

GLOCALISATION OF ENTREPRENEURSHIP TO AFRINTUNEURSHIP AS AN ORGANIC ONTOLOGY IN ENTERPRISE DEVELOPMENT: A CASE OF ZIMBABWE

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ABSTRACT

This research interrogates the conformation and balance of the form of entrepreneurship Africa has encultured from without. Contemporary entrepreneurship is a fit and in balance in other parts of the world that it is on the increase in all facets of life, except in Africa. In Harare and Svosve, entrepreneurship appears to be stunted in functionality and structural effectiveness. The concept in its present format is often foreign to the relational Africans that instinctively dance to a rhythm in sync with a natural, contextual, cultural, collective and spirited dimension of entrepreneurial enterprising. In its view, this research has termed this Afrintuneurship. The aforementioned African contextual tenets seem to be marginalised in the contemporary entrepreneurship praxis. The Harare urban informal sector, co-researched with Svosve rural women case studies attempted to heal the ills that emerged in the phenomenon. This was done through a spirallic research journey of narrative grounding, hermeneutic emergence, navigation through Critical Theory critiquing and effecting the research outcomes through transformative action that engaged Co-operative Inquiry processes. An incongruence of the exogenous knowledge systems (EKS) with the local indigenous knowledge systems (IKS) in entrepreneurship was revealed. This was navigated to result in the formulation and birth of a state of knowledge- an ontology that is organic. Such a glocalised platform reflecting the integration of local application and global integrity transformatively revealed an original, boundless, happy and inclusive knowledge, embracing the self, family, community and society (SOS) in general. All equitably and sustainably benefit afrintuneurship, fostering enterprise development in the process. Implications and limitations of outcomes are discussed and future research direction is recommended.

Keywords: Afrintuneurship, Glocalisation, Organic ontology.

INTRODUCTION

The relational Africans view their Africanness and existentiality through the inclusive *I am because we are* (Mbiti, 1969), whereas the Newtonian Westerners are strongly exclusive on *I think therefore I can* (Lessem and Schieffer, 2010:120). Such a dichotomy in philosophies has clearly impacted on the practice of the pseudo-discipline of entrepreneurship enshrined, premised and formatted in the Western knowledge system almost exclusively. Inevitably, Africa is experiencing minimal marginal growth of contemporary entrepreneurship contrary to other regions of the world. Contemporary entrepreneurship is now viewed as the engine of growth in the Diasporas enterprises that feed into vibrant national economies. Evidence is mounting of entrepreneurs' globally luminary successes mostly from elsewhere other than sub-Saharan Africa. Entrepreneurship evolves societies through Schumpeter's (1947) creative destruction that completely overhauls existing knowledge with a new, totally not related to the old (Countler, 2003) Deakin & Freel, 2003). In the process it dreams, creates, ideates and innovates conscious societies. In Zimbabwe, albeit stunted growth rates, its enculturation has realised rampant growth and dominance by the informal economy (IE) at the demise of the formal economy (FE) that it now underpins enterprising in Zimbabwe

(Chinamasa, 2013). Existing knowledge fields articulate the evolution of Western entrepreneurship indicating clearly areas of inclusion from the time of its formalisation by Richard Cantillon in 1755 (Orlano, 2009). Its growth has been reactive to societal demand and related contemporary discourses of its sponsors. Its excellence in creativity and innovation in manufacturing, communication and management triggered its globalisation in the western format along with its Newtonian culture. The African inclusive relational was not inducted. Empirical inadequacies in areas of application outside Africa propelled research and introductions of other forms of entrepreneurship. The role and importance of the individual in relation to community, culture, spirituality and society in both business and social entrepreneurship was marginalised. There exists a glaring lack of research and documented knowledge on its local counterpart that needs research attention. Now, Zimbabwe's unique demise of the exclusive formal economy (FE) that represents the western format, and the birth and dominance of a vibrant informal economy (IE) requires purposeful creation of an enabling environment.

Can entrepreneurship practice in Africa be such a misfit and so out of balance that it is responsible for the significant failures of enterprise development? If so, the challenge to the world is that they have enculturated an imbalanced form of entrepreneurship that is a misfit and foreign to the context, creating challenges in related areas of social-economy, education, training, culture, spirituality, identity, creativeness, innovation and local knowledge systems in general. What then is the desired form of entrepreneurship and how does it differ from the contemporary both in praxis, functionality and structural effectiveness? It has been empirically shown elsewhere that "glocalisation is inevitable and indispensable" (Chinomona & Sibanda, 2012: 46) in such situations. This recent concept represents the integration of global and local knowledge to a new with maximum effectiveness in the context of application (Chinomona & Sibanda, 2012). It engages the Harare urban informal sector and co-researching with Svosve rural women case studies to fractally represent sub-Saharan Africa. These provide transformative evidence on the desired form of entrepreneurship in Zimbabwe. The grounding that emerges evolves a practical Kudzimba-Afrintuneurship model that develops an organic Afrintuneurship knowledge platform to glocalise from. The rest of the article is structured in the following manner. This sub-chapter is followed by a literature review of related existing knowledge fields followed by the purpose of the research. Thereafter follows the research methodology, data analysis and discussion of research findings and implications. Conclusions are posited thereafter.

