



**THE AFRICAN WORLDVIEW, AN INCENTIVE TO UNSUSTAINABLE  
DEVELOPMENT: A CASE STUDY OF WORLD VISION ZAMBIA-CHONGWE  
CLUSTER AREA PROGRAMME**

**By**

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Master of Science in Peace, Leadership and Conflict Resolution**

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## **DECLARATION**

I, Tembo Isaac declare that this work is my original work achieved through personal effort, patience and perseverance reading and scientific research. This work has never been submitted to the University of Zambia, Zimbabwe Open University or any University for the award of a master's degree or for any other academic award. All sources of data used, and literature on related works previously done by others, used in the production of this dissertation have been duly acknowledged. If any omission has been made, it is not by choice but by error.

STUDENT'S SIGNATURE:.....DATE.....

## **APPROVAL**

The University Of Zambia In Collaboration With Zimbabwe Open University approves this dissertation of Tembo Isaac as fulfilling part of the requirement for the award of the degree of Master of Science in Peace Leadership and Conflict Resolution.

Signed.....

Date:.....

Signed:.....

Date:.....

Signed:.....

Date:.....

## **DEDICATION**

To my beautiful wife Priscilla, my children and friends for their support rendered to me during the time of my studies. It has been a long journey but through thick and thin you have been with me each and every step of the way. It is my prayer God will continue to bless you in all your endeavour.

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## **LIST OF ACRONYMS**

<b>ADP</b>	Area Development Programme
<b>AP</b>	Area Development
<b>ATR</b>	African Traditional Religion
<b>CSO</b>	Central Statistics Office
<b>EBWV</b>	Empowered Biblical Worldview
<b>GBV</b>	Gender Based Violence
<b>GNP</b>	Gross National Product
<b>GNH</b>	Gross National Health
<b>RC</b>	Registered Child
<b>RHC</b>	Rural Health Centre
<b>AIDS</b>	Acquired Immune Deficiency Syndrome
<b>HIV</b>	Humane Immunal Virus
<b>MNCH</b>	Maternal, Newborn and Child Health
<b>MoU</b>	Memorandum of Understanding
<b>UNDP</b>	United Nations Development Plan
<b>OECD</b>	Organisation for Economic Corporation and Development
<b>PNSF</b>	Private Non-Sponsorship Funding
<b>CPRC</b>	Chronic Poverty Resource Centre
<b>COH</b>	Channels of Hope
<b>CP</b>	Child Protection

<b>SD</b>	Sustainable Development
<b>ISDG</b>	Integrated Sustainable Development Goal
<b>UNDP</b>	United Nations Development Plan
<b>UNESCO</b>	United Nations Education and Scientific Corporation
<b>SSA</b>	Sub- Sahara Africa
<b>WV</b>	World Vision
<b>SEED</b>	Sustainable and Economic Enterprise Development
<b>CCESP</b>	Church, Community Engagement and Sponsorship Plan
<b>ZREAD</b>	Zambia, Reading for Education and Development
<b>ZWASH</b>	Zambia Water, Sanitation and Hygiene

## **ABSTRACT**

The study was conducted to explore and assess the contribution of the African Worldview to unsustainable development in the World Vision operated Area Programmes of Chongwe Cluster, namely Kapululwe, Chongwe East and Chongwe South. The objectives of the study were to: determine how the African worldview contributes to unsustainable development in Chongwe cluster Area Programme of World Vision Zambia; ascertain people's understanding of development; explore the impact of sponsorship funding on the programme beneficiaries.

The study in this research employed a case study design which mainly involved qualitative methods. The sample included twelve (12) church leaders. Of the twelve church leaders, only one was female. Three(3) traditional leaders, eleven(11) women, ten(10) men and ten (10) school going children with consent from the school head and parents. The data were mainly collected through questionnaires and focus group discussions. Afterwards the collected data were analysed according to themes.

The study revealed that the African worldview is strongly linked to African Traditional Religion and that there is a very strong correlation between this type of worldview and unsustainable development. In addition, it was also revealed that African worldview tends to contradict itself with its Ubuntu Philosophy in the sense that it promotes conflicts such as GBV and Child abuse. Interestingly, the study came to conclude that if well harnessed on the other hand, African worldview can contribute to sustainable development.

Based on the findings, the study strongly recommends and implores that World Vision to invest more in capacity building activities that bring about holistic mindset change as opposed to sponsorship funding.

Furthermore, World Vision should emphasise an integrated project implementation approach. For instance, Faith and Development activities should be linked to Water, Sanitation and Hygiene (WASH), Literacy, Maternal, Newborn and Child Health as well as Livelihood and Food Security. In addition, key models like Celebrating Families, Empowered Worldview, and Channels of Hope models CoH for Gender, Child Protection and Maternal and Newborn should be taught to children and youths as well.

Lastly, the study recommends that when conducting capacity building workshops and trainings, the Church Leaders should be trained together with Traditional leaders. This is because the Church leaders belong to these communities that are run by Traditional leaders. The opposite is also true that Traditional Leaders also are members of these churches run by the pastors. Both types of leaders have a big role to play in sustainable development of their areas.

## **CHAPTER ONE: BACKGROUND**

### **1.1 Introduction**

According to the CIA World Book (2013), 10.7 percent of the world's population lived on less than \$1.90 a day, compared to 12% in 2012. Half of the extremely poor live in Sub-Saharan Africa. The number of the poor in the region fell only by 4 million with 389 million people living on less than \$1.90 a day in 2013; this was more than all the other regions combined. A vast majority of the poor live in rural areas and are poorly educated; mostly engaging in the agricultural sector, and over half are under 18 years Central Statistics Office (CSO) (2015). In addition, 67% of Zambians live below the poverty datum line. Civil Society for Poverty Reduction (CSPR) (2016) on the other hand puts the figure of people living below the poverty datum line at 80% for rural areas and 34% for urban dwellers. Poverty continues to be a major problem affecting many people in Chongwe's Chilyabale, Kampekete, and Bimbe. This manifests itself in lack of food, poor sanitation and hygiene and lack of safe and clean drinking water. Poverty has contributed to conflicts such as gender based violence, jealous among family members and community members. Furthermore, those who work hard and show evidence of progress are accused to be practicing Satanism, magic and witchcraft. The high levels of poverty especially in these mentioned areas is what compels World Vision Zambia to get involved in developmental projects aimed at uplifting the living standards of the rural communities. However, in spite of the millions of Kwacha invested in sponsorship, Technical Programmes, Grants and Non-Sponsorship Private Funding Projects, there seem to be little and in some case no sustainable development.

## **1.2 Background to the Study**

### **World Vision**

World Vision is an international relief, humanitarian and developmental organisation that promotes the wellbeing of families and communities. It is also an international partnership of Christians whose mission is to follow the Lord and Saviour Jesus Christ in working with the poor and oppressed to promote human transformation, seek justice and bear witness to the good news of the kingdom of God. As a Christian Non-governmental Organisation, it specializes in offering community-focused interventions in various technical programs of transformational development, humanitarian emergency affairs and advocacy. These technical programs include: Church, Community Engagement and Sponsorship Plan Technical program (CCESP), Sustainable Enterprise and Economic Development (SEED), Reading for Education and Development Technical Program (Z READ), Maternal New-born and Child Health Promotion Technical Program and Zambia Water Sanitation and Hygiene (ZWASH) Technical Program. World Vision pursues this mission through integrated, holistic commitment to:

- i. Transformational Development: that is community- based and sustainable, focused especially on the needs of the children;
- ii. Emergency Relief: that assists people afflicted by conflict or disaster;
- iii. Promotion of justice: that seeks to change unjust structures affecting the poor among who we work;
- iv. Strategic initiatives: that serves the church in the fulfillment of its mission;
- v. Public awareness: that leads to informed understanding, giving, involvement and prayer;
- vi. Witness to Jesus Christ: by life, deed, word and sign that encourages people to respond to the Gospel.

Strategic initiatives are one of the ministries in the World Vision Mission Statement and therefore a core competence of World Vision. Furthermore, the organisation is an expression of the Church in mission on special assignment to the poor and oppressed. World Vision shares the ministry mandate of churches and other Christian agencies to work with people, including



children living in poverty and those living in affluence. World Vision and churches augment and enrich each other as both make unique contributions to Christ's mission. World Vision shares the church's commitment to disciple followers of Jesus Christ who bear witness to the Gospel by life, deed, word and sign that encourages people to respond to the Gospel. It also contributes to the promotion of Christian cooperation and unity across the spectrum of the church. Believing that spiritual transformation is integral to transformational development and that the church is God's sustaining instrument in the world, while continuing to engage the community, World Vision's commitment is to work with the churches as indispensable partners.

