

CHAPTER FOUR

TRANSFORMING WORLDVIEWS⁶⁴ FOR HIV-RISK BEHAVIOUR CHANGE

4.1 Introduction

Colson and Pearcey (2000) assert that Christian ministry is intricately connected with the task of cultural renewal that we cannot neglect the one without failing at the other. They write, “Turning our backs on culture is a betrayal of our biblical mandate and our own heritage because it denies God’s sovereignty over all of life.... Evangelism and cultural renewal are both divinely ordained duties” (Colson and Pearcey 2000: x). Colson and Pearcey (2000) basically imply that the evangelistic mandate and cultural renewal are two sides of the same coin. It follows, therefore, that the issue of worldview transformation is a crucially important element for enduring HIV-risk behaviour change.

A critical observation of chapter two was that whereas some modest gains toward decelerating HIV incidences may be happening among the minority well-educated sections of Zambia, similar gains are not occurring among the most deprived and less-educated, the majority. This situation seems to be unabating due to adherence to deep-rooted cultural and traditional influences, values, norms and practices by most sub-Saharan Africans (Kapolyo 2005, Phiri 2008; Moyo 2009). Chapter two consequently established that interventions to check the continuing growth of the HIV/AIDS epidemic should

⁶⁴ The researcher is dependent on Paul G. Hiebert (2008: 307-333) for most of this chapter. In his book Hiebert has presented a lucid and erudite treatment of the task of transforming a worldview from an anthropological standpoint which perspective the researcher applies to the issue of changing HIV-risk behaviour. The reader is hence referred to Hiebert for broader coverage.

not only target individuals, but also aim at changing those facets of cultural and socioeconomic factors which heighten vulnerability to HIV infections (cf. Buve et al. 2002, Inungu et al. 2006). The researcher thus posited that the heart of HIV-risk behaviour change in Zambia significantly lies in transforming people's worldviews responsible for HIV-risk behaviour—the sociocultural and traditional influences, values, mores, norms and practices that predispose Zambians to HIV infection.

In chapter three the researcher concluded that the worldviews of any people group profoundly influence their culture (that is, all of explicit behaviour including sexual expression). This is not to say that the converse is not true. Surface culture too can impact the worldview toward change, but when change to the worldview emanates from surface culture it is usually through a very slow process of integration or diffusion (cf. Luzbetak 2000; 1975). The researcher admitted that this type of change is already happening in view of the HIV/AIDS epidemic but all too slowly. The researcher agreed with Kraft's (2005:46) explanation that worldviews do change in response to various change pressures in the surface culture over a lengthy period of incremental conceptualization process. He writes, "A group's worldview is not so structured that the perceptions of all its members are completely determined for all time. Though there is characteristically a very high degree of conservatism to such conceptualization, there is change in this as well as in all other areas of culture. ... Ordinarily such conceptual transformation takes place slowly" (Kraft 2005:46).

Kraft hence makes the crucial point that enduring cultural change, and for that matter any behaviour change, can only happen when a group's worldview is fundamentally transformed. Kraft admits that interplay of change influence between a people's culture and their worldview exists, but also points out that the worldview is the locus of enduring behaviour change. The researcher has discussed the dynamics of culture change in the preceding chapter (see 3.5 above) and the point being made here is that for HIV-risk behaviour change processes and programmes to be effective, change agents should strategically work toward effecting deep-culture (worldview) transformation (see Kapolyo 2007 for a Zambian perspective). Kraft writes:

Christians are anxious that culture change be effected by the infusion of Christian concepts into the cultural context. Note that the key factor that paves the way for any change is the development of some alteration in a person's or group's perception (model) of reality. This may be a change either in the perception of reality itself or of the understanding of what reality could be. Ordinarily we perceive reality in terms of our culturally governed conceptions (worldview) of what that reality ought to be (Kraft 2005:59).

Kraft's view is in agreement with that of Hiebert (2008) that in order to have a better comprehension of the people targeted with the message for transformation, change advocates should not underrate their worldview. Consequently, the researcher observed in chapter three that Christians must, take the worldviews of other people seriously, not because they agree with them, but because they seek to understand the people they want to reach with a message for HIV-risk behaviour change.

Kraft recommends that for effective transformational change to happen change advocates "should try to encourage a minimum number of critical

changes in the worldview rather than a larger number of peripheral changes.” He cautions, “Peripheral changes ...are more likely to prove hindrances than helps to true Christian transformation—because of the way the changes are brought about, not because the changes themselves are undesirable. In a word, changes forced at the periphery of culture cause unhelpful “ripples” of influence into the recipient worldview, core of the culture (Kraft 2005:283). A more effective approach toward enduring behaviour change should sensitively appeal directly to the people at the worldview level for more essential changes first to minimize antagonistic influence ripples into the cultural system (cf. Kraft 2005; Dwelle 2006).

Furthermore, from a pastoral standpoint, HIV-risk behaviour change entails more than cognitive transformation, which has been unduly emphasized in most contemporary approaches to HIV-risk behaviour interventions. The researcher suggests that enduring HIV-risk behaviour change be rooted in transformation at the deep-culture level—the worldview. This implies that when authentic deep-culture transformation is absent, enduring behaviour change will not happen. Hence, chances are good for HIV-risk behaviour relapses (Kelly 1995) to happen when the message for transformation is either dissonant with the recipients worldview (Luzbetak 1975) or change is forced on the existing surface culture (Kraft 1996). Kraft argues that it is futile to attempt at securing enduring ‘transformative change’ by effecting changes at the periphery of culture as that will be resented by the recipients, misunderstood to be a domineering attitude, and, hence, become a formidable hindrance to change (Kraft 2005:283-4). The researcher is also

aware that the human understanding of Scripture is also affected by the cultures and societies of its readers (Klein, Blomberg, & Hubbard 2004; Hiebert 2008). With this fact in mind, the researcher will approach the discussion with humility and a readiness to learn from the social sciences and the Bible. What, then, is meant by worldview transformation and how does the transformation of one's worldview impact on the quest for HIV-risk behaviour change? Asked differently, how can human beings change people's HIV-risk behaviour through transforming their worldview? In the current chapter the researcher will attempt to answer these critical questions.

4.2 Understanding Worldview Transformation

What, precisely, is meant by worldview transformation? To adequately tackle this question, it is imperative to have a clear understanding of the nature of transformation. Hiebert (2004) proposes that when analyzing transformation from a human perspective, it is necessary to examine the worldviews the students themselves bring to the study. The researcher will, therefore, examine some of these assumptions to discern how they shape our understanding of transformation. In a word, every student of any worldview already has a worldview with which he or she studies another worldview. Therefore, a student of any worldview is obligated to understand how his or her own worldview operates to have a chance at a fair and accurate assessment of the target worldview (cf. Kuhn 1975). The researcher therefore expresses humility as the study attitude for the rest of this discussion.

The researcher will start the enquiry toward understanding worldview transformation by exploring the link between transformation and cognitive⁶⁵ categories.

4.2.1 Transformation and Cognitive Categories

According to Hiebert (2008:308) “Concepts and definitions are at the core of every worldview.” These ideas and definitions aim to give meaning and rationality to the experiences of people of a particular culture. The concepts and definitions do differ in their categories and also in the manner in which these categories are created. Two questions emerge: What is transformation? And, “To what degree is the definition of ‘transformation’ influenced by a society’s ways of creating categories?” Hiebert suggests two principal ways of comprehending transformation, namely, through what he terms the “Intrinsic and Relational sets” and the “Digital and Ratio Sets” (Hiebert 2008:308-9). The present researcher will employ Hiebert’s approach toward understanding the nature of transformation.

