CHAPTER 16

"CARE 4 ZIMBABWE":
Towards a Pundutso Center for Integral Development

by Alexander "Mukanya" Schieffer & Ronnie "Samanyanga" Lessem

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Integral Green Zimbabwe – The Storyline

We are now coming to the end of this book. But as you will see, this is not the end of Integral Green Zimbabwe. In fact, it is only the beginning. Therefore, in this final chapter, we are not merely summarizing the content of a book. As we review the overall journey, we reveal the underlying processes that led to the remarkable achievements featured here. Such a deeper understanding of our shared journey leads us to articulate an alternating transformative rhythm that has been instrumental in bringing about the integral developments portrayed. The first part of this complementary rhythm is what we call the 4C Process, supporting the integral researcher and developer, as an individual, in an interconnected trajectory from Call to Context to Co-Creation to the final Contribution. The 4Cs enable him or her to "4C" a particular integral development. The second part of the alternating rhythm leverages the particular development by serving to institutionalise it, be it in terms of a Chinyika, a Muda or a Pundutso. CARE is the acronoym for this second part of the dual rhythm towards full-fledged integral development, and consists of Catalysation, Activation (of Community), Research-to-Innovation and transformative Education. Together, the four CARE functions enable us to fully "CARE 4 Society". "CARE-ING 4 ZIMBABWE" is indeed the keynote of this final chapter, and it also is the mission of the Pundutso Center for Integral Development. As a new entity, Pundutso is building on what has come individually – all of the researchers and developers – and institutionally – Chinyika, BTD, Da Vinci Institute, Trans4m – before. The founding members of this newly established Center have transcended their original orientation (say, a primary focus on research or on education, on catalysation or on activation), as portrayed in the book, to embrace – together – all of the four CARE functions. Thereby, Pundutso aspires to put, institutionally, the ongoing journey towards an Integral Green Zimbabwe on a long-term, sustainable footing.

"Arise, you children of Chinyika
Arise and be who you should be!"

Lessem, Muchineripi & Kada, Integral Community (2012)

"We shall not cease from exploration, and the end of all our exploring
will be to arrive where we started and know the place for the first time."

T. S. Eliot, "Little Gidding" (the last of his Four Quartets)

"CARE 4 ZIMBABWE":
Towards a Pundutso Center for Integral Development

1. Introduction: From Rising Phoenix to Flying Eagle

We have come a long way. We hope that we have not promised too much, when we laid out the Integral Green Zimbabwe journey in the prologue of this book. In the then following chapter 1 by our co-editor Liz Mamukwa, she evoked the metaphor of the "Zimbabwean phoenix rising from the ashes". And indeed, the individual and collective achievements, featured in the various chapters of the book, contain a taste of magic within them, including real achievement on the ground.

Many people with whom we shared the Zimbabwean story around the world, were surprised, astonished, could not believe, that all this has happened in Zimbabwe, because the news coming from that country had been so depressing for the past two decades. Yet, below the radar, notwithstanding, to say the least, the harsh economic, social and political environment, the phoenix has indeed begun to rise.

In this concluding chapter we will chart our collective efforts to turn the rising Zimbabwean phoenix into an African eagle, so to speak, flying high in the tropical sky. For the stone-carved bird, found at Great Zimbabwe – the ruined city in all its grandeur, which gave modern Zimbabwe its name – is the national emblem of the country. Representing an African fish eagle, it appears on the national flag and on the coat of arms of the country.

For all of us, the Zimbabwean eagle represents a country that once again is spreading its wings, this time embodying its fully integral potential, thereby contributing, we would hope, to the much-awaited renaissance of Africa if not also to the much-needed renewal of the world. In fact, the Zimbabwean eagle, flying high in the sky overlooking a country – sprouting newly green natural and cultural, technological and economic shoots – is a worthy symbol of an Integral Green Zimbabwe.

The journey we shared has its origins in the cooperation between Chidara Muchineripi and Steve Kada, from Zimbabwe's Chinyika Community and ourselves, from the Geneva-based Trans4m Center for Integral Development. The opening quote from this chapter evokes the burning desire of Muchineripi, as son of the village chief

and Kada, as a corporate executive, to help the villagers of Chinyika to rise to their full potential. They did! By now, 300,000 villagers in and around Chinyka who had been on the verge of starvation only seven years ago have become self-sufficient. This remarkable case, coming out of our previous Masters in Social and Economic Transformation, and subsequent PhD program in Integral Development, in which both Muchineripi and Kada had took part, has laid the foundation for many of the individual, communal, and organisational achievements presented here.

Now, in the final chapter of the book, we come back to the beginning of the story, to Chinyika. The "seed" of Chinyika has now grown into a vibrant ecosystem. It has spawned, through Muchineripi's educational enterprise, BTD, in association with Da Vinci Institute in South Africa and Trans4m in Geneva, a community of integral researchers and developers that have built – some more directly, some more indirectly – on Chinyika's integral example. Since that first seed, much has changed. For as T.S. Eliot expressed so beautifully, at the end of our "integral green" explorations we "*arrive where we started and know the place for the first time*".

For not only has the Chinyika seed and subsequent plant blossomed further and further, as other integral researchers – like Sam Kundishora and Jimmy "Mukundi" Shindi – took the Chinyika story further on. Not only have many other researchers-and-innovators become inspired by and translated what they have learnt from Chinyika, in new ways, into their own development context. Beyond that, together, we have gathered a much deeper understanding of what has happened.

This deeper understanding we share is reflected in this concluding chapter. It will lead us towards a more profound conceptual understanding of the journey as a whole, reflected in our CARE-ing for Zimbabwe as an integral society and economy. As it is our Trans4m custom to always connect theory with practice, we shall, however, not stop there. Rather, the chapter will culminate in a newly emerging Pundutso Center for Integral Development in Zimbabwe. For now not only has our collective understanding of the transformative journey grown, so has also our shared commitment to take this journey collectively much further. The mission of the new centre is to integrally "CARE 4 ZIMBABWE", and to sustainably nurture and evolve what has been achieved in the past decade.

Before we can share "CARE", an integral review of the overall journey is required, by way of prior consolidation.