The programme goal for Chongwe Area Development Program (ADP) is to contribute to the improvement in the quality of life for 13, 000 people. The ADP is contributing to this goal and the child wellbeing outcomes through the implementation of three sponsorship funded projects and four other Projects which are Private Non-Sponsorship Funded (PNSF). The projects being implemented by the ADP through sponsorship funds are; Food Security, Health, Education and Sponsorship Management while the PNSF projects are Katoba Secondary School project, Nang'ombe 1x3 Classroom Block Construction, Nang'ombe 1x2 classroom block Rehabilitation, Bicycle Education Empowerment Project and Video Learning'. It has been observed with dismay that in working with partners such as the Ministry of General Education, Ministry of Health, the Church, Traditional leaders, Ministry of Agriculture and Cooperatives and Ministry of Sport, Youth and Development and Ministry of Community Development and Social Welfare at the district and community level, less progress in terms of sustainable development is taking place in the ADP.

### **Education**

The goal for the education project is to increase the proportion of children who access and complete primary and secondary education in a structured learning environment in Chongwe south community. To realize this goal the ADP through the Katoba secondary School project is constructing two classroom blocks one with four classes and another with three classes currently at about 90% complete. Nang'ombe 1x3 classroom block contraction and 1x2 classroom block rehabilitation have been completed. The structures will give an opportunity to 1,874 children (906 boys and 968 girls) to access and complete both basic and secondary education as this will be the first secondary school in the programme area. Furthermore, an attempt was made towards

achieving the education goal by empowering school children covering long distance to walk to school with 610 bicycles (Twikatane School 200, Katoba School 210 and Mulalika School 200). The direct benefit of this among children who received bicycles according to Katoba school, has been reduction in absenteeism 100% to 2%, late coming from 80% to 55% and increase on time for studies from 0 to 90%. This was done with the support from World Bicycle Relief. Also Visual and Interactive Learning equipment (TVs and DVD) donated by Opportunity Education Foundation continued to attract more children in schools.

### **Food security & economic development**

Under the Food security project, the aspiration of the project is to improve household food security and economic well-being through improved livestock production, improved crop production, increased household income and improved community resilience to external shocks. And according to LQAS findings for 2016, 70% of households in Chongwe South have access to enough food all year round.

### **Health**

The programme in its attempt to ensure that children are protected from infections and diseases continued to support the integrated outreach services and the child health week that took place in November thus helping to improve immunization coverage. According to data from the Rural Health Centre (RHC) a total of 1,895 children were reached during first round of child health week translating into 89% of the targeted 2,112.

### **Sponsorship**

The programme goal for Chongwe South AP is to contribute to the improvement of the quality of life for 13, 000 people. The ADP is contributing to this goal and the child wellbeing outcomes through the implementation of the sponsorship project

The project's goal is Children (including Registered Children) experience care and protection and are agents of change with their families, communities and sponsor.

It is important to give some working definitions of the two key terms, incentive and under-development so as to provide in-depth understanding of the research:

**Under-development:** Investigate how internal factors in Chongwe community such as illiteracy, traditional agrarian structure, the traditional attitude of the population, the low division of labour, the lack of communication and infrastructure contribute to lack of development. Additionally, the Census of Population Summary Report (2010) and Mapping Subnational Poverty in Zambia – World Bank (2015), the incidence of poverty has declined from 24.7% in 2006 to 24.4% in 2010 representing a decline of 0.3%. The district registered an increase in the incidence of extreme poverty between 2006 and 2010. Extreme poverty increased from 10.3% in 2006 to 11.5% in 2010 representing an increase of 1.2%. However, the proportion of the moderately poor has declined from 14.4% in 2006 to 12.9% in 2010. The incidence of poverty is generally higher in rural than urban areas and varies among households.

Female headed households are the worst affected. Poverty is also highest among those with lower education, the unemployed and non-farming communities. The poverty gap ratio in the province has declined from 8.5% in 2006 to 8.2% in 2010.

Statistics adapted from: CSO (2010) Zambia Census of Population and Housing, Population Summary Report, CSO, Zambia

The population age structure for the province shows that 40.4% are below 15 years; among those 45.5% live in rural areas while 39.6% live in urban areas. The youth populations 15-24 years account for 22.4% of the provincial population, among those 20.7% live in rural areas whilst 22.7% live in urban areas.

Lusaka and other cities in Zambia emanate from increasing poverty levels and more specifically, social, political and economic problems and processes. The city faces a number of challenges in this sector including rapid population growth, transportation, migration, health, HIV/AIDS, education, unemployment, increasing inequality between the rich and poor and males and females.

It is important to realise that the effects of poverty in Africa has become common in public policy. Poverty is not an easy concept to define. As a result, a range of definitions exist, influenced by different definitions since world war two has defined poverty in monetary terms,

using levels of income or consumption to measure poverty Grusky and Kambur, (2006:11) and Lipton and Ravillion (1993: 1) on the other hand defines the poor by a headcount of those who fall below a given income/consumption level or “poverty line”. However, this economic definition has been complemented in recent years by the approaches that define poverty in a more dimensional way Subramanian, (1997:35). These approaches Strydom et al, (1981) are as listed below:

II.The Basic needs approach

II.The Capability approach

III. The Basic Needs approach

The above approaches is accepted and reflected in the wide spread use of the United nations Development programme’s (UNDP) Human Development Index (HDI), which is a composite measure of three dimensions of human development as outlined below:

i. Life expectancy

ii. Educational attainment

iii. The standard of living, measured by income in terms of its purchasing power parity

The UNDP paper goes on to add that this is reflected in the Organisation for Economic Corporation and Development( OECD) conceptualization of the multidimensional poverty as interlinked forms of deprivation in the economic, human, political, social-cultural protective spheres( OECD, 2006).

For the purpose of this research; the Researcher bases his assessment of lack of unsustainable development in Chongwe cluster on Narayan et al (2000) who defines poverty as

A sense of helplessness, dependence and lack of opportunities, self-confidence and self-respect on the part of the poor. He goes on to say that the poor themselves are powerlessness and voicelessness as key aspects of their poverty. Shonhiwa agrees with the above definition when he posits that Sub-Sahara Africa where this research is found is afflicted by many forms of poverty. The HDI scores in most countries of SSA have stagnated or declined since 1990, leaving this region as the poorest in the world. Indeed, 28 of the 31 low human development countries are in SSA UNDP (2006: 265). Analysis of income poverty is similarly disappointing. Since 1990, income among the poverty stricken households has fallen in all regions of the world except SSA, where there has been an increase both in the incidence and absolute number of people living in

income poverty. This sees some 300 million people in SSA-almost half of the region's population-living in less than US\$1 a day. UNDP (2006:269).

For some in SSA, poverty is dynamic and transitory, resulting in different sectors and groups of the population moving in and out of poverty over time.

For instance, the points in the life cycle when poverty is more likely, and this is often correlated to dependency ratios. Poverty is more common in young families, for example, when asset ownership is lower and dependency ratio are higher. For others in SSA, Poverty is chronic rather than transitory. This means poverty is experienced for most one's children CPRC, (2004:3). In fact, all 16 of the countries considered desperately by the Chronic Poverty Resource Centre (CPRC) are found in SSA CPRC, (2004:65).

Sustainable development: Explore the factors that promote mindset set change that leads to development that meets the needs of the present, without compromising the ability of future generations to meet their own needs.

According to Irina Bokova, Director-General of UNESCO, and Sameh Wahba (2017) of the Social, Urban, Rural and Resilience Global Practice of the World Bank, signed a new Memorandum of Understanding.

*Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts; the concept of needs, in particular the essential needs of the world's poor, to which overriding priority should be given; and the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs. (Brundtland Report: 2016).*

The main aim of MoU is to reinvigorate the two institutions' joint commitment to advance sustainable development by investing in culture, urban development, and resilience in an integrated manner. Irina Bokova (2009) advances that culture and a people-centered approach is central to building the urban future we want and ensuring sustainable development. She goes on to assert that this renewed commitment by a long-standing UNESCO-World Bank partnership brings to the forefront of the global discussion the critical role that the African worldview plays

in supporting countries in achieving the Sustainable Development Goals and the New Urban Agenda.

While recalling that cultural heritage and sustainable tourism have become key economic drivers for poverty reduction and job creation, especially for women and youth, Sameh Wahba stressed that “culture matters for sustainable urban development. It’s essential for building inclusive, resilient, productive, and sustainable cities and communities for all.”