PURPOSE OF RESEARCH

The impression from the research community is that entrepreneurship is at crossroads. Its choices are its praxis evolving in its strategic consciousness or the dictates of the rich exogenous that has given proxy to Western countries as well as the BRICS (Brazil, Russia, India, China and South-Africa). This research attempts to contribute towards the development of a platform of local knowledge in entrepreneurship on which proven forms of global entrepreneurship can integratively build on to result in the desired functional and structural transformation. According to Rushesha & Mhaka (2014), the majority of entrepreneurship knowledge in Africa is oral, passed on from one generation to the next. Limited research exists and very little is documented on the integral interface of local knowledge application and global knowledge integrity. The increasing global concern for the upliftment of indigenous people of the world is not reflected in the limited research into entrepreneurship, in relation to such, in Africa. Frameworks adopted from elsewhere run the risk of ignoring the context. This research's objective is to introduce a holistic framework, a concept of

entrepreneurial knowledge generation specific and authentic to a given context, using the case of Zimbabwe. Finally, it is desired that this research contributes to the entrepreneurship knowledge field by creating new knowledge, codifying and cataloguing it into existing literature.

LITERATURE REVIEW

It appears that different societies have their peculiar worldviews of entrepreneurship, from the socially laden informal markets of Africa, trading in Asia, rationalisation and theorising of Europe and the pragmatic inventions of the Americas (Lessem and Schieffer, 2010). The corresponding stories therefore differ alongside with the basis knowledge systems that ground them. Business and social entrepreneurship is on the rise elsewhere except in sub-Saharan Africa, theoretically at least. Available knowledge fields require exhaustive consideration to raise an authentic knowledge platform that holistically and contextually embraces local indigenous knowledge. According to Warren & Rajasekaran (1993:2) indigenous knowledge is “a systematic body of knowledge acquired by local people through the accumulation of experiences, informal experiments and an intimate understanding of the environment in a given culture”.

Similarly, indigenous people are renowned to be warm-hearted and hard working people with strong cultural values, posits Mhlanga, (2014). Their strong belief in the family unit, originally extended is fast converging towards the immediate and individual. They are also innately rhythmical, creative and spirited. Cognisance of such local tenets is paramount to the optimal success of contextual entrepreneurship. How can we integrate such a platform with appropriate exogenous knowledge for positive development of enterprises? This research contributes towards the affirmation of local indigenous entrepreneurship knowledge for the global exogenous to ground on. To this end, we now analyse the obtaining contemporary entrepreneurship and its evolution starting with the concept of glocalisation of knowledge. There is advocacy for continuous appraisal of the obtaining IKS (Hountondji, 1997).

Glocalisation of Knowledge

Glocalisation is a recent concept that was derived to represent the integration of global knowledge with relevant local knowledge for local application that has global integrity (Chinomona & Sibanda, 2012; Meynard, 2003; Svensson, 2001; Poe & Courter, 1997; Robertson, 1995). As much as this concept has had application in other disciplines like Sociology, Marketing and Retailing, it has hardly ever been used in the localisation of entrepreneurship, certainly not in Zimbabwe. Both realities might need to converge to an optimal mix that represents maximum effectiveness in the context of application. Did the knowledge state of entrepreneurship need to glocalise for the dominant Zimbabwe informal sector to realise maximum benefit?

There are various meanings ascribed to the term glocalisation. Chinomona and Sibanda (2012) define it as a process on a continuum with localisation and globalisation on the extreme ends. This resonated with the presence of both in processes of institutionalisation, universalisation and particularising (Champy, 1997; Poe and Courtier, 1997). Amongst many contributions, these two represent the meaning that will be captured in this research. Entrepreneurship, like nature ecosystems is constantly changing in its quest to accommodate the demands and challenges of the time in an endeavour to remain relevant and contextual. Contemporary entrepreneurship and its derivatives have been evolving with time but not

holistically, notwithstanding its African worldview. There are three major forms of entrepreneurship that seem to build on the primary one, and each other, with significant overlap. The three derivatives that have added to the entrepreneurship discourse starting with indigenous entrepreneurship, followed by intrapreneurship, then social entrepreneurship are now going to be considered finally leading to the void filling afrintuneurship.

Indigenous Entrepreneurship

Indigenous entrepreneurship has been introduced in some localised contexts especially with the First Nations in Canada and aborigines in Australia (Hindle & Lansdowne, 2005). Peredo et al (2004) view indigenous entrepreneurship as a process that incorporates the desire of the indigenous person to be self-reliant and socially cohesive. Dana (2005) described such as involving self-employment that is undertaken based on the indigenous knowledge. Hindle and Lansdowne (2005: 8) define indigenous people as people who view themselves as a collective group that work closely together, being knit together by common ancestors, history, language and sometimes religion. Whereas, Peredo et al (2004: 4) defined them as original inhabitants of former colonies that are now entitled and have the legal authority to retain some or all their social, economic, cultural and political institutions. Hindle and Lansdowne (2005) defined indigenous entrepreneurship as the management and development of initiatives carried out by indigenous people for the benefit of the community. This highlighted two important additional themes in indigenous entrepreneurship as those of reconciling tradition with innovation and the understanding of values and worldviews that are not in the mainstream.

