CHAPTER THREE

WORLDVIEWS AND HIV-RISK BEHAVIOUR CHANGE

3.1 Introduction

Chapter two has established that the task of doing theology in a context of the HIV/AIDS epidemic obligates Christians to interface with contemporary theories and models of behaviour change. As HIV infection is ordinarily a consequence of human behaviour, change in behaviour has long been understood as indispensable to curbing the spread of infection. The Global HIV Prevention Working Group (PWG) states that "In all cases where national epidemics have been reversed, broad-based behaviour changes were central to success" (PWG 2008:8). The researcher understands the PWG's statement to mean that behaviour change is a priority issue in as far as reversing the HIV/AIDS epidemic in Zambia is concerned. Therefore, practical theology must engage in critical thinking and non-condemnatory action with the goal of facilitating HIV-risk behaviour change to stem the growth of the epidemic.

A Second observation of the preceding chapter was that although cultural, economic, and historical factors have converged to accelerate the spread of HIV and AIDS in Zambia, as in most of sub-Saharan Africa, the fight for behaviour change is not a lost cause. Though behaviour change is hard to achieve, it is not impossible. Due to the misperception that behaviour change is impossible to achieve, a significant number of HIV prevention efforts in Zambia seem to de-emphasize its criticalness to reversing the growth of the epidemic. It is this researcher's view that although behaviour change is hard

to achieve it is not impossible. The Global HIV Prevention Working Group (PWG 2008) aptly points out:

> To be more effective in the 21st century, the HIV prevention effort must confront several challenges of perception: misplaced pessimism about the effectiveness of behavioral HIV prevention strategies; unfortunate confusion between the difficulty in changing human behavior and the inability to do so; and misperception that because it is inherently difficult to measure prevention success—a "nonevent"—prevention efforts have no impact….

The foregoing assertion by the PWG is certainly a heartening one to the cause for HIV-risk behaviour change from a Practical Theology standpoint. Practical Theology is about perspective transformation rooted in humanity's obedience to biblical truth (cf. Hendriks 2002). The researcher thus accedes that behaviour change is central to reversing the growth of HIV and AIDS from a Practical Theology perspective.

And a third key finding of the preceding chapter was that doing theology amidst the HIV/AIDS epidemic in Zambia will entail a proactive attitude to HIV-risk behaviour change initiatives. This finding presupposes that doing theology amidst a spreading HIV/AIDS epidemic in sub-Saharan Africa during the 21st Century will largely entail advocating behaviour change, which is a plea to costly discipleship and a reminder that following Jesus Christ has spiritual, practical, ethical, and social ramifications. In the present chapter the researcher will show that enduring HIV-risk behaviour change advocacy will only happen when it targets changing the worldviews (deep-level culture) of Zambians related to issues of sex and sexuality. This approach is necessitated by a finding of chapter two that cultural dynamics which predispose most people groups to HIV-risk behaviour are not being effectively

touched on by contemporary HIV/AIDS prevention messaging (cf. Dwelle 2006). Whereas HIV/AIDS education is effectively far-reaching in Zambia, it is a known reality that HIV knowledge has not necessarily induced behaviour change (CSO et al. 2002, 2003, 2009a).

In the current chapter the researcher will contend that enduring HIV-risk behaviour change is not happening chiefly because it is not being appreciated at the worldview level of most Zambian cultures; particularly in the area of sexual expression. But what, precisely, is the relationship between culture (worldview) and HIV-risk behaviour? Or, asked differently, what role does worldview/culture play in HIV-risk behaviour? How does a worldview affect behaviour? How can worldviews be transformed? To answer these questions it will be necessary to define the concept of worldview so as to understand what role it plays in human behaviour. Therefore the researcher will in the ensuing chapter define the concept of worldview (and its relation to risky sexual behaviour among Zambians), sketch the origins of the concept of worldview; discuss a model of culture, delineate the functions and characteristics of worldviews, and describe worldview change dynamics.

3.2 Exploring the Concept of Worldview

What precisely is a worldview? The American Heritage Dictionary of the English Language gives two useful definitions of the noun *worldview*: First, "The overall perspective from which one sees and interprets the world" and Second, "A collection of beliefs about life and the universe held by an individual or a group" (AHD Third edition, 1992). This is a helpful description

of the word worldview, but it is not amply exhaustive for our purpose here. To understand the term better it must be related to the concept of culture.

Culture[58] is the composite term which describes a people's total life-way and at the same time shows us how that life-way is organized by an underlying worldview. Dyrness (2001:227) explains that "Culture includes all behaviour that is learned and transmitted by symbols (rites, artifacts, language, etc.) of a particular group and that grows out of certain ideas or assumptions that we call a worldview." Dyrness's definition helps us discern the intricate link between the concepts of worldview and expressive culture. This intricacy of relationship between worldview and culture renders it impossible to discuss either idea in isolation from the other. Kraft (1996:52, emphases his) clarifies,

> ...I define worldview as the culturally structured assumptions, values, and commitments/allegiances underlying a people's perception of reality and their responses to those perceptions.... *Worldview is not separate from culture.* It is included in a culture as the structuring of the deepest-level presuppositions on the basis of which people live their lives. Like every aspect of culture, worldview does not *do* anything. Any supposed power of worldview lies in the *habits* of the people. People are the ones who do things. But the worldview provides the cultural bases and part of the structuring for people's actions.

Kraft hence inextricably connects worldview and culture as two inseparable concepts. John RW Stott asserts that culture is "a term which is not easily

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[58] Stott comprehensively and helpfully defines the concept of culture when he writes:

> Culture is an integrated system of beliefs (about God or reality or ultimate meaning), of values (about what is true, good, beautiful and normative), of customs (how to behave, to relate to others, talk, pray, dress, work, play, trade, farm, eat, etc.), and of institutions which express these beliefs, values and customs (government, law courts, temples or churches, family, schools, hospitals, factories, shops, unions, clubs, etc.), which binds a society together and gives it a sense of identity, dignity, security, and continuity (Stott 1996:81).

The researcher posits that the close relationship of worldview and culture makes the possibility of risk behaviour change through worldview transformation essential to the fight against the spread of HIV/AIDS in sub-Saharan Africa. Section 3.5 below discusses the dynamics involved in transforming worldviews and how that might impact on behaviour change to stem the spread HIV/AIDS in Zambia.

susceptible of definition" (1996:78). Stott helpfully explains the intricacy of relationship between worldview and culture thus:

> At its [culture] centre is a worldview, that is, a general understanding of the nature of the universe and of one's place in it. This may be 'religious' (concerning God, or gods and spirits, and our relation to them), or it may express a 'secular' concept of reality, as in a Marxist society. From this basic worldview flow both the standards of judgement or values (of what is good in the sense of desirable, of what is acceptable as in accordance with the general will of the community, and of the contraries) and standards of conduct (concerning relations between individuals, between the sexes and the generations, with the community and with those outside the community) [Stott 1996:79]

Stott also fundamentally and inextricably links the concepts of worldview and culture. Stott does not see a separation between the two although they are distinctly definable. Kraft further explains the close relationship between the concepts of culture and worldview, when he writes,

> The term *culture* is the label anthropologists give to the structured customs and underlying worldview assumptions [with] which people govern their lives. Culture (including worldview) is a people's way of life, their design for living, their way of coping with their biological, physical, and social environment. It consists of learned, patterned assumptions (worldview), concepts and behavior, plus the resulting artifacts (material culture). Worldview, the deep level culture, is the culturally structured set of assumptions (including values and commitments/allegiances) underlying how people perceive and respond to reality. Worldview is not separate from culture. It is included in culture as the deepest level presuppositions upon which people base their lives (Kraft 2004:385).