2. Integral Review: The Journey towards Integral Green Zimbabwe

In the prologue we introduced our analytical framework for an Integral Green Society and Economy underlying our particular understanding of "integral green" that has served to inform the individual and collective thoughts and actions presented.

Having come to the end of the story so far, we revisit our collective integral journey. Building on the introduction to an Integral Society and Economy, we are now able to present our collective theoretical (frame) and practical (work) contributions to an Integral Green Society and Economy in Zimbabwe with the help of an applied "frame-&-work" (Figure 1).
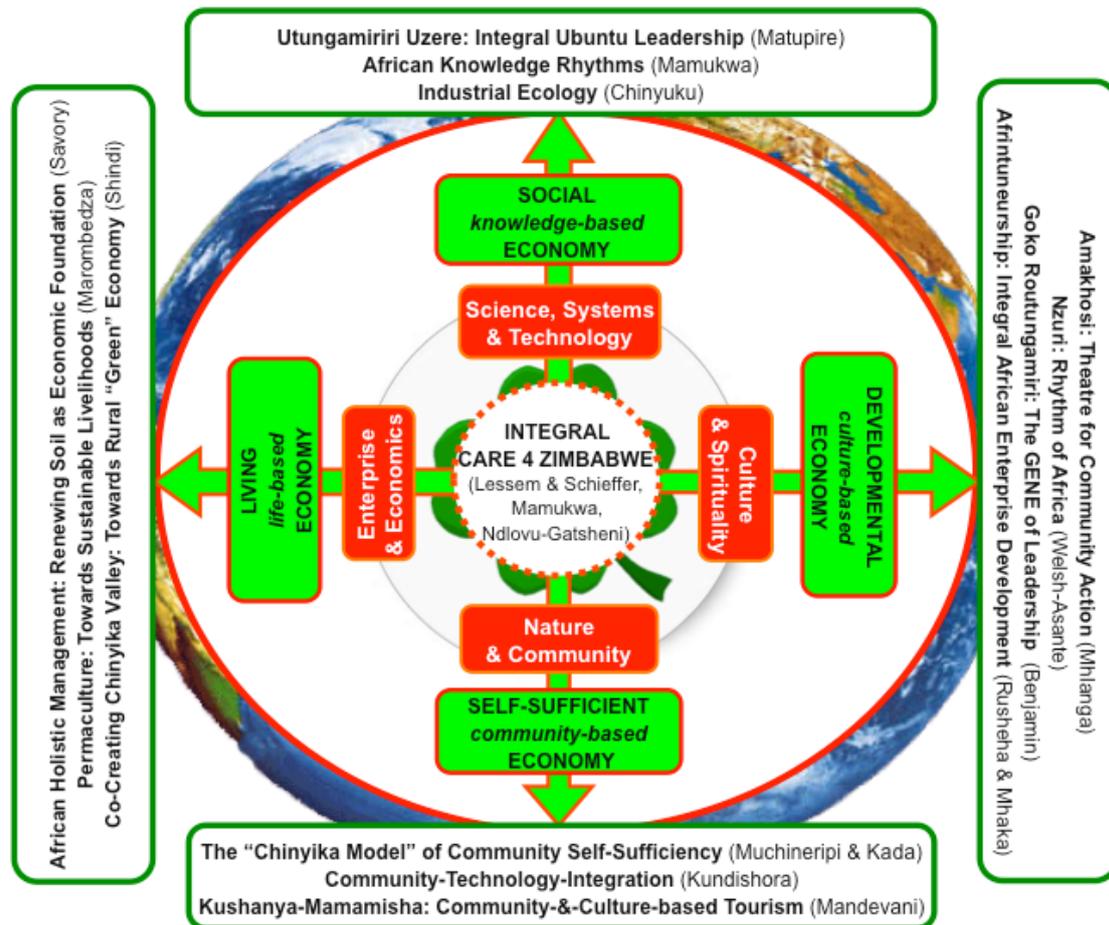
Figure 16.1: "Frame & Work" of an Emerging Integral Green Zimbabwean Society and Economy

It is important to note that behind all the seemingly individual researchers, illustrated above, are many other Zimbabwean individuals, communities and organisations that have supported such. This points to one of the many things we have learnt: each integral developer has taken his or her particular community or enterprise on a development journey, has built up a supportive development ecosystem and has worked (in most cases) together with a group of fellow co-researchers. In other words, in this distinctly African context, individual-and-community are as one. Furthermore, many of those portrayed here have built heavily on others' previous or parallel work. No one has worked alone. We clearly transcend the myth of the individual researcher. It does not work if our goal is communal, organisational and societal – as well as, of course, individual – development, in theory *and* in practice.

The collective image that we therefore present is that of intimate collaboration, leading to a shared vision to contribute to the integral research with, and development of, Zimbabweans and Zimbabwe. Altogether then, this represents an urgent call to CARE-4-Zimbabwe as an ubuntu-like knowledge creating community that not only meaningfully connects theory with practice, but also applies a holistic, integrative perspective to the sustainable development of society.

In sum, in Figure 1 we portray a newly integral framework to regenerate society. However, it is crucial that we "unpack" the underlying process that gave rise to such

an approach. For our objective is to continue this collective process of integral research and development in and of Zimbabwe, together on an ongoing base, and to also share it with other societies. Therefore we need to make visible the transformative processes that underpin such individual and organizational, communal and societal renewal.

3. Individually "4C"-ing and Institutionally "CARE"-ing 4 Zimbabwe's Integral Development

Overview: 4C and CARE

Key to the process that led towards Integral Green Zimbabwe is a dual, fourfold rhythm. It is a collective process that serves to structure the flow of our Zimbabwe based PhD Program on Integral Development in which most of the researchers involved in this book have been, or are still, enrolled. We believe that it is these two parallel, though interacting, rhythms, that have been of vital importance in bringing about the particular and collective integral developments we have witnessed. Of course, there have been many such rhythms that were mentioned in the course of the book. But the alternating dual rhythm of the "4C's" and of CARE has provided the underlying "beat" for most of the developments featured here.