4.2.1.1 Intrinsic and Relational Sets

According to Hiebert (2008), humans create two types of categories—namely, intrinsic and relational categories. Intrinsic categories are created by putting similar types of things together to form distinct categories. Therefore, according to the intrinsic approach, people who share one set of beliefs and practices are grouped together and called “Christians” to distinguish them from “Buddhists”, “Hindus,” or “Muslims.” In this way of thinking, it is vital to

⁶⁵ Cognition here alludes to the ideas and definitions which give meaning and rationality to the experiences of a society. This category is about the thought patterns and assumptions which constitute a worldview of a society (cf. Kraft 1996).

define precisely what is meant by “Christians” in intrinsic terms (what people are in themselves) as the definition should distinguish those who are Christians from those who are not. For instance, when conversion is defined in intrinsic terms, people are then defined by characteristics which they must have to be a part of the group. In which case, Christians are defined in terms of their beliefs. So it can be said that Christians are those who believe particular things, such as, the virgin birth, the deity of Christ, Scripture as divine revelation, and so forth. This type of categorization is also termed as creedal orthodoxy. The researcher thinks that creedal orthodoxy is not enough criteria as people who are truly converted to Christianity should also portray changed lifestyles.

However, If conversion is defined in relational terms, the criterion becomes whether people make Jesus the Lord of their lives—the one they follow, worship, and serve—or not. In this sense then conversion is understood as a turning from following one god to following another. Two relational phases become operative in conversion then. First, a person must reject his or her old gods, turn around, and follow another. Secondly, having turned, he or she must move closer to him through learning to know and serve him more fully. In this regard, making Christ the Lord of one’s life is not a single decision. It is the first step which leads to more decisions to submit to him. According to Grudem (1994) and Erickson (2002), these two phases cannot be separated from each other. They form two sides of the same coin called conversion.

Furthermore, in relational terms, sin is essentially understood as idolatry (the deification of self, or of something other than God, and a fractured relationship with God resulting in fractured relationships with humans. Transformation, therefore, implies repentance (turning from other gods) and turning to God, who forgives and opens the door for a new and growing relationship between the ‘sinner’ and Himself. In relational terms, then, transformation can be both an event and a continuing process.

4.2.1.2 Digital and Ratio Sets

Transformation can, however, be viewed differently when looked at through the “Digital/Ratio Set” perspective. Transformation from Buddhism to Christianity becomes a process through which change may occur instantaneously or progressively. It is possible then in this process to see the individual as three-quarters Buddhist and one-quarter Christian, half and half, one-quarter and three-quarters, and finally 100 percent Christian. The stages of conversion in this case may be identified either in terms of the degree of acceptance of Christian beliefs (orthodoxy) or changes in life (orthopraxy). But a Digital/Ratio approach to transformation raises immense theological complications. The issue which immediately arises in the “Digital/Ratio Set” approach has to do with whether or not there is a precise time when a person begins to experience transformation. From a human perspective it is hard to set the point of conversion, but what about God who sees the hearts of all human beings? Chances are good that what is unclear (and unknown) to human beings is known to God who is able to look into the heart (cf. 1 Samuel 16:7). Hence, when dealing with the issue of transformation and behaviour

change should efforts be directed toward seeing a single decision or progression of decisions?

Kapolyo (2007:36), discussing the complexity of conversion in African perspective, emphasizes that conversion in African perspective happens for reasons quite different from the desire to follow another religion. The processes of conversion are so intricate and fluid that they usually also involve processes of reconversion to religious practices socially adhered to in epochs before the advent of world religions. This situation may be attributable to the reality that core values transform slowly at the level of philosophical presuppositions. By implication, then, a considerable amount of time lapses before the 'real' religion of the heart comports with what occurs at the surface level culture.

Kapolyo (2007) basically understands transformation as a time-consuming process which is fundamentally straitened by the deep-level culture assumptions. Consequently, attempts toward transformation should take into account the African perspective. The tardiness toward transformation may be connected to a complication at the deep culture level where the proposed changes seem to conflict long-held assumptions. The researcher hence posits that enduring behaviour change efforts must not ignore the continuing need to alter the core values of target communities.

4.2.1.3 The Bible's View of Transformation

What then is the biblical view of worldview transformation? In modern and postmodern times the definition of things and ideas are often done using intrinsic and digital sets, stressing accurate definitions with unambiguous boundaries (Hiebert 2008). Consequently transformation is often understood on the basis of what a person is of himself or herself. This approach, however, is greatly susceptible to the danger of conceiving transformation as something a person does or believes. The risk with this approach lies in the possibility of ignoring the reality that transformation is beyond human work alone, even though it may be asserted that salvation is an act of God's mercy (cf. Ephesians 2:8-9).

The Bible views transformation neither in intrinsic nor digital terms. It views transformation in relational terms. It places emphasis on what things are in relation to other things and to history (extrinsic terms) rather than on what things are in themselves (intrinsic terms). For instance, the Hebrew word for repentance **shuv** means to turn in the opposite direction and connotes the thought of turning, turning away, and turning back (Brown, Driver & Briggs 2001:996; Vine 1996:203-204). According to Vine (1996:203) the verb **shuv** occurs about 1060 times in biblical Hebrew and roughly 8 times in biblical Aramaic. The essential meaning of **shuv** is movement back to the point of departure (unless there is evidence to the contrary). The first time the verb **shuv** is used in the Bible, God told Adam that he and Eve would “eat your food until you return (**shuv**) to the ground, since from it you were taken; for you are dust and to dust you will return (**shuv**)” (Genesis 3:19 NIV).

In the instance of ‘spiritual returning’ (figuratively) to the Lord, **shuv** can mean “turning away” from following Him (Numbers 14:43), “turning from” pursuing evil (1Kings 8:35), and “to return” to Him and obey Him (Deuteronomy 30:2) [cf. Vine 1996]. The fundamental import of **shuv** is that a person departs from the way he or she has been walking and changes into a new, opposite direction. It can also mean a return to a former place or state. Kasdorf (1980:42-43) lucidly illustrates these usages of the word **shuv** (all instances alluding to the idea of either turning away or turning toward) in his translation of Jeremiah 8:4b-6:

If one turns away (**shuv**) does he not return (**shuv**)? Why then has this people turned away (**shuv**) in perpetual backsliding (**shuv**)? They hold fast to deceit, they refuse to return (**shuv**) in perpetual backsliding (**shuv**). I have given heed to and listened, but they have not spoken aright; no man repents of his wickedness, saying ‘What have I done?’ Everyone turns (**shuv**).

The prophets in the Bible persistently called the nation of Israel to turn away from its worship of false gods and return to the worship of *Yahweh*, the true and living God. The prophets’ message entailed transformation on the part of Old Testament Israel. In this case the researcher understands transformation as basically a departure from a particular way of life to a new and opposite way of living. In a word, transformation is about repentance for that is what the Hebrew word **shuv** fundamentally means. Erickson (2002:948) helpfully explains,

The type of genuine repentance that humans are to display is more commonly designated by the word... [shuv]. It is used extensively in the prophets’ call to Israel to return to the Lord. It stresses the importance of a conscious moral separation, the necessity of forsaking sin and entering into fellowship with God.