The essence of reconciliation of tradition and innovation entails indigenous people being concerned with the restoration and preservation of their cultural heritage, while at the same time reaching out towards a technologically laden modern future (Ndlovu-Gatsheni, 2014). For the indigenous community it is important to ensure that their cultural values and language are not lost in the process of being innovative. Indigenous people understand the value of cultural heritage on the commercial development of mainstream business activities. Nonetheless the indigenous entrepreneurs apply the indigenous knowledge with some of the derived grassroots innovations that hold great potential for solving contemporary problems (Gupta, 2000) and deliver sustainable development (Gupta, 2001; Gupta et al, 2003). Such innovations by indigenous entrepreneurs tend to be cost-effective and ecosystem friendly because of their intimate knowledge of their ecosystem, managing available resources in a sustainable way (Gupta, 1999).

Minimal attention is given to the wealth of innovations that occur outside mainstream research and development structures. However, though indigenous innovations represent an important source of value creating innovations, they usually fail to scale up to commercial levels. Understanding it with its respective innovations provide insights into local practices and principles thus contributing to its research. Indigenous enterprises have comparative advantage over non-indigenous ones in dealing with agro-forestry products, medicinal plants, arts and crafts, ecotourism and other areas in which indigenous people have special skills and knowledge. Integration of indigenous and exogenous ideas in entrepreneurship and innovations is then important for productivity and sustainability. Organisationally laden intrapreneurship now builds onto indigenous entrepreneurship, then social entrepreneurship and finally contemporary entrepreneurial wisdom, before proceeding onto the desired African variation as the main theme.

Intrapreneurship

Pinchot (1985) coined the term “intrapreneurship”, short for intra-corporate entrepreneurship to describe the practice of entrepreneurship within organizations. Intrapreneurship has since been used in business to describe organizations that are willing to pursue opportunities, initiate actions, and emphasize new, innovative products or services. However these organizations range from corporations, non-profit organizations, hospitals, schools to universities. Successful intrapreneurship is difficult. Firstly, it starts with the “intra” that introduces the spirit into an organisation then requires a holistic and integral systems approach. It goes on to interface the visions of the individual, subordinates, tertiary management, and those of the organization exposing areas of incompatibility. Fry (1993: 373) defines it as an entity in an organisation that assumes responsibility of an idea up to the product ensuring profits through assertive risk-taking and innovation. Burch (1986), Smilor and Sexton (1996) concur and add dimensions of creativeness, identification and seizure of opportunities, catalysation of change, creators of new knowledge and effective implementation. Morris (2001: 16) adds the irrelevance and inverse relationship with resources under control for proactive growth in an entrepreneurial organization.

The need for intrapreneurship, due to rapidly growing, new and sophisticated competitors as well as the best employees wanting to leave to start their own companies is recognised. This new corporate revolution represents an appreciation for and a desire to develop intrapreneurs within the corporate structure. Intrapreneurial organizations offer new products, new systems and organizational methods all aimed at satisfying human needs that current products lack. Development of an intrapreneurial philosophy results in several advantages that contribute towards the expansion and growth of an organization. It also assists in the creation of a workforce capable of maintaining competitiveness. Social entrepreneurship, the latest discourse in contemporary entrepreneurship is now going to be considered.

Social Entrepreneurship

A social entrepreneur combines passion and dedication manifest through a critical social mission with an image of business-like discipline, innovation, and determination to the well being of society playing a role as change agents in the social sector creating and sustaining social value (Dees, 1998a; Zahra et al, 2008). Social entrepreneurship may be new, but the phenomenon is not. Philanthropic social entrepreneurs have always existed in the likes of Florence Nightingale in the 1800s and Jairos Jiri of Zimbabwe in the late 1900s. Although it is new and is growing rapidly, it lacks rigor compared to the wider field of entrepreneurship, and more so in management. These individuals have solved complex social problems and are being used to legitimize the new field. Bornstein (1998) adds a visionary with a powerful new idea combining it with a real-world problem-solving creativity to the fray.

Relentlessly, it rides on the tenets of conventional entrepreneurship to serve its mission and strives to make fundamental social contribution that serves the context through authentic, sustainable social innovations. Though it acts locally, its actions can potentially stimulate global improvements in a chosen arena, whether its education, health care, economic development, the environment, the arts, or any other social sector. Profit is not a gauge of value creation, neither is customer satisfaction but social impact is. Where others see problems, it visualises social or environmental opportunity. It looks for enabling innovative ways to access scarce resources it leverages efficiently through collaborating with all stakeholders. This willingness to innovate is a continuous process of exploring, learning, and

improving. Leadbeater (1997) and Thompson, Alvy and Lees (2000) concur adding leadership, storytelling and people management to the social entrepreneurship whole. Contemporary entrepreneurship is now considered before the comprehensive Afrintuneurship.