Figure 16.2: "4C"-ing and "CARE"-ing 4 Integral Development

In Figure 2 we provide an overview of this "alternating rhythm", comprised of the "4C's" (Call, Context, Co-Creation, Contribution), "4C"-ing singular development and the four institutionalizing functions underpinning "CARE" (following the sequence of Activation, Catalysation, Research-to-Innovation and Education).

In the upper part of In Figure 2 you also find two images of the Zimbabwean Bird, representing an eagle, for us the "guiding metaphor" for a fully flourishing Integral Green Zimbabwe. In the following two sub-chapters we explain the two, interconnected rhythms (4C and CARE) in more depth, illustrating how they jointly support the renewal of a society.

The 4 C Phases: "4C"-ing Integral Development – From Call to Contribution

Introduction

The four phases of the 4C rhythm build on each other, and indeed continually revisit and renew one another, along the way, from Call to Contribution. However, as the curved arrows in Figure 2 illustrate, the 4C rhythm takes part in a continuous "dance" with the parallel CARE rhythm. Together they co-engage in a constant upwards-downwards-and-sideways, spiralling and cyclical movement. Thereby both intertwined rhythms gradually "rise" towards full-fledged Integral Development. In other words the individual PhD (Doctor of Philosophy) Program, gained for example by a Dr Muchineripi or a Dr Kada, with its focus on a particular development impulse (via 4C) is complemented by the collective and institutionalizing PHD (Acronym for: Process of Holistic Development), through development of Chinyika, thereby institutionalizing development and sustainably "CARE"-ing for community, organisation and society. We shall now, sequentially, introduce both rhythms, inviting the reader to continuously imagine their parallel movement.

Call: Discovering the Call

The guiding individual theme for Call is to "*interlink your deeply-felt inner calling with real-life outer challenges*". What does that mean?

All our developmental programs – such as our Zimbabwean PhD Program on Integral Development – invariably start out with the participant's subjective inner calling or "burning desire". Such is to be interconnected with an objective outer challenge or "burning issue". Because our programs are predominantly lodged within the "global South", the interconnection between self and community is a prolific one. Individual self-development is vital, as is therefore the desire to gain a PhD, but it is invariably connected with the development of a larger community, which is why we have now made more explicit the accompanying PHD. To that extent our programs, whether related to secondary or further education, to undergraduates or postgraduates, to degree programs or executive development, always, and simultaneously, start from an individual-in-community, for example a Jimmy "Mukundi" Shindi in Zimbabwe's Domboshawa community. The outer challenge is presented by burning issues in such a wider community, in this case the lack of two-way communication between company and community, if not also the wider society, albeit often mediated through particular enterprises of which the participants are part.

Context: Understanding the Self-to-Society Context

The guiding individual theme underlying Context is to "*uncover areas of imbalance and disintegration in your individual, organizational and societal context*". As such,

for example, the people in Chinyika were starving and Muchineripi felt compelled to do something.

Our approach to Integral Development (2014) is geared toward understanding pervasive imbalances in a particular context, thereby catalyzing research and development with a view to alleviating them. By deeply understanding those imbalances we tend to find that the mono-cultural influence of the "west" on the rest is all consuming; that the hidden cultural and spiritual depths of a particular society are all too seldom tapped, and interlinked with the economic and political surface; that a uni-disciplinary focus on politics, economics, business studies or information technology belies a more trans-disciplinary orientation; and that all too often development of self and community, organization and society, takes place in isolation, leaving different development impulses disconnected. For example, at the outset of our Zimbabwe based PhD program, Muchineripi felt that the industrialists and the bankers participating in it would have no specific interest in Chinyika, and it needed a PHD (Process of Holistic Development) to overcome such, which turned out not to be difficult.

Co-Creation: Transforming Reality

The guiding individual theme for Co-Creation is *to "interweave research paths and knowledge fields, coming up with integral theory and practice, addressing your calling and challenge".*

We now turn to the more conventional academic world, where "research" is a sine qua non. Here again, in authentic integral development guise, we are talking about research with a difference. That difference is demonstrated in five major respects: Firstly, research for us is "innovation driven". That means that our transformative research-to-innovation-rhythm – starting with origination and ending with transformation – is altogether integrally required. Secondly, each researcher chooses the one of four integral research paths (Lessem & Schieffer, 2010) that most "drives" him or her towards full actualization of the envisioned innovation. For example, in their shared pursuit of *Afrintuneurship,* Rushesha chose the "eastern" path of renewal, while Mhaka selected the "southern" relational path (chapter 9). Thirdly, the natural sciences neither dominate, nor are they subordinated to the social sciences – and humanities are restored to their rightful place alongside social and natural sciences. Fourthly, by way of co-creation, research content (knowledge fields, literature) is built into the overall research trajectory, rather than research process and content being prized apart. Finally, and perhaps most significantly, each participant builds up a development ecosystem, with a view to co-creating, together with him or her, the aspired integral development in theory and in practice. Such an ecosystem ideally also includes one or more co-researchers, as well as a steward, catalyst and facilitator-practitioners. So for example, for Mamukwa (chapter 11), her CEO was her steward, Chinyuku and Matupire were co-researchers, the shop floor workers, as well as the production manager, were her facilitators, and she herself became a catalyst.

Contribution: Leveraging Integral Development

The guiding individual theme for Contribution is to "*distil and share your integral development with your community and society – aiming to transform local and global education*".

Coming to the final stage of the 4C rhythm, we need to consider that while Contribution is all-important, it needs to follow from Call, Context and Co-creation to be fully effective. To that extent the contribution to theory and practice is necessarily informed by an inner personal calling and outer communal challenge, on the one hand, and contextual imbalance to be redressed on the other, altogether aligned with innovation driven research. So the development arising out of his research, for Mandevani (chapter 5), was a newly integral form of community based tourism, but it was the call to return to his village roots at Muda, and thereby to the inspiring vision of Zimbabwe's ancient spirit leader Chaminuka, which urged him on to greater heights, while maintaining his CEO day job at Dunlop at the same time. A keynote of Contribution is that the particular achievements of this singular development impulse are further leveraged, by feeding them back into the existing (or new) educational curricula, in Mandevani's case to be built into the curriculum of his village's main primary school. We now turn from "4C-ing" your particular development impulse to institutionalising such.