Over the next six years, UNESCO and the World Bank will engage in developing global knowledge, common policy guidance, country-level operations and emergency responses to enhance sustainable urban development and address post-disaster and post-conflict situations building on cultural heritage and creativity as resources and assets.

Such renewed collaboration takes place in a world where 26 million people fall into poverty each year as a result of natural disasters, while conflicts wreak havoc with cultural heritage and communities.

The agreement coincides with the United Nations Year of Sustainable Tourism and the need to ensure that the \$1.8 billion revenue the sector is expected to generate by 2030 contributes to sustainability and the preservation of tangible and intangible heritage. The MoU also foresees work to support cultural diversity and the creative industries, which generate \$2.25 billion in revenues and create 29.5 million jobs worldwide. Promoting cultural diversity has a direct impact on socio-economic development and supports the competitiveness of cities, notably in developing countries.

### **Conflict**

There is a strong association between high levels of conflict and multidimensional poverty. According to Ploughshares ( 2007 ) between 1997 and 2006, nearly 40% of low-human development states globally were found to be affected by armed conflict, compared with less than 2% of high and third medium human development states. This is significant because African communities are prone to conflict. In 2006, Africa with less 13% of the global population, had over 40% of the world’s violent conflicts; eleven countries were directly affected

(Ploughshares, 2007). Violent conflicts direct immediate and devastating impacts, including destruction of household assets and displacement. Conflict has long term devastating poverty impact on people and households. Furthermore, it disrupts livelihood and reduces savings, undermines law and order and political processes, and causes social and cultural erosion and dislocation. The issue of spirituality/ Ubuntu/ Mma-mere/ Saakumnu/ Nyaba Itgo and hence the cosmovision of the people appear to be the basis of a worldview on poverty. This worldview is culturally specific and expresses itself in the differences in emphasis on economic development even within the African continent.

### **RESOURCES AND ECONOMIC DEVELOPMENT:**

The social, natural, cultural and spiritual interaction appear to be the basis of poverty reduction in Africa: Thus it is critical to realise that Social, Natural, Economic, Cultural, Spiritual are important for the development of Africa.

A skewed perception of resources and development in Africa:

- i. Rubber in Liberia.
- ii. Diamond in Sierra Leone.
- iii. Cocoa in Ivory Coast.
- iv. Oil in Nigeria and Sudan.
- v. Assorted minerals in Congo.

Hence the fears/ mixed expressions about oil found in Ghana.

Wealth and money is caught in these dialectics of African Cosmo visions and hence on debates about poverty. The working question is, 'Is poverty within the African context addressed more as an economic factor or as wealth disparity (hence wealth creation which has social connotations) becomes a prime mover in the poverty discourses in Africa?' (Such socio-cultural underpinnings provide partial pointers as to why livestock is not necessarily sold for cash when in need). Do rural communities from an endogenous development perspective strive for a wellbeing

measured by Gross National Products (GNP) or the desire for the African is ‘Gross National Happiness (GNH)?’

The ensuing synthesis of indicators from Africa Campus Partners tends to point at the GNH factor and hence development actions by these Partners attempt to work with these indicators to achieve poverty reduction.

Set of indicators as contributions to poverty reduction in Africa

1. Environmental issues as in bushfire management, tree planting, beekeeping, planting of grasses, herbal gardens (also of climate change and rainfall).
2. Health issues as in HIV/AIDS (also of health and nutritional).
3. Productivity as in soil improvements, crops and livestock development (also culturally sensitive as for socio-cultural performances).
4. Fruits, vegetables, roots and tubers in wild (both nutritional and medicinal).
5. Women as in income generation activities (income substitution/ alternative livelihood activities).
6. Remittances and food aid (also from migrations, labour movement, risk management, cross-supports).
7. The Youth in income generation and culture (issues for the youth such as music, drumming, dancing and education and awareness creation – formal/ informal/ non-formal education).
8. The family as in social capital (nucleus and extended family system; clans; lineages; sibling relations).
9. Technology development (crafts, tools, iron/ metal, fire).
10. Development of threatened indigenous crop varieties (seed development; biodiversity issues (bio-cultural diversity)).
11. Cultural as in the use of festivals, exchanges, dialogues, craft development, and institutional development.
12. Revitalisation of cultural heritages (ancestral issues, pacification, linkages between the living, the dead, and the yet unborn).
13. Documentation and dissemination of value systems (essence/ quiddity, one’s roots).



14. Relationship building and networking (lastly issues of relationship building such as networking, collaboration and partnerships).

### **1.3 Statement of the Problem**

World Vision Zambia had invested a total budget of \$772,158 on project implementation and capacity building aimed at uplifting the quality of life of the people in the operational areas of Chongwe namely Kapululwe, Chongwe East and South in fiscal year 2016. Unfortunately, there appears to be no correlation between the amount of investment and sustainable development. One tends to argue that unless this problem is investigated, there will be no sustainability in the three areas of operations after World Vision leaves the area thereby comprising further the quality of community members. According to the (Chongwe South Annual Report, (2016)), Communities have showed lack of ownership in the World Vision initiated projects such as Water, Sanitation and Hygiene. Other projects were communities have showed lack of ownership is the Livelihood and Resilience, Literacy as well as Maternal and Newborn Child. This lack of ownership manifests itself by people's failure to implement what they have learned.

### **1.4 Purpose of the Study**

The study focuses on assessing the extent to which the African Worldview has contributed to under-development in Chongwe Cluster Area Programme of World Vision Zambia.

### **1.5 Research Objectives**

- (a) To determine how the African worldview contribute to unsustainable development in Chongwe cluster Area Programme of World Vision Zambia.
- (b) Ascertain people's understanding of development
- (c) To explore the impact of sponsorship funding on the programme beneficiaries.

## **1.6 Research Questions**

- (a) Does the African worldview contribute to lack of sustainable development?
- (b) What is people's understanding of development?
- (c) Has sponsorship brought impact in the community?

## **1.7 Significance of the Study**

This research has potential to influence World Vision's future programming and establishing of new Area Development Programmes for sustainable development and achieving the organization's child well-being aspirations. The findings will be shared with the Board, Senior Leadership Team, Staff of World Vision, Traditional and Church leaders, UNICEF and the Chongwe District Commissioner. Above all, this study is a requirement of the University of Zambia and Zimbabwe Open University for the award of the Master of Science Degree in Peace, Leadership and Conflict Resolution.

## **1.8 Limitations of the Study**

The study had a number of limitations: Firstly, time was a factor as getting information from key informants required making several appointments. This led to more additional time allocated in the planned schedule. Secondly, the distance from Lusaka to Kapululwe, Chongwe South and East was another constraint. Thirdly, some of the words in the questionnaire were difficult to be conceptualized in the local language. Finally, the findings were not a true reflection of the broader range of the communities' views regarding the African Worldview as an incentive to unsustainable development