Contemporary Entrepreneurship

Exhaustive published literature globally exists regarding the development of contemporary entrepreneurship through its evolution trajectory from inception, starting with Cantillon (1755) and its development through the contribution of prominent researchers and academics. Its conversation continues through Westerners Smith (1776), Say (1800s), Schumpeter (1934) and Kirzner (1997). Since its renewed renaissance and election into a pseudo-discipline and its pervasive practice in 1980, there has been Drucker (1985) to Bygrave (1989), Lessem (1986), Timmons (1999), Venkataraman (1997) and Sharma and Chrisman (1999), just to name a few that have evolved the state of entrepreneurship knowledge, specifically in Western countries. Hisrich and Brush (1987) and Candida Brush (1992) have explored the female aspects of it and their main conclusion was that women are disadvantaged. Lately, Eastern Europe has taken prominence and suggests Landstrom, Zoltan ACS, Becattini and the Dutch- European, Lievegoed (1990). Asia and Africa are perceived to have been less active in the generation of entrepreneurship literature. There are three major forms of entrepreneurship that build on the original as defined by Cantillon. These are Pinchot's intrapreneurship, Drucker and McClelland's (1961) social entrepreneurship and indigenous entrepreneurship pioneered by Dees (1998a & 1998b) as an academic field of study. Standing on their shoulders, this research proposes the introduction of Afrintuneurship attempts to fill voids still existing in the contemporary.

The five models that now contain related and complimentary knowledge are Lessem and Schieffer's (2010) Integral Worlds, Heron's (1997) Four Modes of Knowing, Nonaka and Takeuchi's (1995) SECI, Wilber's (1997) AQAL and now Rushesha's (2015) Afrintuneurship- Kudzimba Model. Africa has lagged behind in the development of its own format of entrepreneurship that builds on existing knowledge. Perceived inadequacies have given rise to the emergence of other perspectives. Canada and Australia has extensive research on Indigenous Entrepreneurship (Hindle & Lansdowne, 2005). Social Entrepreneurship is on the fore overlapping with community development, displaying both individualistic and collective approaches (Dana & Dana, 2007). Collectively, their structural and functional applicability success is marginal especially in developing economies like Zimbabwe. An exception to this rule is Mohamad Yunus (1997) who has added his voice to the supposedly new social entrepreneurial paradigm through social business. Can the existing be adapted to suit the African context? It is evident from existing literature that there is lack of research that explores local entrepreneurship (Chinamora & Sibanda, 2012). If the present status quo is anything to go by, Zimbabwe needs to expeditiously evolve local innovations, in that entrepreneurial respect, to find its rightful place in an African renaissance.

Afrintuneurship

The inadequacies of contemporary entrepreneurship give rise to the notion of Afrintuneurship. The *Afri* is drawn from Africa representing an archetype of developing African economies that are transient and dynamic in nature. It is rooted in cultural innovation rather than in radical inventions or individual enterprise innovations aimed at maximization of profits as typified by the Western role models. Afrintuneurship only takes what is necessary for the development of the individual and community resulting in the well-being,

sustenance, preservation and renewal of damaged environments and communities. The *ntu* is a source of creation energy (Kagame, 1956; Welsh, 2014). Jahn (1991) adds that it envelops that which is of God and Mankind (*muntu*), that of the thing (*kintu*), and that of modality like beauty and laughter (*kuntu*). The *ntu* has reciprocal influences with all of these realms. Jahn (1991) further advocates and demonstrated that in Japan, intelligent synthesis of the IKS and EKS can be achieved through glocalisation, incorporating traditional culture, allowing for the combination of Japanese spirit and Western technique. Afrintuneurship embraces nature, culture, community and the universe in its all inclusiveness, aspects that are not emphasized in entrepreneurship in its present form. The *ntu* equally borrows from *Ubuntu*. Thirdly, the *neur* is borrowed from the Greek word meaning neuron, to connect or sinew meaning a connecting ligament. In this context, it means bridging *Ubuntu* values; bringing them together, unifying spiritual and material gain as well as development of the entire community. The *ship* is metaphorically the “vessel” that allows Afrintuneurship to now fully actualise enabling the Afrintuneur to realise the original dreams, to sail the “enterprise ship”. It is now more fluid and a versatile entity, floating on the relational waves and tides of life, integrating and holding together all prior forms of worldviews on entrepreneurship, than the conventional institutional perspective on enterprise.

Finally, it resonates with an Africa-in-tune that integrates indigenous African systems with the exogenous approaches. It spans and closes the gap between the *I am because we are* out of African consciousness and the Eastern Buddha spiritual life force of *I am the universe because I improve* with the European interconnection and encapsulation *I think therefore I am* from Descartes celebrated statement, the Cartesian motion of *Cogito ergo sum* and the Western self-determination, empiricism and family self-sufficiency *I am because I do the thing in its self* to result in Muhammad Iqbal’s *bridging the self and world’s* (Lessem and Schieffer, 2010: 120) eco-system in-tune for enterprise development. The latent energy enshrined in existing dualities, similarly in the tensions between indigenous and exogenous, tradition and modernity, femininity and masculinity, art and science, culture and economy, Harare’s informal sector clear divide with the formal sector, rural Svosve women sidelined by their male counterparts in all major developmental issues as well as urban and rural ways of life can be harnessed through their integration (Rushesha, 2015). Paradoxically, it is the feminine side that is traditionally considered to be most constructive and progressive. The release of that infinite cosmological energy of the *ntu* acknowledged earlier can realise maximum benefit to societies like Zimbabwe.