Likewise, in the New Testament the terms for repentance and transformation, *metanoein*⁶⁶ and *epistrephein*⁶⁷, means “to turn around,” “to proceed in a new direction”. Luke used dynamic terms such as *epistrephein* nearly twenty times to show physical movement (e.g. Lk 22:32; Acts 3:19; 9:21; 14:15; 15:19; 26:20; 28:20) with the fundamental import of transformation (cf. Thayer 2000). Paul employed words like *apostrephein* and *anastrephein* (Eph. 4:22; 1 Tim 4:12), to communicate the notion of turning and then walking in a totally opposite direction from that previously pursued. Consequently, Hiebert astutely proposes a re-conceptualization of the meaning of transformation (by returning to the Scriptural view of repentance) to secure enduring behaviour change. He writes:

We need to return to a biblical view of transformation, which is both a point and a process; this transformation has simple beginnings (a person can turn wherever he or she is) but with radical, lifelong consequences. It is not simply a mental assent to a set of metaphysical beliefs, nor is it solely a positive feeling toward God. Rather it involves entering a life of discipleship and obedience in every area of our being and throughout the whole story of our lives (Hiebert 2008:310).

The question may be posed whether there is a connection between transformation, as described in the Bible, and HIV-risk behaviour change. Put differently, does transformation as taught in the Bible possess the capability of effecting enduring HIV-risk behaviour change? Or, more precisely, Is Christian conversion and discipleship capable of effecting HIV-risk behaviour change

⁶⁶ The word *metanoia*, according to Thayer (2000:405-406), means “a change of mind: as it appears in one who repents of the purpose he has formed or of something he has done (Heb 12:17),...especially the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a resignation of sin and sorrow for it and hearty amendment, the tokens of which are good deeds.” Thayer sees repentance and transformation as two inseparable realities. There cannot be repentance without transformation and vice versa. The two are different sides of the same coin.

⁶⁷ The word *epistrephein* is derived from the verb *epistrephoo* which means “to turn to”, “to return, to bring back; (fig)...to the love and obedience of God (Lk. 1:17)” [Thayer 2000:243-244).

and is Christian ministry a potent approach toward HIV-risk behaviour change? The researcher posits that the biblical idea of repentance invariably anticipates transformation. Repentance and transformation (behaviour change) are two different sides of the same coin. In a word, then, biblical transformation presumes and anticipates repentance (cf. 2 Corinthians 3:16-18).

4.3 Transformation and HIV-Risk Behaviour Change

The researcher posits that the manner in which a person defines transformation largely determines how he or she will go about achieving behaviour change for HIV-risk reduction. If a digital approach is assumed transformation will merely imply possessing a mental agreement to certain truths or obtaining some amount of knowledge, but how much of each is required? In the case of the HIV/AIDS epidemic, it has already been noted that mere HIV education does not necessarily induce behaviour change (King 1999, PWG 2008, etc). This, again, is not to say that HIV awareness is immaterial in as far as behaviour change is concerned. The researcher agrees that HIV education is an elemental minimum needed to facilitate profound and enduring behaviour change. However, the researcher contends that enduring HIV-risk behaviour change is rooted in a transformed worldview. Furthermore, the researcher posits that a transformed worldview will only be possible when HIV/AIDS education occurs in tandem with authentic biblical transformation. Moreover, from an evangelical Christianity standpoint, HIV-risk behaviour change must be seen as an essential outcome of the transformation alluded to in Scripture (see 4.2.1.3). The goal of the Christian ministry of our Lord

Jesus Christ is to produce transformed lives. The Apostle Paul wrote to emphasize the importance of worldview transformation as an integral part of Christians' work in society thus:

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will (Romans 12:1-2 NIV).

Bruce commenting on Romans 12:1-2, writes “Instead of living by the standards of a world at discord with God, believers are exhorted to let the renewing of their minds by the power of the Spirit transform their lives into conformity with God's will” (1983:224). Bruce sees behaviour change (ethical behaviour) as a key outworking of worldview transformation (cf. Walsh and Middleton 1984).

The Bible anticipates changed behaviour, including the realm of sexual expression. The researcher contends that Christian Ministry has ethical implications for the whole of life, including behaviour change for HIV risk reduction. The question may be posed, however: How does worldview transformation affect other cultural dimensions in a society? What benefits would worldview transformation confer on a society?

4.3.1 Worldview Transformation and Cultural Dimensions

In the preceding discussion the researcher has shown that transformation according to the Bible has ethical implications embracing every area of his/her life. A further question concerning transformation is about its dimensions.

Every culture has three dimensions, namely, the cognitive (beliefs), the affective (feelings), and the evaluative (moral judgements) dimensions (Kraft 1979, Kraft 2004, Luzbetak 2000, Hiebert 2008). Worldview transformation entails changes occurring in all these three dimensions.

4.3.1.1 Cognitive Transformation

Contemporary Evangelical Christians have followed the example of protestant reformers in stressing the vitality of cognitive transformation in as far as transformation is concerned. Evangelicals emphasize the significance of defending the faith against heretical teaching as an essential element of genuine transformation (cf. Jude 3, 1 Timothy 4:16). Unquestionably knowledge of Bible truths plays a critical role in spiritual transformation, but is that all there is to it? Furthermore, Evangelical Christians are concerned not with transformation in broad terms but with transformation to Jesus, and not only to Jesus as a good person but to the Jesus of the Bible—the Christ, the Son of God, who became flesh, died, and rose to save people from their sins (cf. Romans 10:9-11). But mere knowledge of these truths alone is not enough.

The Bible attests to the fact that Satan has immense knowledge about Jesus and yet is not transformed because he is not willing to obey Him (cf. James 2: 14-19). The researcher sees a similarity between the case of a person with appreciable knowledge on HIV and AIDS and does not practice corresponding HIV-risk behaviour reduction and a person with knowledge about Jesus but is not spiritually transformed. Consequently, any form of knowledge which is not

used (or not applied in practical-real-life experience) is 'impotent' for behaviour change. Hence, genuine transformation should occur in the cognitive dimension of a culture if change in behaviour has to happen and persist. This is only possible when cognitive transformation at worldview level has occurred.

4.3.1.2 Affective Transformation

In order for enduring transformation to happen it is not sufficient for a person to have a full head (the cognitive dimension), but also a full heart (affective dimension). Recently, the Pentecostal and charismatic movements have reminded evangelical Christianity of the vitality of the affective dimension of transformation. In the past the sense of awe and majesty before the infinite, transcendent God as Lord and Father was the classical emotion associated with the 'high church' together with its liturgy, gestures of kneeling and bowing, cathedrals, organs, chants, and classical music. Evangelical Christians, tend to emphasize the presence of Christ amidst his people, and feel the tranquillity and joy a person experiences from intimate fellowship with God and other people. This is shown in their stress on meditation and silence, order, congregational hymns, restoration of personal relationships to Christ, and admission into the fellowship of a local congregation. Pentecostals and charismatics, however, have concentrated on 'ecstasy' expressed through freedom of expression, uplifted hands, dancing, speaking in tongues, and the presence of God the Holy Spirit within believers.

Hiebert (2008) says that those emotions usually provide the stimulus to transformation. People often feel welcome in a church and are attracted to the gospel from fellowship with Christians. However, it should be borne in mind that it is difficult to change people's feels with respect to the issue HIV-risk behaviour change partly because advocates tend to focus on cognition. Furthermore, feelings like knowledge feelings are an important part of the quest for behaviour change.

Similarly, in tackling HIV-risk behaviour change feelings play a critical role. People with HIV-risk behaviour will be 'attracted' toward behaviour change if proponents of the message are not portraying feeling of HIV/AIDS stigma. Chances are good that people with HIV-risk behaviour are being repelled from changing their behaviour by the stigmatizing affective attitudes of Christian ministry.