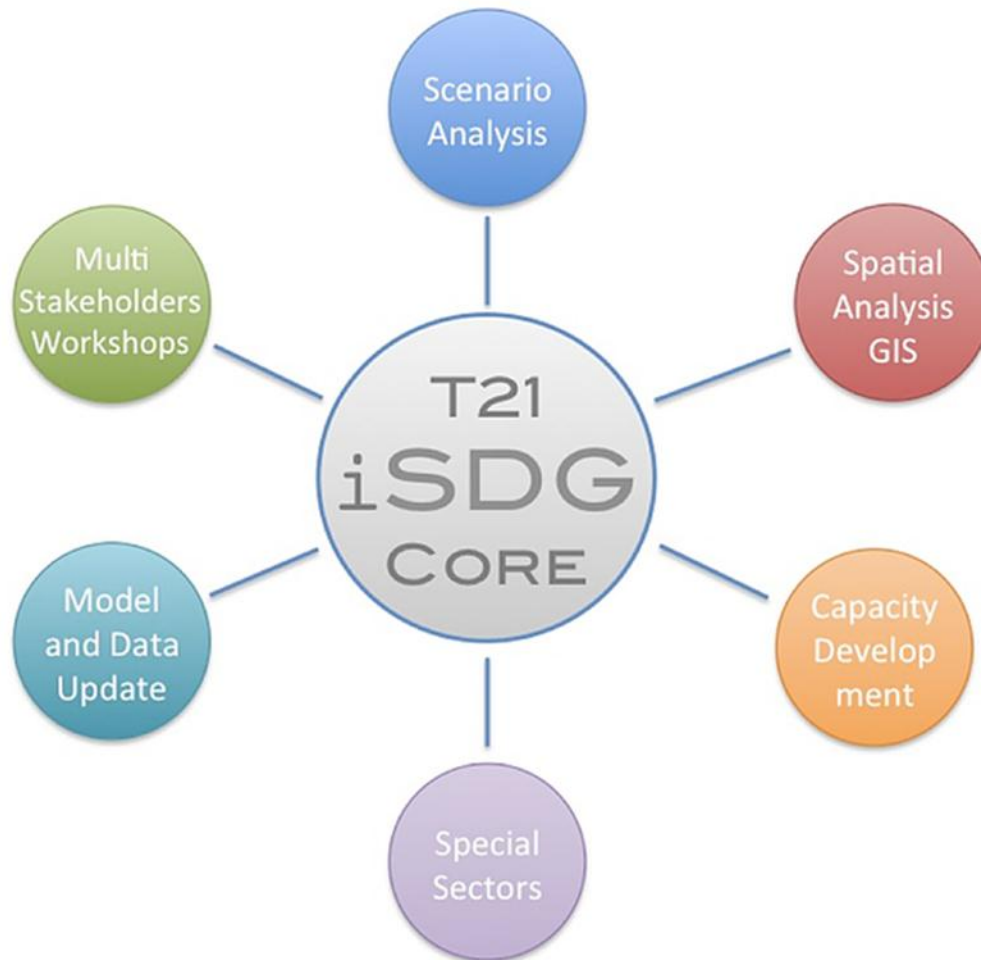
## **1.9 Theoretical Framework**

A review of the multidisciplinary literature on sustainable development (SD) reveals a lack of a comprehensive theoretical framework for understanding sustainable development and its complexities Jabareen (2004). The review shows that the definitions of sustainable development are vague. Gow (1992) and Mozaffar (2001) agree with Jabareen that there is a lack of operative definitions of a comprehensive theoretical framework for understanding sustainable development. Villanueva (1997) on the other hand argues that the proper integration of

programmes interventions in different areas can make the difference between achieving the Sustainable Development and failure. David Collste (2013) of Stockholm Resilience Centre, Millennium Institute on the other hand explains that the Integration of Sustainable Development theoretical framework enables policy makers and planning officials at all levels of governance to understand the interconnectedness of policies designed to achieve the SDGs and test their likely impacts before adopting them. Collste (2013) goes on to postulate that an integrated analysis is required to successfully address complex development issues that balance social, economic, and environmental development. By bringing together the three dimensions of sustainable development into one framework, the ISDG theoretical framework enables broad, cross-sector and long-term analyses of the impacts of programming.

In coming up with a paradigm shift in terms of mindset change of Chongwe communities, the researcher tends to agree with the Integrative Sustainable Development framework as it fits well in examining the World Vision programme integration approach to see if this theory is effective. It is believed that the researcher's use of ISDG will be especially useful both in the early stages of policy design, programme design and implementation to support scenario exploration, and in its advanced stage, when specific interventions such as Empowered Biblical Worldview trainings, Celebrating Families, Maternal Newborn and Child health, Gender programmes and Water and Sanitation will be relooked in future programming and design for various sectors in a joint and simulated approach to assess their combined effect and the emerging synergies for sustainability in Chongwe and other Area programmes.

Below is the proposed ISDG model and its explanation:



The iSDG is an approach that looks at the proper integration of programmes interventions in different areas that can make the difference between achieving the Sustainable Development and failure. David Collste (2013) of Stockholm Resilience Centre, Millennium Institute on the other hand explains that the Integration Sustainable Development theoretical framework enables policy makers and planning officials at all levels of governance to understand the interconnectedness of policies designed to achieve the SDGs and test their likely impacts before adopting them. Collste (2013) goes on to postulate that an integrated analysis is required to successfully address complex development issues that balance social, economic, and environmental development. By bringing together the three dimensions of sustainable development into one framework, the ISDG theoretical framework enables broad, cross-sector and long-term analyses of the impacts of programming.

In coming up with a paradigm shift in terms of mindset change of Chongwe communities, the researcher believes that the Integrative Sustainable Development framework is relevant as it fits well in examining the World Vision programme integration approach . It is believed that the use of iSDG will be especially useful both in the early stages of policy design, programme design and implementation to support scenario exploration, and in its advanced stage, when specific interventions such as Empowered Biblical Worldview trainings, Celebrating Families, Maternal Newborn and Child health, Gender programmes and Water and Sanitation will be relooked in future programming and design for various sectors in a joint and simulated approach to assess their combined effect and the emerging synergies for sustainability in Chongwe and other Area programmes.

### **1.10 Delimitation**

The study was focused on 45 selected people in Kapululwe, Bimbe, Chilyabale and Chitentabunga communities of Chongwe District. The respondents compromised 10 faith leaders, 10 men, 10 women, 10 school going children and 5 traditional leaders and took into account gender issues.

### **1.11 Limitation**

The research study being qualitative depended mostly on focus group discussions. Community members who were not able to adequately express themselves in English were free to use Soli or Chichewa.

### **1.12 Structure of the Dissertation**

In the introduction, the background to poverty levels in rural communities such as Kapululwe, Bimbe, Chilyabale and Chitentabunga communities of Chongwe District were explored. Additionally, poverty levels have been identified to contribute to conflict because those who work hard and excel are looked at and considered as Satanists. World Vision is compelled to intervene in the plight of the above mentioned rural areas.

In chapter two, salient features of the African worldview's contribution to unsustainable development have been reviewed.

In chapter three, the research used in the study is described. The research used a qualitative approach and specifically focus group discussions and questionnaires were administered in data collection.

In chapter four the study looks at the presentation of the data collected in accordance with the formulated research questions.

Chapter five is a discussion of the findings of the study from the five(5) focus groups comprising ten(10) faith leaders, ten (10) men, ten(10) women, ten (10) school going children and five (5) traditional leaders. The discussions of the findings are based on the three (3) study objectives listed:

- (a) Does the African worldview contribute to lack of sustainable development?
- (d) Has sponsorship brought impact in the community?
- (c) What is people's understanding of development?

Chapter four is a presentation of the research findings which are based on the study objectives highlighted below:

- (a) To determine how the African worldview contribute to unsustainable development in Chongwe cluster Area Programme of World Vision Zambia.
- (b) To explore the impact of sponsorship funding on the programme beneficiaries.
- (c) Ascertain people's understanding of development

Chapter six is the final chapter which is a conclusion and recommendations of the researcher's findings of the study.

## **CHAPTER TWO: SALIENT FEATURES OF THE AFRICAN WORLDVIEW**

### **2.1 Introduction**

This chapter attempts to carry a review of published works and past research works that have been done in relation to the study. It thus comprises review of empirical data linked to the African Worldview as being an incentive to unsustainable development in Chongwe cluster Area Development Programme of World Vision Zambia.

### **2.2 Worldview**

Worldview is the set of assumptions and presumptions that a person holds consciously or unconsciously about how they perceive reality (Kurka and Sire: 2004). It provides people with the much-needed foundation for behaviour, thought and assumptions which govern lives. Worldview is the underlying set of ideas that enables people to cope with life in a given culture Kraft (1999:385,387). Through it we have the basis of how we perceive our world, for example whether we consider the extended family a critical part of our lives or only the nuclear family, our belief in the spirit world or not, etc. Our worldview guides our understanding and interpretation of the nature of reality. Actually, it is what unravels the underlying complexity of life, like a Gordian knot, a plane's black box or the kingpin log (Osborne, 1998).

Worldview depends on the community to which a person belongs and grows up in, and on what is learned from family and teachers (O'Donovan, 1996:3). A person's worldview is reinforced through repetition of familiar actions and is generally taken for granted until one encounters a different worldview which forces them to analyse why they do or perceive things in a certain way. There is a very close relationship between worldview and religion. Religion dictates one's worldview (O'Donovan, 1996:3). This very close relationship between worldview and religion is also supported by Olumbe (2008). He argues that religion dictates and shapes the worldview of a person. In other words, religion is at the core of a person's worldview. One's worldview is therefore essentially a manifestation of the underlying religious beliefs. This close interplay between religion and worldview is very critical to development as it implies that we should not simply seek to bring about sustainable development without addressing the underlying worldviews. Another important aspect that can easily be overlooked is the fact that worldviews are not stagnant; they constantly change. The Primal worldview of the 19th Century is not what

it is now in the 21st Century, even though there may be several continuities. Muvengi (2015) defines worldview as that which refers to a mindset that takes shape in the thought processes within one's mind consisting of beliefs, values, and perceptions. Musonda (2015), further adds that beliefs are an acceptance that something exists or is true, even if unseen such as the belief that God exists, good and evil forces and witchcraft. Muvengi (2015) goes on to advance that values are principles or standards of behaviour; one's judgment of what is important in life such as investment in livelihood and a child's education. Perception on the other hand denotes the way something is regarded, understood, or interpreted such as natural environment, risk, customs and role of the outsiders.