Kraft proceeds to compare the intricate relationship between culture and worldview to a river which has a surface level and a deep level. The surface of the river is visible, but the largest part of the river, which lies below the surface, is invisible. However, whatever occurs on the surface is affected by deep-level phenomena such as the current, other objects in the river, the cleanness or dirtiness of the river, and so on. Whatever occurs on the surface of a river is effected by both outside forces and forces from the traits of the

river. In a similar manner what we see externally as patterned human behaviour is the lesser part of a society's whole culture. Kraft thus implies that at the deeper level is seated the assumptions on the basis of which people regulate their surface-level behaviour. When a thing occurs at the surface-level of a culture it may change that level. The magnitude and degree of that change will be significantly influenced by the deep-level worldview configuration within the culture. Kraft points out that there are several levels of culture (and worldview) and the "higher" the level the more diversity can be included. Figure 3.1 is Kraft's diagrammatic description of the interplay between (surface-level) culture and (deep-level) worldview[59].
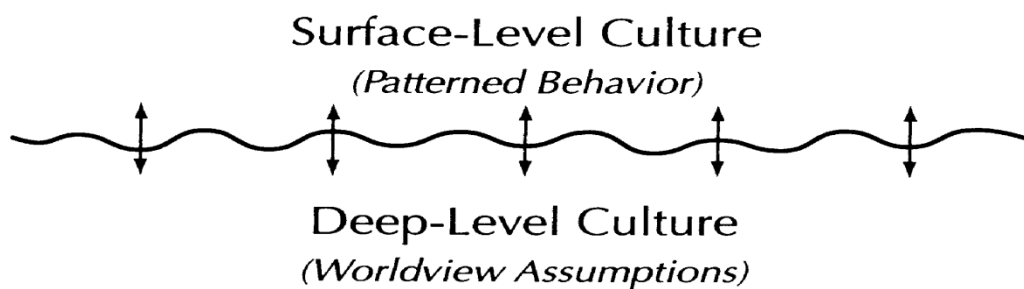
Figure 3.1 Culture and Worldview Interplay (Source: Kraft 2004: 385)

Bush (1991:70) also writes that "A worldview is that basic set of assumptions that gives meaning to one's thoughts. A worldview is the set of assumptions that someone has about the *way* things are, about *what* things are, about *why* things are." Bush agrees with Kraft's standpoint on the intricacy of culture and worldview. Dwelle (2006), in his presentation *"New Paradigms in Public Health Messaging"* elaborates that a worldview is:

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[59] Kraft elucidates, "Culture consists of two levels: the surface behavior level and the deep worldview level. At the core of culture and, therefore, at the very heart of all human life, lies the structuring of the basic assumptions, values, and allegiances in terms of which people interpret and behave. These assumptions, values, and allegiances we call *worldview*" (1996:11 emphasis his). The researcher will use and apply Kraft's definition of the relationship between culture and worldview in the rest of this work.

- The way people see or perceive the world, the way they "know" it to be
- The colored glasses through which people see themselves and the universe around them
- The way people characteristically look outward upon the universe or especially to the way a man, in a particular society, sees himself in relation to all else
- The way people look at reality (2006).

Bush (1991) and Dwelle (2006) are basically in agreement over the idea that a worldview supports a people's behaviour, rationalizes that behaviour, and gives meaning to their sociocultural situations.

Noebel (2001), however, explains the concept of worldview in much broader terms when he writes,

> The term worldview refers to any ideology, philosophy, theology movement, or religion that provides an overarching approach to understanding God, the world, and man's relations to God and the world. Specifically, a worldview should contain a perspective regarding each of the following ten disciplines: theology, philosophy, ethics, biology, psychology, sociology, law, politics, economics, and history (2001:2).

Noebel understands worldview as a paradigm which affects perspectives on all of life and consequently affects its adherents' overt behaviour—the culture.

Similarly, Futrell (2006) explains that much of a person's worldview is shaped by his or her upbringing. However, he admits that it is more complex than that the notion of "worldview is *not* merely a philosophical by-product of a person's culture, like a shadow", rather it is the basis on which a whole cultural system adheres. He explicates thus,

> [A worldview is] *the very skeleton of concrete cognitive assumptions on which the flesh of customary behavior is hung…*[It] may be expressed, more or less systematically, in cosmology, philosophy, ethics, religious ritual, scientific belief, and so on, but it is implicit in almost every act. It is a person's internal mental framework of cognitive understanding about reality and life meaning (Futrell 2006 emphasis his).

Futrell's point is that a worldview and culture are inseparable, but distinguishable. Similarly, Kraft defines worldview by emphasizing the centrality of the concept to a cultural entity. He consequently makes a credible suggestion for enduring cultural (and behaviour) change to occur when he locates such change at worldview level. He writes,

> A worldview is seen as lying at the heart of every cultural entity (whether a culture, subculture, academic discipline, social class, religious, political or economic organization, or any similar grouping with a distinct value system). The worldview of a cultural entity is seen as both the repository and the patterning in terms of which people generate the conceptual models through which they perceive of and interact with reality. *I suggest that the basic appeal for ...whatever conceptual transformation... is to be made at the worldview level* (Kraft 2005:43, emphasis added).

The researcher agrees with Kraft's view that enduring perceptual (and hence behaviour) change must be anchored in worldview transformation. This position entails that any change which is not in tandem with worldview reconfiguration will be resisted and ephemeral at best.

Hiebert (2008) points out that the concept of worldview has emerged from the 1980s to the present times as a vital concept in many fields of study including philosophy, philosophy of Science, history, anthropology, and Christian thought. He is also quick to point out that the concept of worldview is not only fascinating, but also a frustrating word to thoroughly comprehend. He explains that the word's "ambiguity generates a great deal of study and insight, but also much confusion and misunderstanding" (Hiebert 2008:13). As the foregoing discussion would show there is no single definition agreed upon

by all scholars. However, a brief survey of the origin of the concept of worldview might help our understanding toward successfully formulating a pastoral application to HIV-risk behaviour change in Zambia[60].

3.2.1 Origins of the Concept of Worldview

The roots of the concept of worldview are traceable to several sources. First, it can be traced to Western philosophy in which the German word *weltanschauung* was coined by Immanuel Kant and used by several authors such as Kierkegaard, Engels, and Dilthey as they contemplated on Western culture. By the 1840s the word was assimilated into German as a common word. Albert Wolters (Hiebert 2008:13-14) observes:

> Basic to the idea of *Weltanschauung* is that it is a point of view on the world, a perspective on things, a way of looking at the cosmos from a particular vantage point. It therefore tends to carry the connotation of being personal, dated, and private, limited in validity by its historical conditions. Even when a worldview is collective (that is, shared by everyone belonging to a given nation, class, or period), it nonetheless shares in the historical individuality of that particular nation or class or period.

During the nineteenth century, history scholars in Germany moved from the study of politics, wars, and eminent persons to studying ordinary people.

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[60] Ryken is unequivocal in his definition of worldview, however. He writes:

> A worldview—or "world-and-life view," as some people call it—is the structure of understanding that we use to make sense of our world. Our worldview is what we presuppose. It is our way of looking at life, our interpretation of the universe, the orientation of our soul. It is the "comprehensive framework of our basic belief about things," or "the set of hinges on which all our everyday thinking and doing turns." Ideally, a worldview is a well-reasoned framework of beliefs and convictions that gives a true and unified perspective on the meaning of human existence….A worldview is sometimes compared to a pair of spectacles, but maybe our eyes themselves would be a better analogy. When was the last time you noticed that you were seeing? We don't even think about seeing; we just see, and we are seeing all the time. Similarly, even if we never think about our worldview, we still view everything with it, and then we apply our view of things to the way we live (2006:7-8).