4.3.1.3 Evaluative Transformation

Although transformation may start with change at the knowledge (cognitive) level and through the affective dimension, for enduring behaviour change to occur, it must include the moral aspects of cultures and their worldviews. The Bible calls Christians not only to be acquainted with the truth and experience beauty and joy, but also to exhibit ethical behaviour issuing from a transformed life (cf. 1 Peter 1:14-16; 2 Peter 3:17-18). The researcher thinks that moral transformation must be the natural outcome of biblical (spiritual) transformation. At the centre of moral transformation is decision making. People think about things, feel about them, and then evaluate them, decide, and act on them. Some decisions people make are founded on rational

thinking, accompanied by minor emotional and moral consideration, for instance, solving a mathematics question or purchasing the cheapest garments available. But, other decisions emanate from intense feelings supported by scanty cognitive or moral contribution. Still other decisions concentrate on moral issues, like fighting corruption, deciding on abortion, and euthanasia. People also differ from one kind of choice to another, from individual to individual, and from culture to culture. The reason for these diversities between people groups choices (behaviour patterns) is attributable to their evaluation repository/criteria located in their worldview which processes decisions and mores.

The evaluation dimension of worldview transformation has two fundamental implications toward behaviour change. First, it means that when communicating messages toward behaviour change due care must be taken that the communication is made with sensitivity to the recipient culture (cf. Luzbetak 2000; Kraft 2005). The communication should not be done with a “holier-than-thou” attitude, but with an empathetic attitude which will invite the culture to bring to surface the structure of evaluative criteria. Chances are good that a people group might have a rationale for a particular risk behaviour which is rooted in their worldview. For example, Mbiti (1973) describes polygamous marriages as a culturally accepted practice pervasive in most African cultures. He argues for the case of African men having more than one wife on the basis that a woman may not be satisfying her husband conjugally. Mbiti (1973) portrays the picture that polygamous relationships have a critical part to play in the African’s worldview. Contrary to encouraging self control in

the area of sexual expression, he upholds the idea of partners' multiplication. The Bible is definitely against such thinking, but it must not be dispelled as a nonevent. Therefore, when advocating for HIV-risk behaviour change, such as reducing the number of sexual partners in a polygamous setting, it is necessary to engage the respondent culture in an evaluative process. In the evaluative process, specific issues which predispose the respondent culture to HIV infection should be targeted at the deep-culture level.

And secondly, the transformation being proposed entails more than making choices as mere acts of the will. More precisely these choices must be able to transform human lives and behaviour. Mere head knowledge, good emotions, verbal decisions will not be adequate. Fundamentally this evaluative process entails that enduring transformation is much more than intellectual acquiescence in some right beliefs and far more than an emotional release about sexual expression. Transformation is then about initiating a process of change of moral values and beliefs of a cultural milieu.

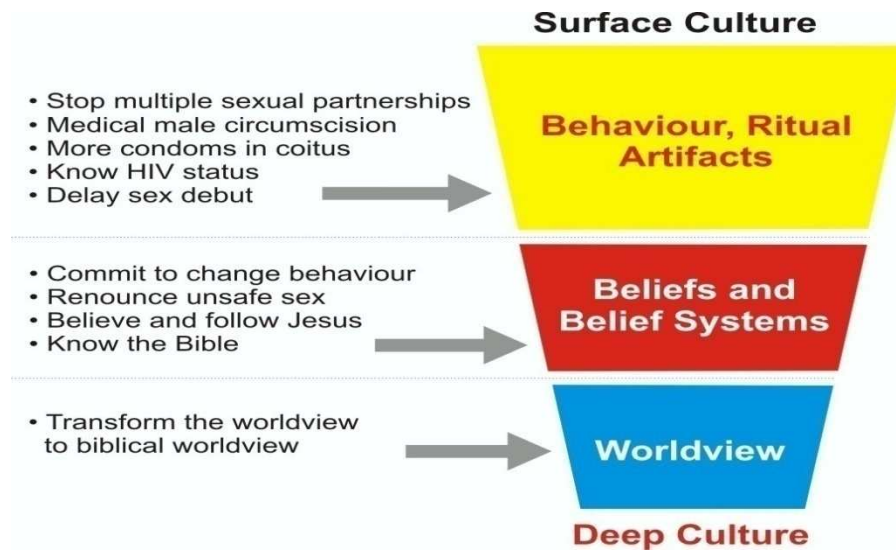
4.3.2 Levels of HIV-Risk Behaviour Transformation

When a people group receives communication on the need to change behaviour in the face of the HIV and AIDS epidemic it is always a welcome observation on the part of HIV educators to see even minuscule signs of positive results (cf. Kelly 1995). The established norm is to want to see people report starting to engage toward safer sexual activity, such as, using condoms during sexual intercourse, reducing the number of sexual partners, delaying sexual activity, or submitting to Voluntary Counselling and Testing. Such

changes are vital for the cause of HIV-risk reduction, but this does not mean that the underlying beliefs and worldviews, with the fundamental HIV predisposing traits, have necessarily changed. People usually say what they want others to hear. But how do we close this gap, which in essence, seems to be majorly responsible for perpetuating an epidemic whose route is now common knowledge?

The researcher has shown in chapter three that beneath explicit beliefs lays a deeper level of culture that shapes the categories and logic with which people reason and how they see reality. Authentic behaviour change will only happen if and when transformation encompasses all three levels of culture: behaviour and rituals, beliefs, and worldview. Unless the worldview of any people is transformed a relapse to riskier behaviour will happen. Kapolyo (2007:36-37) notes that African Christianity has been ineffective as far as changing behaviour is concerned because it has failed to appreciate the importance of securing transformation at the worldview level. Arguably, African Christianity has failed to take root into the foundational cultural level of host cultures, the case for Zambia, where surface cultural changes—such as taking on ‘Christian’ names, forms of dress, participation in communion, undergoing baptism, etc.—have been adopted and misunderstood for true conversion. Kapolyo (2007) blames the failure to transform deep-level culture assumptions as the cardinal reason for the lack of depth in Zambia’s Christianity. The researcher posits that effective behaviour change will only happen when transformative efforts aim at transforming the worldview.

Figure 4.1
Three Levels of Transformation
(Source: Adapted from Hiebert 2008:316)



At the heart of worldview transformations is the human search for coherence between the world as it is viewed and the world as it is experienced. Zambians culture, like any other sub-Saharan African culture, seek meaning by searching for order, symmetry, coherence, and non-contradiction. Learning is ‘meaning-making’—“a process of making sense or giving coherence to our experiences....” (Hiebert 2008:315). At the surface level people achieve this by categorizing their beliefs into religion, science, entertainment, and so forth. At a deeper worldview level, people look, usually without thinking about it, to incorporate these into a logical structure and story which makes sense of reality. On the other hand, the deep patterns or orders that come into view influence their surface domains. Overman (2009) succinctly writes, “Cultural assumptions [worldview] are like the ground-level foundation of a home, very important to the home”, affect the integrity of the structure. Overman (2009) argues that to change behaviour the change must happen at the deep culture level--the worldview. In Zambia, sexual activity is compartmentalized as

religious, social, and economic. Hence, sexual activity is something that is shaped by a deep-seated worldview (cf. Mbiti 1989). For instance, Mbiti (1989:145) points out that in African settings sexual intercourse is not used for biological purposes alone, but also for religious and social uses. Mbiti insightfully explains the significance of sexual intercourse to most African societies:

For procreation and pleasure, sex plays an important and obvious role in any marriage and in any society of the world. There are African people among whom rituals are solemnly opened or concluded with the actual or symbolic sexual intercourse between husband and wife or other officiating persons (1989:46).

