposed. As a grower of crops rather than a maker of artefacts, the farmer was seen not to act upon nature, let alone to transform it to human ends, but rather to fall in line with an overarching order, at once naturally and divinely ordained. The very idea of transforming nature would have been regarded as impiety. Moreover, even for the artisan, for the ancient Greeks, the forms he realised from his materials were not imposed by rational design but inhered in the order of nature. For the classical Greeks, in making tools and constructing buildings, it is nature that submits to the requirements of form. *The idea that production consists in action upon nature, issuing from a superior source in society, is a modern one.*

Ingold then turns back, or indeed forward, to our prior grounding and in fact prospective re-emergence through, non-Western societies, given the cyclical, if not also spiralling nature of his, and our, understanding of re-GENE-ation.

The House Stands at the Centre of the Garden

The Achuar in the Ecuadorian Amazon, for example, cultivate a great variety of plant species, of which the most ubiquitous is manioc. The focus of domestic life is the house, which stands at the centre of the garden, surrounded in turn by a vast expanse of forest. All members of the household regularly participate in gathering activities, concentrated in familiar areas of the forest within each of the garden. Beyond that is the zone of hunting. Thereby, it is necessary to keep on the right side of the "game mothers", the guardian spirit of the animals. Motherhood, moreover, also extends into women's relations with the plants in her garden whereby she has two sets of offspring, her children and the plants. *For the Achuar, then, the forest is a huge garden. Indeed, the colonial image of the conquest of nature is entirely foreign. Human society is a scaled down version of the society of nature.*

In the Dogon view, based in Mali in West Africa, the *oru* (bush) as opposed to *ana* (village) is the source of life itself, and with it all power, knowledge, wisdom, and healing. By the same token, it is greatly to be feared. It is a zone of movement and constant flux, in which the certainties of village life are dissolved. Dogon cosmology envisages a kind of entropic system in which the maintenance of the village depends on a continual flow of vital force from the bush, which is used up in the process. *In an almost exact inversion of the modern Western notion of food production manifesting power over nature, for the Dogon it is nature, in the form of the bush, that holds ultimate power over human life*, while the cultivated fields are sites of consumption rather than production, where the vital force is used up. Knowledge dissipates and power evaporates unless reinvigorated from the bush. For Maseko (12), as for his Dogon And Achuar compatriots:

> *Human beings should not place themselves above nature but rather there ought to be a symbiotic between (wo)man and nature.*

Ingold then returns to modern life.

Making Things, Finding Things and Growing Things

There is no doubt, overall then for him, that the primary meaning of production in the age of manufacture is, to recall Bacon's phrase, "making by art". The term refers, in other words, to the construction of artificial objects by rearranging, assembling, and transforming raw materials supplied by nature. This *modern emphasis on production, for him then, prioritises "artificial selection" – genetic engineering – of plants and animals, building on the notion that the artefact is built on a design extrinsic, rather than intrinsic, to the material.* This can be compared and contrasted with the Zvishavane Water Project, whereby in Maseko's (13) case of a veritable *inte-nhaka* in our terms:

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Rather than using hybrid and genetically modified seed, he uses open-pollinated varieties to create superior feed stock as he collects, selects, and plants seed grown in his garden from one year to the next.

Human beings, according to Ingold, are deemed either to find their food ready-made *or* make it themselves. Yet ask any farmer, like Phiri Maseko, and he or she will say that the produce of the farm is no more made than it is ready-made; it is *grown.* What is therefore meant *by growing things?* The *work that people do, in farming, does not literally make plants and animals, but rather establishes the environmental conditions for growth and development.* Maseko (14) calls this "rhyming" with people, with animals and with nature:

… the hallmark of an enterprising farmer is to first demonstrate his/her hurudza at home. The water harvested created a lush vegetation on his plot, a home to a variety of "more-than-human" birds and animals, as well as to his own human family. The garden is convivial with other elements of nature and several animal and plant specimens … the zebra rhymes with me. It decided to make my home its home as well. You also notice there is goat that runs away from its owner and comes here every day … If you look at the attic you see those pigeons which have been abandoned by their owner and have made this home theirs. I do not just rhyme with other humans but with nature as well.

As such, growing plants and raising animals are not so different from bringing up children. The child grows into maturity rather than being trained into it; what each generation provides, whether in growing plants or raising children, is precisely the developmental conditions whereby growth can occur.

Natural and Human Co-Involvement in Establishing Conditions For Growth

For Ingold, human beings do not so much transform the material world as play their part, along with other creatures, in the world's transformation of itself. In this view, nature is not a surface of materiality upon which human history is inscribed. Rather, history is the process wherein both people and their environments, as for us, *inte-nhaka*, are continually bringing each other into being. This is in direct contrast to the notion of an "enterprise" or an "entrepreneur", as a force, organisationally or individually, in their own right. In fact, in a seminal yet little known work of an American business consultant, James Moore (15), in the 1990s, evocatively entitled *The Death of Competition: Business in the Age of Ecosystems,* he wrote:

It is a means of realising genuine synergies, and progressively more of them, than were apparent when the co-producers stood independently apart. As organisations become more sophisticated in creating new business and

learning ecosystems, they become like the guiding hand of a gardener or forester in an ecological environment, rather than following the course of the hunter, or the herder …

In the tradition of Western thought however, the idea of making – understood as the inscription of conceptual form upon material substance – has been extended from the manufacture of artefacts to the breeding of plants and animals, and then extended toward the raising of children – socialisation of the new/born infant – and, for us, also the "training" of adults. Instead, Ingold argues that *bringing up children or raising livestock, just as much as cultivating crops, is a process whereby each is not so much made as grown.* Such an idea of growing might therefore be extended from the animate to the inanimate, whereby things are "grown". The forms of artefacts are not given in advance but generated in and through the practical movement of skilled agents in their active sensuous engagement with the material (or of, for us, also people). *What we call making things is therefore a relational process of growth.* For Brad Lancaster (16) as such, in his book on *Rainwater Harvesting*:

> *How would things improve, or get worse? If you listen the land will tell you things you need to know, and what you need to investigate more deeply. Once you connect to a place, it begins to show you its resources and challenges and helps guide your plans.*

This, of course, is a very different concept of "growth", or continuous improvement, than is conventionally associated with GNP "growth" specifically, or indeed business or economic growth generally. Ingold then turns back, in intriguing guise, to indigenous totemism and animism, as first revealed in his (17) previous work on *Being Alive*.

17.2.4. Revisiting and Renewing Totemism and Animism
Land Harbours Vital Forces which Animate Plants, Animals and People

Within a totemic ontology, firstly for Ingold, in the same guise as our respective Samanyanga (Ronnie/Elephant) and Shumba (Taranhike/Lion) totems, the forms life take are already given, congealed in perpetuity in the features, textures and contours of the land. And, it is *the land that harbours the vital forces which animate the plants, animals and people it engenders.* Indeed, for the two American born African oriented Shamans, Carley Mattimore and Linda Star Wolf (18) in their book on *Sacred Messengers of Shamanic Africa*:

> *There is a saying that "elephants never forget", as they have extraordinary and highly intelligent memories. They walk the earth's meridians and tune into their vibrations through their sensitive feet. This sensitivity allows them*

to feel dense energy along the meridians and aid in clearing and opening these channels and pathways. As Elephants then they embrace their fierce, strong feminine power of compassion, caring, and nurturing, along with forgiveness, empathy, and intuition, to walk among the masses … they merge this powerful energy with Lion in courageous lionhearted leadership.

For every living being, in the aboriginal conception, draws its essential form and substance from the land, and the land, in turn, embodies the creative powers of the ancestors. *This understanding of the relationship between the ancestor, the land which is the enduring form of their presence, and the living beings it engenders, is "totemic".*

A Complex Network of Reciprocal Interdependence

In turning from totemism to animism, Ingold reveals that the powers that bring forth life, instead of being concentrated in the land itself, are rather distributed amongst the manifold beings that inhabit it. The world of this "animic" understanding, for Ingold, is home to innumerable beings whose presence is manifested in this form or that, each engaged in the project of forging a life in the way peculiar to its kind. But in order to live, every such being must constantly draw on, or in Maseko's terms "rhyme with" (see above) the vitality of others. *A complex network of reciprocal interdependence, based on the give and take of substance, care and vital force extends throughout the cosmos, linking human, animal and other forms of life.*

All of existence is suspended in this flow. Borne along in this current, beings meet, merge and split apart again, each taking with them something of the other. Thus life, in the animic ontology, is not an emanation but a generation of being, in a world that is not pre-ordained but incipient. We now turn to the difference between genealogy and relationality, which brings us onto *intenhaka.*

17.3. Generativity: Genealogy to Relationality – *Intenhaka*
17.3.1. Nhaka: Ancestry, Generation, Substance, Memory, Land
Genealogy and Relationality

Ingold, to begin with, proposes that the "genealogical" model, in anthropology, fundamentally misrepresents the way indigenous peoples, and for us, our inte*nhaka*, actually constitute their identity, knowledgeability and environments, and, in its place he substitutes a *relational* approach to *intenhaka* – to ancestry, generation, substance, memory and land – in which both cultural knowledge and bodily substance undergo continuous generation in the context of ongoing engagement with the land and with beings – human and non/human. This, of course, has significant implications for our overall understanding of *Nhakanomics.* What more specifically then does Ingold mean?

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The Genealogical Model: Nhaka without Inte

Genealogical Ancestry: Occupied Land Lies Outside History

Concern for the heritage of indigenous peoples is tempered by the perception that they, in turn, represent an essential part of the heritage of global humanity. Their place is understood to lie at the foot of the tree of human culture. As culture rises from the land, branching out in its many lines, so history rises up from the ground of nature. That history, however is conceived as one of colonisation. In the popular conception, colonists – by the very fact of their occupation of the land – inevitably establish their dominion over indigenes, just as culture is bound to dominate nature. It is in that guise that Maseko defied such a history, or more specifically transcended it. For Mabeza (19):

> *After regaining his freedom from detention and house arrest, including for 6 months in chains, in 1980, his way of releasing tension was to do the activity he enjoyed most, relentlessly experimenting on his plot in a bid to survive in a harsh environment. In other words, he exuded happiness when he was farming. Exuding happiness provided catharsis.*

Land is there to be occupied but does not itself contribute to the "Constitution" of its occupants. It therefore lies outside of history.

Genealogical Generation: Lies in the Completed Past Rather Than in the Present Lives

Indigenous origins, in that conventionally genealogical guise then, lie in the completed past, rather than in the present lives of participants. From this, it follows that the practical activities of people in the course of their lives – in relating to others, making artefacts, and inhabiting the land – are not themselves generative of personhood but rather ways of bringing already established personal identities into play. A genealogy, for Ingold therefore, for us "nhaka" deprived of "inte" presents a history of persons in the very peculiar form of a history of *relatedness,* which unfolds without regard to people's immediate *relationships -* that is, to their experience of involvement, in perception and action, with their human and non-human environments. It implies that the generation of persons is not a life process. On the contrary, *life and growth are conceived as the enactment of identities, or the realisation of potentials, that are already in place, which splits the descent-line from the life-line.*

With each new generation, those preceding it regress even further into the past. Life however, is lived in the present. *The idea of the past as an age that is spent, and that has no further part to play in what is to come, is one of the hallmarks of genealogical thinking.* But in separating the descent-line ("nhaka") from the life-line

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("inte"), the genealogical model divorces time from being. Arranged in a linear sequence, reaching back to time immemorial, persons of the past are removed from the present descendants by a distance measured out in generations. It is for that very reason that we have adopted a cyclical, and indeed spiralling back and forth, within and across, approach to our relational, social innovation rhythm – DPF*P- rather than a linear one.*

Genealogical Substance: Remaining Immune to the Upheavals of History

It is commonly supposed, according to Ingold, that the total endowment of a person-to-be received, by way of descent, can be divided into two components: material and ideational, bodily substance and cultural memory. If anything, the science of genetics has not so much challenged as taken on board – and in turn lent authority to – the founding principles of the genealogical model, namely that *persons embody certain attributes of appearance, temperament, and mentality by virtue of their ancestry, and that these are passed on in a from unaffected by the circumstances or achievements of their life in the world.* These principles underlie the belief, for example, in a species-wide human nature which has come down to us more or less unchanged from its evolutionary origins in the Pleistocene era, while *remaining immune to the upheavals of history.*

Where, however, the very same principles are adduced to justify a narrower claim to ethnic distinctiveness, based on the assertion of common descent from an "original" ancestral population, the claim is bound to take on implicitly – if not explicitly – racial overtones. That should come as no surprise since the concepts of race and *generation* are etymologically linked, both derived from the Latin *generare,* to beget, which is why we advocate re-GENE-ration instead.