The CARE Functions: Sustainably "CARE-ing" for Society – Towards Institutionalizing Integral Development

Introduction

By engaging in the institutionalising CARE rhythm – in parallel to the 4C rhythm – of what we term a PHD, a particular PhD program becomes part of a Process for Holistic Development (PHD). The institutionalising, collective activities are geared to gradually building up communities and organisational structures that can sustain and further evolve the particular integral development impulse and give rise to new ones. Participants thereby gradually "stretch their personal development wings" into the larger organisational and societal arena, taking others with them on the journey, and ensuring that the personal development process can inform similar processes to follow. For Ezekiah Benjamin, for example, his Rusape Brewery, now together with its local community, will never be the same again, ecologically and culturally, technologically and economically. The process starts then with the Activation of community.

Activation: Activating Community

The guiding collective activity for Activation is to "*form an inner circle and start building an outer community*". Activation builds on Call (see Figure 2), seeking to connect a growing community to the initial "inner calling" and "outer challenge"

At the heart of the activation of one's community is a "healing component" to restore the relational fabric within a particular person-and-community, required to release participatory potential, and of the community to its natural environment. This is indeed the case for Mark Marombedza at St Vincent School (chapter 14) where his

integral research community of fifteen year olds students and a group of dedicated teachers is turning their hitherto foreign-based school curriculum indigenously inside out, restoring their relationship with their African selves. The restoration of relationship in all its connotations – to oneself, among members of community, to other communities, to nature, to "inner nature" – is crucial to tap the developmental potential of a community and all its members. In the Table below there is an overview of core aspects of such community activation.

CARE FUNCTION: **ACTIVATION OF COMMUNITY** *Restores Life in Nature, Self and Community* *Contributes to Healthy and Participatory Co-Existence*

• *Focus:* Self-and-Community Development / Tap purposefully into Inner Calling and Respond to Outer Challenge
• *Institutionalization Role:* Establishing the Community Activation Function within an Integral Development Centre
• *Required Qualities for Community Activation:*
   o Ability to observe, empathise and care
   o Ability to face reality: to describe things as they are, not as one wants them to be
   o Ability to deeply immerse oneself in a particular natural and communal context
   o Ability to relate to people and to nature / ability to tune into the relational level of existence (including relationship to yourself; relationship with others, in groups, organisations and communities)
   o Ability to strongly relate to and care for nature and to see relationship and interrelatedness as a core principle in nature
   o Ability to "*look deep*" beyond the surface of a particular community, to see the generative grounds within such
   o Able to trust and love fellow community members

Having activated your internal organisational and/or external societal community, as indeed all of our researchers-and-developers have done – whether at Turnall Holdings for Mamukwa, or in Ruwa rural community for Marombedza – the next step would be to build a more wide-ranging, catalysing development ecosystem.

Catalysation: Building a Catalysing Innovation Ecosystem

The guiding collective activity for Catalysation is to "*build up an interdependent innovation ecosystem to support your integral development with a view to alleviate imbalances*". Catalysation builds on Context (see Figure 2), seeking now to catalyse a higher consciousness in relation to such. This in fact is becoming the very reason for being for the founders of the original Pundutso Group – Mamukwa, Chinyuku and Matupire – duly informing our emergent *Pundutso Centre for Integral Development* as a whole.

Catalysation is key because the sole focus on community activation can become overly parochial if it is not supplemented by more societally-based catalytic processes – that link, e.g. rural with urban and local with global perspectives – and thereby serve to alleviate those imbalances that are caused by narrowly laden contexts. Catalysing development therefore involves analysing imbalances with a view to alleviating them, by entering into, and ultimately transcending, the dialectical dynamics between one world and another, between inner depths and outer surface,

between one subject realm and another, as well as ultimately between the individual and the collective, the personal and the interpersonal, institutional and societal. In that process catalysation taps deeply into and serves to renew the cultural and spiritual grounds of a society. In that respect, Zimbabwe's former spirit leader Chaminuka was indeed a great catalyst of yesteryear, in the same way as community-actor-and-activist Cont Mhlanga (chapter 6) has become today.

Furthermore, catalysation interweaves the development of the individual and the collective, the personal and the interpersonal, the institutional and societal, so that a program of integral development for the individual is interconnected with a developmental ecosystem. Such an ecosystem comprises of a rich cast of characters (e.g. such as stewards, facilitators, researchers, educators), jointly committed to support, on a long-term basis, the course of the integral development at hand. Indeed, in the Allan Savory case (chapter 13), not only is he conserving natural ecosystems, catalytically, but also acting in analogous guise, organisationally, with his holistic approach to land management, locally in Zimbabwe as well as globally.

In the Table below we provides an overview of selective core aspects of catalysation.

CARE FUNCTION:
CATALYSATION
Regenerates Meaning via Culture and Spirituality
Contributes to balanced and peaceful Co-Evolution

- *Focus:* Catalysing self and communal, organisational and societal renewal and consciousness raising with a view to alleviate imbalances within a particular context
- *Institutionalization Role:* Establishing the Catalytic Function within an Integral Development Centre by building up an Innovation Ecosystem that supports, actively and long-term, the integral development impulse at hand
- *Required Qualities of Developmental Catalyst:*
    o Listening (picking up the implicit, behind the explicit messages)
    o Reflective, intuitive and pattern-seeking mind
    o Will and ability to grow in consciousness, individually and collectively
    o Ability to recognize, with a view to alleviating, imbalances: trans-cultural, trans-personal, trans-formational, trans-disciplinary
    o Ability to engage with the cultural dynamics of a particular society
    o Ability to question and to let go of some of one's own convictions and beliefs
    o Openness for surprising insights, and emerging patterns of culture
    o Ability to co-evolve with others, and to be a catalyst for the evolution of others
    o Ability to envision and to imagine the new, emerging dialectically out of the old

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With the activation of community, and the subsequent catalytic build up of a supportive innovation ecosystem, we have laid the foundation for a more thoroughgoing institutionalization to follow.