Mbiti (1989) compares the religious use of sexual intercourse in African setting to a solemn seal or signature whereby sexual intercourse is employed as a sacred deed, a 'sacrament' indicative of internal spiritual values. Furthermore, Mbiti (1989:47) proposes that it is the religious attitude towards sexual intercourse which has brought about the social uses of sex in African context.

In the Zambian context, the kinship system includes, among other issues, relationships where in physical avoidance between individuals is strictly practiced. For instance, this is the case between a man and his mother-in-law or a wife and her father-in-law, where physical contact is taboo including a simple handshake for a greeting. Conversely, there is the opposite 'joking relationship', in which people have an obligation not only to socially intermingle but to also have physical contact which may entail 'easier' or casual sexual activity outside one's immediate marriage setting (cf. Mbiti 1989). There are tribes in Zambia, like the Kaondes of North-Western

Province, which use sexual intercourse for hospitality purposes. This custom of hospitality is practiced when a male relative or friend visits another. The host is required to 'surrender' his wife (or daughter or sister) to the visitor for him to have (sexual) company during the time he is away from his home.

Among the Namwanga tribe of Zambia's Northern Province, an elder sister's husband is, under some circumstances, permitted to have sexual intercourse with younger sisters of his wife including taking them for additional spouses. This too is an example of a custom which points to the intricacy of social use of sexual intercourse. Mbiti (1989:47) asserts that the religious and social uses of sex are considered sacred and respectable in many African settings.

Mbiti's standpoint implies that sexual activity/intercourse in an African cultural milieu is propelled from age-old deep-seated commitments and assumptions in the worldview, which transcends procreative and pleasure motives. It is this very locale of sexual activity in the worldview domain which further complicates not only the procreative, religious and social value, but has also made HIV-risk behaviour change difficult to achieve in Africa. Consequently, the researcher suggests that enduring sexual behaviour change will be realized when authentic and profound transformation occurs at the worldview level. But, what type of worldview transformation must be aimed at to secure enduring behaviour change with respect to HIV and AIDS? To respond to this question, it is imperative to explore the varieties of worldview transformation.

4.3.3 Varieties of Worldview Transformation

Anthropologists are unanimous that all cultures are dynamic in nature (Luzbetak 2000; Kraft 2005). That is to say, cultures are constantly changing and these changes usually lead to changes in their worldviews. However, worldviews often change more slowly as they are at the subconscious level. Worldview changes are essentially radical since they produce changes of an enduring nature.

Worldviews change in two principal ways. First, worldviews may change through gradual growth and, second, through radical shifts—also called “paradigm shifts” (cf. Kuhn 1975). Ordinarily, worldview transformations are brought about by surface incongruities, life’s paradoxes, and new experiences which cannot be merely resolved by getting additional information, increasing problem-solving adeptness, or by using a person’s capabilities. Frequently, the resolution of the dilemmas needs a transformation in a people’s worldview. The researcher will hence discuss how the two fundamental types of worldview transformation may occur—a normal worldview transformation and paradigm shifts.

4.3.3.1 Normal Worldview Transformation

The first type of worldview transformation is the ordinary one, or better called the “Normal Worldview Transformation”. Because culture is dynamic, there are “tensions between surface ideologies and between these ideologies themselves and the underlying worldview” which often precipitate imperceptible changes in ideologies and worldviews (Hiebert 2008:316). For

example, the emergence of new understandings of pharmacology produces new medicines and medical procedures which revolutionize the way people handle illnesses. Another example is from the construction of freeways in contemporary times. The construction of freeways has changed the way people do commerce as goods are transported more quickly by road than rail (cf. Crouch 2008). Worldviews are continually changing in reaction to changes at the levels of surface culture. Normal worldview transformations are comparable to remodelling and adding to an existing building. The edifice is remodelled without a lot of changes to the main structure. In a similar sense worldviews ‘unconsciously’ change without major alterations to the existing main structure or pattern of the worldview. This type of transformation may happen through a process Luzbetak (1975) terms as change by “diffusion,” where a new idea percolates throughout society, almost imperceptibly, to become part the main perceptual structure of that society. This is the normal way by which worldviews are transformed.

4.3.3.2 Paradigm Shifts

The second main type of worldview transformation is radical in character. It involves a deep-seated restructuring of underlying elements of culture. Thomas Kuhn called changes of seismic proportion, “paradigm shifts”⁶⁸. Accordingly, Mezirow (1978:104) explains,

When a meaning perspective can no longer comfortably deal with anomalies in a new situation, a transformation can occur. Adding knowledge, skills, or increasing competencies within

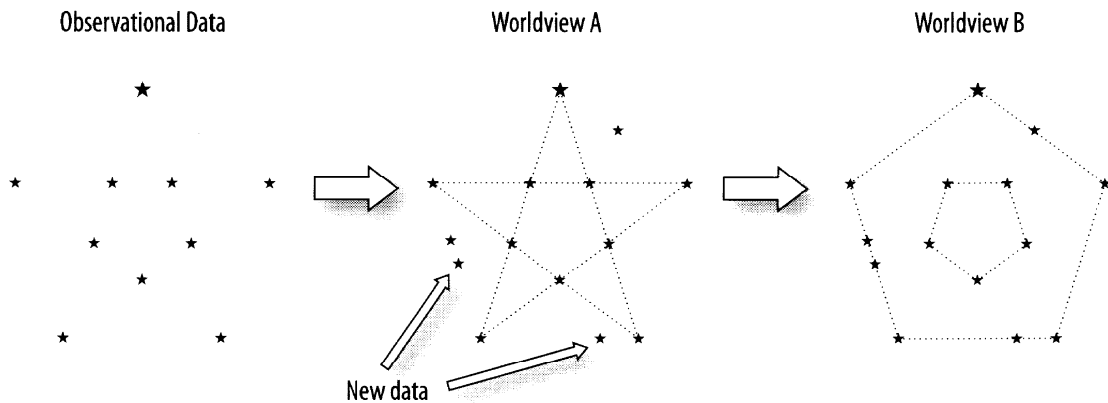
⁶⁸ In 1963 Thomas Kuhn published a book titled *The Structure of Scientific Revolutions*. In this work, Kuhn coined the idea of ‘paradigm shifts’ with the central argument that scientific developments do not take place gradually, but happens through revolutions interspaced by periods of relative calm. The revolutions which Kuhn described stand for periods during which one worldview is replaced by another worldview. Periods of relative calm stands for times when the current worldview is left unchallenged. These changes in worldviews are what Kuhn called paradigm shifts (Kuhn 1970).

the present perspective is no longer functional; creative integration of new experience into one's frame of reference no longer resolves the conflict. One not only is made to react to one's own, but to do so critically.

Mezirow is alluding to the second type of worldview transformation which results in radical perceptual transformation in order to change an undesirable behaviour or a situation. The resultant radical perceptual transformation entails fundamental changes of a people's deep-level assumptions and commitments and ensues in drastic behaviour change. The researcher holds that change which will result in enduring HIV-risk behaviour change must be paradigmatic in nature.