Genealogical Memory: Legacy From the Past Rather than Generated in the Present

Turning from the transmitted component of bodily substance to the ideational component of cultural memory, we find the assumptions of a genealogical model replicated, once again, in an approach to *culture as a corpus of traditional wisdom, handed down as a legacy from the past, and which is applied and expressed, rather than actually generated, or indeed re-GENE-rated, in the context of present activity.* Culture, it is commonly said, consists of "what one needs to know to behave as a functioning member of one's society". In this view, the acquisition of cultural knowledge, for Ingold, is distinguished from the practicalities of its use under the rubric of "functioning". As Lancaster (20) has evocatively re-viewed, in Maseko's case:

He used the Bible as a gardening manual and it inspired his future. Reading Genesis he saw that everything Adam and Eve needed was provided by the Garden of Eden. "So", thought Mr Maseko, "I must create my own Garden

of Eden". Yet he also realized that Adam and Eve had the Tigris and Euphrates rivers in their region, while he didn't even have an ephemeral creek. "So", he thought, "I must also create my own rivers."

In short, from the perspective of the genealogical model, remembering is no more generative of the contents of memory than is life activity generative of the person. And, this in turn, means that *if people share memories, it is not because of the mutual involvement in joint activity within an environment, but because the knowledge has come down to them from the same ancestral source,* along the lines of common descent. They are bound by an identity not only of bodily substance but that of cultural tradition – by both inheritance and heritage. From that perspective, undoubtedly, Zepheniah Maseko was generative rather than genealogical in his approach to water farming.

Genealogy of Land: Land and History Are Mutually Exclusive

For Ingold, if each and every individual is constituted by the sum total of bodily substance and cultural knowledge received down the line from ancestors, then the land itself can be no more than a kind of stage upon which is enacted a historical pageant consisting of the succession of generations. At no point, for Ingold, does it enter directly into the Constitution of persons – except at the mythical point of origin. This takes us back to the question of ancestry.

The genealogical model it seems, presents us with a stark choice. Either we grant indigenous peoples their historicity, in which case their existence is disconnected from the present land, or we allow that the lives are embedded in the land, in which case their historicity is collapsed into a single point origin. In the first option, an original connection to the land is converted into an object of memory that is handed down as a heritable attribute of individuals without further regard to its source. In the second, it is as though *indigenous people lived in suspended animation in a prehistoric world of unadulterated nature which the rest of humanity has long left behind. Land and history, in short, are mutually exclusive.* For indigenous peoples themselves, in contrast, it is in their relationships with the land, in the very business of dwelling that their history unfolds. Both the land and the living beings who inhabit it are caught up in the same, ongoing historical process. To comprehend this, we need a different relational model.

From Genealogical to Relational: Inte-Nhaka

Relational Ancestry: Continually Moving Around Life-Lines of Different Beings

The so-called Rhizome, as the contemporary French philosopher Deleuze and psychoanalyst as well as political activist Guattari (21) repeatedly insists, is anti-genealogy. To put it more positively it is pro-generation, a continually ravelling and unravelling of a relational manifold. Ingold believes that *a relational model, with the rhizome (mass of roots) rather than the tree as its core image, better conveys the sense that so-*

called indigenous people have of themselves and their place in the world. His initial question then is what is the meaning of the ancestors in a rhizomatic world? There are four answers.

Ancestors can firstly be ordinary humans who lived in the past, or spirit inhabitants of the landscape, or mythic other-than-human characters, or original creator beings. As an illustration, these may be paths made by animals, a fruit tree planted by an ancestor, or fallen tree trunks. The second may be sprits that inhabit hills, rivers and rocks. For an illustration of the third, the characters of Ojibwa myths from Manitoba in Canada are known as "our grandfathers". They include the Sun, the Four Winds, and the "masters" of various animal species. Finally, for the Aboriginal Australians, the landscape itself is a reticulate maze of criss-crossing lines of ancestral travel, with the most significant localities at its nodal points. Localities identified by particular landscape features – hills, rocks, gullies, waterholes – embody the ancestors' powers of creativity in congealed forms. It is these powers, in turn, that engender living persons. For Mollinson and Holmgren (22), the Australian originators of Permaculture:

> *Life (according the aboriginal people of Australia) is a totality neither created nor destroyed. It can be imagined as an egg from which all tribes (life forms) issue and to which all return. The ideal way in which to spend one's time is in the perfection of the expression of life, to lead the most evolved life possible, and to assist in and celebrate the existence of life forms other than humans, for all come from the same egg.*

Now, if there is one thing that our four examples have in common, it is that in no case can the connections between ancestors and living people be described in terms of dendric (tree-like) geometry of points and lines. Every being is instantiated into the world as the line of its own movement and activity; *not a movement from point to point, as though its life-course was already laid out, but a continual moving around: life-lines of different beings criss-cross, interpenetrate, appear or disappear,* cycling and spiralling.

Relational Generation: The Continual Unfolding of the Entire Field of Relationships

We have seen then that the genealogical model collapses the life of each person into a single point, which is connected to other points by a line of descent. There are no lines of descent, for Ingold, connecting "generations" of persons. Rather, persons are continually coming into being – that is undergoing generation and regeneration – in the course of life itself. To put it in a nutshell: *whereas in the genealogical world life is encompassed within generations, in the relational world generation is encompassed within the process of life itself.* According to the genealogical model, every person is a substantive, individual entity, whose particular make-up is a function of biogenetic and cultural specifications received from predecessors, prior to its involvement with other entities of like or unlike kinds. By contrast, the relational model

situates the person in the lifeworld from the very start, as a locus of self-organizing activity: not generated entity but a site where generation is going on. For Lancaster (23) again:

> *Mr Maseko's site is in fact a living vegetation-covered welcome mat that helps water infiltrate into the soil and pumps soil moisture back to the surface through the roots. The vegetation literally brings harvested water to "fruition", transforming it into fruits, vegetables and grains for people and livestock, hot afternoon shade for home and fields; a dense mat of roots and leaves to stabilize spillways and control erosion; fibre and thatch for building; fibre for clothes; medicinal herbs; and lead drops that breaks down and fertilizes soils.*

Entailed here is *a distinction between pro-generation and pro-creation. The latter term captures the sense of begetting when we imply that one being is descended from another. Pro-generation implies the continual unfolding of the entire field of relationships* within which different beings emerge with their particular forms, capacities and dispositions. For example, in the unfolding of the relation between hunters and prey both hunters and animals undergo a kind of perpetual rebirth, pointing to transitions in the circulation of life, in contrast with the images of life and death in the genealogical model. The animal that has gone then reappears in another form. The relational model as such is associated with ideas of reincarnation and cyclical rebirth.

We now turn to relational substance.

Relational Substance: Persons Undergo Histories of Change and Development

From a relational perspective then persons should be understood not as procreated entities, connected to one another along genealogical lines of *relatedness,* but rather as centres of pro-generative activity, according to Ingold, within an all-encompassing field of *relationships*. Every such centre is a place from which a person perceives the world and a place from which to act. It is from their emplacement in the world that people draw not just their perpetual orientations but the very substance of their being. Conversely, through their actions, they contribute to the substantive make-up of others. As such (24):

> *Tens of thousands of farmers are now taking up these water harvesting methods across Zimbabwe. Until the last decade most farmers were focused on exploring "modernization" approaches to agriculture – believing hybrid plant varieties, synthetic fertiliser inputs and extractive water and plant systems form the outside world would make a difference. What Mr Phiri Maseko recommended offered no technological miracle and involved no handouts. Instead it relied on farmers developing their own knowledge and investing their own labour to dig and shape their lands to manage water and soil over the long term.*

Thus, far from having their constitution specified in advance, as the genealogical model implies, persons undergo histories of change and development. In a word, they grow. Indeed, more than that they are grown in a sphere of nurture. It is the role of ancestors to establish this sphere by way of their presence and their activity, rather than to pass on the rudiments of being per se. Living persons moreover contribute reciprocally to each other's growth. The image of life as a trail or path, furthermore, is ubiquitous among hunter-gatherers. Persons are identified not by their characteristics but by the kind of paths they leave in their life process. Both plants and people issue forth along lines of growth, existing as the sum of their trails.

Putting together all the different trails of all the different beings that have inhabited a country – human, animal, insect, plant – the result would be a dense mass of intersecting pathways, resembling nothing so much as a rhizome. But of course, there is a world of difference between a living tree and the abstract genealogical model. For the former is caught upon a dense network of entanglements and sometimes manglements with the vegetation that clings to it, the animals that forage and nest in it, and the humans that live under it. In short the tree is one part of a vast rhizome that is the forest as a whole. Only when abstracted from such does it appear in dendric form. *Knowledge moreover as such, from a relational point of view, is not merely applied but generated in the course of lived experience, through a series of encounters involving the contributions of other persons.*

In every such encounter, each party enters into the experience of the other and makes the experience his or her own as well. The growth and development of the person, in fact, is to be understood relationally as a *movement along a way of life,* conceived not as the enactment of a corpus of rules and principles received from predecessors but as the negotiation of a path through the world.

Relational Memory: The Growth of Knowledge involves the Production of Memory

If, as the relational model implies, the source of cultural knowledge lies not in the heads of predecessors but in the world that they point out to you – that is one learns by discovery while following in the *path* of an ancestor - words gather their meanings from the context in which they are uttered. It is not then language per se that ensures the continuity of tradition, for Ingold. Rather, *it is the tradition of living in the land that ensures the continuity of language. Conversely, to remove a community of speakers from the land is to cut the language adrift from its generative source of meaning,* leaving it as the vestige of a form of life that has long since been overtaken by its representation as an *object* of memory.

From a relational perspective, knowledge subsists in practical activities, as we have seen in abundance on Mazvihwa, and the growth of knowledge, conceived relationally, is an aspect of the growth of persons, in the contexts of their involvements with one another and with the environment. Moreover, the pro-generation of the future involves also the regeneration of the past. Or *the growth of knowledge*

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involves the production of memory. Journeying forward on a path or trail one is also taken back to places imbued with the presence of ancestors.

Relational Land: Every Place Forms the Centre of a Sphere of Nurture

Persons finally, are to be understood not as pre-constituted or procreated, but rather as the pro-generative unfolding of the entire field of relationships within which each comes into being. It is not by their inner attributes that persons or organisms are identified, but by their positions in a relational field. The relational model renders difference not as diversity but positionality. The relational field is no abstraction but the very ground from which things grow, and take on the forms they do.

Another word for this ground is *land*. As a locus of personal growth and development, however *every such place forms the centre of a sphere of nurture*. It follows that the land, comprised by these relations, is itself imbued with the vitality that animates its inhabitants. The important thing is to ensure that this vitality never dries up. It is essential to look after and care for the land; only then can the land reciprocally continue to grow and nurture those whose livelihoods have been drawn from dwelling therein. For Sussex University historian, development economist, and originator of so-called participatory rural appraisal, Robert Chambers (25):

> *… the primary location for R & D .. is the farmer's fields and conditions; what is transferred by outsiders to farmers is not precepts but principles, not messages but methods, not a package of practices to be adopted but a basket of choices from which to select. The menu. In short, is not a fixed or table d'hote, but a la carte and the menu itself is a response to farmers' needs articulated by them.*

Every being then, in the course of its life history, works in the first place to keep the pro-generative process going rather than to secure its own procreative replacement. We now turn from Livelihood to Dwelling, and as such, more fully, to inte*nhaka*.

17.3. Dwelling: Inte*nhaka*
17.3.1. Building, Dwelling, Living
The Dwelling Perspective: History Recognized As an Evolutionary Process

The renowned German 20th century philosopher, and phenomenologist, Martin Heidegger (26), cited now by Ingold, asks what it means to build and to dwell, and what the relation is between the two – between building and dwelling. He begins with what might be taken as a hegemonic view, as enshrined in the discourse on Western modernity. This building and dwelling are separable but complementary activities. He tackles the issue through an exercise in etymology. The current German word for the verb

"to build", *bauen*, comes from the old English and High German *buan* meaning "to dwell". "I dwell, you dwell" is identical to "I am, you are".