The researcher will endeavour to show that changing HIV-risk behaviour in Zambia is fundamentally an issue of transforming the culture through "knowing and living out a Bible-based, Christ-centred, Spirit-empowered, God-glorifying worldview" (Ryken 2006:11).

Since they could not study the lives of every individual or incident, they concentrated on examining whole societies to discern broad cultural patterns. They tried to explain cultural phenomena such as festivals, etiquette, folk beliefs, and contemporary science in relation to the overarching theme of individualism. Oswald Spengler showed how cultures selectively borrowed characteristics from other cultures and how they changed the meanings of these characteristics corresponding with their undergirding worldviews. Wilhelm Dilthey explained various eras of history in terms of "spirit of the times" (*Zeitgeist*, German). So from the historical standpoint, this investigation of human activities precipitated vital questions: How do cultural patterns emerge? How do they spread from one area to another? And why do some die and others continue living for a long time? Consequently historians in Germany used the term *weltanschauung* to allude to "the deep, enduring cultural patterns of a people" (Hiebert 2008:14).

A second source of the concept of worldview is traceable in anthropology where anthropologists empirically studied people around the world and discovered that profound and radically varying worldviews underlying their cultures. Anthropologists found that the more they studied these cultures; the more they became conscious that worldviews deeply sculpt the ways people perceive the world and their lives. They discovered that whereas some cultures had similar traits, others were radically different from one another. This finding became the basis for the theory of cultural cores and diffusionism, which stated that cultural patterns usually spread from one group of people to another (cf. Luzbetak 2000). The theory of cultural

diffusionism precipitated into the notion of 'cultural areas'. 'Cultural areas' comprise of societies which share common culture complexes. The idea of 'cultural areas' in turn produced the idea that a culture has a basic configuration, or *Volksgeist* (cf. Hiebert 1983, 2008).

As anthropologists examined various cultures more deeply, they discovered that underneath the surface of speech and behaviour are beliefs and values which produce a people's speech and actions. They discovered deeper levels of culture which profoundly affected how a people's beliefs are shaped—the hypotheses that people formulate regarding the nature of things, the groups in which they think, and the rationale that organizes these groups into a logical comprehension of reality. This led to the inescapable conclusion that "people live not in the same world with different labels attached to it but radically different conceptual worlds" (Hiebert 2008:15). This growing knowledge motivated further studies into the nature of deep culture. Anthropologists thus begun to make use of such terms as "ethos", "zeitgeist," "cosmology," "cosmos within," "outlook on life," "world event", "world metaphor," "world order," "world hypothesis," "plausibility structure," "world picture," "the whole world seen from the inside view," and "worldview" to describe this emergent concept of deep-culture. All these words are imprecise, hence problematic, but they do give us a facet of the meaning of deep-culture.

Hiebert (2008:15) prefers the word "worldview" to all the other words (and phrases) as more descriptive of the idea of 'deep culture', but is quick to point out that it too is fraught with problems. First, due to its roots in philosophy, it

seems to concentrate on the cognitive side of cultures and appears to neglect the affective and moral dimensions, which are equally important to the idea of culture, and does not show how these three dimensions of being human interact with each other.

Second, the word 'worldview' is founded on the apparent primacy of sight or view over sound or hearing. All cultures use both sight and sound, but in the majority sound is the main sensory occurrence. Hiebert (2008:15) observes that "Spoken words are more immediate, relational, and intimate than printed ones." He adds, "Written words are impersonal, detached from specific contexts, and delayed". Hence that the weakness of the perceived priority of sight in the word worldview seems to relegate sound to the peripheral should be noted.

And thirdly, the word worldview is problematic as it applies both to individuals and communities. Kraft (1996), however, remedies this perceived error of the word worldview by noting that worldviews can be categorized as individual, sub-cultural, cultural, or even national. Notwithstanding these problems, the term "worldview" is the best the researcher will use in the present study as it is both well known and a more descriptive term.

The present researcher has consequently adopted Hiebert's definition of the concept of worldview: the "fundamental cognitive, affective, and evaluative presuppositions a group of people make about the nature of things, and which they use to order their lives." (2008:15). Therefore a people's worldview is

what a community takes as given realities, the maps they have of reality and use as a pattern for living. The worldview not only inform their behaviour (overt culture), but also gives them a sense of societal continuity, security, and equilibrium (cf. Luzbetak 2000). The question may be posed as to whether or not worldviews can be studied to understand their role in behaviour and whether or not they are important to the quest for HIV-risk behaviour change. To answer these vital questions, the researcher will seek to understand elements which constitute a culture whole beginning with a model of worldview.

3.2.2 A Model of Worldview

But how exactly does one study a specific worldview? To answer this question in a more practical manner the researcher will begin by broadly identifying the critical dimensions present in a cultural whole. Hiebert (2008:25-26) helpfully comments that a "worldview" is the "foundational cognitive, affective, and evaluative assumptions and frameworks a group of people makes about the nature of reality which they use to order their lives". He adds that worldview "encompasses people's images or maps of the reality of all things that they use for living their lives. It is the cosmos thought to be true, desirable, and moral by a community of people" (2008:26). Hiebert thus suggests that there are three dimensions in a worldview which in reality works simultaneously in human experiences. Hiebert's depiction of the notion of worldview entails that people think about things, have feelings about things, and make judgements about right and wrong depending on their thoughts and feelings. The moral aspect is concerned with people's ideas of righteousness

and sin and their chief allegiances (what they worship). Figure 3.2 graphically shows how experiences impact on the beliefs, feelings, and values of individuals (held together by a worldview) which in turn affect decisions to produce behaviour. In a word, according to Hiebert, a people's beliefs, feelings, and values, structured around their worldview, determine behaviour.
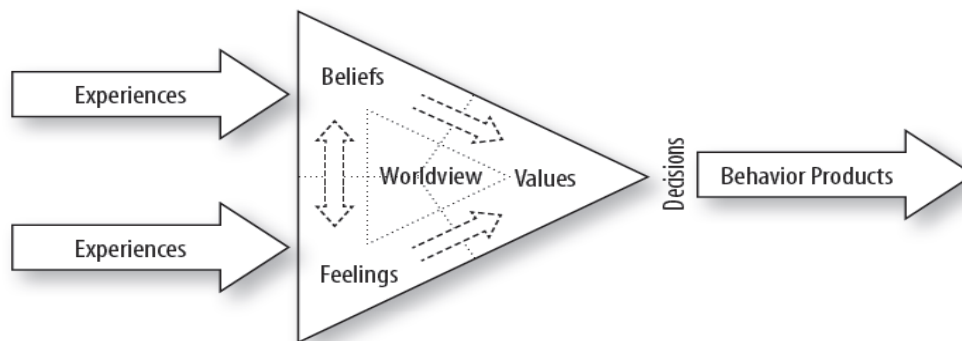
Figure 3.2—The Dimensions of Culture [Source: Hiebert 2008:26]

Arguably, a worldview profoundly influences the behaviour of its adherents. A worldview in this sense is more than a vision of life. Walsh and Middleton adeptly contend that a "world view (sic) that does not actually lead a person or a people into a particular way of life is no world view (sic) at all. Our world view (sic) determines our values….It sorts out what is important and what is not, what is of highest value from what is less….It thus advises how its adherents ought to conduct themselves in the world" (1984:54). Worldviews are not merely foundational ideas, feelings, and values, but "worlds" that are inhabited— "sacred canopies" that provide a cover of protection for life under which making homes, shaping communities, and sustaining life can happen (Hiebert 2008: 28). Kraft (2005:43) agrees with Hiebert's standpoint by asserting that "The worldview lies at the very heart of culture, touching, interacting with and strongly influencing every other aspect of the culture."

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Kraft's assertion means that all of a people's culture is rooted in a worldview. The worldview then plays a critical role in the external behaviour of any group of people however large or small.

