

INTEGRAL KUMUSHA: Re-GENE-rating the Buhera Community leading to Nhakanomics.

Abstract

Most rural communities in Zimbabwe are characterised by abject poverty and are marginalised yet the majority of people Zimbabweans live in these areas. It is therefore paramount that an effective social innovation and transformation agenda be implemented in order to capacitate the rural people to enhance their own livelihoods and to participate in the socioeconomic transformation of the nation. Therefore, there is need to embark on a transformation process that resonates with the African indigenous practices and knowledge while blending with exogenous practices and experience. Through research and social innovation, the integral kumusha concept focusing on household trade and the nhakanomics approach with its focus on creating a legacy - *nhaka* economy have emerged as viable alternatives to the neo-liberal economics approach developed by the West and North and has been considered as universal throughout the entire world. A robust re-GENE-ration process known as the 5Cs re-GENE-rative approach anchored upon the re-Constitution of Africa, re-GENE-ration of C (K)umusha, Culture, Communication and Capital together with the Communiversity concept have emerged as a holistic and integrated socioeconomic transformation route at both micro and macro levels in creating an inheritance or legacy (*nhaka*) for future generations.

Key Words

Integral Kumusha, Nhakanomics, Communiversity, Legacy – Nhaka, Socioeconomic Transformation, Re-GENE-ration.

Introduction

In this article, I, Daud Taranhike one of the Trans4m fellows and a PhD candidate shares the work that I am currently involved in as part of my research to innovation project and the emerging outcome thereof. In this research and innovation journey I am pursuing my burning desire and passion or calling to see my rural Buhera community be transformed from a place of abject poverty to a community of abundant love, enhanced livelihoods, prosperity and happiness. This transformation process is being facilitated through the 5Cs approach in a quest to preserve, restore, enhance and indeed create a positive and great inheritance or legacy (*nhaka in the Shona language*) that should be passed on to future generations. As such, my project focuses at developing the household economy which I have termed “Integral Kumusha” – *kumusha* being the Shona term for a rural homestead albeit with a difference. The difference is that the integral *kumusha* incorporates private business enterprises and the rural community thereby facilitating a regeneration process anchored on the GENE (Grounding, Emergence, Navigation, Effect) rhythm as advocated by (Lessem & Schieffer, 2010). The integral kumusha concept is giving birth to a new and unique kind of entity which resonates with the African indigenous culture, socioeconomic practices, blended with exogenous knowledge and experiences.

It is envisaged that this regenerating process will contribute in building a robust and unique *nhaka* for the entire Zimbabwean society thereby creating a *nhaka* economy – nhakanomics with its primacy on self-sufficient economy! The nhakanomics approach is emerging as the viable alternative

to the neo liberal economic approach which is from the West and North, and is anchored on individual capitalist philosophy which is alien to the Zimbabwean culture and tradition. The nhakanomics approach is substantially underpinned by anthropology and economics including management and business studies (Lessem, Mawere, & Taranhike, 2019). Therefore, Nhakanomics is based on legacy – *nhaka* and integrality (by following the GENE cycle). As part of the transformation process, the concept of the communiversity is applied in order to buttress the regeneration of *Kumusha* and the national economy.

As we focus on the transformation of the homestead leading to the creation of the *nhaka* economy – *nhakanomics* we start by exploring my passion and calling which promoted the current project.

Responding to my inner and outer calling

I hail from Buhera District in Manicaland, the same rural community where Professor Ronnie Lessem to become Samanyanga's parents who were of Jewish origin settled and made their livelihood among the African indigenous community when they migrated from Europe some eight decades or so ago. The Lessems became part of the Buhera community as they formed and operated African Trading, a business which would buy grain from the local people and process into mealie meal and sold the excess grain to the Grain Marketing Board; while at the same time selling merchandise to the locals. This earned them the name "Kwa Jack" (which means Jack's place. "Kwa Jack" as their place became popularly known had a trading store, a big granary for storing grains, the production unit that converted grain into mealie meal.