Muvengi (2015) adds that in development, relief and humanitarian work, it is critical to investigate how Worldview automatically predicts people's behaviour regarding sustainable or unsustainable development.

On the other hand Flavell and Miller (2002) argue that it is important to explore how worldview affects the daily life of a given community. Siegler and Alabali,( 2005) on the other hand defines worldview as one aspect of consciousness, psychological, social and neurophysiological theories of development indicate that as we grow and interact with the world we learn to categorise, discriminate, and generalize about what we see and feel.

As stated above, worldview combines beliefs, assumptions, attitudes, values, and ideas to form a comprehensive model of reality. Worldviews also encompass formulations and interpretations of past, present, and future. In our worldviews, we construct complex conceptual frameworks to organize our beliefs about who we are and about the world we live in. Worldviews function in similar ways to the internal working models proposed by Bowlby (1969) and elaborated by Bretherton and Munholland (1999). These models arise from interactions with primary attachment figures, and 'provide a framework for understanding new experiences and guiding social interaction' (Shaver et al, 1996). Furthermore, worldview can be understood as a broader construct that is influenced by more than interactions with attachment figures, but similarly provides the holder a belief structure within which to organize perceptions and new experiences within the context of their social and physical environment. Human perceptions are filtered by the ways people view the world. People's worldviews therefore influence every aspect of how they understand and interact with the world around them. Worldviews profoundly impact



individual and shared goals and desires, shaping perceptions, motivations and values both consciously and unconsciously. Worldviews inform human behaviour in relationships and choreograph individual and social reactions and actions every moment of the day.

Some aspects of worldviews are dynamic and some are stable over time. Responses based on apparently solid belief structures (such as the belief in free-will vs. destiny, for example) can be manipulated with subtle unconscious priming (Vohs and Schooler, 2008). At the same time, worldviews can become quite rigid over time and resistant to change, even when new contrasting information is presented (Cook-Greuter and Dunbar, 2008). This, unfortunately, may lead to lack of development. However, there are times when an experience is so profound, or shifts people's steady state in such a fundamental way, that they are forced to change the way they view the world Keltner and Haidt (2003). Miller and C'de Baca (2001) argue that when worldviews change, new possibilities can emerge, even within the same set of circumstances. Worldview transformation, then, is a fundamental shift in perspective that results in long-lasting changes in people's sense of self, perception of the relationship to the world around them, and way of being (Schlitz et al, 2008). Such major transformations can be distinguished from minor alterations in people's conceptual understanding of the world. Dunbar (2007) further notes the distinction between minor and major changes in concepts. For the latter, which are relatively rare, there is a 'reorganization of the relations both between features of a conceptual structure and between different conceptual structures.

### **2.3 African Worldview:**

African worldview is one which is based on African cultural beliefs, perceptions and values. Shonhiwa (2016) argues that considering Africa as a whole, the main objects of traditional religious beliefs are God, the divinities, spirits and the ancestors. He adds that belief in God, conceived as one Supreme Personal Being seems to be shared by the majority of the African cultures. These cultural beliefs and values refer to knowledge, habits, and way of life, arts and skills. Nevertheless, Shonhiwa (2016) notes that there are a few cultures where the situation is not very clear as in monarchical cultures such as the Ashanti of Ghana Deity is clearly conceived as one and supreme. In some republicans such cultures, like among the Igbo of Nigeria and the San of Botswana, language and practice have left scholars in doubt about whether the people traditionally believe in one Supreme Being, or whether there are several Supreme Beings.

Another class of spiritual beings who are not always good, some are to say the least, mischievous, while others are out rightly evil. Shonhiwa says that some are human, like the wondering spirits of the dead who due to some lack did not make it to the home of the ancestors and also the spirits of the wizards witches who, though still alive, are believed to be able to leave their bodies and inhibit lower animals in order to harm and bring bad luck such as poverty and sickness on other people. These religious cultural beliefs will be investigated in terms of their impact on sustainable development in Chongwe Area Development Programme.

Muvengi (2015) also adds that African Traditional Religion tends to be very spiritual and thus identifies it has one that advances that the physical world is animated by spirits or gods, the physical world is considered an illusion and man's highest good and ultimate goal is to return spiritual oness.

The salient features of African worldview are discussed according to its Belief, Celebration of Human Life (Evidence for affirmation of the Human Body), Recognition of the Human Spirit, Belief in the Supreme Being, Belief in Ancestors, Death and the continuation of the vital force (immortality ), The dead body has being personal: Evidence for unity, Community oness (Ubuntu Philosophy) and Values and Ethics according to Shonhiwa (2016) can be further discussed under three principle dimensions of religion.

### **2.3.1 .Belief**

The first salient feature of African worldview according to Shonhiwa (2016) is mainly in traditional religious beliefs which are embedded in God, the divinities, spirits and ancestors. Belief in God, conceived as one supreme Personal Being seems to be shared by the majority of African cultures. Nevertheless, there are a few cultures where the situation is not very clear.

Shonhiwa (2016) further goes on to observe that whereas in monarchical cultures, like among the Yoruba of Nigeria, the Zulu of South Africa and the Ashanti of Ghana, Deity is clearly conceived as one supreme, in some republican, like the Igbo of Nigeria and the San of Botswana, language and practice have left some scholars in doubt about whether there are several Supreme Beings one of which emerges as the primus inter pares.

Shonhiwa (2016) goes on to observe that the Supreme Being in African Traditional Religion (ATR) is personal, not an interpersonal absolute principle. God has a will, emotions, and of course intelligence. Although the Supreme Being is considered to be masculine, at other time she is thought of as a Mother. But in most cases African languages do not specify and gender categories are totally absent. Each local community according to Shonhiwa (2016) has its name for God. The Bemba call him Lesa, the Chewa call him Chauta or Mulungu, while the Tonga call him Leza or Mwami. These people believe that that it is one and the same God who is given different names and who is the ultimate source of all the other spiritual beings. As already mentioned God is said to be omnipotent in his dealings with people's wellbeing such as the health and healing of the people who believe and trust him.

### **Belief in the ancestors**

Perhaps the most dearly loved spiritual beings in African Traditional Religion are the ancestors, those "living dead" according to Mbiti (1973 ) who are effectively members of the family and clan, now living in a state that permits them to enjoy some special relationship with God, the divinities and the good spirits. They are also believed to have power over the evil spirits and therefore are able to protect the living members of their families from harm and poverty. Muvengi, (2012) agrees with Mbiti when he summarises African worldview as being animated by spirits or gods, an illusion and man's highest good and whose ultimate goal is to return to spiritual oneness.

The African world-view accepts the existence of a spiritual aspect in human beings that survives death. Moreover, the African people accept that the body and spirit are distinct while being a united whole. That is, the Africans are not materialists who claim that the body is the only reality though they do give due importance to the body. They are not pure spiritualists who claim that the spirit is the only important aspect of human reality, though they do place a lot of importance on the spiritual aspect.

Therefore one would claim that the African worldview is a holistic worldview that recognises and affirms the dual aspects of human reality without though leading to a dualism. The Researcher argues that the holistic approach of the worldview is the reason why many Africans are syncretic in their approach. Syncretism is indeed a major challenge for Christians from

Primal societies as they tend to want to mix their former religion and Christianity. The challenge of syncretism among African Christians has been and continues to be major. Some possible causes are: cultural renewal in Africa, development of African theology which justifies traditional religions, emergence of liberal theology, and lack of adequate Bible knowledge among new Christians such that in times of trial the converts turn to Primal religious belief (O'Donovan, 1996:255).

### **2.3.2. Health.**

Health in African worldview is physical and spiritual wellbeing. Sickness is believed to be sent by the witch or sorcery. This is the reason why Ellis (2002) espouses when an African is sick is not satisfied with the medicine that is given to him rather coldly by the Western doctor. He argues that even those educated in the western world-view are no exception to this! So he/she goes to the traditional medicine man and rightly so. The medicine man deducing from the symptoms, or just guessing from the background of the sick person, or often using his parapsychological powers is able to locate the cause of the sickness that often lies beyond the physical realm. It may be social (breaking of a relationship, building of enmity,) psychological (mental disturbances and exaggerated fears and worries,) and moral (breaking of a taboo that actually infringes into the social order and produces shame in the individual). The field of African understanding of health and medicine is really a “mystery” not only to the outsiders, but even to the many Africans especially those with “a-little-education.” To all who accept the Western Mechanistic world-view unquestionably, the world of African Medicine is not a mystery (that would entail a basic respect) but is just stupid and beyond reason. I find it difficult to subscribe to this easy position

Having spotted the cause, the medicine man may proceed on to offer solutions that are also beyond the physical. He himself may perform rituals or request the patient and his family to undertake certain rituals that are heavily symbolic and catering to the psychological and spiritual realms of the human person. Seen from a mechanistic worldview this may seem just nonsensical. Even the medicine man may not have readymade metaphysical explanations for all his medicines, rituals and procedures because he has only been given the wisdom of the ages.