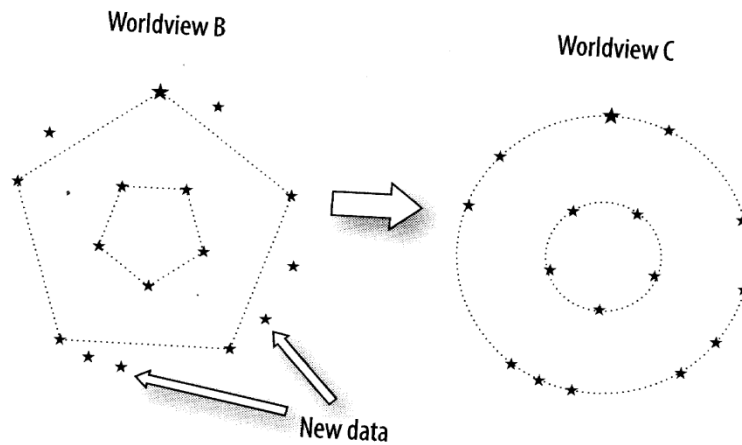
As pointed out in the foregoing section, the nature of this type of worldview transformation (or paradigm shift) is so deep-seated that they often go unchallenged. To assist with an accurate understanding of the nature of paradigm shifts, Hiebert (2008) refers to the configurational nature of worldviews. He posits that various "worldviews can be imposed on the data of our experiences." For instance let's observe a set of dots in Figure 4.2. Certain people may see a star, but when new experiences add new points to the knowledge base, which may be located outside the already perceived star pattern (model) of reality a new view may emerge. In this case a person might suggest an entirely different way of understanding the data. He may suggest an arguably true shape of a pentagon (Worldview B in figure 4.2). However, one may pose the question: which of the two paradigms is nearer to reality?

Figure 4.2
The Nature of Worldview Shifts
(Source: Hiebert 2006:318)



With the addition of new experiences more points of information may be added to observable data which again alters the model that the pentagon “joins” with more of the dots than the star. The end result is a paradigm shift where an observer sees a pentagon as the reality. However in the process of time, with additional data the pentagon does not fit into the model of reality. A whole new way of perceiving reality, therefore, emerges where another observer proposes that the dots can be joined in such a way that concentric circles are created instead of the pentagon (see Worldview C in figure 4.3) which assumes joining the dots in a straight line. Thus this radical proposal incorporates more bits of observable experience and data that in time another worldview shift occurs. At this stage observers see and think in terms of joining dots by arched as well as straight lines. Up to this point a ‘consistent’ worldview presupposition will hold that order is observable through joining dots in straight lines. But, at some point it may be more sensible to draw arched lines around the dots rather than joining them. When this thought emerges it will demand for an even far greater configurational shift.

Figure 4.3
Further Worldview Shifts (Source: Hiebert 2006:319)



However, two critical questions may be posed: What value does a configurational understanding of the nature of worldviews bring to pastoral efforts toward changing HIV infection predisposing behaviour? Asked more precisely, 'Are evangelical pastors not being pedantic by assuming that spiritual transformation as taught in the Bible can induce HIV-risk behaviour change?'

First, a configurational understanding of the nature of worldviews assists Christian workers to understand the nature of transformation. Some people contend that transformation must include traits/elements from the old worldview in the new. By implication, the inclusion of old elements in the new amounts to contamination of the new. However, if meaning is located more in the configuration that orders elements than in the elements themselves, old elements may be kept if they fit into the configuration of the new paradigm because they take on new meaning in it (see Kraft 1996 on Form and Meaning).

Additionally, not every fact must be present, or even totally complete, to perceive the bigger pattern. Hiebert says that incomplete and estimated data is often enough to understand what is happening and thus suggesting that it is possible to use traditional elements in creating Christian responses in specific cultural contexts on condition that they are explicitly given new meanings (2008:318). The researcher proposes that nothing short of a paradigm shift, catalyzed by (biblical) transformation, can produce enduring HIV-risk behaviour change in Zambia. Zambia has a lot of men and women who claim to be Christians, but continue to engage in risky sexual behaviour, because their old ways and beliefs have not undergone paradigmatic transformation.

Lastly, it is critical that Christians offer a trustworthy alternative to current paradigms of the world. It is not enough to preach the gospel, but the lives that Christian workers live out must be exemplary so that they will draw people to an obedient relationship with God which in turn will alter their ethical perceptual worlds. Authentic worldview transformation from a Scriptural standpoint starts with repentance which in turn affects all behaviour—including effecting HIV-risk behaviour change. The paradigm shift sought for in Christian work is spiritual transformation. In other words, the researcher suggests that spiritual transformation (radical worldview transformation) is a critical foundation toward securing enduring HIV-risk behaviour change.

4.4 Ways of Transforming Worldviews

How then can a worldview be transformed? The researcher has shown in 4.3.3 above, that worldviews are transformable in two fundamental ways, namely, normal worldview change and a paradigm or worldview shift. In the normal worldview change, transformation of a worldview takes place when changes occurring on the level of conscious beliefs and practices over time percolate and precipitate change at the worldview level. This is the ordinary way by which a worldview is transformable. We have thus far termed it as normal worldview transformation.

The second way a worldview transformation happens is through radical change termed as a paradigm shift. Paradigm or worldview shifts occur when there is a radical restructuring in the internal configurations of the worldview itself to harmonize with the tensions between surface culture and the worldview. Consequently, paradigm or worldview shifts restructure the surface culture. The interaction between surface culture and worldview is two-way: conscious beliefs restructure worldviews, and worldviews shape conscious beliefs (Kraft 2004, Hiebert 2008). Ordinarily, transformation in Scriptural terms is thought as a radical paradigm shift. In the transformation described in the Bible, old sets of beliefs and practices are replaced with new ones. This kind of transformation entails turning from an old way of life and starting on a new way of life (cf. Romans 12:1-2; 2 Corinthians 5:17; Ephesians 4:17-24 etc.).

At the worldview level transformation alters the primary ways in which people arrange their view of reality. However, the majority of worldview

transformations are a continuing process in all individuals and societies. As emergent technologies are developed, people meet new experiences, and new concepts emerge, which affect subliminal worldviews. The researcher suggests that it is critical to see worldview transformation as a point, conversion⁶⁹, and as a process, unending deep discipling⁷⁰. Christian ministry therefore must seek radical worldview transformation to get enduring HIV-risk behaviour change in Zambia.

The researcher has surveyed the basic types of worldview transformation (normal worldview change and a paradigm shift), but what are the means through which a worldview can be transformed to effect enduring HIV-risk behaviour change? Hiebert (2008:318-320) proposes three primary means of transforming worldviews, namely, by examining them, by exposing them to other worldviews, and by creating living rituals. The researcher will evaluate these three means of worldview transformation against the backdrop of HIV-risk behaviour change in Zambia.

4.4.1 Transformation by Examining Worldviews

The first way of transforming worldviews is by examining them. Because worldviews are often subliminal the very first step toward transforming them is by 'surfacing' them (Hiebert 2008). Surfacing worldviews means that worldviews are consciously examined at the deep-culture level. Ordinarily the deep-seated assumptions are implicit and remain unexamined because they

⁶⁹ The researcher does not necessarily mean conversion to Christianity, but the process of cultural transformation whereby a society's worldview assumptions, values, and allegiances are changed both as a work of God and biblical education.

⁷⁰ This refers to the continuing ministry of Bible teaching (and obedience to that teaching) which begins at the point of conversion and continues for the rest of a person's life.

are regarded as givens. Examination of a society's worldview makes it possible to make explicit its underlying presuppositions, evaluations, and allegiances. Arnold (2005: viii) helpfully remarks:

Cultural assumptions are insidious, not necessarily because they are wrong, but because they are hidden and affect the way members of a culture see and interpret the world. Cultural assumptions affect what we see and what we believe is true, right and proper without question. They are so obvious to us that they seem universal and are seldom questioned unless they come in conflict with a set of assumptions from another culture. More frequently than not, we fail to recognize that the values and assumptions that drive our culture are not in the Bible....