Yet *bauen* also means to preserve, to care for, to cultivate or to till. And then it also means to construct, to make something, to raise up an edifice. *Both these modern senses of building – as cultivation and construction – are thus shown to be encompassed within the more fundamental sense of dwelling.* In the course of time, this sense has fallen into disuse, such that *bauen* has been used exclusively for cultivation and construction. Heidegger's concern is to regain the original perspective, so that we can once again understand how the activities of building – of cultivation and construction – belong to our dwelling in the world, to the way we are, thereby building on our "nhaka", on where we dwell. *Only if we are capable of dwelling, only then can we build.*

What this means, for Heidegger as for Ingold, is that *the forms people build, whether in the imagination or on the ground, arise within the current of their involved activity, in the specific relational contexts of their practical engagement with their surroundings.* The forms of organisms, as such, are no more prefigured in their genes but are the emergent outcomes of environmentally situated developmental processes. We can now see, by adopting a dwelling perspective, that it is possible to dissolve the orthodox dichotomies between evolution and history, between biology and culture. It is not necessary, therefore, to evoke one kind of theory, of biological evolution, to account for the transition from nest to hut, and another kind, of cultural history, to account for the transition from hut to skyscraper. For *once history is recognized itself as an evolutionary process, the point of origin constituted by the intersection of evolutionary and historical continua disappears.*

The House as Organism: It Is In the Very Process of Dwelling that we Build

For the form of a tree, according to Ingold, is no more given, as an immutable fact of nature, than is the form of the house as an imposition of the human mind. Recall the many inhabitants of the tree: the fox, the owl, the squirrel, the ant, the beetle, among countless others. All, through their various activities of dwelling, have played their part in creating the conditions under which the tree, over the centuries, has grown to assume its particular form and proportions. And so too have human beings, in tending the tree's surroundings. All then "rhyme" together, in Maseko's terms.

Building is a process that is continually going on, for as long as people dwell in the environment. It does not begin with a pre-formed plan, and end there with a finished product. We may indeed to describe the forms in our environment as instances of architecture, but for the most part, we are not architects. For *it is in the very process of dwelling that we build.* In fact, that is Zuboff's very argument, in her (27) *Surveillance Capitalism,* that in the very process of building up our new communications technologies, and social media, we have lost our sense of home:

There can be no refuge. The universe takes up residence in our walls. Now they are simply the coordinates for "smart" thermostats, security cameras, speakers, and light switches that extract and render our experience to actuate our behaviour. That our walls are dense and deep is of no significance because the boundaries that define the very experience of our home are to be erased. Big Other swallows refuge whole, along with the categories of understanding that originate in its elemental oppositions: house and universe, depth and immensity. These ageless polarities in which we discover and elaborate our sense of self are eviscerated as the world chatters in my toothbrush, stands watch over my bloodstream. The doors are open. The first citadel to fall then in the march of the Big Other is the ancient principle of Sanctuary.

Ingold goes on to discuss the distinction between "local" and "global" perspectives. The difference, he contends, is not one of hierarchical degree, in scale or comprehensive-ness, but one of kind. In other words, the local is not a more limited or narrowly focused apprehension than the global, it is one that rests on an altogether different mode of apprehension – one that is based on practical, perceptual engagement with components of a world. In the local perspective, for him, *the world is a sphere, or perhaps nesting of spheres, centred on a particular place.* The idea that the "little community" remains confined within its limited horizons from which "we" – globally conscious Westerners – have escaped, results from the privileging of the global ontology of detachment over the local ontology of engagement. We now turn to wayfinding.

17.3.2. To Journey Along a Way of Life
Maps, Wayfinding and Navigation: From One Local Knowledge to Another

For Australian anthropologist David Turnbull (28), as also intimated above by English historian and development economist Robert Chalmers, *all* knowledge, of whatever kind and historical provenance, is generated in a "field of practice". And, *since practices must be carried out by particular people, in particular places, all knowledge – including that which we call science – must be inherently local.*

For Ingold, further to such, *all knowledge is regional: it is to be cultivated by moving along paths that lead around, towards or away from places, hence wayfinding,* for us building on, and through, particular "nhaka". Conceived of then as an ensemble of such place-to-place movements, *the notion of region, far from connoting a level of generalisation, is intermediate between local particular and global universals*, offering a way of our dichotomous thinking. For Mabeza (29) then, specifically:

Maseko as a person of Malawian origins, was himself a cultural hybrid, operating across the "African frontier' between Malawi and Zimbabwe, thereby constituting a "cultural-historical continuity and conservation" over and above being a space for transformation. His innovative approach to climate variability constituted a fusion of such

cultural-historical continuity and co-creation and his transformation from Malawian (Chewa) to Zimbabwean in Zvishavane where he was mainly amongst Shonas. While his own origins were Chewa his perception of soil and water is rooted in Shona cosmology, and it may be that both cultural and natural conviviality, and hybridity, has enabled him to become a reputable hurudza.

As every place, through the movements that give rise to it, enfolds its relations to all others, to be somewhere is to be everywhere. *We go as such from one local knowledge to another rather than from universal to particular.*

To Find One's Way is to Advance Along a Line of Growth

Contrary to the assumptions of cartographers and cognitive map theorists, life is not contained within things, nor is it transported about. It is rather laid down in paths of movement, of action and perception. Every living being, accordingly, grows and reaches out into the environment along the sum of its paths. To find one's way is to advance along a line of growth, in a world which is never quite the same from one moment to the next, and whose future configuration can never be fully known. *Ways of life are not therefore determined in advance, as routes to be followed, but have continually to be worked out anew.* And these ways, far from being inscribed upon the surface of an inanimate world, are the very threads from which the living world is woven.

We now turn, by way of conclusion, to technology, specifically, and to skill, generically, duly applied to livelihood and to dwelling, and thereby to "intenhaka" as a whole.

17.4. Conclusion: Technology and Skill- Intenhaka as a Whole
17.4.1. Tools, Minds and Machines
An Excursion into the Psychology of Technology

The word "technology", for Ingold, is a compound formed from two words of classical Greek provenance, namely *tekhne,* which means a kind of art or skill that we associate with craftsmanship, and *logos*, which meant roughly a framework of principles derived from the application of reason. The term did not come into regular use, moreover, until well into the 17th century with the rationalist movement associated with rationalist philosophers such as Leibniz, Spinoza and Rene Descartes. And, it is no accident that its coinage coincided with the radical transformation in *Western cosmology ushered in by such figures as Galileo, Newton and Descartes. For the specific achievement of these pioneers of modern natural science was to establish the idea that the universe itself is a vast machine*, and that through a rational scientific understanding of its principles of functioning, the machine could be harnessed to serve human interest and purposes. The

technology came to be seen as the application of the mechanics of nature, derived through scientific inquiry.

The shift from the classical concept of *tekhne* to the modern concept of technology has brought about a profound change in the way we think about the relation between human beings and their activity. In its original, Aristotelean conception, *tekhne* meant "a general ability to make things intelligently", an ability that depends upon the craftsman's or artisan's capacity to envision particular forms, and to bring his manual skills and perceptual acuity into the service of their implementation. But with the adoption of a mechanistic view of nature, the activity of making began to take on a quite different aspect. *The relational image of the artisan, immersed with the whole of his being in a sensuous engagement with the material, was gradually supplanted by that of the operative whose job it is to set in motion an exterior system of productive forces,* according to principles of mechanical functioning that are entirely indifferent to particular human aptitudes and sensibilities, indeed far removed from *intenhaka*.

The Effect of Rationalisation

The effect of this rationalisation was to remove the creative and relational part of making from the context of physical engagement between workman and material, and to place it antecedent to this engagement in the form of an intellectual process of design.

The dichotomy between conception and execution is institutionalised, however, in many other domains of modern society. It is apparent, for example, in the opposition between architecture and the building industry, in the distinction between theoretical conjecture and experimental observation, in the natural sciences generally.

17.4.2. Society, Nature and the Concept of Technology

What Tools Are For: Control or Revelation

Hunter-gatherers typically view their world as imbued with human qualities of will and purpose. From their perspective, tools are like words, likened in an African context to *nommo* (see chapter 11) which mediates relations between human subjects and the equally purposive non-human agencies with which they perceive themselves to be surrounded, in a process of *interchange*. Thus, the tool is a link in a chain of personal rather than mechanical causation. The spear, for example, the arrow or trap, serves for them as a vehicle for the opening or consummation of a relationship. *If the arrow misses the mark or the trap remains empty it is inferred that the animal is not yet ready to enter, or inter-into a relationship with the hunter by allowing itself to be taken.* In short, whereas for the farmer or herdsman the tool is an instrument of control, for hunter-gatherers, it is an instrument of revelation, and in this case, that of the reciprocating relationship between the animal and the hunter.

Work, Time and Industry: Poeisis versus Praxis

To see an activity, in fact, as embedded in a social relation is to regard it, in Ingold's terms, as a *task. And, of all the manifold tasks that make up the total current of activities in a community, there are none that can be set aside as belonging to a separate category of "work", nor is there any separate status of being a "worker", or a business or social "entrepreneur".* Work is life, and any distinctions one might make within the course of life would be not between work and non-work, but between different fields of activities, such as farming, cooking, weaving, child-minding, and so on. In Ancient Greece, for example, we do not find the idea of one great human function, work, encompassing all trades, but rather a plurality of different trades, building on different heritages, or *nhaka,* each with their different technical operations and qualities required of the practitioners. If there was any overarching division, it was not between work and leisure, but between the spheres of making and doing, *poiesis* and *praxis*. What holds for work also holds for time.

Traditionally, people had to fall in with the rhythms of their respective environment, with the winds, the tides, the needs of domestic animals, the alternations of day and night, of the seasons and so on, in accordance with what the environment afforded for the conduct of their daily tasks. In short, the world opens up to the traditions ("nhaka") of the artisan or farmer, in both its forms and its temporal rhythms, through his or her action on it, or interaction ("inte") with it. *The idea that human industry can run ahead of nature, and so transform it, belongs to the modern era of Western thought. Activities can now go on "around the clock".*

The Temporal Logic of Capitalist Production

The separation between the domains of "work" and "social life" is a formal entailment of the logic of capitalist production. *The defining principle of capitalism, as such, is the need for a certain class of people lacking direct access to the means of procuring a livelihood to sell or rent their capacity to work to an employer, or an "entrepreneur", who owns the means of production,* for a money wage, with which they can purchase the wherewithal for their subsistence. These people are identified as "workers", engaged, under the command of an employer, in "work". Labour becomes a commodity. Time is money.

In fact *the "task" versus dwelling orientation has not disappeared, for Ingold, in modern society, but it persists "at home", where activities are thought of primarily as tasks, not work.* So *home may be thought of as a domain of activity that has remained relatively impervious to capitalist relations of production – a relic of the house/holding economy of the pre-industrial era.* On the other hand, it may represent a certain perspective on the world which he identifies as *dwelling.*

This focus is on the process whereby the features of the environment take on specific local meanings through their incorporation into the pattern of everyday activity of its inhabitants. In this case,

home is the zone of familiarity, encompassing all the setting of everyday life, and it is within such that our *integral kumusha* (see chapter 6) is lodged and lays its foundation on.

Time and Experience in the Household and the Workplace

The domain of house/holding, and that of the housewife, who unlike the industrial worker remained in charge of her domain, held out as an exception, with her multitude of tasks from childrearing to domestic production, to the general thesis, which correlates the rise of industrial capitalism with a one way transition from task-oriented to clock time. For English social historian, E.P. Thompson (30):

> *Despite school-times and television times, the rhythms of women's work in the home are not wholly attuned to the measurement of the clock. The mother of young children has an imperfect sense of time and attends to other human tides. She has not altogether moved out of the conventions of pre-industrial society.*

So long as the household continues to be a focus for social reproduction, we need to consider the dialectical interplay *between* the task-oriented time of the home and the clock-oriented time of activities in the workplace. The routine of domestic and community tasks has to fall in with local environmental conditions whereas industries and bureaucracies run to a universal clock time which can co-ordinate production, transport and commerce on a national or even international scale (in our case, the "north-west" follows from the "south"), but at the expense or rising roughshod over local variations (no intermediate "east"). For Marx, "the worker only feels himself outside his work, and in his work he feels outside himself". *He is at home, where his "nhaka" lies, when he is not working, and when he is working he is not at home. Setting off to work, in other words, the worker ceases to dwell.*

However, for Ingold, coping with machines remain person-centred, whereby the worker remains a skilled agent. To that extent, for him, *the dwelling perspective, in the factory as much as in the homestead, remains, as the "Kairos" as opposed to "chronos", a primary condition of our being at home in the world.*

17.4.3. The Poetics of Tool Use
Too Making is a Product of Inter-action

Ingold finally turns to language, with a difference. "Normal science" in the Western world, for him, is grounded in a general claim to the supremacy of human reason – a claim that is perhaps the defining feature of the discourse on modernity. Thus, intelligence is the faculty of reason, while language is its vehicle, and technology the means whereby a rational understanding of the eternal world is turned to account for human benefit. Ingold thus proposes a radically different claim: namely that there is no such thing as technology, or language or intelligence, at least in pre-modern or non-Western societies. By

that he does not mean to suggest that people in such societies do not make common use of tools in their everyday activities, or do not engage with one another in the verbal idioms of speech, or do not engage in intellectual debates. His concern is rather to focus attention on what it means to say that dialogue is an instantiation of language, or that creative activity is an instantiation of intelligence, or tool-making is a product of inter-action.