3.3 Functions of Worldviews

What role do worldviews play in a people group's culture? Simply put; what are the functions of worldviews? Broadly speaking, worldviews provide people with a coherent way of looking at life. Clifford Geertz (1973:169) adeptly clarifies that, "worldviews are both models of reality—they describe and explain the nature of things—and models for action—they provide us with the mental blueprints that guide our behaviour." He adds, "Models influence human actions, but the two are not the same. Our behavior is determined not only by our norms and ideals but also by conflicting forces and changing circumstances that pressure our everyday lives." But it must also be noted that mental blueprints alone do not explain distinctive variations in a people group's culture. It is possible, however, to adduce a number of critical cultural and social purposes which worldviews fulfil (cf. Kraft 2004 and Hiebert 2008).

3.3.1 Plausibility Framework

First, worldviews are a people group's plausibility structures which supply answers to their ultimate questions, such as, 'What is the nature of the world?' 'What does it mean to be human?' 'How do we explain the presence of evil and suffering in life?' 'What is the path from brokenness and insecurity to a life that is whole and secure?' Worldviews address these ultimate questions by giving people mental models of deeply embedded assumptions,

generalizations, or pictures and images that form how they comprehend their world and how they behave. Worldviews are the bases on which people build their plausibility systems and provide reasons for belief in these systems. When people accept their worldview presuppositions, their beliefs and explanations will make sense. The presuppositions themselves are usually taken for granted and rarely examined. A people group's worldview supplies them with "models or maps *for living*" (Hiebert 2008: 29 emphasis his). Put differently, worldviews supply their adherents with the theoretical designs which guide their behaviour.

3.3.2 Emotional Security

Second, worldviews provide a people with emotional security. Living in a context of constant danger, unpredictable and uncontainable forces and upheavals such as drought, illness, and death, and overwhelmed by concerns of a future fraught with uncertainties, people often resort to their deepest cultural beliefs for comfort and security. A people's worldview protects their deep-seated beliefs with emotional reinforcements so that those beliefs are not easily ruined.

3.3.3 Basis for Ethical Judgements

Third, worldviews authenticate a people's deepest cultural norms, which they call upon to evaluate their experiences and decide how they should behave in a given set of circumstances. Consequently, worldviews provide a people with their ideas of righteousness and sin and with ways to handle them. They shape their opinion as to the way things are and ought to be. They function as

maps for guiding a people group's behaviour. Kraft (1996) notes well that worldview assumptions are the basis for ethical judgements. He asserts, "It is assumed that the underlying reason for differing understandings of ethicality lies in differences in the deep-level worldviews of the peoples of the world" (Kraft 1996:419).

3.3.4 Integrates a People's Culture

Fourth, worldviews aid to integrate a people group's culture. They organize their ideas, feelings, and values into a unified vision of reality (see figure 3.2 above). People's worldviews provide them with a feeling that they live in a world that makes sense to them.

3.3.5 Regulates Culture Change

Fifth, worldviews regulate culture change (Kraft 1979: 56). People continuously encounter new ideas, new behaviour, and new products either from within their society or externally. These new situations may usher into a cultural grouping assumptions that undermine their way of thinking. It is their worldviews which help them choose the assumptions which suit their culture and discard those that do not. Worldviews also assist a people group to reinterpret the adopted assumptions so that they are not in complicit with their general cultural pattern (cf. Luzbetak 2000; Kraft 2005).

3.3.6 Society's Psychological Reassurance

Finally, worldviews supply psychological comfort that the world is truly as it is seen and also offers its' adherents a sense of peace and of being at home in

the world in which they operate. People meet a worldview predicament when there is a gap between their worldview and their experience of reality. This situation may happen when sometimes a people group's integrating process fails to keep abreast with the changes occurring in a culture. A process of disintegration begins to happen. Disintegration is a kind of cultural pathology which makes an individual's enculturation meaningless (Luzbetak 2000). Luzbetak writes,

> Disintegration brings uncertainty, confusion, frustration, and low morale, behavior loses its meaning and becomes unpredictable; the values become doubtful and hazy. Such *dyspattern, dysfunction*, and *dysconfiguration* (and consequent decay) can come from within as well as from without the society. History is full of tragic disappearances of cultures, notable examples being Ancient Egypt, Greece, and Rome (2000:316 emphasis his).

In a word, then, the worldview of a people group reassures them of continuing societal stability and peace.

3.4 Characteristics of Worldviews

Having surveyed the functions of worldviews, the researcher will now sketch its characteristics to have insight on how a worldview can be transformed to achieve behaviour change in a society. Therefore, a question may be posed: What is the basic structure of a people's worldview? Is it possible to identify common characteristics in worldviews? Hiebert (2008:31) observes that "although worldviews, as amorphous wholes, are hard to examine, they do share common characteristics" which are examinable by an enquiring mind. In this section the researcher will investigate worldview traits to learn how they shape behaviour, how they can be affected by external influences, and

seek to understand whether cultural communication can aim at worldview transformation to change the behaviour of its adherents.

3.4.1 Worldview Depth

The first characteristic of worldviews can be discerned from such expressions as 'core culture' and 'deep structure'. These expressions suggest the notion that worldviews lie beneath the more overt facets of a culture. In this connection, it is useful to look at a culture as having several levels (see figure 3.3). The surface of culture constitutes the visible elements like cultural products, patterns of behavior, and speech. At the invisible/deep level of a culture are myths and rituals—enacted cultural dramas—which express the conscious beliefs, emotions, and values of a people's culture.

Edward T. Hall (Hiebert 2008:32) explains the conception of 'worldview depth':

> There is an underlying, hidden level of culture that is highly patterned—a set of unspoken, implicit rules of behavior and thought that controls everything we do. This hidden cultural grammar defines the way in which people view the world, determine their values, and establish the basic tempo and rhythms of life….One of the principle characteristics of PL [primary level] cultures is that it is particularly resistant to manipulative attempts to change it from the outside. The rules may be violated to bend, but people are fully aware that something wrong has occurred. In the meantime, the rules remain intact and change according to an internal dynamic of their own.

The term "depth" is potentially misleading as it has connotations of foundationalism—the idea that worldviews are the foundations of cultures, with behaviour as the superstructure. Foundationalism seems to overemphasize worldviews as a means of causality, meaning that worldviews

establish the shape of the surface cultures. However, causality in cultural change dynamics can go in both directions. Changes which often happen in the overt sphere of a culture and can affect a people's worldview (cf. Luzbetak 2000). For instance, new technologies, such as, cars and the internet have emerged, and have transformed the underlying worldviews of many people in profound ways. It is the researcher's view that worldview transformations can happen, but they broadly do so to maintain equilibrium with the changes occurring in surface culture (Luzbetak 2000). Hiebert (2000) and Kraft (2005) agree that worldviews usually act as preservers of tradition than as innovators of new patterns.
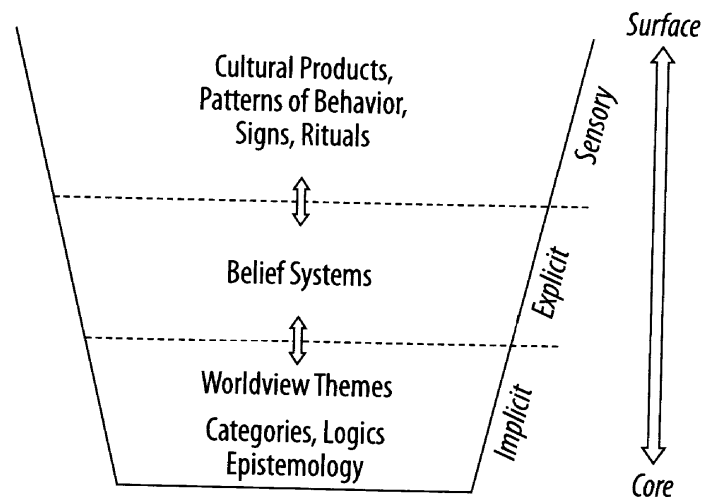
Figure 3.3—Levels of Culture
[Source: Hiebert 2008:33]

Shorter (1998:25) usefully posits that understanding the issue of cultural levels is significant to the process of cultural change as the various aspects of culture (represented by the levels) point to people's reticence to change in varying degrees. By implication, enduring change at surface culture level will happen if it is supported by change at the worldview (deep-culture) level. The present researcher will demonstrate that understanding the trait of "worldview

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depth" in behaviour change is crucially important to incepting enduring behavior change in any society.