Research-to-Innovation: Institutionalizing Integral Development

The guiding collective activity for Research-to-Innovation is to "*newly evolve a – or link up with an existing – center to institutionalize, sustain and further leverage your research-and-innovation*". Such a now institutional process now builds on a particular Co-Creation (see Figure 2), seeking to strengthen or establish a long-term structural foundation for integral development in one's society.

While under Co-Creation we have integrally reframed social research, the role of the CARE Function "Research-to-Innovation" is to institutionalize ongoing scholarship, research and knowledge creation with a view to developing self and community, organisation and society. Such an institutionalization consciously includes the prior CARE Functions (Activation and Catalysation), and is designed to "deliver" the fourth and final one "Education". Indeed the way that Kariamu Welsh (chapter 7) has reconceived of African dance, in a more generic socio-cultural light, thereby linking a phenomenologically and interpretively based research process with educational content from the world of dance and movement, is an "R" case in point. Of course the transformative cycle has been completed by Ezekiah Benjamin, who has added a Participatory Action Research based touch, research wise, as well as a leadership and management orientation, content-wise, to what has come rhythmically and culturally before – albeit that Benjamin and Welsh have met only in spirit, not in person. The net result, for him, of such innovation-driven research is indeed Utungamiri Musire, his GENE of African Leadership (chapter 8).

The Table provides an overview of such inclusive, institutionalized Research-to-Innovation.

CARE FUNCTION:
RESEARCH-TO-INNOVATION
Reframes Knowledge via Science, Systems & Technology
Contributes to open and transparent Knowledge Creation

- *Focus:* focused on institutionalised scholarship, research and knowledge creation, along one research path-and-trajectory or another, altogether combining research methodology and knowledge fields (content)
- *Institutionalization Role:* Establishing the Knowledge Creating Function within Integral Development Centre by engaging in transformational research and learning, combining social sciences, natural sciences and the humanities to promote innovation
- *Required Qualities of Integral Researcher-and-Innovator:*
  o Conceptual and analytical strength
  o Ability to share knowledge in the context of teamwork
  o Ability to translate strong cultural images into concepts and theories
  o Ability to deal with complexity
  o Some playfulness/ability to let go of conformism
  o Intellectual explorer, adventurer of the mind
  o Ability to articulate and communicate new thoughts
  o Able to turn theory into practice, together with others

Educational Transformation and Transformative Education: Integrally CARE-ing for Society

The guiding collective activity for this final CARE Function is to "*develop a transformative educational program delivered by the center you created or have become affiliated with*". Educational Transformation & Transformative Education builds on Contribution (see Figure 2), seeking to deepen and leverage, through fundamentally transformed education, the original development impulse.

While this final educational stage is conventionally associated with learning establishments, formal or informal, school or university, and hence with "individual education", in this case here we see the new center being a core "delivery vehicle" of educational transformation and transformative education.

Based on all that has come before, such renewed approach to education is addressing the burning socio-economic issues in society; is geared to alleviate imbalances in a particular context – and thereby also for a particular person and community; is underpinned by a research to innovation process, that includes nature and community, culture and spirituality, science and technology as well as economics and enterprise. Such education is therefore inherently trans-disciplinary. At the same time, true to integral forms, it is experiential and imaginative, conceptual and practical.

We see educational transformation and transformative education taking place in the guise of a laboratory for creative experimentation, and as an innovative, conducive space in which new theories as well as practices can be conceived of, tested and implemented. It thereby serves to encourage – building on the prior community activation, catalysation of societal development, and research-to-innovation that came before, action learning and action research addressing burning issues. In fact, the combined PhD and PHD program that BTD, Da Vinci and Trans4m have developed together, is such a transformative educational case in point at a societal level, whereas what Sam Kundishora has achieved at a community level in Chinyika and Jimmy Shindi in Domboshawa is truly complementary to such.

The following Table gives an overview of such transformative education.

CARE FUNCTION:
EDUCATIONAL TRANSFORMATION & TRANSFORMATIVE EDUCATION
Develops Knowledge and Skills/Builds Capacity
Contributes to equitable and sustainable Livelihoods

- *Focus:* Education as a laboratory for creative experimentation / an innovative, conducive space in which new theories and practices can be individually conceived of, tested and implemented / through action learning and action research addressing burning issues
- *Institutionalization Role:* Establishing a learning laboratory / Developing and delivering transformative educational programs
- *Required Qualities of Educational Transformer / Transformative Educator:*
  - translating knowledge into capacities, and capacities into action
  - re-lodge education in "real life" issues
  - enabling "whole life experiences" – equally valuing inner and outer experiences, seeing the human being and human systems holistically.
  - thriving, like nature, on interconnectedness, co-creation and co-evolution
  - Able to learn from experience, explicitly as well as implicitly
  - Learning from failure, facing and overcoming obstacles on the way
  - Strong communication and project management skills
  - Humility to see one's own work as a share of a contribution to a larger project

4C-ing and CARE-ing 4 Integral Development in Zimbabwe

The alternating rhythms of 4C-ing development through a particular development impulse (as nurtured by the PhD program) and CARE-ing for your society through a

collective PHD, have been applied and continuously refined during the past decade with our Zimbabwean "research-educational-catalytic-activist-community", of which many have contributed to the book. There were many others that we could not include at this point – either for reasons of space, or that they are still at the beginning of their own journey. However, they all have participated to some degree in the refinement of our, now shared, approach. In that sense, what you see here, is the result of a co-creative reflection of the collective process in which most of us in this journey have engaged.

Given that the combined, alternating 4C-CARE rhythm strengthens existing institutions and gives rise to new ones, we take pride in what follows, in the next, penultimate section of this chapter: the emergence of a new *Pundutso Center for Integral Development* in Zimbabwe.

4. "CARE-ING 4 ZIMBABWE": Towards a Pundutso Center for Integral Development

The Building Blocks of the New Center

The original foundation of a new Center is the pioneering integral research with a view to community development that took place at Chiniyka. That was facilitated by Chidara Muchineripi, Steve Kada and the Chinyika Village Council, spearheaded by Mai Mlambo, together with a group of highly capable local men and, more prolifically, women.