In any case, the fact is that African traditional medicine affirms that human is a unity of body, mind and spirit.

Consequently, people in need of healing tend to be influenced by their African Tradition Religious beliefs. This healing does not only involve physical ailments, but also includes those who are suffering from mental and psychological diseases. This is the reason why religion plays an important role in the health care in Africa generally. Ellis (2002) strongly suggests integration of spiritual ideas into health-care policies.

O'Donovan (1996:41) adds that in traditional African society, there is implied and widespread belief in a Supreme Being, God. He goes on to postulate that African tribal societies are rich in the awareness of a Supreme Being to the extent that nonnative-born African is unaware of God's existence. However, the origin of God is generally a mystery; different myths exist in different African cultures trying to explain God's origin. This Supreme Being, God, is believed to be the Creator of everything and Sustainer of life. This concept of God as Creator among Africans is briefly but well explored by Mbiti (2004) where God is described as Excavator, Cleaver, Moulder, Carpenter, Originator and Begetter to define his creative power. I think this belief gives rise to the widespread worship of fertility gods.

The analysis of people's ideas about health may also reveal a great deal about popular perceptions of relations between Donor countries and Africa. For example, although the means by which HIV/AIDS is transmitted are widely understood, Africans often suggest that the disease may have been deliberately exported to the continent by Western countries intent on depopulating Africa or that 'aid' and AIDS are related phenomena. Such ideas are clearly misguided, but they do reveal a great deal about how many Africans perceive their relationship with the West Ellis and Ter Haar (2004). Whatever one's opinions of these views development policies needs to take account of these differences in perceptions of illness and healing sometimes lead to outcomes that surprise Western analysts such as the occasionally progressive role played by traditional faith leaders in Zambia, where even conservative clerks have been prominent in the fight against AIDS.

### **2.3.3. Ritual**

Another critical feature of the African worldview is worship. (Shonhiwa, 2016) points out that religion for the Africans embraces life as a whole and worship touches every aspect of their lives. Strictly speaking, only God and the divinities are worshipped and this is done through sacrifices, offerings, prayers, invocation, praises, music and dance. In Zambia we have traditional ceremonies among different ethnic groupings. Examples are; Ukusefya pangwena of the Bemba, Kuomboka of the Lozi, Malaila of the Kunda, Chikwela ma kumbi of the Soli, Kulamba Kubwalo of the Lenje and Umutomboko of the Ushi of Luapula Province. It goes without saying that in many localities in Africa there is no direct cult of the Supreme Being, yet God is the ultimate object of worship that the people approach through the intermediaries: religious functionaries, the ancestors and the divinities. There is no clear separation between the spiritual and the material, the sacred and the profane. Nevertheless, there is an abundance of temples, shrines, graves and altars used for public and private worship in most parts of Africa. Some special trees, some rivers, mountains, and forests are considered manifestations of the sacred and often serve as places of worship Shonhiwa (2016). This accordingly has led to some schools of thought arguing that it is these natural objects that are being worshipped-to the amusement of the traditional religionists.

Some of the good spirits and all the ancestors are venerated and constantly implored to intervene on behalf community members. The evil spirits are never worshipped, even though some evil persons are believed to align themselves with evil spirits in order to tap their powers and use them to harm others. The veneration of the ancestors, which usually takes the form of libations, offerings, and prayers, sometimes also becomes more elaborate and intense leading to the blurring of the line which usually separates worship and veneration. In ATR, this is not peculiar, as Christians who also have a cult of the saints can testify to it.

### **2.3.4. Morality, Values and Ethics**

Morality is another anchor of African worldview. Thus ethics according Naomi Kipury (1983) African worldview is linked to the preservation and surety of the flow of vital force of the community well-being. Failure to do that was considered unethical and immoral. An individual's responsibility towards the good of society was of paramount importance. An immoral act also is

understood only in relation to one, contributing or not to the wellbeing of the society. Hence these incur immediate punishment from the elders, or punishment from God himself, the sustainer of the universe and its inhabitants and who expects his creatures to maintain good relationship with one another.

Olumbe (2008) on the other hand advances that the average African Christian tends to display inherent ethical contradictions. For example, how does a committed African Christian embrace corruption with such moral ease? Or why do we tend to revert to the support of our ethnic communities when caught doing something wrong? Or does the fact that my community accepts something as good make it okay even if it goes against the word of God? It is for this reason that (United Nations Economic Commission for Africa (UNECA) 2003) is of the opinion that policy makers need to do their utmost to protect girls against the various forms of violence to which they are subjected. Physical and psychological harm caused by violent assault and persecution is a problem experienced by many women in the Region throughout their lives, but it takes particularly pernicious forms in childhood, notably in regard to certain harmful traditional practices such as female genital mutilation which is estimated to be inflicted on more than two million girls between the ages of 4 and 12, every year.

### **2.3.5. Ubuntu Philosophy**

The Researcher strongly contends that the philosophy of Ubuntu is another salient feature of African worldview. This is supported by Shonhiwa (2016) who contends that the sense of community is evidently very strong in the African world-view. The African social philosophy can be summed up in Mbiti's famous dictum:

*I am because we are, and since we are therefore I am.*

According to Shonhiwa (2016), members of the society are expected to live and act in such a way as to promote the well-being of the society, which in turn preserves the vital force. A person who defies this is a curse to the society. In other words, the individual shares in the Vital Force only in a society and through a particular society, which could mean a family, clan and tribe. The society is often governed by a well-developed political system. Some societies have kings, chiefs or chieftains. Others have council of elders (like the Soli). These systems ensure

social order, and welfare of all. They ensure that everyone respects the Vital Force in the society and participates in it, each one according to his/her role in the society.

Families are large and extended. That is, two or more brothers establish families in one homestead or close to one another. Family also includes, the living-dead and the unborn too, who are still in “the loins of the living”. Polygamous system makes family even larger.

Burnett (1995:63) says that African traditional societies place very high premium on communities. Obligations to family and wider community (clan or tribe) supersede personal needs. Major decisions are made communally. Individualism is despised. The value of an individual is in the community.

This is what O’Donovan (2002) rightly refers to as Africans’ identity and meaning in life through being part of their extended family, clan and tribe. There is a strong feeling of common participation in life, a common history, and a common destiny. The reality in Africa may be described with the statement:

*I am because the community is.*

From this, one tends to acknowledge that socializing is therefore considered very important as it helps maintain and extend one’s scope of community. Events which bring people together such as communal farming, funerals, initiation rites, etc. are cherished. African traditional people freely visit each other without the need for appointments, like in the West. During such visits, the focus is not on the measured outcome; rather it is on the need for socializing. When people meet, they exchange elaborate greetings paying special attention to enquire about the family news. It is considered extremely rude for one to pass another person or a group without proper, elaborate greetings.

In the African society, though the dominance of the society over the individual is great, the individual does not altogether lose his significance. Though the individual believes, “*I am because we are...*” there is evidently an aspect of dialectics between the society and the individual. The society rejoices when an individual is born. It gathers around him in the important moments of his life – birth, initiation, marriage and death.



However, one would argue that in as much as the African worldview encourages unity of purpose, it has on the other hand promoted harmful cultural practices such as early marriages, early pregnancy, nutritional taboos and practices related to child delivery. In order to counter the negative aspects of the African worldview, Muvengi and Musonda (2012) bring to the fore the concept of “Empowered Worldview” which attempts to respond to the poverty issues and harmful traditional practices affecting people in the rural communities.

### **Recognition of the Human Spirit**

The celebration of the human body in no way makes the African people materialists. (Like the Epicureans of the West or the Charvakas of the East, who did not believe in the existence of the spiritual aspect of humanity. The African people affirm that human is an embodied spirit.

All African people have a way of relating to God and the World of the spirits. Sacrifices and Prayers (the latter so well developed in peoples like the Rendille of Kenya) affirm the fact that humans have to go beyond their physical existence because in them there is a spiritual aspect that makes them transcend all that is physical.