3.4.2 Worldviews Are Not in the Genes

Worldviews are hereditary in the sense that they are passed on from previous generations together with their assumptions. These worldview assumptions or premises are learned from a people's elders, not thought through, but assumed to be true without prior proof. In a word, worldviews are not in a people's genetic makeup—they are taught. Futrell (2006) explains,

> Since …the "flesh" of *customary behavior* is hung on the "skeleton" of assumptions and images in the worldview, there are stakeholders in the process of any youngster's development. Whoever most controls a child's early environment will likely be most influential in directing the developmental course and bringing about desired ends. Stakeholders can hope to produce a preferred outcome by exposing a youngster to selected experiences and instructing him or her by way of narratives and rituals (along with related plaudits, censure, etc.). A conformist indoctrination process also may involve screening out of alternative worldview narratives and experiences, or at least careful managing of a youngster's acquaintance with them. Even a broad-minded approach, one which does not seek to restrict exposure to alternate assumptions or images, will involve instilling certain "interpretations" and offering up "guidelines." Conveyed as "helpful" (for understanding the universe, living life well, gaining meaning of it all, etc.), the intent is that they frame the child's outlook thenceforth.

Futrell's view is evident that a person's worldview is received from "stakeholders", in this case the elders, who even ensure that a 'right' worldview is perpetuated. This observation is true to the Zambian context where parents teach their young cultural values, norms and traditions affecting every area of life (cf. Chondoka 1988). For example, although there is a taboo on the discussion of sex and sexuality among most Zambian men the very behaviour of the elders in this realm of social life sanctions particular

lifestyles—such as stealthy multiple concurrent sexual partnerships[61]. The researcher has identified some of these values and norms in the preceding chapter concerning factors fuelling the growth HIV infection.

Kraft also points out that it rarely occurs to people of any particular worldview that other groups of people do not share their assumptions (2004:387). Hence, in cross-cultural communication the problems which emerge out of differences in worldview are the hardest to unravel because they relate to people's highest allegiances (cf. Kraft 2004). The present researcher posits that the absence of enduring HIV-risk behaviour change in Zambia is chiefly attributable to a 'communication complication' at the worldview level, where a conflicting message is being heard in relation to sex and sexuality.

3.4.3 Worldviews Are Implicit

Due to the fact that worldviews are deep-seated; they are usually unexamined and for the most part implicit. Worldviews like a pair of spectacles shape how people see the world, but they are seldom conscious of their presence. Arguably, it is outsiders who often notice better other people's worldview deficiencies than the owners of a particular worldview. For instance, language structure is implicit in a people's worldview. When people speak, they think of the ideas and feelings they want to say. They do not pause to think about how they will make sounds with their mouths, the specific sounds their culture uses to make words, or how they thread words together to make sentences.

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[61] The Bemba proverb "**Ubuchende bwa mwaume tabulusha"** (literally translatable as "a man's adultery is not nauseating") justifies men's adulterous behaviour. Hence Zambian society generally acquiesce in adulterous behaviour of men to the point that if a wife complains of her husband's infidelity she's is perceived as traditionally "stupid" –uncultured.

In fact, if they stop to scrutinize the phonetics and morphological structures of their speech, they might forget the message they wanted to communicate. When they learn another language, they simply use the sounds of their language to vocalize the words of the new language because they take for granted that all languages use the same vowels and consonants they do (cf. Hiebert 2008).

Similarly, individuals are usually unconscious of their own worldview and how it works. Other people are similarly largely unaware of their own worldview and how it shapes their thoughts and actions. They simply take for granted that the world is how they perceive it and that others see it in the same manner. People, however, only become aware that their worldviews are different from those of others when they are challenged by external situations which they cannot explain. The other way people's worldviews become 'visible' is by consciously exploring what lies beneath the surface of ordinary thinking. The researcher will discuss in chapter four that worldviews can be stimulated to change by examining them and by exposing them to other worldviews.

3.4.4 Worldviews and Causality

Whenever people struggle for a good life, and whenever they meet adversities, the majority of people aspire to do something about their predicament. This protective reaction of people is an indication that worldview change is not only a complex process, but one which also defies the easy grasp of causality. Consequently, people of any society when faced with a

novelty (or calamity) will attempt to make certain that they succeed and surmount their crisis. The first thing they would normally do is to find the correct belief system to explain their circumstance. When they have succeeded at this, they then would make a diagnosis of the situation and choose the proper way of handling it[62].

Hiebert (2008:45) astutely writes,

> Most cultures have a "toolbox" of different belief systems that they use to explain what is happening …. Some of these involve beings such as humans, spirits, demons, jinn, raskshasa, nats, and God. These explanation systems include shamanism, witchcraft, soul loss, ancestors, and moral judgments. Others concern impersonal powers, such as, magic, astrology, fate, luck, pollution, and biophysical factors.

Worldviews are thus understood as critical means of understanding life's perplexities in a culture. It is interesting to note that quite a few African societies sometimes blame HIV infection on such phenomena as witchcraft (cf. Magezi 2005). The researcher posits that such a mindset may also be linked to the ideas of causality located in a people's worldview.

3.4.5 Worldviews are Integrated Systems

Worldviews are integrated mental constructs. Kraft says that cultures "tend to show *more or less tight integration* around its worldview. Worldview

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[62] Luzbetak (2000) terms this aspect of the process of culture change as "reinterpretation." He elucidates,

> Reinterpretation is sometimes called reformation, contextualization, redesigning, reorientation, reworking, reconstellation, readaptation, recasting, and reintegration…as a general rule, a society will hesitate or refuse to adopt any new idea that it senses to be inconsistent with its cultural system or for which it feels no need. If, on the other hand, the new idea appears at least in some respect desirable, the society will… begin to reinterpret it so that it does fit into the symbolic system. It is, of course, possible for the unwary architects of the cultural blueprint [worldview], the individual members of the society, to allow a novelty to enter into their plans without realizing it. Reinterpretation would then also most likely take place unconsciously (Luzbetak 2000:309).

assumptions provide the 'glue' with which people hold their culture together" (2004:387, emphasis his). In other words, knowledge is not the sum of bits of information, but a system of interpretation which comes out of a plethora of relationships between pieces and gives meaning to the whole. Therefore, worldviews are concerned about patterns and perceive the entire system as greater than the sum of the parts. Hiebert (2008:48) explains that "worldviews are paradigmatic in nature and demonstrate internal logical and structural regularities that persist over long periods of time."

Figure 3.4 below illustrates the paradigmatic or configurational nature of knowledge, a critical facet of worldview. Majority of the people looking at the dots attempt to give them meaning by organizing them into a larger "design" that links the dots together to give them 'meaning'. Some may see a "star"; others might see two "circles". The question posed is whether the stars or circles exist in reality, or are they merely created by the mind of the observer. Both answers are right because each individual observer interprets the dots as either a star or two circles. However, not one observer can see a star nor circles without the dots being arranged in a way which makes them interpretable in the manner they are viewed. For example, if the dots were placed haphazardly on the page observers would infer that there is no order in their arrangement. Hiebert thus concludes: "...the configurational nature of knowledge that gives meaning to uninterpreted experiences by seeing the order or the story behind them. Configuration gives to knowledge a coherence that makes sense out of a bewildering barrage of experiential data entering the mind. It helps people get a 'picture' of reality" (2008:49).