Every Word is a Compacted History

Meaning inheres in the *relations* between the dweller and the constituents of the world dwelt-in, thereby in *intenhaka*. And, to the extent that people dwell in the same world, and are caught up in the same current of activity, they can share the same meanings. Such communion of experience establishes a foundational level of sociality. We then realize that, far from deriving their meanings from their attachment to mental concepts which are imposed on a meaningless world of entities and events "out there," *words gather their meanings from the relational properties of the world itself. Every word is a compressed and compacted history.*

To conclude, we cite the evocative language of Mr Phiri Maseko (31), whereby, as we can see, such a compressed and compacted history lies within his words, the wors not of an entrepreneur, even a "social" entrepreneur, or a leader, but for us, an *intenhaka*:

> *Water and soil, the basis or foundation of human existence, are reflective of a holy matrimony and hence are associated with sacredness, as evidenced by such Shona terms as pasichigare and dzivaguru. The former is further illustrated by the significance of burying the rukuvhute (umbilical cord) in the soil. Thus the attachment to the soil becomes lifelong. To rupture this attachment may result in "broken marriages" whereby if the soil and water go different ways there may be soil erosion and gully formation, impacting on wellbeing, fertility and child health.*

We now turn to Egypt's Sekem which means literally "vitality of the Sun", for our concluding DPF*P* chapter, where Participatory action research comes into its own, serving to ultimately transform what came locally originally, locally-globally foundation-wise, and now newly globally emancipation-wise before, so as to effect social innovation on the "southern" *relational* research path*,* and thereby re-GENE-rate capital, with a view to turning *intenhaka* into *nhakanomics*.

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4th CYCLE

ECONOMIC TRANSFORMATION: RE-GENE-RATE CAPITAL, GLOBAL-LOCAL RE-*GENE*-RATION TOWARDS NHAKANOMICS

CHAPTER 18

SEKEM: VITALITY OF THE SUN

DE: *You Reveal the Autopoeitic Biological-and-Social Nature of our Physical/Human Species*

PE: *The Inventiveness of Beings is the only Source of Capital as an Intellectual, Cultural, 'Spiritual' Force*

FE: *The Internhaka Submits Skilfully to a Productive Dynamic that is Immanent in the Natural World*

PE: **Nhakanomic Life Begins at a Practical Level to "Heal" the Soil Through Biodynamic Methods.**

There is no self-reliant way of development without primary reliance on people's resources including their own knowledge, and thereby professional knowledge has to play a complementary but not dominating role in such development. With this perspective in view, work with the poor which seeks to develop their creativity primarily through their own collective effort, giving emphasis to both the people's self reliant thinking and acting through which collective action and consciousness both keep advancing, creates positive assets for the task of social transformation (M.D. Rahman, People's Self Development).

18.1. Introduction: Re-GENE-rating Capital

Table 18.1. Participatory Action Research (PAR) : *PE-Sekem : Global-Local Effect of Southern Nature and Economy*

For those living with their feelings, like the Bedouins, **a concrete step is to establish social forms***, starting punctually. Thereby the Sekem morning circle has been invented.*

Two of them began the reclamation and greening of the land, and people started coming. It was clear that **the implementation of Ibrahim's dream was a life's task**

Nhakanomic life of the initiative **began at a practical level to "heal" the soil** *through biodynamic methods, partnering with close colleagues in Europe, & local partners in trade.*

> *Establishing biodynamic agriculture as the solution for the environmental, social and food security challenges of the 21st century; build thereby successful business models.*
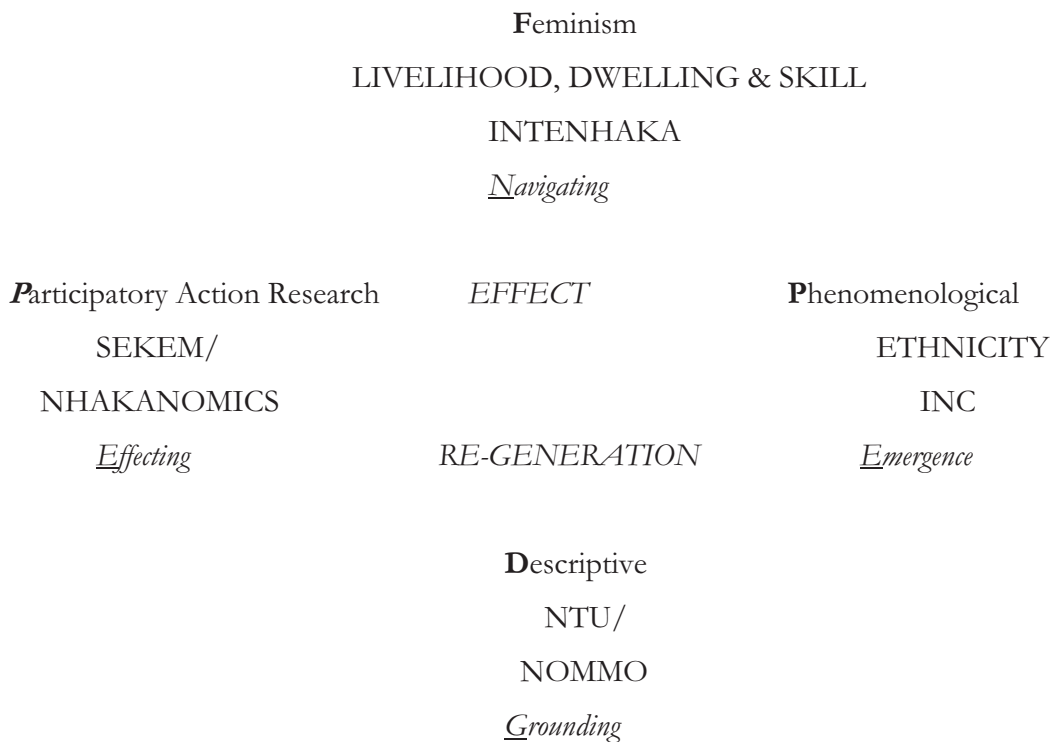
Source: Authors, 2019

18.1.1. Ntu to Sekem: Restoring the Earth to Nhakanomics

We now turn to our final chapter, where we illustrate the nature and scope of "southern" *relationally based,* social innovation, processally and substantively, turning now to the north of Africa, to Sekem in Egypt, reaching towards *Nhakanomics.* For, appropriately enough, not only have we at Trans4m been closely associated with Sekem for over a decade, but its original meaning is *Vitality of the Sun,* which thereby takes on from where *Ntu* – Vital Force – leaves off (see chapter 15).

Specifically, and as can be seen in Figure 18.1.1. below, we shall pursue our fourth cycle of social innovation, that is a south-*western* course of re-GENE-rating capital, DFD*P*-wise, accordingly.

FIGURE 18.1.1. THE FOURTH CYCLE OF ECONOMIC & ENTERPRISE RE-GENE-RATION

Feminism

LIVELIHOOD, DWELLING & SKILL

INTENHAKA

Navigating

Participatory Action Research	*EFFECT*	**P**henomenological
SEKEM/		ETHNICITY
NHAKANOMICS		INC
Effecting	*RE-GENERATION*	*Emergence*

Descriptive

NTU/

NOMMO

Grounding

Source: Authors, 2019

Starting descriptively, locally and originally, *restoring the earth* (natural capital); we then turn phenomenologically locally-globally to draw on *biodynamic agriculture* (cultural capital) as an emergent foundation; thereafter turning newly globally to Sekem's founder, Ibrahim Abouleish as a would-be *Intenhaka* (social capital), in partially feminist guise, by way of a somewhat emancipatory navigation; culminating globally-locally with a transformative process of participatory action research, on a journey, effectively, directed towards *Nhakanomics* financial capital). In the process, on this southern reational path, we shall be illustrating how *P*articipatory Action Research, aims processally to bring about an ultimately transformative effect, aligned substantively with anthropology-economics-and-enterprise, as well as anthroposophy (Steiner's revelation of the objective reality of the supersensible world, albeit, for us, in north-eastern guise).

We start with an overall orientation to the liberation, or re-GENE-ration of capital, usually conceived of in economic terms, now from an also anthropological-cultural-spiritual (anthroposophical "north-eastern") perspective.

18.1.2. Liberation of Capital

The Continual Inventiveness of Human Beings

For German economist and anthroposophist, Folkert Wilken (1), in his book on *The Liberation of Capital,* published in the 1980s:

> *The continual inventiveness of human beings is ultimately the source, and actually the only source, of capital. In such a context, capital is an intellectual, cultural, even 'spiritual' force originating in continual innovation. Thereby it creates both the possibility of, and the desire for, a liberation of the person from physical labor, to find his or her 'true' place in a world of mental and cultural activity* ('Geistesleben' in German).

Towards Social Innovation: Process and Substance

Wilken was in his turn a disciple of the inventor of anthroposophy in the early 20th century, Rudolf Steiner (2), for whom culture was the source of freedom or liberty, politics of equality, and economics of fraternity or association. Indeed, as we shall now see, the founder of Sekem in Egypt, Dr Ibrahim Abouleish, followed the course of Steiner's "threefold commonwealth" – cultural, political, economic - and added, substantively as we (3) have also done, in our so-called *integral enterprise,* a fourth order to *culture, polity and economy,* that is *nature*.

But let us retrace the steps, at this point: firstly, on the one processal hand, involving *Descriptive* origination, a *Phenomenological* foundation, *Feminist* emancipation and transformative *Participatory Action*

Research; secondly, and on the other <u>substantive</u> *anthropological-economic-enterprise* hand (including also anthroposophy), involving descriptive *Ntu* grounding and origination, an emergent *Ethnicity* laden phenomenological foundation, thereafter *Livelihood, Dwelling and Skill* substantively aligned with emancipatory feminist navigation, and finally the *Sekem* enterprise in itself, if not quite a *Nhakanomic* economy, as ultimately transformative.

18.2. Sekem Grounding and Origination
18.2.1. Sekem Grounding: Descriptive Process/Ntu-Heka Substance
Towards Nhakanomics: Social and Technological Innovation at Sekem

Drawing substantively from the late Ibrahim Abouleish's (4) book on *Sekem – A Sustainable Community in the Egyptian Desert*, and indeed the many years with which Trans4m has been working with him and the Sekem Group – now also with their Heliopolis University for Sustainable Development – we first *Descriptively,* and originally, retrace steps, herein from our overall perspective of social research with a view to innovation. For each stage of our integral rhythm – grounded origination to effective transformation – we shall be siting social scientific process and substance.

In the former processal guise of social innovation, moreover, *origination, foundation, emancipation and transformation, in turn, corresponds with discovery, development, engineering and commercialisation,* respectively, in terms of technological innovation. An ultimate social innovation, as such, that of *Nhakanomics* in our case, serving to align such a process with anthropological-economic-enterprising substance, would reflect the transformative macro-effect of Sekem. Furthermore, whereas the natural sciences which most concern Sekem are, say, biology and chemistry, the social sciences with which we are substantively concerned are anthropology (physical, ecological, social and cultural), economics (analytical and developmental), business studies (marketing, operations, HR, finance) and also, overall as we shall see, anthroposophy, which has its bearing on all of these.

Descriptive Origination: Nature and Spirit

For Abouleish, firstly by way of origination:

I carry a vision deep within myself: in the midst of sand and desert I see myself standing as a well drawing water. Carefully, I plant trees, herbs and flowers and wet their roots with the precious drops. The cool well water attracts human beings and animals to refresh and quicken themselves. Trees give shade, the land turns green, fragrant flowers bloom, insects, birds and butterflies show their devotion to God, the creator, as if they were citing the first Sura of the Qu'ran. The human, perceiving the hidden praise of God, care for and see all that is created as a reflection of paradise on earth. For me this idea of an oasis in the middle of a hostile environment is like an image

of the resurrection at dawn, after a long journey through the nightly desert. I saw it in front of me like a model before the actual work in the desert started. And yet in reality, I desired even more: I wanted the whole world to develop.