Jack who was Professor Lessem's uncle and the family became part of the indigenous community soon to discover the Baremba people "the Black Jews" who stayed in the Chinyika area in Gutu District just across the Nyazvidzi River.

I, Daud was born and bred in rural Buhera which is in the southern eastern part of Zimbabwe. I have a strong connection with my rural community where my umbilical cord (*rukuvhute in Shona*) is buried and that's the place, I call home. I left the place to pursue my secondary education in Harare where I eventually pursued my career and life. I however did not forget my roots and would often visit my kinsmen and be identified with them in many respects. My inner calling or passion is to preserve, restore, enhance and create an inheritance or legacy (*nhaka*) for future generations. This inner calling is expressed in the outer calling through my three business enterprises (King Lion, Vaka Concrete and High Performance Capabilities – HPC Africa) and my Buhera Community. King Lion is a public passenger transport company that provides service to travellers going to and from Harare/Gweru and Lusaka. Vaka Concrete is involved in the manufacture of concrete building products such as bricks and pavers; while HPC Africa is an engineering company providing technical and engineering consultancy services to different companies in Zimbabwe, South Africa, Malawi and Tanzania with the ultimate aim to cover the entire African continent. The three business enterprises and the Buhera community are being incorporated into one entity prospectively called Vakamusha.

From a micro perspective, my passion is to promote a new form of household trade by bringing together the private enterprises and the public (rural) community thereby building an integral homestead which I have termed integral kumusha now turning into Vakamusha. The integral kumusha/ Vakamusha's aim is to heal the rural/urban, private/public, tradition/modernity divides that are negatively affecting progress within communities. This approach and the new entity will ensure that we build a great legacy (*nhaka*) or inheritance for future generations. The integral

kumusha also aims to curb the rural urban migration that is driven primarily by people seeking employment and better livelihoods in the urban areas. This is because rural areas or communities are considered as not providing any meaningful form of livelihoods. As such the rural communities are considered places for the poor, the uneducated who do not contribute meaningfully to the national. For this reason, some non-governmental organisations (NGOs) are trying to help these marginalised rural people. Unfortunately, the NGOs have not brought about tangible development to the respective areas and in certain cases they have promoted a dependency or what is commonly referred to as donor syndrome.

On the other hand, the rural/urban migration has continued among the youth who are eager to work and make a living for themselves. Unfortunately, this movement from the rural to urban is creating problems within the urban areas as infrastructure such as housing, roads, water reticulation and sanitation; and other such facilities have not been proportionally developed to cater for the increased population. At the same, the movement is causing high unemployment rate within the urban areas resulting in high crime rate, corruption, and other social ills that are bedevilling our society today.

From a macro perspective, my desire is to see the development of a *nhaka* economy which I have termed *nhakanomics*. Nhakanomics becomes an alternative to the neo liberal economic system which is driven by the West and the North as a universal economic system throughout the globe (Lessem, Mawere, & Taranhike, 2019). This sets nhakanomics as an integrated economy anchored on the indigenous cultural and socioeconomic practices, blended with the exogenous knowledge and experience thereby creating a new and different form of economic approach that can help Zimbabwe in particular, Africa and the global South in general to have an economic system that resonates with their culture. In this way, we build a real legacy or *nhaka* for future generations and with which the African people can contribute positively to the global economy in their own unique way.

We now turn to the rationale of regeneration of kumusha.