Observational Data Interpretation A Interpretation B
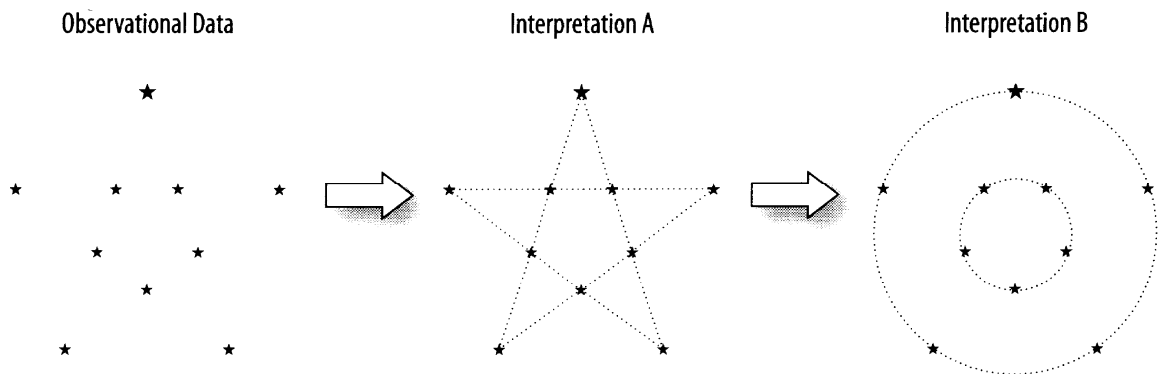
Figure 3.4—The Configurational Nature of Knowledge
[Source: Hiebert 2008:49]

3.4.6 Generativity of Worldviews

The idea of generativity in the study of worldviews speaks about the fact that worldviews do generate speech and behaviour. Hiebert asserts that "worldviews are generative" (Hiebert 2008:49). By this assertion he means that worldviews are not particular occurrences of human speech and behaviour, but do generate speech and behavior. Superficially, human activities are considerably diverse. People go to shops and purchase goods without reflecting on the rules that control economic behaviour in their community, for instance. This is possible due to the reality that the vast diversity of social and cultural interactions which people experience can be made understandable by explaining them in terms of some characteristics and by a set of laws which control the relationships between them. The worldview modulates these set of rules for the generativity to happen.

Language is a good example of the concept of generativity. In any language, people are able to say unique sentences and listeners are able to understand them. This is possible because people can generate an almost endless

number of sentences by making use of the sounds, words, and rules of language. Generativity partially gives complexity to worldviews. Arguably it is because of this characteristic that no simple worldview or culture has ever been found (Kraft 2004:387).

3.4.7 Worldviews are Constructed and Contested

It is possible to assert that human knowledge is made of mental constructs; models which assist individuals make sense of their experience. For worldviews to be useful, they must somewhat correspond to reality. They are not replicas of reality but approximate models of experience which people can choose as acceptable. With the passage of time worldviews turn out to be increasingly adequate and 'compatible'. In effect people construct alternative models and select some over others on the basis of fit, sufficiency, and convenience.

Worldviews, however, are also contestable since they are created by human beings and different groups in a community may have vested interests in advancing worldviews which give them advantage. Knowledge is power, and the powerful always try to preserve their vested interests through controlling the main worldview. They suppress opinions and seek to impose their culture on 'foreign' communities, who often threaten the way they see the world. According to Hiebert (2000:48), this tension between differing social groups partially explains why worldviews are continuously changing. It is precisely at this point of constructing and contesting worldviews that a window of

opportunity exists toward changing behaviour in HIV and AIDS preventive work (cf. PWG 2008).

3.5 Worldview Transformation Dynamics

In the preceding sections, the researcher has explored the concept and model of worldview. He has also given a succinct definition of the concept of worldview—the cultural core of human societies—and discussed its origins, characteristics and functions. The research thus far has posited that the concept of worldview fundamentally consists of the underlying presuppositions, valuations, and allegiances that enable human communities to function 'properly'.

At this juncture, the researcher will explore the dynamics involved in transforming a worldview. Two critical questions come to the fore: How are worldviews changed? And what are the broad patterns of worldview transformation? These two questions are motivated by the realization that at the heart of doing theology amidst an HIV/AIDS epidemic, it is important not to merely seek change of the external characteristics and institutions of a culture. It is rather crucially important to grasp the modalities of behaviour transformation from the core of a culture—the worldview. The researcher will now look at a basic model of worldview change and survey patterns of worldview transformation to set a foundation for the role of worldview change in behaviour change.

3.5.1 An Elementary Model of Worldview Change

As noted in the foregoing discussion worldview is at the core of a culture and is made up of the paradigmatic presuppositions, valuations, and commitments which underlie a people's culture. Based on these presuppositions, people in a society interpret and understand their world and make strategies to function effectively within their world. From these interpretations and evaluations, they rationalize, make life commitments, make rules for interrelationships, and cope with their environment. A people's worldview, hence, furnishes them with designs for decision making, thought patterns, behavioural motivation, and structures their basic assumptions. In a basic sense, then, this is how a worldview functions (Kraft 1996).

Ideally every society desires to function in a healthy manner, that is to say, in a situation where worldview functions operate well and the whole community is suffused by a sense of balance and cohesiveness—community wellness. This community wellness in turn provides a people group with a sense of security whereby they perceive that their sociocultural life is peculiarly 'real' and is meant to persist. However, such an ideal state never occurs, although it is ever a worthwhile goal to pursue. The reality is that societies and their cultures are dynamic. They are constantly changing. A most unsettling reality is that in contemporary times these changes occur rather too rapidly and at a seismic scale which disrupts a society's sense of security and satisfaction in their way of life. The resultant disturbance often produces sociocultural upheavals which lead to breakdown and the society may either regroup and return to equilibrium or disintegrate and go into extinction (cf. Luzbetak 2000;

Kraft 1996). In the ensuing section, the researcher spotlights this process with particular reference to what occurs at worldview level. Kraft [1996:435, after Anthony Wallace (1956)] helpfully presents an elementary model of the process of worldview transformation consisting of three idealized states: the old steady state, the crisis situation, and the New Steady state.

Old Steady State ⟹ Crisis Situation ⟹ New Steady State

The first state, the *"Old Steady State"*, stands for the idealized equilibrium the researcher has been recounting above. In this condition all systems in a society are properly functional, steady, and durable. The second state, the *Crisis Situation*, shows the entry of some radical challenge into a society's stable state, perhaps, occasioned by the imposition of foreign customs, values, and worldview, a war, or a natural tragedy. In this phase, a growing number of customary valuations and allegiances begin to be queried due to the novelty. As a result of this upheaval, a lot of well-known rules and guidelines, particularly in the realm of social control, no longer function properly and many conventional presuppositions become unsatisfactory. The third state, the "*New Steady State*", stands for the ideal outcome of the crisis. The society survives by adapting to the novelty and formulates a new way for existing. It is important to note that although such a steady state often takes considerably long to happen, if at all, it is also the ultimate goal which is arduously pursued by any society. The researcher will show below that there are more than a few possible directions in which a people group can progress in tackling the upheavals that take place in the second state.