We can see that, already as a child, Abouleish was well grounded in nature, culture, and spirituality, including in his Muslim faith, and thereby the relevant *sura* from the Qu'ran thus:

My grandfather listened to all my childlike questions and found comprehensive answers for me, which were deeply satisfying. He sat down beside the bright white flower with the dancing butterfly, and took me on his knee. I leaned back against him, enjoying his gentleness. The butterfly opened its colourful wings, and flew from the white blossom up into the sky. We both followed its flight for a long time.

Alongside his family's Islamic faith, from a cultural perspective, it becomes apparent, from an early stage, that young Abouleish had a deep affinity for nature, culture and spirituality. He was also introduced, when very young moreover, to business generally and to business morality specifically:

I was nine when my father established a business and I started becoming interested in industry. Every day after school I changed my clothes and went to the factory. I was greeted by the smell of soapsuds boiling in huge vats. Shortly before establishing his business, in fact, there was a terrible attack in our local area, which was heavily populated by Jews. An ice-cream van was blown up by a bomb planted by extremists, just as the van was surrounded by children. So, my father built his factory on the exact spot where the bomb had left its devastation to show that such things could never be tolerated.

We now turn from originating, *descriptive* process to original *ntu/heka* substance, altogether, for us, if not also for Ibrahim Abouleish, explicitly, serving to ground Sekem as a substantive social innovation, in this case, primarily from an anthropological, if only secondarily from an economic-and-enterprise, or indeed anthroposophical, perspective.

18.2.2. Grounding Substance: Ntu/Heka – Vital Force
Europeans Hold a Static Conception of "Being", the Bantu are Dynamic

Let us first recall the words of Placide Tempels (5), in his appreciation of *ntu*:

Certain words are constantly being used by Africans: life, force, to live strongly, vital force. In calling upon God, the sprits, or the ancestral spirits, the Bantu asks above all "give me force". What we brand as magic is in their

eyes nothing but setting to work natural forces placed at the disposal of man by God to strengthen man's vital
energy. So the Bantu speak of God as "the strong one", who is the source of every force of every creature. Each
being then has been endowed by God with a certain force. So we can conceive of the transcendental notion of "being"
by separating it from "force" but the Bantu cannot. We Europeans hold a static conception of "being, the Bantu
are dynamic.

Of course Ibrahim Abouleish, an Egyptian, a Muslim, and an anthroposophist, was thereby some steps removed from his "southern" African natural, cultural and ontological origins, but there is prospectively, if not also actually, an ontological link, as we well now see, and Ibrahim felt a very strong emotional, if not intellectual, affinity, with his African brothers and sisters. Not surprisingly, for Mustafa Gadalla (6), in his *Ancient Egyptian Culture Revealed*

The fertility of the soil, the abundant harvests, the health of people and cattle, the normal flow of events and all
phenomena of life, were intimately linked to the ruler's vital force. Therefore, the Egyptian king was not supposed
(or even able) to rein unless he was in good health and sprit.

Of course, the king or Pharaoh could in this case be likened to Abouleish himself, yet in this analogical case, not in conventionally identified autocratic terms, but in relation to the African ruler's *vital force.*

Likening Maat and Heka to Ubuntu and Ntu

At the same time, Jeremy Naydler, the Oxford based student of ancient Egyptian nature, culture and mythology, in *The Future of the Ancient World* (7), introduces Egyptian "maat" and "heka", which can be aligned with Bantu notions, in turn, of "ubuntu" and "ntu":

"Maat" then can be likened to "dharma" in Hindu tradition, and to the "Tao" in Chinese thought. All these
concepts express the idea that the cosmic order, the natural order, and the human moral order are interrelated and
interdependent. If maat then is cosmic order, heka is the primal cosmic energy that permeates all levels of existence,
from the spiritual to the material. As the invisible current of life-energy that flows (like the Chinese chi) inside all
creatures as an animating force, heka can also be understood as the means whereby the spiritual becomes physically
manifest. It governs the circulation of energy, as such, between the inner and outer worlds, and so could be thought
of as making the link between the spiritual and material levels.

Such a likening is conceived of in our own mind's eye, yet, in terms of the substantive origination

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of a would-be social innovation, in Sekem's terms, was notably absent, at least in explicit terms, though it may have been implicitly recognized by Abouleish himself.

Land of the Rising Sun

In Ancient Egypt, for Naydler moreover, one was constantly impressed by the balance and interplay of the opposites, life and death, abundance and barrenness, light and dark, day and night, silence and solitude. Each was so clearly inscribed that the Egyptians philosopher-priests could not understand the world in dualistic terms. Their landscape, for Naydler (8), taught the metaphysics of the equilibrium of the opposing principles. In fact, for them, the directions of east and west, north and south were never in doubt. Through the whole six-hundred span of the Nile Valley, there is *an almost unbroken constancy in the northward flow of the river.*

This physical division of the country by the Great River is given symbolic meaning by the cosmic and divine event of *the daily birth of Ra* (the sun God) *in the east*, his journey across the heavenly Nile (of which the earthly Nile is but an image), *and his senescence and descent into the realm of the dead beyond the cliffs of the western desert.* East and west are therefore not just physical directions but also mythical and metaphysical orientations. *The east has to be the side of rebirth, of new life, for every morning the whole country turns east as it awakens to the enlivening rays of the newborn sun.* But just as the country is divided into easterly and westerly realms, as much mythological and geographical, so it is also divided between the northern, low-lying expanse of the Delta, and the narrow Nile Valley to the south. Looking *southward,* one can have the sense of g*azing into another mysterious, metaphysical zone,* where geography again blends into mythography. As Naydler further reveals, the Egyptians, and the sacred river, as such, came to the earth from the Underworld or Dwat, the source of life, health and fertility for the physical realm. The four directions, like the four rivers crossing the Garden of Eden in the Bible, serve as both Northern and Southern African archetypal guidelines.

That said, such a grounding of Egypt in the "south" and the "east", has been somewhat eclipsed by subsequent invasions from the Arab Peninsula, and the colonising "north". Sekem, in fact, visibly sought to recover such ancient Egyptian, African substance, through its very naming, as Sekem, symbolising the "vitality of the sun". Arguably, however, it has left much of that ancient substance otherwise behind, as has been the case for modern Egypt, as a predominently *Arab,* if not also "western" country, in and of itself. Such a *nhaka* therefore needs to be fully incorporated if a full-fledged *Nhakanomics* is to emerge from Sekem's midst.

Indeed, and already in his youth, a young Ibrahim was already facing "*north*-west". It was now time to turn from grounding to emergence, from natural and communal origination to cultural and spiritual foundation, in both processal and substantive terms.

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18.3. Sekem Emergent Foundation: Anthroposophy Eclipses Anthropology

18.3.1. Emergent Phenomenological Process: Anthroposophy as Phenomenology

Discovering Goethe

In processal terms, our focus now is on local-global phenomenological foundations, further to locally descriptive origination. One of Abouleish's uncles in fact, was a university professor and had a huge library in his house. None of his friends could understand what drew Abouleish to him, and led the young man to engage in deep discussions with his uncle. Sometimes he would give Abouleish a book out of his library, and one day he came across Goethe's *Young Werther* written in Arabic. He avidly absorbed this work, which made him want to get to know more about the German speaking people and their writers. This would ultimately lead him to the work, as we shall see, of Austrian polymath, Rudolf Steiner, also a disciple of Goethe, whose anthroposophy, substantively, and also phenomenologically as we shall see, from a social research perspective, would become a major source of inspiration for Sekem.

Phenomenology as a Philosophy of Freedom

Having later in his young adulthood sought and secured his father's permission to study further in Austria, in 1972, once he had already proceeded onto his PhD studies, Ibrahim was asked to give a talk on the Egyptian-Israeli conflict. He tried to illuminate his inner thoughts on the subject, which were to mark out the rest of his life and work:

> *Neither Nasser nor the Israelis are acting out of an overview of higher ideas, but out of their emotions. I would put, instead, all the money and energy into establishing schools infrastructure, creating jobs, cultural exchange and research should be promoted, not themes that can divide people.*

Abouleish noticed a dignified old lady in the front row, listening intensely. She asked him whether he had heard of Rudolph Steiner, and Abouleish said no. She then asked whether he would like to find out more, which he did. After that, Abouleish went to her house almost every second day. She gave him Steiner's (9) *Philosophy of Freedom,* and asked him to read it. She interrupted him after every paragraph and asked him to repeat it, in his own words. He began to experience the act of thinking through this enormous mental effort. He also began to develop a deep love towards Steiner's anthroposophy which has the Greek meaning of "the knowledge of the nature of man". For Oxford University based philosopher, Anthony Welbern (10), Steiner's anthroposophy could be aligned with phenomenology, though such was not acknowledged within Sekem itself. For Welbern:

> *Rudolf Steiner certainly found much to approve in the emerging philosophical movement of Phenomenology.*

Instead of a desperate search for foundations, knowledge might be grounded in the growing, changing being of Man. That would mean abandoning the notion of the impassive onlooker, and including the seeking, striving human self in the picture we form of the cognitive process. As such, he arrives at a picture which is neither the blank sheet of empiricism, nor the mind locked up in its own categories of Kant. What we know of the world depends on the fact that we are part of the world and have been shaped by it, so that from the beginning our nature and organisation become not a limit, but the actual key to the nature of the universe to which we belong and which brought us into being.

In fact, once it was later established, a philosophy group would meet every morning now for 25 years, on the Sekem farm, though its focus was more on the substance of anthroposophy rather than its phenonenological orientation, as a research methodology.

That said, Steiner was a formidable social innovator himself, who indeed proceeded all the way from origination to transformation, from anthroposophy to economics. For not only did he conceive of 'anthroposophy' as a philosophical movement, but, through it, he pioneered innovative approaches to art and architecture, medicine and agriculture, education and indeed economics, some of which – particularly in education (Waldorf Schools) and agriculture (biodynamic farming) – have spread throughout the world. Scientific knowing, phenomenologically for him, according to Welbern then, is the way in which we can relate to the world through developing our inner activity.

Scientific activity as such, does not reveal our passivity before fixed facts of nature, but our own living process of knowledge, the free development of the self. For example, his concept of *'associative' economics was based on what Steiner reckoned to be the phenomenological and concrete 'reality' of economic life, rather than the liberal and abstract 'ideal' of it embodied in the 'free market' approach.* How then did this phenomenologically laden mode of anthroposophical, European thinking align with Ibrahim's Egyptian and Islamic, if not also Africa, ethnicity, substantively, overall?

18.3.2. Foundational Local-Global Ethnicity : Present and Absent Substance
Practising His Inner Islamic Faith

When Abouleish had originally got to the university in Graz, he joined the foreign visitors' club. During the early years, though, he felt quite lonely. So, while he put a lot of energy into his studies of technical chemistry, the Qu'ran accompanied him through his daily meditations, the same ones he had undertaken throughout his childhood. While Islam is a monotheic religion, Allah has ninety-nine different names which the Muslim can meditate upon. As Abouleish himself narrates:

For one, "Allah is the patient one", so I practiced patience. Because of this, these were years of inner exercise,

which had led me to believe, throughout my life, that I am a "practicing person". Through such inner exercises I tried to establish a relationship with Allah. I do not want to be known as a religious person, but as a striving, practising one. I had a goal, an ideal, Allah's ninety nine qualities. When a situation becomes unbelievably difficult for me I could see how small I was in relation to those names, which made things bearable. In fact, the names are divided into three sets of thirty-three, in terms of : the One (for example creator, wise, evolver, initiator), the Light (for instance watching, destroyer, expander, compassionate), and the Judge (for example strong, just, loving, forgiveness). To BE, meanwhile, is the highest ideal.

In that spritual and cultural guise, a marriage of occident and orient, anthroposophy and Islam, so to speak, ensued. However, it did not extend from anthropology to economics, nor did Abouleish reach substantively, overall, into his ancient Egyptian and African cultures. Indeed that was one project we were due, late in his life, to undertake, between Abouleish and Trans4m, but it never materialised, before he sadly died.