RESEARCH METHODOLOGY

Integral Worlds Approach- 4C Process: Eastern Research Path

The research engaged the Integral Worlds Research approach developed by Lessem and Schieffer (2010). It is selected as most appropriate for this research over a multiplicity of other competing research approaches amongst others. It integrates on the rationalizing, theorizing and pragmatic approaches traditionally existing. It is also chosen because it is sensitive and inclusive, and takes account of the generally marginalised roles of nature, community, culture and spirituality. The approach comprises of four research paths, each representative of each one of four worldviews. The most authentic approach in relation to the researcher is the Eastern Research path, utilising the 4C research process, standing for an in-depth definition of the research’s Calling, Context, Co-creation and Contribution. The importance of co-researching drawing on and addressing both individual and collective callings at all levels of societal stakeholders are stressed. Thus the resultant research inquiry is inclusive and representative of all these through the CI group, DR. All stakeholders were

regarded as partners and equal participants, empowering all through raising their consciousness and awareness, drawing on their local identity knowledge. This attention to inclusivity embeds the integral research in societal roots, drawing on the collective creativity of the context's trans-cultural approach to entrepreneurship. All perspectives were considered by ensuring non-dominance of the one over the other. Two research case studies were engaged in this research to provide important insights into entrepreneurship in Zimbabwe through transformative hermeneutic narratives. The cases of Harare urban co-researching with Svosve rural women were engaged. The interpretive enquiries that explored contemporary entrepreneurship phenomenon within the contexts revealed that the boundaries between the context itself, the EKS and IKS were not clear (Yin, 1994). It investigated this known phenomenon concentrating on in-depth appreciation of it with its context (Cavaye, 1996). Transformative qualitative data collection and analysis methods were used through narrative methods, hermeneutics, critical theory (CT) and co-operative inquiry (CI) engagement. How then does the research ground all co-researchers Callings into local entrepreneurship?

Grounding of Callings-Research Inquiry

Capturing callings of co-researchers contextualised the research inquiry. It started with revealing authentic subjective burning desires as the need for "empowerment from within at individual and collective levels" (Rushesha, 2015). This is achievable by incorporating aspects perceived in the natural and social sciences research processes at individual level, through the family unit, by self realisation of the latent energy, *ntu*, from within, and reflected in each entity at every level. The family unit became the primary concern with resemblance and consistence to parental mentorship. It closely concurred with tenets of African-ness and personhood. Simultaneous role-modelling, *kukura kurerwa*, a collective responsibility of the family unit and immediate community contributed towards the distillation of the critical importance of education and continual self-improvement in the development of a dignified personhood status. High personhood status is more valuable to an African, especially one that engages an appropriate form of entrepreneurship.

Successful personhood development reflects on one's entrepreneurial competence. It is further shaped through dialogical, cultural and traditional collective approaches to community affairs. The *dare* or *kgotla* (community council) traditional knowledge systems of community governance and conflict resolution are still strong in African settings. These emphasise one's *shave*(S) or archetype that appeared to be directly linked to one's totem system. Its collective celebration throughout the family unit enhances successful entrepreneurship manifestation. Each totem is systematically represented by a wild animal like a baboon (*Mukanya*) or elephant (*Samanyanga*), whose traits are supposedly exposed in one's entrepreneurship praxis. DR brought forth this "culturalising and spiritualising" entrepreneurship through differentiation and integration of its past, present and future, emerging various authentic and truly originating key characteristics (Rushesha, 2015). How does this emerge and connect with the context?

Context Emergence: Uncovering Imbalances

EKS and accompanying cultures were found to be asymmetrical relative to demands on the ground. Gyekye (1988) concurs with indications that Western entrepreneurship in its present format is difficult to emulate. The context's strong value ecosystem and culture is excluded and its mind-sets are completely dominated by "coloniality", even though countries in Africa

have achieved political independence (Ndlovu-Gatsheni, 2013; Makgoba, 1997; Nyasani, 1997; Shutte, 1993). The context needs redefining with a view to evolving it into a transformational, trans-cultural, transdisciplinary and trans-personal context in terms of entrepreneurship. Such considerations have produced contributions that are emancipatory. All these elements are critical for healthy development of entrepreneurship. De-westernisation and the re-introduction of relevant attributes of African-ness were found necessary, starting with the use of local languages. Language has orally sustained the preservation of African cultures for centuries supported with story-telling, art, dance, music and apprenticeship. These have dwarfed the effectiveness of our culture and traditions in entrepreneurship, limiting its codification and cataloguing to the periphery. The created ontological platform rooted in nature and culture failed to transcend to the global platform greatly prejudicing Africa (Mamukwa, 2014). Hence there is a great need for responsible African scholars to make it explicit (Rushesha, 2015) through local case studies such as *Dare Revadzimbi* (DR) or Council of Entrepreneurs. Desirable and consciously transformative transcultural approaches can then spread out to their respective organisations and societies globally.