The Rationale of Re-envisioning the Rural Community – Kumusha

We cannot talk of the transformation and development of the Zimbabwean economy without paying particular attention to the transformation of the rural communities. The majority of the Zimbabwean population, live in rural areas and as such we cannot afford to ignore how these people make their livelihoods and how they contribute to and impact the national economy. As things stand, the rural communities are side lined when it comes to major issues and initiatives focusing at transforming the national economy and bring about development and prosperity. To this end, it is important to start viewing and reimagining our rural communities and put them at the centre of our socioeconomic transformation agenda. I therefore advocate for the mantra “Zimbabwe is Open for Transformation – starting with Kumusha!”. This brings out a new perspective to development where focus is on local communities starting by building a self-sufficient economy (Lessem & Schieffer, 2010). With such a socioeconomic transformation process, development starts by building capacity and capability at local community level as the foundation of our national development and progress. This calls for the need to reimagine and re-envision our rural communities as the real backbone for sustainable development and progress. I therefore submit that in order to support the effective transformation of rural communities to become the new envisioned economic hubs, we need a robust and systematic approach that can guarantee the achievement of our ultimate goal of prosperous communities and the nation.

Our rural communities experience numerous challenges and imbalances that impede their development and consequently affect their quality of life. Some of the challenges include food insecurity due to frequent droughts or prolonged dry spells during the summer season which results in crop failure. This seems to be a perennial problem and is aggravated by the negative effects of climate change that impact on the weather and rainfall patterns. In Buhera in particular, there is also the problem of critical shortage of water especially during the dry seasons as a result of siltation of the rivers and dams caused mainly by soil erosion due to deforestation and poor farming methods. There are other issues of shortage of firewood and power supply and malnutrition due to poor diet and other health issues such as HIV/Aids, etc. These challenges seriously affect the way people make their livelihoods yet they are so fundamental to the survival of the majority of people living in this rural community.

Given this situation and the challenges that are experienced in the Buhera rural community, there is abject poverty among the rural folks which raises the urgent need for an intervention that ensures that people are helped to move out of this situation rather than giving them handouts to feed for just a short time. We urgently need to facilitate a regenerating process that will move Buhera and other rural communities to a new level of livelihood that gives them dignity and confidence to participate in the overall national transformation and development initiative. By so doing, we will be restoring, preserving, enhancing and indeed creating *nhaka* for future generations (Taranhike, 2019).

We now look at how we can re-GENE-rate C(K)umusha.

Re-GENE-rating C(K)umusha

I am advocating for a regeneration process of the rural communities based on the household trade as opposed to the free market economy approach. I draw primarily on the work of (Rima, 2001) an American economic historian who studied Aristotle's nature of his art of household management. As such, we start with our African homestead (*kumusha*) borrowing from the ancient Greek term *oikos*, which means home and is the origins of economics and ecology. This means that we start with nature and community, whereupon our homes are built as we seek to accommodate culture and spirituality, science and technology as well as economy and enterprise, integrally together, home – *kumusha* becomes an economy with its own polity as a small common-wealth (Lessem, Matupire & Zongololo, 2018). From an economic perspective, we start by focusing on building a self-sufficient economy, moving on to a developmental economy leading to a social economy and ultimately achieving a living economy (Lessem & Schieffer, 2010). The whole regeneration process is anchored on the GENE (Grounding, Emergence, Navigation, Effect) rhythm as advocated by (Lessem & Schieffer, 2010). In this way, the transformation process covers all the aspects that ensure that it is sustainable.

The regeneration process that is proposed for the rural communities whereupon my present study is anchored is the 5Cs process which starts with the reconstitution of Africa, then the regeneration of C(K)umusha, Culture, Communication and Capital (Lessem, Mawere, & Taranhike, 2019). However, in this article, focus will be just on the regeneration of C(K)umusha in relation to the Buhera Integral Kumusha and encompassing the communiversity. The concept of the communiversity is a departure from the current education system which is individualistic and emphasises the accumulation of head knowledge with very little or no evidence of application to improve people's lives.

Before I delve more into the regeneration of C(K)umusha, it is paramount to briefly discuss the concept of the communiversity which is based on what Father Ansem Adodo calls commutalism, which is a blend of communism and capitalism (Lessem, Adodo & Bradley, 2019). The communiversity has four constituent parts or aspects starting with the Learning Community, the Regenerative Pilgrimage, the Research Academy and the Socio-economic Laboratories. This concept ensures that the entire community is involved in the learning process, taking into account the culture and spirituality, leading to the generation of new knowledge which is applied to specific entities which are the laboratories where the new knowledge is tested and validated.