Anthropologists (cf. Kraft 1996; Luzbetak 2000; Hiebert 2008) are agreed that worldviews are transformed due to pressure—pressure which originates from within the society but often triggered by outside influence. In a word, although it is insiders who sense the pressure to change and implement such changes, more often than not it is the case that they were influenced first and foremost by their contact with outside factors and advocates (Luzbetak 2000; Hiebert 2008). The (new) outside influences also tend to produce dissatisfaction with traditional presuppositions and approaches to life. As a result, the society is pressurized to develop new ways of understanding and adapting to new circumstances. This situation generates new presuppositions concerning the world and formulates new strategies for handling the novelties. New values and allegiances also emerge in the community. As a general rule, societies strive toward and hope that a new steady state will soon be actualized.

Furthermore, the generation of new assumptions, valuations, and allegiances—the new worldview—entail the simultaneous rejection of old assumptions, valuations, and allegiances—the old worldview. However, the new presuppositions and strategies will not be completely new as the new is still influenced by the old strategies with radical changes at critical points. The issue is that even though new ideas and ways of perceiving the reality would have impacted on old strategies to produce transformation at crucial junctures, many traits of the old will persist into the new, albeit in adapted form.

3.5.2 A Worldview Change Model

In the discussion of section 3.5.1 the researcher hinted that there are various possibilities or results for worldview transformation. In this section the researcher will survey these possibilities of worldview change and the concomitant outcomes. Figure 3.5 below is a diagrammatic description of the process of worldview change and its results. Figure 3.5 starts at the ideal steady condition. A novelty then emerges from inside or, as often, from outside, which produces significant stress in the worldview. The stress accumulates and yields "a reservoir of tension" (Kraft 1996:437). According to Kraft a "reservoir of tension …may be an intellectual, emotional, or spiritual build-up, or a complex of them all. This reservoir of tension may be a feeling of expectancy or an intense passion for emancipation." Kraft (1996) adds that though the community might be experiencing this accumulation of tension with the attendant explosive capability for radical cultural transformation, it will still maintain its sociocultural cohesion which is the essential glue that unites and keeps a people a people. However, at some instance, an event may occur which will 'ignite' the built-up tension to precipitate radical transformation and innovation, followed by conversion or submersion, yet without destroying the essential configurational designs which bind the people together so that its sense of identity and security is also preserved.
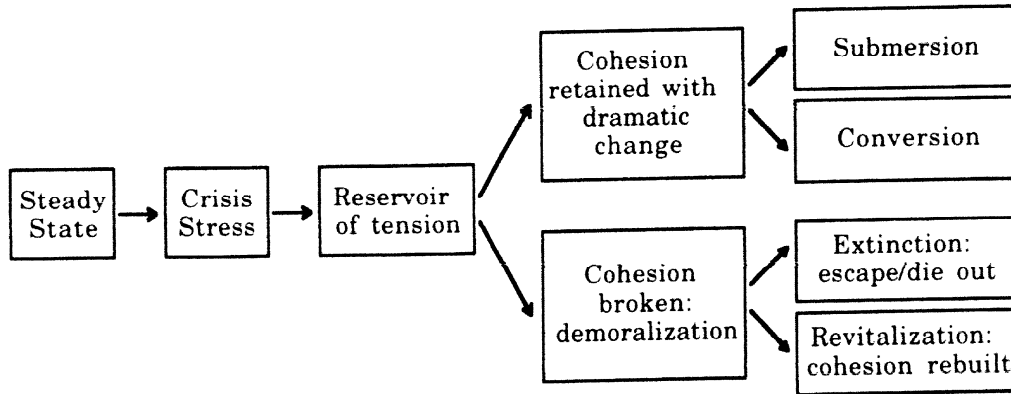
Figure 3.5—The Process of Worldview Change and Its Results (Source: Kraft 1996:437)

Once this reservoir of tension has sufficiently accumulated in a community, that society may react in one of a number of ways, depending on whether their cohesion is sustained or destroyed. If their cohesion is maintained, a community will often progress toward either a state of submersion or conversion. If, on the other hand, the cohesion is damaged or severely impaired, the community tends to progress into a situation of sociocultural demoralization. The latter state may result either in that community's extinction or revitalization.

The state of submersion represents a scenario where the people's cohesion is conserved and their traditional worldview configurations persist, but submerged under a facade of the new. Submersion is basically a cultural defence or coping mechanism. When customary worldviews are threatened with extensive external changes, their only chance for survival may be to hide "behind" the changes. 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. The researcher is of the opinion that submersion has been the result of much of the existing HIV prevention efforts

in sub-Saharan Africa. The obvious outcome of this 'survivalist' response to HIV-risk reduction efforts is that authentic behaviour change seems to be the proverbial mirage in the desert.

Conversion also keeps the essential patterns of the sociocultural structuring of a people, but in different ways. Cultural conversion is the approach of those who convert to a new worldview, while maintaining the rest of the social structure more or less unbroken. It is the view of this researcher that culture conversion can result from any pressure on a people's worldview (including natural catastrophes and epidemics, like the current HIV/AIDS epidemic in our sub-region). The researcher envisages a situation where pressure for transformation is brought about by the HIV/AIDS crisis and a message to change is relevantly communicated at the deep-culture level to precipitate a new perceptual paradigm. Therefore, the worldview conversion fundamentally alludes to a complete and radical transformation at the level of a people's assumptions, values, and commitments.

Demoralization occurs when the ethnic cohesion of a people group is broken, that is to say, when the worldview of a cultural group is severely impaired such that it is impossible to rescue it. This is a situation where neither the customary nor new adaptations to life and solutions to problems are perceived as effective. Even though a society may survive its experience of a crisis such as an epidemic or a war, it may allow itself to enter into demoralized reasoning which damages what might be left of its sense of security. Demoralization quickly ramifies through a whole society impairing its will to

survive. The end result can either lead to the extinction or revitalization of a society. Extinction happens if a demoralized people group does not recover its cohesion. There are a number of routes through which a demoralized society can arrive at extinction.

A society may attempt to escape their culture by completely aligning themselves with another culture. Such a route may take place suddenly and dramatically or gradually over generations. For instance, the more gradual way may happen by intermarriage or through the natural processes of assimilation which come with large scale emigration or invasion and colonization. In Zambia intermarriages between the 73 tribes are so common that a significant portion of children born after the1980s in urban centres are unable to speak their mother tongue (original ethnic languages). A society may also become extinct because people are no longer willing to reproduce. When a group has abandoned the search for security and cohesion and is overtaken by hopelessness, procreation may completely cease (cf. Kraft 1996). Fortunately, not every demoralized community progresses to extinction. Chances are good that when there are deliberate efforts to restore ethnic cohesion that revitalization of a cultural group can work. Revitalization, like the other responses, may emanate from the attitude of the people, not only from the outside pressures. If a people group reacts to demoralization with an attitude which resolutely says, "This cannot be happening to us. We will not let ourselves and our way of life to collapse and disappear," and initiates steps to restructure and reorganize it can revitalize. This resoluteness impels a society to search for a thing around which to remake their culture

amidst an unsatisfying anomie. They realize that their way of life has become dysfunctional and intentionally seek to recreate a more stable (and satisfying) cultural system. If it happens that the society becomes aware of the inaptness of their system to solve the crisis at hand, and if they are determined to change the situation, then the stage for revitalization is ready. With such a posture of determination the people will have the capability to discover a new paradigm around which to restructure their culture. Frequently the new paradigm (the impetus and design for restructuring) will be supernaturalistic in character (cf. Kraft 1996). The new paradigm thus sets the stage for change that transforms a particular behaviour from the cultural core—the worldview.

3.5.3 Transformational Culture Change

Anthropologists are agreed that human cultures are susceptible to change in response to a wide array of conditions. Some catalytic conditions which precipitate cultural transformation may be explosive ones, such as political instability, war or serious epidemics like the current HIV/AIDS epidemic in the sub-Sahara. Other catalytic culture change circumstances may be more subtle like the gradual erosion of values when new generations oppose and modify the perceptions of their forebears. It is undeniable that cultures are changing constantly in a wide range of ways.