Glocalisation of EKS and IKS has been marginalised stifling the development of frameworks and theories for better appreciation of its local identity. The context needs the ability to take up the new, sometimes letting go of older norms, creating something completely new, not recognisable to the originator (Deakin & Freel, 2003). Without that, the research community has stayed conservative and closed, shutting out other disciplines and different perspectives except the Western worldview. Their transformative adoption, especially anthropology, history, environmental studies and other relational disciplines from the South; deep psychology, philosophy and spiritual studies from the East were found a necessary approach to entrepreneurship. The sector's re-birth and renaissance is required for contribution to both social evolution and economic development of African socio-economies. It needs to advocate for social transformation from economic strategy to strategic renewal of our communities. It is through a trans-personal context that co-creative transformation of social innovations can be catalysed to contribute towards a world in greater balance. The research now analyses the data to emerge usable contributions or results through Critical Theory (CT) critiquing and a Co-operative Inquiry (CI) co-creation.

DATA ANALYSIS AND RESULTS

The second part of Co-creation emerges the data into results and the third part rationalises and theorises the results creating a strong foundation for the transformative process.

Critical Theory critiquing: Rationalising and Theorising

The emergent discourse of entrepreneurship is a response to a perceived existing gap in contemporary entrepreneurship. The desired form needs to be a best fit for the context with full consideration of its nature, culture and spirituality. Both the research path and existing knowledge fields highlighted strongly polarised dialectics between the local-global knowledge systems, existentiality between urban-rural, indigenous-exogenous praxis, male-female entrepreneurship, informal-formal economies, and meritocracy to nepotism and academia-entrepreneurship praxis. In nature this exists in balance, but not in humans. The energy held in the dualistic tension, has locked-up human energy needed to revolutionise the sector resolving global imbalances in the process. Their convergence is in favour of providing an intellectual platform with impetus for an authentically African framework, theory and practice of enterprise that can solve higher order complexities similarly existing in

Zimbabwe. Contemporary entrepreneurship demonstrates that it is not socially, contextually, spiritually, culturally and environmentally rooted. Its adoption in the research community was based on assumptions of the past, present and future (chronosophy). The informal economy (IE) is identified as one sector that, in spite of pessimistic predictions has grown in strength to control various African economies. Thus, constant re-definition of contemporary entrepreneurship through glocalisation is critical. This recognition requires the creation of frameworks in-tune with natural organic development, congruent with culture, traditions, origins and experiences. The issue of bringing African-ness to the fore kept recurring as an important theme for the creation of systematic and recognisable knowledge societal and globally. Its tendency manifests in a dependent mentality, the “African Salute” (Rushesha, 2015) synonymous with AID and external help. Dependency syndrome, blame games, victim mentality and poverty mind-sets are found to result, creating a situation not conducive for creativity, innovation and self-confidence. The need to reframe mind-sets, use of local language and culture featured as immediate concerns, especially in the formal economy (FE). Freeing up such locked *ntu* energy in the form archetypes and human wealth offers capacities to cope with higher order complexities of glocalisation. This resulted in the development of co-researchers as individuals and as a collective, growth within family units, the Harare community through DR, related organisations like Slovatone Properties and the greater society of Zimbabwe (at all levels).

Specifically, the need for a pre-entrepreneurial phase was realised responsible for identifying and grooming of the creative spirit in the form of the archetypes. It provides the potential for one to be a unique achiever. Its deepest sense of uniqueness that serves the greater whole is highly probable when this surpasses one’s ego, diffusing but maintaining the individual’s identity in the collective. The individual’s preparedness to engage and participate freely in the collective is released. Deliberate emphasis of appropriate Eastern and Southern worldviews to synthesise with the contemporary context was required. Labour’s attitude was that it was generally excluded and not heard. It felt management viewed them as a commodity, just like any other factor of production. The currently dominant informal and SME sector modus operandi seems elusive to the policy-makers including the City of Harare, when it is one of the fundamental drivers of economic transformation. As such, the FE has failed to tap into the strategic potential of IE survival consciousness. The use of barter trades including alternative currencies such as the seemingly boundless human energy can be adopted to ameliorate the limitations of formal national currencies. Zimbabwe discontinued its own Zimbabwe dollar to adopt a basket of international major currencies.