We now turn to the 5Cs re-GENE-rating Process starting with re-Constituting Africa.

Re-Constituting Africa

In Re-Constituting Africa, knowledge is drawn primarily from the intensive and extensive research work of the late African- American Chancellor Williams who was born in 1893, to an ex-slave and a domestic working mother. His research on African origination spanned 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. Finally, Chancellor Williams articulated how African people face up to their destiny, at the crossroads, with a view to their future navigation and thereby institutionalisation.

According to Williams, the main features of the longstanding history of the indigenous Africans overall was depicted as building an advanced system of life which was destroyed and kept on building somewhere else and being followed and destroyed. This resulted in them moving and building and being followed and destroyed and eventually lost their civilisation through the new written languages, arts and science being passed on from generation to generation, hence the Africans were still rebuilding their own civilisation when that of Asia and Europe was imposed. One may therefore argue that the Black African civilisation must have been extremely advanced and robust that it withstood the constant attack 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 call stateless societies, which is more than just a descriptive term for backward and primitive. In integral context this means first and original, grounding. According to Williams this African approach was the same continent – wide which involved a network of kinsmen, all who 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 and such that the nation became one big brotherhood. Therefore, the big question to ask is “What are the traditional African grounds for what we now term social innovation thereby turning such from origination towards transformation?” For me, as with the TCAs the answer lies in working and following the African age sets which is how the Africans lived and built their communities together with nature, culture and spirituality and 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 are critical and can be applied to the GENE rhythm or model being Grounding and Origination, Emergent Foundation, anticipating our Emancipatory Navigation and ultimately Transformative Effect (Lessem & Schieffer, 2010). We therefore can use these age sets starting from local to local-global to newly global and ultimately global-local to re-GENE-rate society and renew legacy or *nhaka* thereby combining with dwelling with livelihood to eliminate unemployment and alienation in one fell swoop. At the same time the age sets can be used with the emerging communiversity concept altogether serving to re-GENE-rate the economy and polity. Therefore, the summary of the re-GENE-ration process is thus explained as follows.

Grounding and Origination: Childhood: Storytelling and Naming: 6-12

LEARNING COMMUNITY

The children's set begins with years of game and play with primary education which 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.

Emergent Foundation: Youth: Geography and History: 13 – 18

REGENERATIVE PILGRIMIUM

This grade involved teenagerhood where both education and responsibilities are increased, becoming more complex and extensive. This was the most critical stage as the entire life of the youth depended upon their performance at this level. The boys and the girls were taught different subjects and skills altogether being complementary roles. 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 crops which grow best, military tactics, the care of breeding of cattle, bartering tactics, the rules of good manners at home and abroad, the division of sexes 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 and marketing as well as social relations with particular stress on good manners.

Emancipatory Navigation: Young Adulthood: Planting and Construction: 19 – 28

RESEARCH ACADEMY

The male members led in hunting, community construction, 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. Mr Phiri Maseko was a natural social innovator who mastered the art of harvesting, conserved and effectively utilised water in order to improve farming methods and livelihood in the Mazvihwa rural community which is similar in many respects to the Buhera community.

Effecting Transformation: Midlife and Maturity: Elders' Council 29 -40

SOCIOECONOMIC LABORATORY

At the age of 36 both male and female community members were eligible to be elected into the council of elders depending on the individual's capacity and capabilities. These communal elders were able to apply their knowledge and experience in enhancing livelihoods. This is similar to the modern-day socioeconomic laboratories where the newly global knowledge is applied to effect real transformation and enhance livelihoods.

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 of togetherness or "I am because we are".

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 for Williams saying that the greatest discovery of this age was made in the field of anthropology not physics (Williams, 1987). 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 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.