Almost all of those who subsequently joined the Zimbabwean PhD program – which was hosted by BTD, Muchineripi's consulting and educational entity, accredited by Da Vinci Institute in South Africa, and altogether informed by Trans4m – build on this foundational story. In that regard, whatever subsequently emerged in terms of integral development from the PhD Community, carries, in one way or another, the "Chinyika-Gene". They also carry the "Trans4m-Gene", representing our own approach *to Integral Worlds* and its inbuilt transformative rhythm of releasing GENE-ius (GENE an acronym standing for: grounding, emerging, navigating, effect), that some of the authors in this book have described in more detail (see, for example, Benjamin's GENE of Leadership in chapter 8).

Subsequently, two further institutional impulses emerged out of the combined 4C-CARE process. The first was CISER (Center for Integral Social and Economic Research) Zimbabwe, following in the footsteps of CISER Nigeria, a sister entity founded by our PhD community in Nigeria. CISER Zimbabwe is dedicated to fostering ongoing research and innovation with regards to African Entrepreneurship. The second was Pundutso (Shona for "Advancement" or "Transformation") with a stronger focus on catalysation of overall societal development. However, as we shall see, not only do the two significantly overlap, but outside our immediate research community, there has also been a strong catalytic impulse coming from the arts, for example from Cont Mhlanga and Amakhosi.

What was interesting, retrospectively, is that all these four impulses – Chinyika (community Activation), Pundutso (industrial and societal Catalysation), CISER

(innovation driven Research) and BTD (transformative Education) represent the four CARE-functions – a fact, that we ourselves only gradually realised.

- *A = Activation via Chinyika*: Chinyika (chapter 3) is a role model serving to illustrate the successful activation of large-scale participation on a community level. While originally focussing on *food security*, such community activation in Chinyika got subsequently strengthened by other participants, such as Sam Kundishora's work on "technology-community-integration (chapter 4). Others, like Kennedy Mandevani (chapter 5) translated Chinyka's insights into community activation to another rural community in Zimbabwe in Muda.

- *R = Research-to-Innovation via CISER:* CISER *Centre for Social and Economic Research Zimbabwe* currently most explicitly concentrates on Research into culturally and spiritually informed new forms of African Entrepreneurship. Led by the work of Rushesha and Mhaka via "Afrintuneurship" (chapter 9), it clearly overlaps with Benjamin's "Goko Routungamiri – GENE of Leadership" (chapter 8) and Matupire's "Utungamiriri Uzere – Integral Ubuntu Leadership" (chapter 10). The Pundutso Group, at least in part, have also contributed here.

- *E = Educational Transformation, originally via BTD:* Here the original local impulse is rooted in BTD, which today acts as a platform, at least in part, for a new kind of transformative education, duly amplified by Da Vinci Institute's "Mode 2" orientation toward "knowledge production". Other contributors have made further inroads into the area of educational transformation and transformative education, most notably Mark Marombedza, transforming curricula in Zimbabwean schools (chapter 14), as well as Sam Kundishora and Jimmy "Mukundi" Shindi, applying ICT to rural education (chapter 15).

- *C = Catalysation via the original Pundutso Group:* The Pundutso Group focused on the co-evolution of self and community, organization and society. Pursuing an ecosystemic orientation, the members of Pundutso spearheaded in Zimbabwe the development of an industrial ecology (Josh Chinyuka in Chapter 12), a knowledge ecology (Elizabeth Mamukwa in Chapter 11), and a leadership ecology lodged in a learning organization (Passmore Matupire in Chapter 10).

In addition to these four visible institutional building blocks representing jointly the four CARE functions, we would add two further constituencies

- *4 = Overall Differentiation and Integration via Trans4m*: Trans4m, throughout, has not only been contributing to the overall process through its integral approach, the overall conceptualisation and guidance in the individual's PhD program, it has also continuously helped to connect the various individual development impulses to a collective PHD process. We also continuously created bridges between the local Zimbabwean community and firstly, innovative local development impulses – represented in this book, for example, those of Sabelo Ndlovu-Gatsheni (chapter 2), Cont Mhlanga (chapter 6), Kariamu Welsh (chapter 7) and Allan Savory (chapter 13) – and, secondly, to similarly oriented communities around the world – in particular to other Centers or Initiatives for Integral Development, such as in South Africa, Nigeria, Egypt and Sri Lanka, Slovenia and the UK.

- *Full CARE via the emerging Pundutso Center for Integral Development:* In the past several months CISER and Pundutso, both building strongly on the Chinyika-BTD-foundations, began to cooperate, with a view to creating a new center that could encompass all four CARE functions. In the process, each of the pioneering members saw their own contribution in a new larger light. For example, Matupire, having researched on Integral Ubuntu Leadership, emerged as a natural societal Catalyst; Chinyuku, while playing a strongly catalytic role in society, has become a sophisticated, developmental Researcher; Mamukwa has emerged as a transformative Educator; and Rushesha and Mhaka are discovering increasingly their community Activation skills, both in rural and urban Zimbabwe. Altogether, however, they serve to Activate our newly integral Pundutso community.

This brings us altogether to the overall framework for the new Center, representing all CARE Functions.

Taking Authentically CARE: The Emerging New Center

We are currently in the process to develop, concretely, the new Center for Integral Research and Development, constituted of the 4 CARE functions.

The new Government of Zimbabwe, as Matupire has identified (chapter 10) when they came into power after the 31st July 2013 elections coined a new plan for the country, to run from October 2013 to December 2018, which they called "*Zimbabwe Agenda for Sustainable Socio-Economic Transformation*" (ZIMASSET). The execution of this plan will be guided, according to government, by the following mission: *"To provide an enabling environment for sustainable economic empowerment and social transformation to the people of Zimbabwe"*. Government has indicated that this results based agenda is built around four strategic clusters namely, Food Security and Nutrition, Social Services and Poverty Eradication, Infrastructure and Utilities and Value Addition and Beneficiation. The clusters are meant to enable Zimbabwe achieve economic growth and reposition itself as one of the strongest economies in the region and Africa.

Already there is scepticism in the country and in the wider world as to the potential for the realization of ZIMASSET. However, we regard this as an opportunity for the new *Pundutso Center for Integral Development* to play a catalytic and developmental role for, to begin with, the private sector clusters to come out of their silo mentalities and work as interdependent socio-economic ecosystems within a creative, authentic, sovereign, indigenously rooted, and culturally vibrant Zimbabwe.