Missing Link Between Islamic and Associative Economics

Strangely enough, retracing steps, when Abouleish was to establish Sekem, duly influenced by Steiner's associative economics, based on fraternity, aligned with anthroposophy, he failed to make a direct link with Islamic economics. This was in a land, Egypt, where the Islamic *Brotherhood* (not through brotherhood in Steiner's associative economic terms) was a powerful social and political, if not also economic, force. Indeed, for the leading thinker on such Islamic Economics, Pakistan's Umer Chapra, today resident in Saudi Arabia (11):

Islam envisages an economic system fundamentally different from the prevailing ones. Having its roots on shariah, from which it derives its worldview, its goals are not primarily materialist. They are based, rather, on concepts of human well-being (falah) and good life (hayat tayyibah) which give utmost importance to brotherhood and socio-economic justice, to balance the material and spiritual needs of all human beings. This is because all human beings are equal before God.

To the extent that the Sekem to be was not substantively built on Islamic economic foundations, located as it was in the Arab Islamic world, where its *Nhaka* lay, so to speak, at least in part, so its emergence as a social innovation, in Egypt, would inevitably be inhibited. But there is more to it than that, as we shall see, which thereby may have led to inhibiting the development of substantive Nhakanomic, regenerative foundations.

Missing Reconnection with Matriarchal Egypt

For Moustafa Gadalla (12), as an independent Egyptologist, the ancient Egyptians, like Africa more generally as we have now seen through the work of Nigerian anthropologist, Imi Amidiume (see chapter 6), were matrilineal or matrifocal. *On earth, the female was the source of energy – the sun*. Indeed, the meaning of Sekem is "vitality of the sun". *The matrilineal/matriarchal system followed the planetary laws. Throughout Egyptian history as such, it was the queen who transmitted the solar blood*. Egyptian kings claimed a right to the throne through marriage to the eldest Egyptian princess. The relationship between husband and wife, moreover, is shown symbolically in the Ancient Egyptian symbol for the wife (*Auset)* being the throne – the source of legitimacy. The husband (*Ausar)* is the overseer (eye) that sits below the throne. The eye (male) is located below the eyebrow (female).

The rights of a group, in Ancient Egypt therefore, was linked to a particular place. The matrilineal system, as such, was the basis of the social/political organization. However, the Egyptians, as indeed is the case for Sekem as we shall see now, recognized that the needs of each matrilocal community could not be fully satisfied with just local production. In order to protect the individuality of the polity and its sociopolitical coherence, a co-operative system, according to Gadalla, between several polities was needed – a kind of commonwealth system. This was organized into three basic levels – matrilocal community, district jurisdiction, and province, as non/coercive political organizations. Government, for him, was therefore not from the top (Pharaoh) to the bottom (local community). It was, he reckoned, from the bottom to the top – from local matrilocal community to districts to regional and "national" – each under a governor: government from people, by the people, and for the people as is echoed by Abraham Lincolin. This Egyptian system, for Gadalla, even if seldom recognized as such by more conventional Egyptologists and archaeological anthropologists, was, in his view at least, a true grassroots re-public democracy. Sadly, there is little evidence of such in the country today.

The Cosmic Land of Egypt

Meanwhile, in his book *The Egypt Code,* Bauval (13) proposed that the whole of Egypt had been developed as a kind of "kingdom of heaven" that was meant to function in harmony with the cycles and changes in the sky. Do we have echoes here of Sekem's approach to bio-dynamic agriculture, as we shall see? Egypt thus, became a cosmic land governed by cosmic law – a sort of astrological Ten Commandments – inscribed not on stone tablets but in the sky, as *maat.* Interestingly, moreover, "maat" was personified as a woman, a goddess with wings outstretched, wearing on her head "the feather of truth". Egyptologists thereby define *maat* as being "truth, justice and balance". More specifically moreover, and according to African scholar of hermeticism, Mfuniselwa Bhengu (14), the combined product of ancient Greek Hermes and Egypt's Thoth, gave rise to seven principles:

• *Principle of mentalism*: the all is mind, the universe is mental;

• *Principle of correspondence:* as above so below, as below, so above;

• *Principle of vibration*: nothing rests, everything moves; everything vibrates;

• *Principle of polarity*: everything his dual, has its pair of opposites;

• *Principle of rhythm*: everything flows; everything has its tides;

• *Principle of cause-effect*: every cause has its effect; there are planes of causation;

• *Principle of gender:* everything has its masculine and feminine principle.

The substantive point here is, is that such an Ethnicity based emergent local-global foundation, of primordialism, in the Comaroff's guise (see chapter 16), has been left out of phenomenological account, on the way to Sekem as a would-be social innovation, duly inhibiting its development, as such. In other words, though Sekem as what we have termed an integral enterprise (15), is an amazing phenomenon in its own right, as a social innovation, from relational origination to transformation, its development has been, as we have seen, significantly inhibited.

We now turn from such origination and foundation, local grounding and local-global emergence, to would-be newly global emancipatory navigation. It is here where we will see such social innovation, towards Nhakanomics, most significantly thwarted.

At this point moreover, it is important to recognize that the burden of such inhibited social innovation should not be placed on that remarkable, singular Sekem entity, but also on its business and academic partners both in Egypt and in Europe, for not seeking to recognize and reinforce its development, as such. Indeed, and as we (16) have continually argued, it is the glaring gap between transformative enterprise and academe, locally and globally, and thereby those in between, at least in the social sciences and humanities, including most visibly the business schools, that has given rise to a lack of social innovation generally, and the continued prevalence of capitalism, if not also today communism, specifically. Now we return, by way of thwarted emancipatory navigation, to the journey of Sekem.

18.4. Sekem's Thwarted Emancipatory Navigation

18.4.1. Feminist Research Process

What is Your Destiny?

"Wouldn't you like to come with me on a journey to Egypt?", Martha Werth, our anthroposoph-ical muse, asked Abouleish one day, when he was still based in Austria. She wanted to know if he had come across ancient Egyptian cultures? So, he decided to take the opportunity, and to go with her. They started out in 1974, and visited Aswan, Luxor, Karnak and the Valley of the Kings. She gave him a new enthusiasm for ancient Egyptian art and mythology, though not for its polity or economy! *Ibrahim was in fact, shocked*

by the contrast between the greatness, wisdom and elevation shown thousands of years ago by the Pharaohs, and the desecration of modern Egypt. In the evenings, he discussed his experiences and thoughts with Martha. She listened and asked him *"What is your destiny?"*

Biodynamic Agriculture Could Transform Egypt's Agriculture

On the return journey Abouleish thanked Allah that he did not live in Egypt, but in beautiful Austria with his wife and children, a son and a daughter, and his successful career, as now head of research for an Austrian pharmaceutical company. And yet, he could not forget the images and encounters he had experienced. Every morning he awoke and realized anew how the events of the journey had transformed him. At the same time, he continued to work with anthroposophy and became acquainted with its practical applications in many walks of life, that is, in philosophy and in music, in agriculture and architecture, in health and education, as well as in social and economic life.

The deeper he was able to penetrate into the matter, the more answers he received for his persistent questioning and inner restlessness. He repeatedly found life-changing solutions suddenly presenting themselves to him after intense contemplation. Biodynamic agriculture, which was a product of anthroposophy, particularly fascinated Abouleish. One day, Martha Werth told him about a lecture, being given locally, by a disciple of Steiner, an advisor to biodynamic farms in Austria and Italy. He found a friend who understood that biodynamic farming could transform Egypt's agriculture.

Abouleish's subsequent Italian journey with his friend was an important step along the path toward his decision to return to Egypt. *He developed a vision of a holistic project able to bring about a cultural renewal. As well as the envisaged farm, it would need several economic projects, a school, and cultural projects as well as a hospital.* His first priority was to educate people. Meanwhile, he was certain that a cultural meeting between Egyptians and Europeans could become a healing force in this oppressed country. Most especially, he reckoned, the relationship between Germany and Egypt a very strong one.

He Could Liberate Egypt from its Misery

Abouleish's work with anthroposophy led him to sense a way in which he could liberate his fellow Egyptians from their misery. Meanwhile, his faith in God gave him inner strength which had grown out of years of meditation on Allah's qualities in particular. Abouleish asked himself what the Koran meant by stating: "He is the representative". He felt this spiritual and soul emptiness as he travelled in Egypt, and he experienced himself as their representative. Because of this awareness, he wanted to establish new social forms for the Egyptian people. The Quran goes on to say: "He is the initiator, the originator, the strong one". Abouleish felt power running through him for this new start, able to develop inner peace through his devotion to Allah. What then had this all to do, from our processal research perspective, with

a *feminist* approach to such, aside from the fact that Martha Werth was Abouleish's powerful muse?!

A Ground-Shift in Societal Consciousness: Building Upon Civilisation's Cross-Roads

While his religious devotion, on the one hand, and his anthrosophically based knowledge of "sacred science", on the other, would stand him, and subsequently Sekem in good stead, what Abouleish was unaware of, as a natural scientist by profession, was the relational, feminist, and social research means of navigation that he would need to follow, to truly emancipate himself from the conventional social scientific, economic wisdom.

While inspired by Steiner's associative economics, and the more proverbial notion of the "economics of love", born out of Steiner's "associative economics", that would follow suit, until this day pursued also by his son and successor, Helmy Abouleish, he lacked an ontological, and epistemological base that could be drawn upon, most especially in feminist guise. While Helmy Abouleish today also shares such a passion for the economics of love, the intellectual, research base for such is missing, to pursue *relationally* based social innovation, to realise, if you like, a form of *Nhakanomics* that builds fully on Egypt's multifacted natural and cultural, as well as scientific and economic legacy, as, at least hitherto, the cross-roads of civilisation.

For the American social philosopher, Richard Tarnas (16), in his *Passion of the Western Mind*, *feminism heralds a complete ground-shift in our societal consciousness*, being for him the most important movement of our times. The Western intellectual tradition, has been produced and canonized almost entirely by men, and informed mainly by male perspectives. The 'man' of the Western tradition has been a questing masculine hero, a Promethean biological and metaphysical rebel who has constantly sought freedom and progress for himself and not anyone else, and who has constantly striven to differentiate himself from and control the matrix out of which he emerged. This masculine proposition in the evolution of the Western mind, though largely unconscious, has been not only characteristic of that evolution, but essential to it. Interestingly enough, Ibrahim Abouleish himself, while very much such a Promethean man, in his own right, invariably surrounded himself, at Sekem, with female colleagues to support their shared mission and vision, mainly from Europe, but also, in notable cases, from Egypt.

Man generally, for Tarnas, now faces the existential crisis of being a solitary ego thrown into an ultimately unknowable universe. And, he *faces the psychological and biological crisis of living in a world that has come to be shaped in such a way that it precisely matches his world view – in a man made environment that is increasingly mechanistic, atomized, soulless, and self destructive.* The crisis of modern man, for him, is an essentially masculine crisis, and Tarnas believes that the resolution is already now occurring in the tremendous emergence of the feminine in our culture.

This is visible for him not only in the rise of feminism, the growing empowerment of women, and the widespread opening up to feminine values by both men and women, including such "feminism" as an emancipatory research methodology and critique, but also, in the increasing sense of unity with the planet and all forms of nature on it, in the increasing awareness of the ecological, in the growing embrace of the human community. Interestingly enough, what Tarnas is advocating take us right back to Gadalla's Ancient Egypt, and forward to Eisler's contemporary California.

18.4.2. Feminist Social and Economic Substance: The Real Wealth of Nations
Household to Natural Economy

Feminist Riane Eisler (17), in her *Real Wealth of Nations,* cites four components of a "real" modern day economy which are germane to Sekem:

1) *Household Economy:* The household is the core inner sector; this real heart of economic productivity supports and makes possible economic activity in all other sectors.

2) *Unpaid Community Economy:* The second sector includes volunteers working for charitable and social justice groups in what is today often called civil society as well as some parts of the barter and community currency economy.

3) *Market Economy:* The third sector is the market economy, which is the current focus of conventional economic analysis, fuelled by the first two sectors, though its measurements and rules accord them no value.

4) *Natural Economy:* Nature's economy is basic like the household. Our natural environment produces resources out of which the market economy maintains itself, though conventional economic models give little value to it, so nature is exploited with disastrous results.

Economic systems, for Eisler, don't spring up in a vacuum. They emerge out of a larger social, cultural and technological context. Only by understanding and changing the larger context can we build the foundations for a new economic system that accomplishes what an effective system should do: supporting human well-being, advancing human development and protecting nature's life-support systems for our children and future generations. We can move beyond inefficient, inequitable environmentally destructive practices by developing effective systems on a firm foundation of a new economic system. But to do that we have to look at the social factors that shape economics, and are in

turn shaped by it. Economic systems are about a form of human relations. It isn't the goods that relate. It's the people, and for a reason.