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

The 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 communities. Even those in the urban areas continue to refer to *kumusha* as their real home while the urban place is considered as a place of work. Therefore, *kumusha* defines our history, our dignity and our future. However, due to colonisation and the desire to seek employment, majority of people have abandoned their rural homes (*kumusha*) as it 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 (*Kumusha*) 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-sufficiency.

Chivanhu: Learning Community

In re-GENE-rating *Kumusha* we draw primarily from our local social anthropologists, *Mawere* and *Nhemachena* (Nhemachena A. , 2007), for us re-GENE-rating *Kumusha* entails first restoring and enhancing our dignity as the African people (*Chivanhu chedu or hunhu*) our Africanness and our

identity. In integral terminology, this is the grounding in relationship with nature and in community – hence *chivanhu* is local grounding and origination of our Southern nature and community. Therefore, the process begins 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 the process of restoring our dignity and *nhaka* as Africans and more specifically our own forms of culture and spirituality which has been ignored by the colonists (Nhemachena A. , 2007). Therefore, we dispel the notion that *chirungu* is modern and *chivanhu* is backward and underdeveloped. In this way our African knowledge (*ruzivo*), relationships (*ukama*) and resilience start to be viewed in a deep and rich way.

Our southern combination of *chivanhu*, *ukama*, *nhaka* newly lodged in anthropology and economics is embedded in relationality and resilience which, research with a view to innovation wise, we describe and thereby uncover and even discover locally, naturally and communally (Nhemachena A. , 2017). This has absolutely nothing in common with the western entrepreneurship, leadership, free enterprise, markets, SMEs and even jobs, but is grounded in *chivanhu* soils and not on land, labour and capital. Next step in the social 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/Pligrimum

We now move from describing *chivanhu* to researching the phenomenon of being alive as advocated by Ingold, which, for us, is the local-global foundation of southern nature and spirit.

For Ingold, relation is not between one thing or another but rather a trail or in our case *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. This means that each trail is one strand in a tissue of trails that together comprise the texture of the lifeworld which should not be seen as a network but “meshwork” a term Ingold borrowed from another contemporary French philosopher Henri Lefebvre.

As such Ingold uses the term wayfaring rather than enterprising to describe the embodied experience of this perambulating movement. For him, 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*. According to Ingold, the main objective of anthropology is to seek a generous, comparative yet critical understanding of human being and knowing the world we inhabit. What distinguishes anthropology from economics then, is that anthropology is not a study of all, but a study with. Hence an education in anthropology opens our minds to other possibilities of being (Lessem, Mawere, & Taranhike, 2019).

We now turn from Ingold’s Being Alive to Stephen Gudeman’ Community and market also arising out of prior *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 on market and community. For Gudeman, an economy consists of two realms which are community and market whereupon we derive our Integral Kumusha in Southern Africa. He argues and convincingly so, that 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,

constituted through social relationships and contextually defined values (community – anthropological). On the other hand, is impersonal, global, and abstracted from the social context (market-economic). Accordingly, there is no underlying true model of economy, but only a multiply and meaningful formulations within particular cultures. This calls us to explore the economic system and approach that is applicable and appropriate for us rather than trying to adopt and adapt entirely to the neo liberal economic system which is alien to our way of life.

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 and reconceived *Vakamusha* entity, as being pursued by myself as a Trans4m PhD candidate in my home area of Buhera, presents a socioeconomic laboratory, global-local effect of Southern nature and economy.

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

Integral Kumusha: The Buhera Case

The integral Kumusha concept which was born out of my inner calling and passion to restore, preserve, enhance and indeed create *nhaka* which I inherited from my 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 to 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 handouts from the NGOs or the government. As such, it empowers 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 rain water from the roofs and drawing 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, I 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 with the fruits being are sold within the community and beyond.

I work very closely with my wife Christina who has caught up to the integral kumusha concept and runs a very successful free ranger chicken project which now provides eggs, chicks, chicken manure and chickens to the community. 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 handouts from donors.