The conceptualization of this opportunity, through our emergent Center, has at its core the idea of an integral diffusion of our research, through catalysation, activation and education. That would begin with developing individuals, with a view to passing through such individual research and development to the developing enterprise, then into industry and economy, and finally into society as a whole.

By embracing the CARE functions in their totality, each of the founding members of the new center also transcended his or her primary individual research and development orientation (say towards research or education, catalysation or

activation) to see each of our individual contributions in the light of the larger CARE perspective.

All of this is reflected in Figure 3, which is an enriched version of the original Industrial Ecology model of Chinyuku (chapter 12), now evolved into a Pundutso CARE-Model.
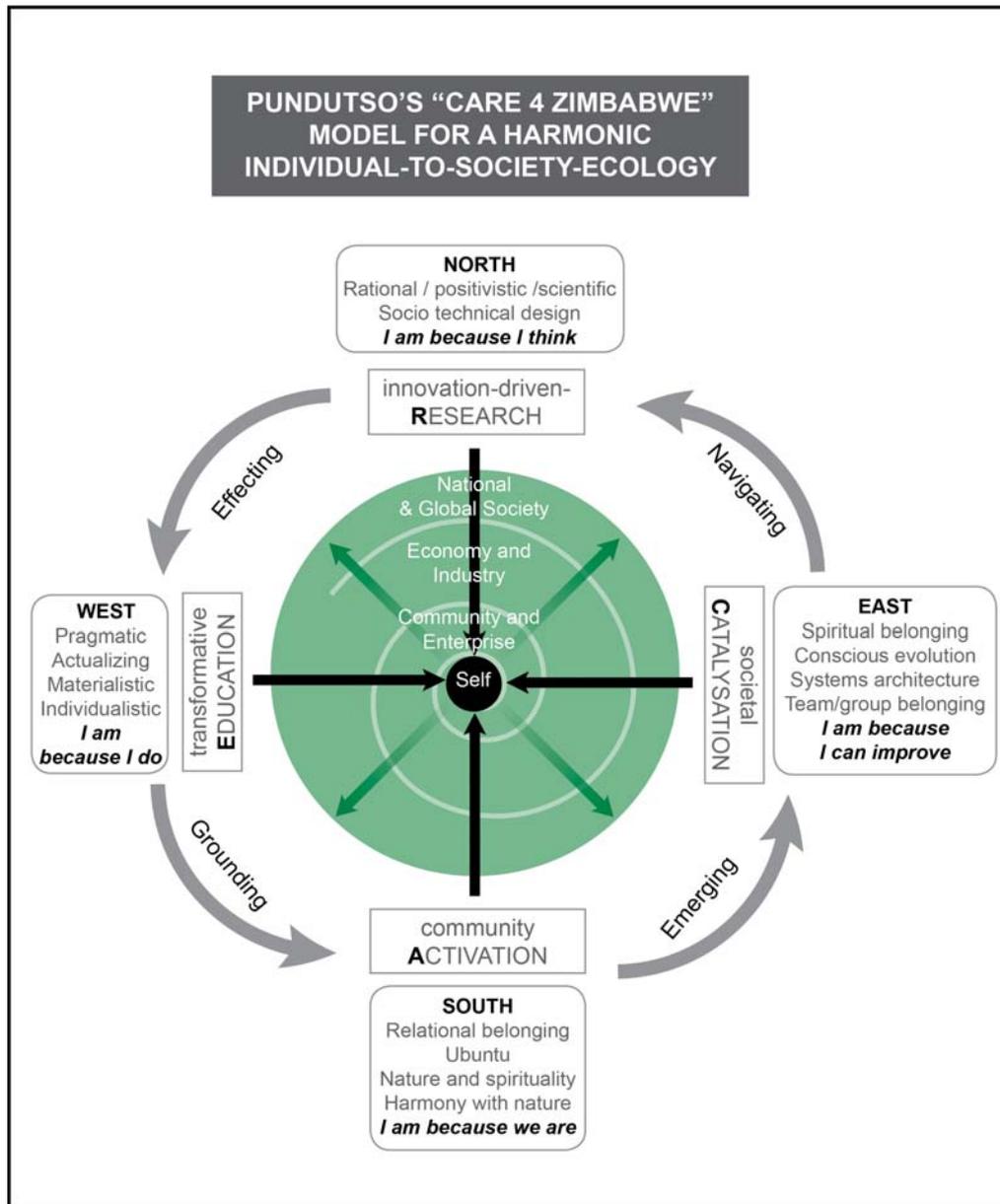

Figure 16.3: Pundutso's "CARE 4 ZIMBABWE" – Model

The spiralling of development around the centre signifies the need for achievement of ecological balance or, in our Integral Worlds terms, of global integrity. It also applies to the application of Heron's four knowledge modes (experiential, imaginal, conceptual, practical) and the growth of new knowledge that comes with repeated cycles of action and reflection. Starting with individuals, enterprise and small communities (Chinyika is a good example), we eventually reach out to Zimbabwe as a whole.