Dominator and Partnership Systems

People, and the activities that support and enhance human life and human relationships, are to be the focus of economic analysis. Relationships define our lives. They are the foundation for social institutions, from the family and education to politics and economics. *To bring about systemic change, we need categories that don't leave out critical parts of society.* The partnership and domination systems provide these categories. Most importantly, these social categories, for Eisler, identify what values and institutions support or inhibit all spheres of life – including the sphere of economics. She then turns to these two opposed systems.

In comparing and contrasting dominator and partnership systems, Eisler comes up with the following features of each:

FIGURE 18.4.2.   DOMINATOR AND PARTNERSHIP SYSTEMS

Component	**Dominator System** ⟺	Partnership System
Structure	Authoritarian and inequitable social and economic Structure	Democratic and economically equitable Structure of Linking and Hierarchies of Actualization
Relations	High Degree of Fear, Abuse and Violence	Mutual Respect and Trust, with low Degree of Fear and Violence
Gender	Ranking of Male half of Humanity over Female, and of 'Masculine' Traits & Activities over 'Feminine'	Equal Valuing of Male and Female; high Valuing of Empathy, Caring and Care Giving

Beliefs	Beliefs and Stories justify and idealize Domination and Violence	Beliefs and Stories give high Value to empathetic, mutually beneficial, and caring Relations

Source: Authors, 2019

Sekem Conceptually Missing Out on the Real Wealth of Nations

Interestingly enough, and if we glance over the Figure 18.4.2. above, we have to conclude that Sekem, as it currently stands, is very much a mix of domination and partnership. This, we would surmise, is partly due to the innate leadership styles of its founding fathers (father Abouleish and son), partly due to the prevailing Egyptian culture surrounding it, but also partly, and most especially for us in the context of would-be social innovation, due to its failure to follow, concertedly, a relational path-and-rhythm of "southern" social innovation, both in DPFP process and in anthropological-economic-enterprise substance. In fact, we would argue, such a failure is due to Sekem by-passing the African "south" specifically, if not indeed the "Global South" generally.

We now turn substantively to such a would-be *Nhakanomics*, that draws relationally, on *dwelling, livelihood and skill* substantively.

18.4.3. Substantive Dwelling, Livelihood and Skill
Physically Present at Sekem But Not Conceptually So

Subsantively at this emancipatory point of "newly global" navigation, in the relational path to social innovation, we draw on the formidable insights we gained from anthropologist Tim Ingold (see previous chapter). In fact, the themes of livelihood, dwelling and skill to which Ingold alludes, are clearly, physically present – for whomever has spent time at the remarkable Sekem farm in the former Egyptian Desert from whence it came – but not evidently conceptually so. And, it is conceptiual innovation that concerns us at this emancipatory relational, feminist juncture. For Ingold (18), as far as initially "livelihood" is concerned, firstly and overall:

> *Of all the manifold tasks that make up the total current of activities in a community, there are none that can be set aside as belonging to a separate category of "work", nor is there any separate status of being a "worker". For work is life, and any distinctions one might make within the course of life would be not between work and non-work, but between different fields of activity, such as farming, cooking, weaving, child-minding and so on.*

This is absolutely in tune with what we see, at least amongst Sekem's management, on the Egyptian farm. Furthemore, for Ingold:

"Livelihood" is a way of comprehending how human beings relate to their environments, in the tasks of making a living, that does not set up a polarity between the ecological and cognitive, natural and cultural domains.

Here, amongst the Sekem "workforce" as a whole, we begin to part company with such. Moreover and furthermore "dwelling"-wise:

Only if we are capable of dwelling, only then can we build. The forms people build, whether in the imagination or on the ground, arise within the current of their involved activity, in the specific relational contexts of their practical engagement with their surroundings.

This absolutely applied to Ibrahim Abouleish himself, and to some of his ley acolytes, but much less so when we come to those, in general, working at Sekem. Furthermore, as far as "skill" is concerned:

In its original, Aristotelean conception, tekhne meant "a general ability to make things intelligently", an ability that depends upon the craftsman's or artisan's capacity to envision particular forms, and to bring his manual skills and perceptual acuity into the service of their implementation. But with the adoption of a mechanistic view of nature, the activity of making began to take on a quite different aspect. The image of the artisan, immersed with the whole of his being in a sensuous engagement with the material, was gradually supplanted by that of the operative whose job it is to set in motion an exterior system of productive forces, according to principles of mechanical functioning indifferent to particular human aptitudes and sensibilities.

Again, while the original Aristotelean conception applies very much to the founding mothers and fathers of Sekem, most of them in fact being of German speaking origin, for the workforce as a whole it is more such "mechanical functioning" that applies.

Bearing An Integrality of "North-Eastern" Derivation

Arguably, the lack of conceptual innovation at Sekem, in relation to such, is partly due to the pre-emphasis laid on "northern" anthroposophy, and partly due to our own, Trans4m (19) labelling of Sekem as an "*integral* enterprise", bearing in mind that integrality is itself of "north-eastern" derivation, its

originator being the Russiain philisopher Soloviev in the late 19ᵗʰ century. For him, as cited in our (20) book on *Integral Advantage: Emerging Economies and Societies:*

> *… normal relations in the social sphere are determined by the fact that the higher level of this sphere – spiritual or sacred society – forms a free internal union with the political and the economic, constituting an integral society. Altogether these constitute an integral life, and the bearer of such, first, to humankind, are, for Soloviev, the Russian people. But, since integral life in its essence is free of any exclusivity, it will necessarily spread to the rest of humankind. As such, the formation of a uni-total, universal human organization in the form of integral creativity, integral knowledge and integral society is to be Russia's role in the world.*

So what bearing does this all have on Sekem? What, overall as such, has been its transformative effect, on Egypt and the world, subsequent to its origination, foundation and would-be emancipation? To what extent have the observations made hitherto, in relation to origination, foundation and emancipation, enhanced or inhibited fullscale social innovation?

18.4. Sekem's Transformative Effect as a Social Innovation
18.4.1. How Sekem Came to Be: A Process of Participatory Action Research
Entering and Cultivating Desert Country

After arriving in Egypt, Abouleish went to see the Ministry of Agriculture, and told them he was looking for a patch of desert, which he wanted to cultivate using organic methods. He was shown a patch in Belbeis, near Cairo, where the quality of ground was very bad and water supply difficult, but he knew he wanted it. If biodynamic farming could thrive in this wasteland, then it would be possible to transfer this model to easier environments. So Abouleish bought the land and moved over, leaving his family behind in Cairo. Most of the time he was alone, with only now and then a Bedouin with goats wandering over. They could not understand his idea, but they saw it developing before their eyes.

The Prophet says (21), every one of you is a shepherd, and everyone is responsible for those under your protection. *For those living with their feelings, like the Bedouins in the desert, a concrete step is to establish social forms. This starts with elementary principles: starting punctually, getting up and catching a bus. Since that time, the morning circle has been invented at Sekem,* not only to start the day together but also to share a sense of unity and invariably to listen to a beautiful poem, or such a recitation, to praise the beautifulness of nature and humanity. After Abouleish had positioned the first roads and plotted the fields, the next task was to drill two wells. He, himself, did not know how to do this so he was in the lucky position of having to employ people. They terraced the entire ground together and dug canals for the water to flow to the fields.

Re-GENE-rating Capital of Nature and Culture

Abouleish's wish, was to build a community for people of all walks of life. It had to be built, for cultural reasons, on the borders of civil society. To begin with, there was just a two-man team, a Bedouin named Mohamed and himself. Mohamed was a local villager who came to him when he was walking around the local area, put his hand on his shoulder, and said "I am with you". There was no infrastructure, no energy, nothing. *The two of them began the reclamation and greening of the land, and people started coming. It was clear to Abouleish by that time, in the late seventies, that the implementation of his dream was a life's task.* In fact, it would probably take many generations to progress.

Because the whole initiative was, from the outset, a cultural as well as a natural one, Abouleish had to generate capital. Such necessary cash flow started with the sale of the extract of a medicinal plant which was exported to the United States. Then Sekem moved on from there. To create the environment and microclimate people see today, there they had to plant 120,000 trees. *The economic life of the initiative began at a practical level to "heal" the soil through biodynamic methods, in partnership with close friends and colleagues in Europe, and local partners in trade.* This associative way of doing business – *as per the economics of love* – is one of the major success factors underlying the way in which the "mission impossible" of biodynamic agriculture in the desert was worked out and made possible. What then are the overall implications for Sekem today?

18.3.3 Sekem As It Is Today: Land Reclamation to PhytoPharmaceuticals

Sekem today aims to establish a blueprint for the healthy enterprise – for us integral enterprise – of the 21st century. To begin with, as such, it was the first entity to apply biodynamic farming methods in Egypt. Its commitment to innovative development led to the nationwide application of such biodynamic methods to control pests and improve crop yields. Sekem has since grown exponentially into a nationally renowned enterprise and market leader of organic products and phyto-pharmaceuticals, which are now also exported to Europe and other countries.

The Sekem group that represents the economic branch of the initiative, includes a holding company with five main subsidiaries: Sekem for Land Reclamation for farming and organic seedlings, fertilization and pest control; Isis for fresh fruits and vegetables as well as for organic foods and beverages (such as juice, dairy products, oils, spices and tea); Lotus for herbs and spices; NatureTex for organic cotton and textile children's clothes and home wear; and Atos for phyto-pharmaceutical products.

Sekem has a highly unconventional business model that incorporates what are usually considered social and environmental externalities and, in fact, maintains this to be the basis for its comparative advantage in the future. While it is a profit-making enterprise, it does not aim for profit maximization. Through profit-sharing, it shares its returns with the smallholder farmers in its network called the

Egyptian Biodynamic Association (EBDA). Ten per cent of Sekem's profit go to the Sekem Development Foundation (SDF) that has launched many community development initiatives to benefit grassroot communities. These include different schools and a medical centre, celebrating culture and diversity, and now also Heliopolis University for Sustainable Development.

18.3.4 Sekem Addressing Societal Challenges
Starting With The Natural and Communal Realms

The societal challenges of Egypt such as climate change, resource scarcity, population growth, extreme poverty, and absence of food security, need innovative, problem-solving solutions. In that context, it is important to realize that the Energy-Water-Food nexus represents a huge challenge for sustainable development in Egypt and agriculture is strongly related to that. Sustainable desert reclamation plays a key role in addressing those challenges and therefore, contributing to political stability and the related, ultimately hoped for transition towards an authentic form of democracy. This is not only relevant for Egypt but for the whole region.

It is within this context of food insecurity and social and environmental challenges that Sekem represents a viable economic – if not also "polity" – based alternative, one that builds upon a praxis of sustainable agriculture that resonates strongly with indigenous Muslim, as well as exogenous anthroposophical insights and teachings. But one may still be wondering what Sekem's initial vision is.

Sekem's vision initially states:

• *we establish biodynamic agriculture as the competitive solution for the environmental, social and food security challenges of the 21st century.*
•*we build successful business models in accordance with ecological and ethical principles.*
• *we provide products and services of highest standards to meet the needs of the consumer.*

The intertwined natural and economic realms of activity within Sekem's group of companies begins on a practical level by healing the soil through the application of biodynamic farming methods. Biodynamic agriculture stands for a self-containing and self-sustaining ecosystem without any unnatural additions. Soil, plants, animals and humans together create an image of a holistic living organism. Sekem's approach of sustainable agriculture includes the regenerative powers of agriculture and nature itself.

The very fact that Sekem's approach turns desert into living soils through the application of compost and biodynamic methods shows, that desert land can be reclaimed and thus regenerated to as productive as fertile soils. *For more than 35 years, Sekem has been building up living soils in desert land and implementing closed nutrient cycles with livestock integration and a diverse range of crops, plants and trees*. By farming

without chemicals, the health of the farmers and the consumers who eat organic products regenerates. The returning wildlife also benefits, which in turn gives back to the farm by helping to keep down insect pests.

Sekem's approach to agriculture stands in direct contrast to business-as-usual in many parts of the world. Business-as-usual relies heavily on external inputs, spreads vast areas of monocultures over the planet and even changes the plants' genetic source codes to increase resistance to pests and adaptation to climate change. Numerous scientific studies have, however, shown, as far as Sekem is concerned, that industrial agriculture and the application of genetically modified organisms (GMOs) affects the ecosystems negatively and in fact rather degrades than regenerates them. Worse still, GMOs are harmful to consumers, and are allegedly standing as the world's main cause of cancer, obesity and diabetes.