Arnold makes an important observation on the dilemma of how to transform worldviews. The predicament with worldviews is that they are chiefly undisclosed, unexamined, and incontrovertible. It is especially hard to examine one's own worldview as it is difficult to think about what one's own criteria of evaluation. However, the researcher thinks that Arnold posits a crucially important starting point for worldview transformation.

Minority groups may be more knowledgeable about their own worldviews because they often stand in distinction to the dominant worldview (cf. Luzbetak 2000). It is not uncommon for dominant communities to deny that they possess a constructed worldview. They acknowledge without difficulty the established ways in which they live. They think well in their worldview but are unable to do so outside or against their worldview as they do not possess any other worldview through which to express their thoughts (see Hiebert 2008). Thus surfacing a worldview begins the process and act of examining a worldview toward paradigmatic change.

Worldviews provide people with an undeniable logic that things are truly the way they view them. The very absence of the knowledge of alternatives also entails that any challenge to a worldview threatens to bring chaos, and consequently, stirs up extreme anxiety. Through presenting dominant people groups with conscious alternatives which are reasonable, the legitimacy of the prevailing worldview is not only seen as less absolute, but also makes it lose something of its hold. Similarly, a challenge to the worldview is no longer a huge risk of chaos.

In Zambia, Christians must start by examining the worldview of their cultures in which they themselves live and how it shapes their thoughts. They need to compare their worldviews against a biblical worldview⁷¹ so as to transform theirs in light of the Bible. This worldview examination has not been happening in Zambia with the effect that Christianity seems to have become captive to Zambian culture. Kapolyo writes,

[African] processes of conversion are truly complex and when they occur they do so for a variety of reasons quite apart from the straightforward desire to follow another religion... African processes of conversion are fluid, and they also include processes of reconversion to religious practices socially present in the eras preceding the world religions... Fear, opportunities for commercial and political advancement, desire to create cohesion around a tribal identity, economic survival, all can play significant parts in the decision made especially by groups of people to convert from traditional beliefs to a world religion. Since core values change very slowly at the presuppositional philosophical level ... it takes a long time before “true” religion of the heart corresponds with what takes place at the expressive or surface level culture. In the intervening period we can expect to see a kind of localization of the new religion as expressive culture forms superficially change to correspond to the new-found faith. This is the case in much of Africa, where Christianity appears as a veneer thoroughly affected by the original African core values. “The Christian spiritual import,

⁷¹ Kraft (1996) doubts whether there is such a thing as biblical worldview, but the researcher uses the term to allude to a situation where a society has begun to subject their worldview to biblical values and commitments.

with its aim at bringing men to their ultimate goal in heaven may be a mere overcoat over traditional deep seated beliefs and customs leaving them undisturbed” (2007:36-37).

Kapolyo goes on to conclude that

This I believe is the reason why so often the church in Africa has been compared to a river two miles wide but a mere two inches deep! This is an admission of the failure of African Christianity to root into the foundational or deep cultural level of the host cultures on the African continent. Instead it has adopted surface cultural changes, such as singing Christian hymns (for a long time these could only be Christian if they were in the traditional western linguistic forms and idioms), meeting on Sundays, reading the Bible, adopting “Christian” names, forms of dress, taking communion , undergoing baptism and so on. I am suggesting that it is only by such attempt to take more fully into account African tradition perspectives on the human condition that Christianity in Africa will be able to live out a truly effective and enriching demonstration on biblical values within our African setting (2007:37)

Kapolyo thus pithily suggests that enduring worldview transformation in Africa will occur only if Christian ministry attempts to examine worldviews. In that sense, then, for as long as the in-depth perspective transformation is a none-event HIV-risk behaviour change will not occur. Kapolyo’s point is that for Christianity to take root in Zambia true change needs to happen at core values level (worldview). Kraft calls this type of change as “transformation cultural change” (1996), a sort of change which profoundly affects the worldview of a society and in turn affects all behaviour.

It is the researcher’s view that authentic Christian transformation demands a paradigm shift where God is known through Christ. Christ also replaces humanity or any other god as the focal point of people’s lives. Spiritual transformation is thus a radical shift, with far-reaching consequences which will take a lifetime to be completed. However, the starting point of this

transformation is when one makes Christ the Lord and centre of his or her life. However, a plethora of disparities between the new worldview and the old worldview must be worked out by examining the worldview.

4.4.2 Transformation by Exposure to Other Worldviews

Another way to transform worldviews is by exposing them to other worldviews. Kraft helpfully asserts, “In terms of its worldview, *a people organizes its life and experiences into an explanatory whole that it seldom (if ever) questions unless some of its assumptions are challenged* by experiences that the people cannot interpret from within that framework” (1996:56, emphasis his). People usually have their worldviews challenged when they are exposed to other worldviews. When people become aware of such a challenge in a realm they consider very important, the upshot can often be widespread demoralization (Kraft 1996:57). For example, Old Testament Israelites assumed they were “the People of God” (implying to them that God would always protect them, irrespective of how they related to Him). They were therefore demoralized when they were defeated in war and went into the Assyrian and Babylonian captivities (cf. 2 Kings, 2 Chronicles). They were only able to survive by developing a broader understanding of the close relationship between their faithfulness to God and His assistance in war. Thus, for the ancient Hebrews a process of worldview transformation begun to happen.

The process of exposure to other worldviews will inevitably involve a people’s stepping outside its own culture and viewing it from the outside so as to have

an outsider's perspective. Mezirow (1978:109) explains "Transformation in meaning perspective can happen only through taking the perspectives of others who have a more critical awareness of the psychological assumptions which shape our histories and experience. Cultures vary greatly in the opportunity for perspective taking."

The journey toward learning to see one's own culture is a long and hard one, but once entered upon; the initial reaction is to examine another culture through the lenses of one's own cultural presuppositions. When a person begins to study a culture and begins to discover, as an outsider, facets of people's worldview which they themselves do not know about. These facets are merely taken for granted as the way things are. Consequently, as people learn to view the world through the eyes of others and return to their culture, they return as "outsiders" and start to view their own culture with a new perspective (Hiebert 2008).

Since seeking HIV-risk behaviour change is a quest for deep-culture transformation it is important that worldviews are exposed to alternative worldviews. This process entails the examination of not only the worldview of people requiring behaviour change but also the messengers' own perceptual world. In one sense, the messenger must learn to view reality through the eyes of others, which will happen with exposure to other worldviews.

One other critical dimension of exposure to other worldviews is that Christians globally should endeavour to articulate a biblical worldview (Walsh and Middleton 1984). The church in any one culture appears to find it nearly

impossible to articulate a biblical worldview because it views the dominant worldview through one set of eyes. It is crucial that change agents (missionaries, theologians and church leaders) in any local culture engage in mutual dialogue to learn to see their own worldviews and also recognize alternative Christian responses and, in the process, to read the Bible in a new perspective aimed at transforming all worldviews. Chances are good that change agents will not be able to effect change in any worldview if they are not willing to examine them through dialogue with Christians of other cultures.

Through this dialogue all participants need to listen carefully to other Christians who tell them how they understand them. Although each group's first reaction will be to perceive that they are misunderstood, on more reflection each group will discover that others' views assist them see more clearly and helps examine their own worldview in the light of Scripture. This dialogue will entail sharing in love concerns about others worldview assumptions and requesting that they are re-examined in the light of Scripture. Together Christians in any locale need to develop credible biblical alternatives to the specific worldviews in which they find themselves. And in the process Christians become a transcultural community consisting of transcultural people, that is to say, people who can live in different cultures but whose real identity is progressively more that of an "outsider-insider" in all of them (cf. Hiebert 2008: 321-322).