Indeed, building on the significant contributions reflected in this volume, the new center sees itself as CARE-ing for Zimbabwean society as a whole. Embodying the alternating rhythm of "4C-ing" individual and personal integral development on the one hand and "CARE-ing", collectively and institutionally for society, on the other, in Figure 4 we present the guiding "Frame & Work" for our Center. It also includes the major institutional constituencies on which we shall draw and the core developmental themes on which we shall be focusing.
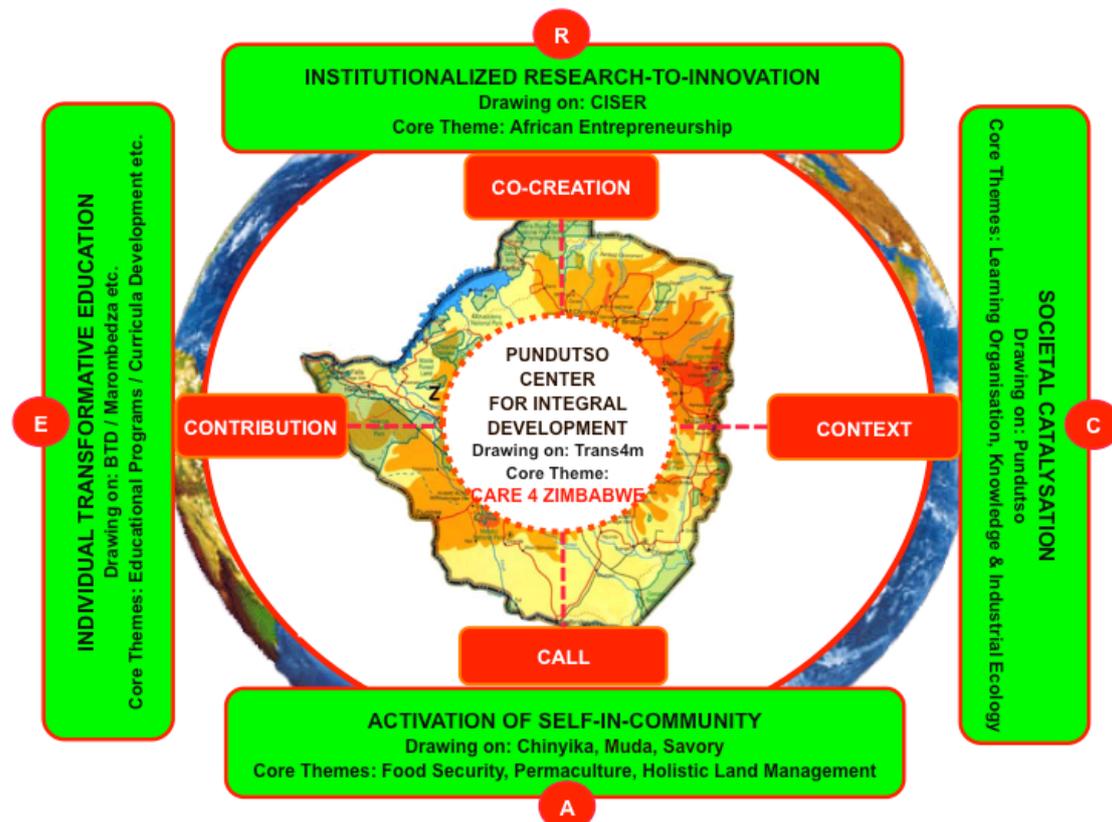

Figure 16.4: The Guiding "Frame & Work" for Pundutso Center for Integral Development

A Long Term Vision: An Integral University Care-ing 4 Zimbabwe

The Center, as outlined here, is the next step to consolidate and strengthen our efforts for an Integral Green Zimbabwe. However, we regard it as just one milestone on a "*long walk to freedom*", to use the legendary title of Mandela's autobiography.

The long-term vision that we carry is that of a Zimbabwean Integral University; a new type of CARE-ing university that would take our collective efforts to date to a whole new level.

5. Conclusion: Integral Green Zimbabwe Contributing to an Integral Green World

We have come to the end of the book – but not to the end of our journey. In a way, the journey is only beginning. We regard the achievements of Chinyika and the other remarkable integral developments featured here, as a foundation. A solid foundation, on which the new *Pundutso Center for Integral Development* can stand, solid like a "House of Stone", the Shona translation of Zimbabwe.

As you have witnessed, the past decade, heralding a new Zimbabwean millennium, been highly transformative for all of us participating in the build up toward an Integral Green Zimbabwe. This process of development, which began with a profound reconnection to the cultural grounds of Zimbabwe and Africa, is also partly reflected in the defining terms of many of the newly evolving, now authentically Zimbabwean and African, concepts and theories presented here: from "Goko Routungamiri" (Benjamin) to "Afrintuneurship" (Rushesha & Mhaka), from "Utungamiriri Uzere" (Matupire) to the "Calabash of Knowledge Creation" (Mamukwa).

You will have noticed that many of the authors of this book carry an African and an English first name. Some of them – like Jimmy "Mukundi" (Shona for "Winner") Shindi – took on their African name only during their own research-to-innovation-journey reflected in this book. That goes also for the authors of this concluding chapter. For Ronnie, who received "Samanyanga" (Shona for "Elephant") as his totem, this African name is a symbol for his return and contribution to his home country, as a "son of the soil". For Alexander, whose totem and African name became "Mukanya" (Shona for "Baboon"), he carries it as reflection of his deep love for Africa that he consciously cherishes since his early childhood.

You will further have noticed that many of the chapter titles begin with an African keynote, followed by a more narrative English term. We thereby intended, collectively, to emphasize that every developmental journey needs to begin in local grounds, if it shall result in sustainable integral development. We need to "reach into" our origins, to bring out our full originality, our local identity. But we equally need to "reach out" to the world, and invite the knowledge and wisdom embodied in humanity's rich cultural diversity – bringing integrally together the South, East, North, West and the Center of the World – our global integrity, a keynote of Integral Development.

Building an integral green society requires both, our local and global selves. We are called to reaffirm our "local identity" and to connect such, in a contributing manner, to "global integrity". No man is an island, and so is no society.

What has been achieved through this collective journey towards Integral Green Zimbabwe is not only an attempt to contribute to Zimbabwe as a society; it is not only about to see the Zimbabwean eagle, once again, high in the African sky; much more, it also reflects our shared aspiration to see this work as our share in the gift that Zimbabwe and Africa can bring to the world.

As such, we, the local-global co-authors of this book, see ourselves jointly travelling, like our earliest ancestors from Africa into the world, this time giving rise not only to

the Zimbabwean phoenix, but contribute to the rise of *Integral Green Societies and Economies* all over the world.

We know the walk is long, and the mountains to climb are steep. But, speaking in the name of all our fellow co-creators, we "advance" – (remember that Pundutso also means "Advancement") – inspired by the example of Africa's legendary statesman Nelson Rolihlahla Mandela (1995) with whose probably most famous quote we close … and keep on walking …

"I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can only rest for a moment, for with freedom come responsibilities, and I dare not linger, for my long walk is not ended."

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