The Harare community considers the IE to be generally qualitative, unquantifiable, inferior, unorganised, unpredictable, poorly resourced and insignificant. The FE affiliates with Western principles and business practices and hence considers itself to be strong at quantitative analysis, mostly discarding the idea that the general community is competent and conversant with business. This has resulted in a disconnect in which the FE, with its silo mentality, fails to communicate perceived rational analysis with the IE. The IE has simple approaches, qualitatively imbedded in their community, culture and spirituality but its voice is not heard by the FE. Realisation is now dawning of the need to draw from and adopt knowledge from frugal traditional technologies, IKS and cultural values similar to. The IE has traditionally had the ability to ride on the abundant cultural and human capital that prefers self-employment. It is rooted in the inclusion of the family unit. Such a collective approach has sustained IE’s way of life that values self-sufficiency it offers rather than living with the economics of scarcity and profits offered by the FE. Self-sufficiency is rooted in sustainable management and in nature, community, culture and spirituality. The patterns of consumption

in the IE are also more environmentally sustainable and reduce pressure on the widening gap between the rich and poor at all levels. Integration of family units into meta-families offers propagation and protection of family values and sustainability fostered through ownership rights that vests interests in whole family units. This was substantiated through the comparative analysis of Confucianism, *Ubuntu* and Capitalism. As much, constructive dialogical engagement between FE and IE is needed for substantive contribution to Afrintuneurship. The usable emergent contributions are effected through transformative action research utilising the CI approach. Through the CI group, DR, its intention was to result usable social innovations that address the original inquiry.

Co-operative Inquiry (CI): Transformative Action Research

As much as CI is emphasised throughout the research journey, this final phase of Co-creation deliberately and transformatively analyses, evolves and implements the navigated results or contributions into usable ones in the form of social innovations According to (Lessem and Schieffer, 2010). It practically applies and actualises the new knowledge that was integrally developed throughout the first 3Cs. Its contribution to this research is now discussed. In CI guise, the DR engaged in continual action-reflection cyclic spirals of application of the realised knowledge. Relevant imaginal abilities of DR were significantly brought forward through processes of imagining, creating, idealisation and conscientising. True understanding of the ontological and epistemological standing of the community at any given time coupled with applicable chronosophy was clearly highlighted. Policy-makers struggle with understanding entrepreneurship resulting in promulgation of inappropriate policies and courses of action. Such inability raised the awareness of the importance of maintaining contextual relevance at all times.

The derivation and application of Afrintuneurship- Kudzimba model assisted in creating/generating social innovations that evolve structural effectiveness and functional transformation resulting in self-sufficiency, social evolution and consciousness. The practical application of the model realised the redesign and manufacturing of an originally imported Chinese concrete wheel-barrow that is now being produced in the informal sector hub of Siyaso, in Mbare, a suburb of Harare, albeit, on a very small scale. Its production is still in-situ as the praxis is desired to role-model and influence the immediate community. The impact extends to the practitioners families and the surrounding small enterprises. Major findings are now summarised including outcomes, and distilled contributions that have consistently emerged throughout the whole research journey.

Summary of Major Contributions

The gaps that were revealed warranted the need for a contextual form of entrepreneurship more suited to the society. Coined Afrintuneurship, it's defined as a "creative and innovative, enterprising process that is collective and culturally, ecologically, technologically, economically, politically and socially contextual. It has local application and global integrity that creates self-determination and socially conscious individuals, communities, organisations, national and global societies." Six key tenets that form the ontology of Afrintuneurship were also realised. These distinguish the six key thematic areas in the field to be collectivism driven by individual and collective imbalances and/or opportunities; exposure to spirituality that optimises the identity of one's archetype; context inclusion that confluences the context value system through its fundamental and sustainable cycle of re-discovery and strategic renewal; evolution of balance through balancing of dialogical

tensions and dialectic approaches through collective inclusion of familial enterprises; re-oriented mind-sets and human wealth; all rooted in communal imageries that are authentic derivatives of the past, present and desired future; individual-collective dynamics; and transforming structural effectiveness and functionality to evolve societal flourishing. All contributions culminated in the Afrintuneurship-Kudzimba Model that practically and effectively contributes towards ameliorating identified imbalances in a given community and context.

Afrintuneurship-Kudzimba Model

This model (Figure 5.1) is the ultimate in this Afrintuneurship research as it integrates all the six key tenets and incorporates all relevant applicable knowledge in the field including the created new knowledge from this research journey. It is rooted in the Integral Worlds - GENE approach and follows similar cyclic-spiral process (Lessem and Schieffer, 2010). Equally, its ultimate objective is societal transformation that results in development from within through self-sufficiency of the family unit level initially and progressively to that of SOS.