Integral Kumusha to Research Academy

My work with the local schools is at advanced stage to establish a local Research Academy. This institute will conduct socioeconomic research and innovation in order to generate new knowledge which is applied to the different social and economic activities taking place within the area and thereby enhancing productivity and ensure self-sufficiency for the community. I am actively involved in all community activities and I am trying to spread the integral consciousness within the entire Buhera District. I have been inviting local company representatives to visit our integral kumusha for the purposes of sharing ideas and generating new knowledge. Some experts in agriculture and horticulture have also been involved in the integral *kumusha* project through the various community activation activities.

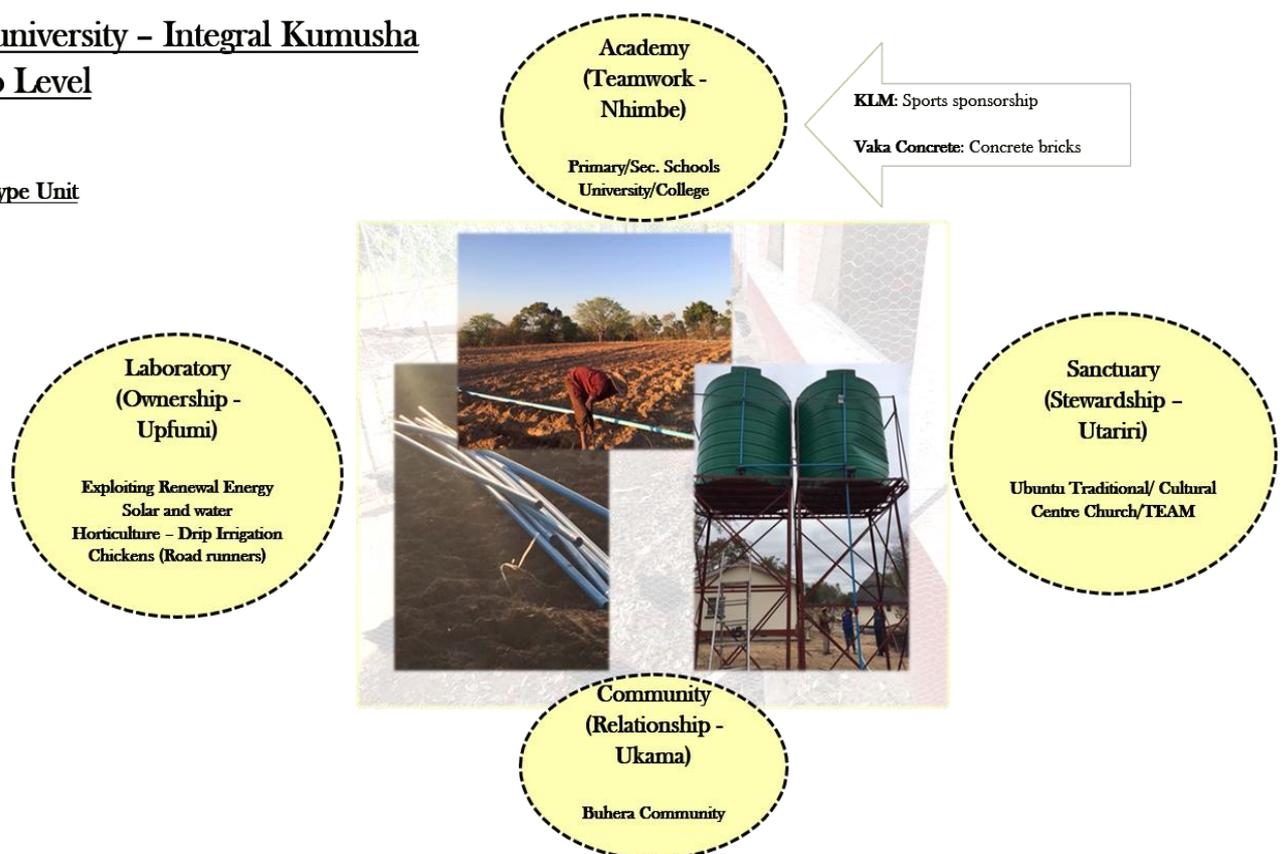
The local Communiversality

The local or micro communiversality in Buhera is being developed upon the four pillars of *nhaka* namely Relationship (*Ukama*), Stewardship (*Utariri*), Teamwork (*Nhimbe*) and Ownership (*Upfumi*) altogether operating in the GENE rhythm (Taranhike, 2019). The local research academy is supported and sponsored currently by King Lion Motorways (KLM) and Vaka Concrete which are private enterprises now being reconceived into Vakamusha owned by the Taranhikes. The diagram below shows the different parts of the local communiversality in relation to the four pillars of *nhaka* following the GENE rhythm.

Fig. 1

Communiversality – Integral Kumusha - Micro Level

The Prototype Unit



The Learning Community - Buhera

The re-GENE-ration of *kumusha* in Buhera as per our southern relational path is grounded in nature and community, thereby building a learning community anchored upon the Buhera soil and working towards a self-sufficiency economy. The community has been involved in a number of activities such as field days where farmers meet to showcase 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 their problems and forging possible solutions together with the people, without imposing anything on them.

The Pilgrimum – 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 actively participate in preserving 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 Zimbabwe in general.

The Research Academy: Local Research Academy

Institutionalised research is extremely important and the research academy as described above is also in its embryonic stage. Plans are to include the local schools in this research expedition with particular focus to generate new knowledge and practices that can be applied to improve people's livelihood. I will be the main faculty member and will be working with teachers, students and other members of the community in creating this newly global emancipatory approach. This research academy will work closely with the Pundutso Research Academy in conjunction with the Trans4m Communiversity Associates (TCAs). Work is under way to explore how this academy can be developed into a vibrant institution that works with the local schools and influencing curriculum in order to ensure that education addresses real challenges being faced in the community with the aim of alleviating them and thereby enhancing people's livelihoods.