Regardless of the precise catalyst of transformation, the researcher will delineate transformation which affects culture at its crucial core—at the worldview. This is a type of culture change which Kraft terms as "transformational culture change" (1996:440). Kraft (1996:440) defines

transformational culture change as "the change that takes place within a society and its culture due to a change in worldview. It is change that begins at the worldview heart of culture and courses, as it were, throughout the many veins and arteries of the surface-level subsystems, until it has touched everything and altered, to whatever extent necessary, whatever needs changing to accommodate the new assumptions…. [Transformational culture change] assumes that change introduced at the deepest level of culture, at the level of worldview, will ramify through every surrounding subsystem, effecting integral change throughout."

The researcher is of the view that only transformational culture change is capable of translating into significant HIV-risk behaviour change in Zambia (and the rest of sub-Saharan Africa) where the HIV and AIDS epidemic is seemingly unrelenting. Having examined this model of culture change, the question may be posed: What exact role does worldview play in HIV-risk behaviour change? The researcher attempts to address this crucial question in the following section.

3.6 The Role of Worldview in HIV-Risk Behaviour Change

Kraft unequivocally asserts that "Solid culture change is a matter of changes in the worldview of a culture" (1996:65). Since people's worldview influences their behaviour, the researcher posits that HIV-risk behaviour is intricately linked to their worldview. Therefore, in order to change HIV-risk behaviour in people there must be a fundamental transformation of their worldview. Kraft (1996) elucidates that in the same way as anything that affects the roots of a tree influences the fruit of the tree, so anything that affects a culture's

worldview will affect the whole culture and the people who function in terms of that culture. The Lord Jesus thoroughly understood this link between worldview and behaviour change. For example when He wanted to communicate important issues, He targeted the worldview level for impact. During His earthly life, some Jews asked "Who is my neighbour?" He answered by telling them a story and then asked who was being a good neighbour (cf. Luke 10:25-37). Here Jesus was primarily leading them to rethink and change a fundamental value deep down in their cultural system.

Jesus also taught, "If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you..." (Matt 5:39-40, 43-44 NIV).The researcher views Jesus' statements as an act of sowing seeds for change at the worldview level.

Moreover, when change takes place at the worldview level, it often throws things off balance, and any disequilibrium at the centre of a culture tends to cause hardships throughout the rest of the culture whole (Luzbetak 2000, Kraft 1996). But there are also changes that flow the other way round. These are usually made in response to coercion, or simply "forced' changes, in the peripheral behaviour or customs and cause people to automatically change their worldview assumptions connected to that area of life. Kraft exemplifies this dynamic by pointing to people who, in the name of Christianity, change from using traditional medicines to scientific medicine. If they get deeply

enough into secularized medicine and endorse it they may even deduce that (as do most medical personnel, including some Christians) that God is irrelevant to the healing process. The researcher sees that the most difficult effect of worldview change by coercion ("forced") is that it frequently becomes a formidable hindrance to the very change being sought for in society as its people will resent the 'domineering' attitude. Such changes mostly result in being short-lived and hypocritical. The researcher posits that this could be the case for African people south of the Sahara and the lethargic HIV prevention progression. Therefore enduring HIV-risk behaviour change in Zambia is a matter of transforming worldviews.

3.7 Conclusion

What are the pastoral implications of transforming worldviews on changing HIV-risk behaviour in Zambia? The researcher in the foregoing chapter has shown that the worldviews of any people profoundly influence their culture (all of explicit behaviour including sexual expression). Christians, therefore, 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 effectively reach with a message of behaviour change.

Arguably, Zambian Christians have no chance of facilitating behaviour change to curb the growth of the HIV/AIDS epidemic unless they are willing to become serious students of their own worldviews. The researcher posits that lasting HIV-risk behaviour change will only occur when HIV/AIDS information in Zambia (and the rest of sub-Sahara) aims at transforming the worldviews

pertinent to sexual expression imbedded in their socio-cultural beliefs and customs.

The researcher further posits that studying worldviews is critically important to transforming them for HIV-risk behaviour change in the context of a growing HIV/AIDS epidemic. Too often HIV prevention conversation occurs at the surface levels of behaviour and beliefs; but if worldviews are not transformed, the message for behaviour change will be misinterpreted and hence rendered ineffective. Dwelle precisely makes the same conclusion when he asserts that traditional public health messaging and social marketing fail to achieve lasting behaviour change because they ignore cultural communication (cf. Dwelle 2006). Dwelle understands "cultural communication" as communication which engages worldviews with the aim of changing them to produce "permanent changes of high risk behaviours" (see figure 3.6). The much popularized Social Marketing does not mind what its target people think or feel, but merely wants to see behaviour change. Dwelle (2006) argues that cultural communication is that communication which will address people's values, ideology, cosmology, and worldview[63].

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[63] The present researcher posits that values, ideology, and cosmology facets are included in the idea of "core culture" of a people group and hence are synonymous to the broad definition of the concept of worldview (cf. Noebel 2001).
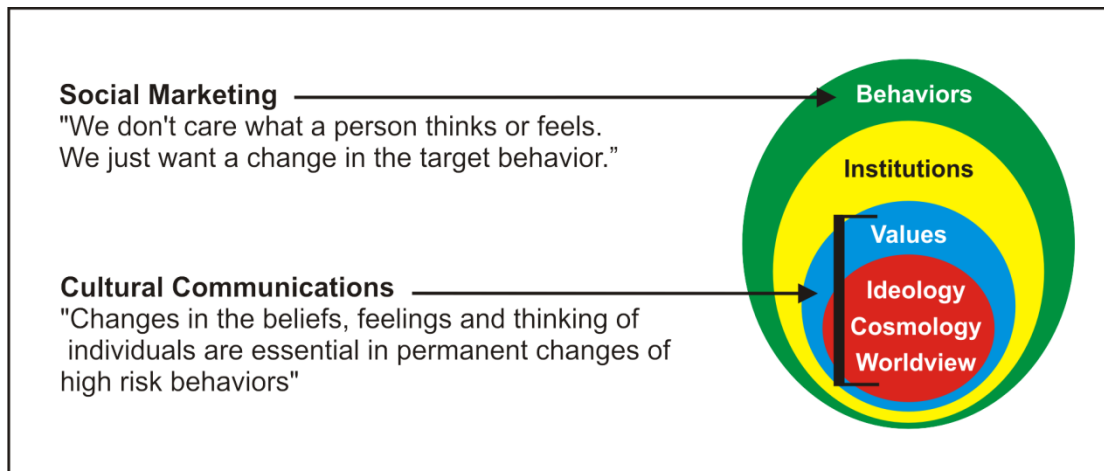
Figure 3.6—Traditional Public Health and Social Marketing (Source: Adapted from Dwelle 2006)

Dwelle's (2006) standpoint is fundamentally similar to Kraft's view that enduring behaviour change can only happen when change occurs at the worldview level. The researcher suggests that the basic appeal for conceptual transformation for HIV-risk behaviour change must be made at the worldview level.

Although worldview is a fascinating, and sometimes a confusing concept, the researcher has in the foregoing discussion not only described its fundamental shades of meaning, but also shown that the notion of worldview has been investigated toward understanding peoples' cultures and how behaviour change can happen through transformation at the worldview level. The foregoing chapter has also established that worldviews can be impacted and changed to facilitate enduring behaviour change in HIV and AIDS. Arguably, the very possibility of transforming people's worldviews opens the door to securing enduring behaviour change toward curbing the HIV/AIDS epidemic in Zambia. But, how exactly are worldviews transformable for HIV-risk behaviour change? The researcher attempts to answer this crucial question in the ensuing chapter.