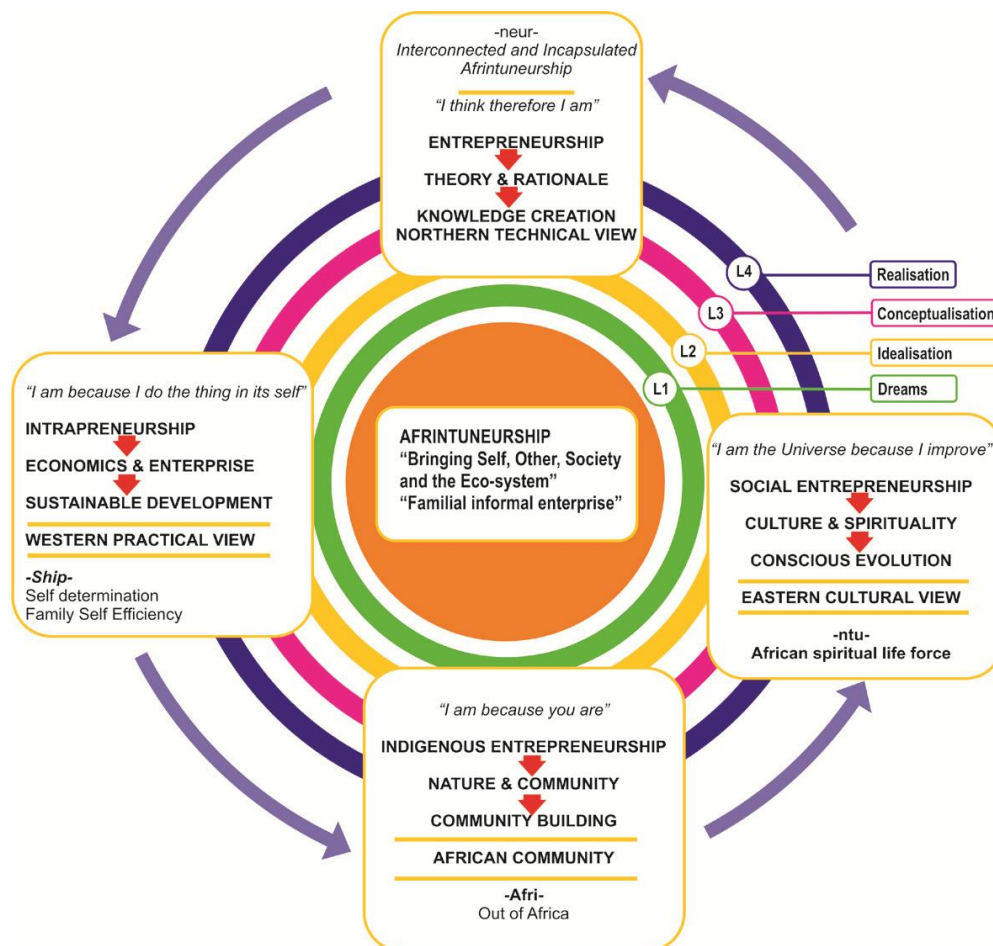


Figure 5.1: Afrintuneurship-Kudzimba Model (By T. S. Rushesha)

It is from that premise that ways are considered to universalise and institutionalise with particularity this new knowledge field and its praxis. Areas of future research to further develop the new knowledge field of Afrintuneurship are proposed. Most importantly a concept and/or framework are posited from which conclusions are drawn of local and global relevance.

Limitations and Recommendations for Future Research

Both researches used small CI groups over periods of 18 to 24 months. There is a need to broaden the research context transcending it to Participatory Action Research inclusive of broader sectors of the demography. The limitations and delimitations may need to be broadened with longer action research periods. Afrintuneurship can immensely benefit from the energy locked-up in various dialectics buttressing it with the identified archetypes derived from the pre-Afrintuneurship phase. Reconciliation of such in praxis interconnects with the underlying entrepreneurial energy, enshrined in its *ntu*. This may evolve linkages with rural communities through IE and FE dynamics. Broader universalisation and institutionalisation of Afrintuneurship requires activation, implementable articulation and application. This may require in-depth and inclusive engagement of Ubuntu, specifically as it informs Afrintuneurship. Contemporarily, this remains marginalised and a project for a few committed individuals like Mfuniselwa Bhengu (2006), Reuel Khoza (1994), Barbara Nassbaum and Ronnie Lessem (1996), Mzamo Magaliso (2001), Lovemore Mbigi (1997), John Mbiti (1990), and Desmond Tutu (2012) to name a few. This research is only the beginning and needs to be continued at all levels starting with PhD students to co-research and interrogate further the findings of this research.

Conclusions

The Afrintuneurship–Kudzimba Model defines the complete Afrintuneurship spectrum. As such, it is critical in the design of implementable sub-frameworks that enhance sustainability, mentorship and role-modelling amongst many others. It integrates and is inclusive fully addressing the six key tenets, the corresponding clusters and themes of Afrintuneurship. Its intended initial impact in the development continuum is to create a sustainable dynamic ontology that manifests in self-sufficiency at family and community level as described in Rifkin (2014), culminating in societal transformation, development and empowerment. Effective social innovations of this research may not completely bridge the surfaced gaps and imbalances, but have shown efficacy in alleviating them. There is significant achievement in the enterprises of all co-researchers and the community. Universalisation and institutionalisation of the generated knowledge and social innovations is critically important, notwithstanding, extensive fundamental research is still required to fully develop the concept. It offers concise scholarly conceptualization that will provide worthy additions of new knowledge to literature in the field of entrepreneurship. Therefore, the created contextual knowledge platforms are capable of transformation at all levels to develop African economies ameliorating gaps and imbalances that surfaced throughout this research in the City of Harare and similar in the Diaspora in the praxis of contemporary entrepreneurship.

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