African people have always believed in the existence of the spirit in every individual human being that continues to exist after death. The spirits of the dead are still close to the physically living. The spirits are in a way living and with personal identity. They are the “living-dead”! They continue to influence the world of the living.

### **Celebration of Human Life: Evidence for the Affirmation of the Human Body**

It will be no cause for racism if I may say that the Black race is physically stronger than most other races on the face of the earth. This has occurred due to a process of natural selection and mutation caused by the tough geographical conditions, presence of various diseases and the continued shortage in food availability in the continent of Africa. The African peoples are proud of their physical bodies and celebrate life with the body. Elaborate eating and drinking, the enjoyable singing and dancing, the enduring physical labour including walking long distances and the assertion of sex are all part of African way of life. And all these activities not only express the social aspect of human existence but above all, its bodily aspect. The African people perform these activities ritualistically and spontaneously, without any guilt of exaggerations

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1. Introduction**

This chapter of the research proposal aims at provides the methodology used in the study. Consequently, the following items are outlined in this chapter: target population, research instruments, sample size and sampling procedures, data analysis and ethical considerations.

### **3.2. Research design**

According to Kombo and Tromp (2013), a research design is the structure of the research. It is refers to as the ‘glue’ that holds the entire research process together. On the other hand, research design is the scheme; outline or rather the plan of the research that enhances the generation of answers to the research questions or problems.

In this research, a case study design will be used because the variables contained in this study have to be discussed in detail and described precisely. A case study is defined as “a holistic research method that uses multiple sources of evidence to analyze or evaluate specific phenomenon or instance” (Anderson, 1998:152). The case study has been chosen because it seeks to describe a unit in detail, in context and holistically. In a case design a great ideal can be learned from few examples.

### **3.3. Study location**

The study was conducted in Chongwe East, Chongwe South and Kapululwe outskirts areas of Chongwe district of Lusaka Province. The choice of these three areas in the district is as a result of being the Area Programme of World Vision where most of the programming takes place and the areas where the beneficiaries of the interventions live. Additionally despite that there are a number of new districts in Zambia where the organisation is implementing its activities, the selected site present a good case study to assess the influence of an African Worldview as being an incentive and driver of conflict and unsustainable development.

### 3.4. Target population

Study population refers to the larger group from which the sample is taken. Yun (2000) defines a population as the group of individuals, objects or items from which samples are taken for measurement or analysis. Due to time and financial resource limitations, forty five (45) people were selected randomly, sampled and interviewed in Kapululwe and Chongwe Area Programmes. These forty five are identified as follows:

	<b>Respondent</b>	<b>Number</b>
1	Faith Leaders	10
2	Women	10
3	Men	10
4	Traditional Leaders	5
5	Children	10
	Total number of respondents	45

	<b>Respondent</b>	<b>Number</b>
1	Faith Leaders	11
2	Women	14
3	Men	10
4	Traditional Leaders	3
5	Children	10
	Total number of respondents	48

### **3.5. Sample and Sampling techniques**

The word sample refers to a set of elements which is ideally representative of the entire population whereas sampling is the process of selecting a subset or sample from the entire population so that generalization of the results can be made to the population from which the elements were selected. Thus a sample is a finite part of statistical population whose properties are studied to gain information about the whole (Webster, 1985).

For the time being, sampling simply means taking any portion of a population or universe as representative of that population. (Strydom et al (2005). The major reason for sampling is feasibility. A complete coverage of the total population is seldom possible and all the members of a population of interest cannot possibly be reached. In this study, focus group discussions, interviews simple random sampling method will be used to sample forty five people involved in Christian religious activities and politics. The study will also be intentional to get data from the children who are the key beneficiaries of World Vision interventions. As earlier listed; 10 of the respondents were church leaders, mainly Pastors, 10 men, 10 women, 10 children and 5 Traditional Leaders.

### **3.6. Sources of data**

The research will use both primary and secondary sources of data. Primary data will be collected from the field through interviews with respondents and key informants respectively. Secondary data will be collected from books, magazines, newspapers, internet, journals, government documents, published and unpublished research papers among others.

### **3.7. Data collection**

As a matter of ethical consideration, during the data collection process, permission was sought from the local authority and any other authority before proceeding with interacting with the respondents. The data was collected through administering questionnaires to the respondents and key informants respectively.

### **3.8. Research instruments**

In this particular study the researcher used questionnaires and interviews for data collection process. According to Chilisa and Preece (2005), interview refers to a conversation or interaction between the researcher and a research respondent. These instruments were chosen because they provided detailed or insightful information suitable for this kind of study. In addition, interviews offered the best alternative among other data collection instruments for collecting data from people whose education levels (literacy) is low or unknown.

### **3.9. Data analysis**

According to Strydom, et al (2005), data analysis means the categorization, ordering, manipulating and summarizing data to obtain answers to research questions. In this study, the collected data will be analysed qualitatively. The analysis will also be based on research questions. Thus the content analysis of the responses will be done under various themes which will later be presented using descriptive statistics. Themes salient across all cases will be kept as well as those that will be extremely different.

### **3.10. Ethical considerations**

Kombo and Tromp (2011) elucidate that the entire research process should maintain high levels of integrity particularly in data collection process and statistical skills to problems where private interests of respondents may inappropriately affect the development or application of statistical knowledge. Therefore ethical concerns were taken into consideration from the start.

The researcher took individual responsibility during the conduct of the research and ensured that informed consent from respondents in the study was obtained in order to make respondents participate freely and voluntarily. The concerned people were informed that the research was purely for academic purposes. Thus an ethical consent was sought through an informed consent form. In addition, confidentiality was guaranteed before embarking on data collection from respondents. The respondents were free to withdraw from the research if they wanted. Fortunately enough, no one withdrew from the process.

### **Gap being addressed by this Research**

There appears to be little literature on the link between worldview and conflict as well as sustainable/unsustainable development. Thus this study attempts to bridge the gap.

## **CHAPTER FOUR: PRESENTATION AND DISCUSSION OF FINDINGS**

### **4.1 Introduction**

This chapter presents the findings of the research. The findings are presented as themes reflected in the focus group discussions, including any sub-themes that stood out during the synthesis process. The outline of the presentation covers characteristics of the respondents understanding of African worldview as being an incentive to unsustainable development in Chongwe Cluster Area Programme. Additionally, the chapter discusses the respondents understanding of how African worldview contributes to unsustainable development in line with the research objectives which were: To determine how the African worldview contributes to unsustainable development, ascertain people's understanding of development and exploring the impact of sponsorship funding on the people. The discussions are also connected with the proposed theoretical framework known as the Integrative Sustainable Development Goal (ISDG).

#### **4.1.1 Presentation of Findings**

##### **4.1.2 Worldview as understood by Faith Leaders**

This focus group discussion was conducted at a community school in Chongwe South. A total of twelve (12) church leaders participated in the discussion. The church leaders were put in three groups to discuss the ten questions. The Researcher was assisted by the Church, Community Engagement and Sponsorship Plan Development Facilitator. Of the total of twelve faith leaders ten were male Pastors and two were female church leaders respectively. The following were the things that came out of the group discussions:

When asked about their understanding of worldview, respondents said that worldview refers to the way we look at things. One of the male respondents pointed out that, "When a child is sick the parents may prefer taking a child to the witchdoctor as he/she suspects that the sickness of a child is as a result of witchcraft." In addition the issue of children marriage was another example that was identified as being influenced by worldview. The respondents argued that sticking to the old ways of doing things and not willing to be flexible to new trends that can spur us to development. Furthermore education is not given the first priority. Parents instead prefer sending

their children to herd cattle at the expense of encouraging them to go school. One respondent narrated the following:

*The construction of the Leopards road linking Bauleni and Mikango farming area was received with mixed feeling as people argued that the road will bring about thieves, immorality and that chicken, goats, pigs, cattle and human beings will be bashed by vehicles.*

#### **4.1.3 The Contributions of African Worldview to Unsustainable Development**

When asked whether the African worldview contributes to unsustainable development, the respondents agreed that lack of development is influenced by it. Furthermore, the link between African Worldview and lack of sustainable development is also seen. It was also brought to the researcher's understanding that the African worldview makes people fearful of development as they fear that if they work hard other people will be jealous of them and in the long run bewitch them. It was mentioned by one female church leader that children are not allowed to eat eggs and fatty mouse as these foods are only supposed to be eaten by adults.

The African Worldview also contributes to poverty because of its rigidity. The respondents mentioned to the researcher that the African Worldview approach leads to dependency syndrome, laziness and lack of commitment. All that the people want is for World Vision to donate to them. The findings revealed that the people only show commitment because the organisation is able to support their school going children, drill boreholes and build schools for them. If it was not for these things, the people would be completely detached to the developmental initiatives.