Followed By The Socio-Political Realm

Sekem's vision subsequently states:

• *we create workplaces reflecting human dignity and supporting employee development;*
• *we locally and globally advocate for a holistic approach to sustainable development;*
•*we build a long-term, trusting and fair relationship with our partners.*

The circle is the characteristic shape for many gatherings in Sekem, from the daily start of work to the end of week assembly. In the morning the employees of each company meet in a circle for a communal start. At the end of the week, all businesses and pedagogical institutions gather together. In fact, Abouleish saw the creatively shaped living form of a community of people as a kind of "life fabric". During the first years, he was responsible for the weave of the fabric. But over time, the interweaving threads became the tasks and responsibilities of many people, whose efforts all contributed and continue to contribute to the success of the whole venture, and since his recent death, his son, Helmy Abouleish has staken over the Sekem helm.

The "Co-operative of Sekem employees" (CSE) was founded to addresses all questions concerning civil society in the workplace. It is their objective that all members of the Sekem community grow towards taking responsibility for the community. Ibrahim and Helmy Abouleish have always been convinced that an initiative like Sekem can only survive over a long period of time with the help of local, regional, national and international networks.

In 1994, Sekem helped form the Egyptian Biodynamic Association (EBDA), which conducts research on sophisticated biodynamic cultivation practices and increases awareness of biodynamic

agriculture through mutual collaboration with other institutions. Up to today, the EBDA has supported the transition of over 400 farms with more than 8,000 acres to organic farming practices, including some 4,500 acres on 120 farms that were reclaimed from arid land. The EDBA was also a global pioneer in growing and producing biodynamic cotton. The presence of the EBDA helped in solving many challenges that Sekem was facing. The training that EBDA provides to farmers in the international methods of biodynamic agriculture was able to raise awareness of this method of agriculture and facilitate the acquiring of organic products certification in order to open up new market channels.

Culminating inThe Cultural and Educational Realms

Sekem's vision states, ultimately moreover, that we:

•innovate for sustainable development via research in natural, human, social sciences.

•support individual development through holistic education and medical care.

The cultural and educational realm, thirdly then, is nurtured and cultivated by the "Sekem Development Foundation" (SDF) . It has the never ending task of educating Sekem's children, youth and adults, consolidating both their cognitive and practical skills, while enhancing their command of free will.

The SDF, more specifically , is Sekem's way of reaching out beyond its commercial activity in pursuit of its goal to contribute to "the comprehensive development of Egyptian society". It employs 200 people in four main fields, a :

- kindergarten, primary and secondary school, and a special needs education programme for the children of employees and the community;
- work-and-education programme for children from poorer families in need of further income, a vocational training centre, literacy classes, and a training institute for adults;
- medical centre providing modern medical services, and an outreach programme for some 30,000 people in the local area;
- Academy for Applied Arts and Sciences for scientific research in medicine, pharmacy, biodynamic agriculture, sustainable economics and arts;
- Heliopolis University for Sustainable Development, including pharmacy, engineering, business and economics, as well as a core arts programme.

Since 2012, Heliopolis University for Sustainable Development has become a leading part of

Cultural Development. The next stage in Ibrahim Abouleish's life story, in fact his legacy phase, came to the surface early in the new millennium when he began to conceive of a new kind of university for sustainable development that would serve to take the Sekem story further on, into society at large, both locally and globally.

It took seven years of unrelenting effort to turn the dream into a reality, and in October, 2012, Heliopolis University for Sustainable Development opened its doors to its first group of undergraduate students, in pharmacy, engineering, and business and economics, altogether underpinned by a core programme in nature & community (grounding), arts [including culture] (emerging), science & innovation (navigating), and language, communication & enterprise (effecting). All faculties are ultimately to be supported by a Social Innovation Center with the role to promote integral development that is to enhance integration between the humanist core and specialised sciences, as well as to promote curriculum and faculty development. Furthermore, the centre engages in identifying and understanding burning societal needs and directing the research capacities of HU to find, implement and upscale solutions together with the Sekem initiatve and other stakeholders from the society, to release GENE-ius.

18.5 Conclusion

18.5.1. Towards An Integral Enterprise

In the conclusion to his (22) book, we cite the late Ibrahim Abouleish's critical review (in 2005) that SEKEM is starting to have a place in a worldwide association of people and initiatives who are concerned with a healthier more humane future on earth. The net of life created by SEKEM and its initiatives is becoming connected to a larger, worldwide net. In this new phase, our achievements are multiplied and perceived globally through international forums. Abouleish, thus, wrote:

> *My vision now has a new, further level; to found a "council of the future of the world" together with other institutions striving towards developing a better world. This council would not be an abstract term, but carry a concrete message into the world: there is nothing more powerful than the invisible net of life, which connects people with their hearts. Its fabric is woven deeper than our understanding, and long before we first shake a hand we have moved along its threads.*

The net of life, as such, is more real than the most dangerous weapon, and unattainable for all outer violence. Only from it can real peace radiate. He who counts on its effectiveness is practising the most effective form of social art, because without using power or thoughts for advantage, he can trust he will be carried by his energy and endurance. To learn to see the threads and to be able to form them determines the art of social, and economic, networking, the latter being, for him, the *economics of love.*

Undoubtedly, and as such, Sekem has become a formidable leading social enterprise, an example not only for Egypt but also for the whole world, of how such an *integral* enterpise, serving and combining nature, culture, technology and enterprise, can uniquely function.

18.5.2. Inhibited Social Innovation: Process and Substance

However, and at one and the same time, since the time we, Trans4m, have been associated with Sekem, that is for almost 15 years, Sekem and ourselves have been consistently unsuccessful in establishing its *Social Innovaiton Centre*. We trust, you can now see why. For both in terms of the *relational* DPF*P* (**D**escriptive-**P**henomenological-**F**eminist-**P**AR) iterative process, and underlying social substance, anthropology/economics/enterprise in *southern* guise – Sekem has been inhibited.

Why then has this been the case? Firstly, and as far as the social research-to innovation process has been concerned, that has been a matter for the academics rather than the Sekem practitioners, and the former have patently failed in that regard. For, on the one hand, the Heliopolis University (HU) formed by Sekem is far, far removed from such a task, and, sad to say, Trans4m has itself only partially, at best, risen to that occasion, at least as far as the southern, relational path and integral rhythm is concerned!

Secondly, as far as anthropology and economics is substantively concerned, both in overall *southern* guise and in specific relation to Islamic economics, anthroposophy has overshadowed all of such, albeit alongside conventional, or indeed unconventional, Western management and economic wisdom. Futhermore, and over and above such evident deficiencies, on Sekem's behalf, on HU's, or on Trans4m's, what is being revealed here, and which has huge implications for a would-be *Nhakanomics,* set in the overall context of a would-be Communiversity (23)*,* is that the current status of industry-and-academe in the world, as per Sekem and HU or indeed Trans4m, is massively deficient.

There is need therefore, as we are attempting in our Communiversity case, to bring community-economy-enterprise-and-academe much closer together in mutual inter-action to play complementary efforts directed toward social innovation. Such involves, firstly and structurally, a Socieconomic Laboratory (Sekem in this case), a Research Academy (an authentic Social Innovaiton Centre), also accompanied by Learning Community (Sekem's 300 farms) and so-called Re-GENE-rative Pilgrimium (the Sekem Future Council). Secondly and processally, we need to explicitly be following a southern, if not an eastern, northern or western path-and-integral rhythm or trajectory, from originaiton to transformation. Thirdly, and substantively, in the Sekem case, anthroposophy would need to be properly aligned with anthropology-economics-enterprise of the relational kind as is illustrated in this book.

If that is not altogether the case, there will be no GENE-uine social innovation, but only, as intimated hitherto (as explained in chapter 13), just the buzzword, while technological innovation

conquers all! Indeed, should the Google's and the Facebook's, the Apple's and the Amazon's, the Microsoft's and the Netflix's of this world, all based in America of course, continue to dominate, with ever more expansive technological innovations, in the prophetic words of Shoshana Zuboff (24), as we already cited from her recent *Surveillance Capitalism* that:

> *Just as capitalism cannot be eaten raw, people cannot live without the felt possibility of homecoming. Surveillance capitalism arrived on the scene with democracy already on the ropes, its early life sheltered and nourished by neoliberalism's claims to freedom that set it at distance from the lives of the people. Surveillance capitalists quickly learned to exploit the gathering momentum aimed at hollowing out democracy's meaning and muscle. Despite the democratic promise of its rhetoric and capabilities, instrumentarianism has contributed to a new Gilded Age of extreme wealth inequality, and unimaginable new form of economic exclusivity and new source of social inequality, duly expropriating human experience.*

Furthermore, and firstly, because of the conventionally esoteric nature of *research methodology*, on the one hand, as per for example, phenomenology (which virtually nobody has heard of) and the overly simplistic interpretation of mere social *research* (e.g. statistical analysis, surveys, interviews …) on the other, the *process* of social innovation is altogether by-passed. Secondly, because Europe and America, our north-west, is so dominant when it comes to the *substance* of social science, as recently emphasied by *de-colonial* researchers (25), the south-east is by-passed thereby perpertuating the asymmetrical imbalances of the past. Hence, the predominance of such literature in this book, which comes as a gap closer and social stimulator.

18.5.3. Beyond PAR

In conclusion, as iconic as the Sekem case may be, in Egypt and in the world, when it comes to the essence of PAR (Participatory Action Research), as introduced in our opening quotation to this concluding chapter, as the ultimately transformative means of Effecting, GEN*E*-wise, southern-style social innovation, we take note of its limitations, bearing in mind what did, or did not, come before, as per origination, foundation and emancipation. Most specifically, and in terms of its *Nhaka,* while drawing wholeheartedly on its *northern* legacy, and only somewhat on its *eastern* as well as *western* legacies, its southern legacy has fallen well behind.

Moreover, while Sekem has notably, indeed uniquely become an integral enterprise, its faltering, though, noble, attempts to pursue what we have termed *Nhakanomics* is not so much a commentary on Sekem, which has done more than most to practically bring the Global South, social enterprise-wise, but the fault of business and economic academe at large.

It is indeed, much more a comment on the state of our research academies, on the one hand, and our industrial and commercial would-be social laboratories, on the other, most especially in the Global South. As much as we might talk of social enterprise (26) *and innovation*, as far as the latter is concerned, we are light years away from actually realizing such, on the ground, for the very reasons we have given. We hope therefore that this book has made some modest contribution towards overcoming this enduring inhibited state of affairs.

And it is now for you, the reader, individually and collectively, personally and organisationally, to take the story of social innovation institutionally on from here, in Jordan or Jamaica, in Zimbabwe or Zanzibar, in Pakistan or Paraguay. In Southern Africa at least, the substantive end result as far as we are concerned, anthropologically and economically, is Nhakanomics (rather than a free market), societally, and the role of Intenhaka (rather than an entrepreneur), individually and communally. The very future of our world depends on it. It is for this reason that in our Epilogue, we seek to at least pave the way for such, setting out from Buhera, the birthplace of at least two of us – Samanyanga and Shumba.

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This book, NHAKANOMICS..., is a radical departure from the commonly held belief that neo-liberal economics from America and the West is universal and the only solution to underdevelopment and poverty throughout the world. Instead, the book teases out and theorises the intellectually rutted terrain of development studies and neo-liberal economics from a decolonial Pan-Africanist perspective while charting a path of social innovation, aligned with social anthropology and economics and fused together with business and management studies and our Nhakanomics - a unique socioeconomic approach generally applicable in the Global South and Southern Africa in particular. It argues that the process and substance of nhakanomics with its pre-emphasis on the relational South provides a robust and holistic approach to social innovation and social transformation grounded in relational networks and 'meshworks' whereupon in our case an intenhaka who spearheads nhakanomics as opposed to the social entrepreneur who spearheads neo-liberal economics as is advocated by the West or the Global North in general. The gist of the book is to re-GENE-rate society through local Grounding and Origination, tapping into local-global Emergent Foundation, via a newly global Emancipatory Navigation while ultimately culminating in global- local transformative Effect in four recursive cycles of re-GENE-rating C(K)umusha, Culture, Communication, and Capital after re-Constituting Africa-the 5Cs. With this novel radical approach to economics and relational trajectory of social innovation which starts with origination on to the foundation, through emancipation and ultimately social transformation, the book is a pacesetter in no holds barred interrogation of neo-liberal economics in the Global South. As such, this book is remarkably handy to students and practitioners in the fields of economics, development studies, political science, science and technology studies, business management, sociology, transformation studies, and development related non-Governmental Organisations working with grassroots communities.

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