The Social Economic Laboratory – Integral Kumusha/ Vakamusha

The integral *Kumusha/Vakamusha* and its diverse projects in horticulture, environmental conservation, fruit trees growing and so forth is the laboratory to apply the newly generated knowledge in order to test and ensure that real transformation takes place, hence global-local effect is enhanced. *Vakamusha* is a unique entity peculiar to Buhera and Zimbabwe rural setting which is different to the conventional corporation focusing primarily at profit making. This new entity's emphasis will be on community building, conscious evolution, knowledge creation and sustainable development as opposed to the conventional functions of marketing, human resources, operations and finance (Lessem & Schieffer, 2009).

Conclusion

This article advances the socioeconomic transformation of the rural Zimbabwean communities leading to the creation of a *nhaka* economy – *nhakanomics*. This is part of the research to innovation journey that I have embarked on as part for my PhD studies with the Trans4m Centre for Integral Development underpinned by the desire to preserve, restore, enhance and create desirable *nhaka* for future generations. At a micro level, the process has resulted in the emergence

of the integral *kumusha* concept and the Vakamusha entity. From a macro perspective, this is leading to the development of an integral *nhaka* economy – nhakanomics.

The development of the integral kumusha and nhakanomics is being facilitated through the 5Cs re-GENE-rative process which includes the reconstitution of Africa, the re-GENE-ration of C(K)umusha, Culture, Communication and Capital. In this article focus has been primarily on the re-GENE-ration of C (K)umusha focusing on Chivanhu, Being Alive, Market and Community and Integral Kumusha. The re-GENE-ration process is reinforced by the development of the Communiversity. The communiversity moves away from the individual approach to learning and consists of four constituent parts which are; the learning community, the regenerative pilgrimum, the research academy and the socioeconomic laboratory. Therefore, the re-GENE-ration of the Buhera community is giving rise to the emergence of the local Buhera Communiversity which will operate closely with the Pundutso Communiversity and the Trans4m Communiversity Associates (TCAs). Work on this initiative has the possibility of securing external funding in the UK through the TCAs Global.

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