By implication, then, Christians are to be salt in their locale, challenging human systems which are against the kingdom of God. Newbigin (Hiebert 2008: 322) astutely writes:

If I understand the teaching of the New Testament on this matter, I understand the role of the Christian as that of being neither a conservative nor an anarchist, but a subversive agent. When Paul says that Christ has disarmed the powers (not destroyed them), and when he speaks of the powers as being created in Christ and for Christ, and when he says that the Church is to make known the wisdom of God to the powers, I take it that this means that a Christian neither accepts them as some sort of eternal order which cannot be changed, nor seeks to destroy them because of the evil they do, but seeks to subvert them from within and thereby to bring them back under the allegiance of their true Lord....

The researcher posits that for Christians in Zambia to be able to transform their worldviews, they must engage in critical re-examination of their worldview with an outsider-insider view. This approach will assist in changing HIV-risk behaviour so intricately tied to their HIV infection predisposing sexual behaviours rooted in their worldview.

4.4.3 Transformation by Creating Living Rituals⁷²

A third approach for worldview transformation is by the “creation of living rituals” (Hiebert 2008:322). Contemporary Evangelicals in Zambia have a tendency of being anti ritual. The term “ritual” has negative connotations—meaning “dead meaningless forms of idolatry and magic.” However, in this connection, the question may be posed: “Are we not in danger of divorcing realities, forms, and meanings from signs and of reducing these elements to simple verbal communication?” :

⁷² Luzbetak (2000) when discussing how cultural change can occur through the diffusability of ideas accedes that creating rituals aids the process of change in a people's worldview. He writes, “Anthropology tells us that most easily diffused is the form, the symbol minus the meaning; less diffusible is the second level of culture, the function or meaning; most difficult is the third level of culture, the underlying premises, values, and drives” (Luzbetak 2000:358). Luzbetak (2000; 1975), thus, sees the notion of creating rituals as a possible means of aiding worldview change in order to achieve behaviour (cultural) change.

Given the anti ritual bias of contemporary Evangelicals, Christians in Zambia frequently fail to notice the significant role rituals play in worldview transformation. In the past, conversions took place at evangelistic meetings where new believers publicly declared that they were transformed in response to the Christian ministry. These public declarations might be seen as rites of transformation indicating the occurrence of radical paradigm shifts in their worldview. In New Testament period, conversions were followed by public baptisms where new believers professed their commitment to Christ before the world (cf. Acts 2). Currently the practice in many churches is that baptisms happen long after conversion and, in some cases, some pastors de-emphasize it such that their converts do not even seek it.

Consequently, the unfortunate emphasis being made in Zambian Evangelical circles is that conversion is “a private, individual matter—a change in heart in which there are few outward social and public symbols” (Hiebert 2008:323). In this connection, Christianity has been so ‘privatized’ that it has become of no public use. Hence, people ‘become Christians’ without knowing that their conversion has both moral and practical implications (Bruce 1983; Kapolyo 2005). The researcher posits that this overly internalized perception of conversion resonates with a Zambian worldview trait of maintaining clandestine multiple and concurrent sexual partnerships, also pervasive in sub-Saharan Africa. In turn, this culturally accepted trend has become a significant conduit of HIV transmission as the researcher has shown in chapter two above.

The researcher posits that Christians rethink the importance of suitable rituals to assist model and articulate their worldviews. For instance, Sunday worship services, Easter, and Christmas can serve as rites of intensification where Christians remember and reaffirm their worldviews. There is a pressing need to conquer Evangelicals' phobia for rituals. The solution to dead traditions and idolatrous rituals is not to shy away from all rituals, but to continually evaluate and re-create current Christian rituals to keep them alive, with the consequence that through their participation transformation will take place. In the absence of living rituals, there will be no appropriate means of affirming the deepest beliefs, feelings, and morals, which facilitate entry into a new lifestyle in a renewed society.

4.5 Conclusion

Having discussed the dynamics of worldview transformation for behaviour change, the researcher now summarizes the key findings and recommendations of chapter four. It is Imperative to note that cultural systems are merely a part of the system in the total comprehension of human beings. Cultural transformations do not happen in isolation. There is interaction between worldview transformations and other human systems. However, the basic finding of the chapter is that worldview transformation is essential to enduring HIV-risk behaviour change.

First, the researcher concludes that worldviews are 'storehouses' of profound shared assumptions and ways of viewing reality. As the expressive culture of a people group changes, the worldview (usually over a considerably long

period of time) is reshaped to conform to their beliefs and customs. This phenomenon is perhaps the most usual cause of worldview transformation. But, worldviews also profoundly affect cultures and the manner in which they change. Thus worldviews and surface culture are in constant interaction, and either can be the cause of change. This means then that worldviews and their expressive cultures are in constant conflict and change.

Second, enduring HIV-risk behaviour change occurs when change is in tandem with transformations in people's worldview. When HIV-risk behaviour change advocacy ignores the need for worldview transformation, the recipient culture will resist the proposed changes by a process of submersion (cf. Kraft 1996). As explained in section 3.5.2 above, submersion of culture is that tendency to adopt the peripheral (overt, external) form of the change and at the same time keeping essentially the same worldview inside. Submersion is an undesirable result of the transformation process since it means that the basic assumptions and commitments which fuel HIV-risk behaviour will be unchanged to the effect that people will persist in HIV predisposing behaviour all be it covertly. The researcher posits that behaviour change by submersion will be ephemeral as has been the case with most contemporary behaviour change theories and approaches in Zambia.

Third, since worldview transformation occurs in a human systems context, where every other area of people's milieu is impacted, Christian ministry toward HIV-risk behaviour change must aim for holistic transformation. The researcher thus posits that anything short of worldview transformation will not

suffice for enduring HIV-risk behaviour change as that will amount to mere outward modifications of people's old lives. Christian transformation is rooted in the biblical understanding that the Christian ministry aims at transformed lives. This transformation is both radical and entire. It entails changes at all tiers of cultures and their worldviews. More precisely, the message of the gospel is about human beings being transformed. Paul wrote to the church at Rome:

Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good and perfect will (Romans 12:1-2 TNIV).

The Evangelical practice of theology, in the context of a growing HIV epidemic, should not flinch from speaking of those transformed by the power of the gospel demonstrating to the world a new worldview. This will be a worldview with an eternal perspective to human behaviour and manifests itself in Christlikeness in this present world.

Fifth, and finally, Scripture teaches that Christians live in the world, but they are not to be of the world (cf. John 17). They are those who are transformed by the power of the gospel to illustrate to the world a new worldview. They are not called to fight the world or to flee from it, but to be like salt and yeast, bringing about transformation in the world (cf. Matthew 5:13-16; 13:33). Obviously, the 'Salt and Light' role of the church entails that the church is an advocate of HIV-risk behaviour change in Zambia.

One perpetual temptation Christians have faced over the centuries is to withdraw and create ‘Christian communities’ which have little or no impact on the world. On the other hand, Christians face the risk of becoming captive to the prevailing culture (worldview) that they lose the gospel and its transforming mission in the world (cf. Crouch 2008)—including a context of unrelenting HIV/AIDS epidemic. The church in Zambia has a crucial role to play in HIV-risk behaviour change through transforming worldviews of its peoples who are being decimated by the HIV and AIDS epidemic.