One male pastor said that *the people in these communities have mindsets that there are no resources even when there are so many resource*. Another respondent added that, the people in these communities have a narrow understanding of resources and for them resources refer mainly to money.



#### **4.1.4 The Drivers of Unsustainable Development.**

The informants mentioned different factors that contribute to lack of sustainable development. The following is what the respondents said:

“Lack of planning and setting right priorities.” Male Pastor.

“Parents and guardians do not model on behalf of their children, dependence syndrome, and lack of implementation of what they have learned.” Male pastor.

“There is lack of commitment to the initiatives that are introduced by World Vision.” Female Pastor.

“People are also scared of trying to undertake developmental programmes for fear that other community members will laugh at them if the project fail.” Male Pastor.

“There is also evidence of laziness as well as lack of unity and Planning.” Male Pastor.

#### **4.1.5 The meaning of development according to Faith Leaders**

All 12 respondents acknowledged that life was hard before World Vision started its implementation in their respective communities. However, the respondents acknowledged that there has been significant change in the quality of life in the people due to the coming of World Vision. The communities have significantly experienced improved water, hygiene and sanitation facilities, school infrastructure development, livelihood and food security, and education available.

On poverty being a curse, all the respondents indicated that it is not a curse. “Poverty is not a curse,” explained one of the female Pastors. She went on to argue that, “people living in poverty are as a result of their choices.” Another responded added that, “poverty not a curse but it is as a result of laziness and people waiting for someone to come and help and change their social and economic status.” The respondents went on to mention that individuals tend not to have interest in education and capacity building such as new methods of agriculture/cultivation, saving groups and entrepreneurship skills. People prefer to receive things such as clothes, shoes, money and blankets to knowledge and capacity building.

The respondents agreed that it is possible for people to become rich through Satanism but their wealth does not last long. They were of the view that as Christians, people should not seek to get wealth through Satanism, magic or witchcraft, but instead people should endeavour to work hard and make wise choices, set right priorities that can help them come out of the shackles of poverty. The respondents pointed out that development can only be achieved when people develop such kind of an attitude.

Although the respondents acknowledged that men and women are perceived to be equal in the sight of God and both of them can become rich, men on the other hand tend to dictate affairs on women; and unfortunately, the women's voice is not heard thereby leading to lack of development. One respondent quoted Genesis 1 "God created man and woman in his image and gave them the dominion to subdue or fill the earth. He explained that, "God gave the same developmental abilities to both sexes; it is only that our cultural tends to promote boys and men more than girls and women." He further noted that, "the issue of gender is key for us to understand and appreciate development as church leaders because lack of knowledge in this area has promoted Gender Based Violence and unsustainable development. According Naomi Kipury, (1983) this is in contradiction with the African philosophy of Ubuntu which promotes the vital force of community's wellbeing. Another respondent went on to distinguish the difference between gender roles and sex roles. He pointed out that gender refers to the cultural constructed roles that boys, girls, men and women are assigned to play in society. He went on to mention that this is influenced by our culture. The Pastor went on to mention that sex roles on the other hand are those roles that can only be performed specifically by male and female such as breast feeding, carrying the pregnancy, impregnating and giving birth. This is as a result of the biological and physiological make up of males and females respectively. Furthermore, he pointed out that culture is constantly changing, adaptive, and symbolic and it can be transmitted from one generation to another. He concluded his submission that our culture is what contributes to most women being poor as it does not empower women to be assertive and explore opportunities that can enhance their skills, decision making and take risks that can help her maximise her God given talents and abilities for her well-being.

#### **4.1.6 The impact of Sponsorship Funding in the Community**

When asked on the impact of sponsorship funding on the community, the respondents went on to mention that in spite of the interventions by World Vision in their respective zones, there are still problems of water and sanitation in other places. This has resulted in community members being subject to drinking dirty water from the streams and wells in certain areas without boreholes. In certain instances both animals and people end up drinking water from the same place. This has resulted in water borne diseases such as dysentery, diarrhea, typhoid and cholera. One Pastor had this to say regarding the impact of sponsorship: “Mobility to schools by children was difficult and as such the community is still hoping that the organisation will be able to provide bicycles to the other learners to cover long distances to schools.”

#### **4.2 Women’s focus group discussion**

##### **4.2.1 Worldview as understood by the Women**

A total of fourteen (14) women met at Chilyabale Primary school in Kapululwe Area Programme. Fourteen (14) questionnaires were administered to them by the Researcher with the help of Tabitha Mwape Nyanga, a Community Development Worker under World Vision based in Chilyabale zone. This was against the initial plan of administering the questionnaires to ten (10) women only. Of the fourteen (14) respondents, three women were not sure of the meaning of Worldview. As a result most of them rushed to say that black people are less developed than white people. Here are the quotations of what was understood to be Worldview:

*African worldview is about a black man who is poor and uneducated as compared to a white man who is rich and more educated than a black person”. “Worldview is that whites are richer than Africans and as a result Africans go to an extent of using traditional medicine to become rich.*

*Worldview is the lifestyle of people who live in a particular place that is shaped by their culture or way or the way they view whatever surrounds them.*

Those who had understanding of Worldview gave their responses. The following were the different responses given:

*Worldview is the way one looks at the world at large. Worldview is the way the world is viewed by people who live in terms of its resources, cultures, potential for bringing about development. Worldview is the way we look at the world as being the source of all things. Worldview is the way we look at the world in terms of the past, present and future on how we can improve the world around us. Worldview is the way the world looks like.*

#### **4.2.2 .The Contribution of African Worldview to Unsustainable Development**

On the link between African Worldview and lack of sustainable development and poverty, different responses were given. Ten out of the fourteen women respondents agreed that African worldview contributes to lack of sustainable development. One respondent disagreed that an African Worldview contributes to lack of sustainable development. Some of the reasons mentioned are lack resources. Another one cited diseases as the contributing factor to lack of development. African worldview does not contribute to poverty. In addition, African worldview contributes to poverty as it promotes dependency syndrome. African Worldview contributes to lack of development because there are some cultural practices that hinder development, some myths and misconception as well as the culture of being dependent on external aid/funding. The other reason why African Worldview contributes to unsustainable development is due to its primitiveness and poverty. Poverty is not a curse, but there are many root causes to poverty and when well addressed, it can be rooted so as to deal with it systematically. Another respondent said that people in the community believe that you cannot have a good harvest without burning the bush before cultivation. Others indicated that wealthy due to Satanism can be attained if one agrees to the conditions set. Another respondent said that it is not possible for someone to get rich as a result of witchcraft or magic. On one hand, one respondent agreed that they have been able to see other people getting richer at a very fast rate due to witchcraft.

#### **4.2.3 The Drivers of Unsustainable Development.**

When the respondents were asked to identify the factors that lead to lack of sustainable development, they responded that lack of farming inputs such as seed, fertilizer, corruption and poor management of resources. Other drivers of unsustainable development mentioned by the respondents were weather patterns which sometimes result in drought. Lack of capital to start businesses was also identified as a driver to lack of sustainable development. Disease and

ignorance was also identified as contributors to lack of development. Lack of education too contributes to poverty and lack of development. Other factors that contribute to lack of sustainable development are poor agricultural methods and the dependency syndrome.

#### **4.2.4 The meaning of Development by the Community**

When asked what they understood about development; various responses were given: It is the movement from one step to another step. Another one pointed out that development is a shift from poverty to wealthy. Development is also understood to be the process of change from tradition to modern ways of doing things. One respondent argued that development involves change of mindset and actions towards a better way of doing things. One of the respondents indicated ignorance on the meaning of development. Development is about getting better in terms of living conditions. It is the process of change or transformation.

The other sentiments of development mentioned by the respondents are that, *development is an improvement of life from being poor to being rich*. She went on to define development as *improving where you are*. One respondent acknowledged the fact that the quality of life was not good before World Vision went to their community. On poverty being a curse one of the respondent had this to say, *poverty is not a curse and someone cannot be wealth as a result of magic and or witchcraft*. She went on to disagree that *women are not poor and instead I feel that women should be empowered by organisations*. This view was similar to another one who argued that *Women are not poorer than men due to their ability to multi task. They are good at managing finances compared to the men*.

Another one added these sentiments strongly: *some people associate riches and wealth to Satanism due to not thinking properly because God created each individual the way they are, weather poor or rich*. In this case she contends that it is God who decides which individual is to be poor and rich. Other respondents submitted that, *poverty is believed to be caused by disease and lack of income generating activities*.

#### **4.2.5 The impact of Sponsorship Funding on the Community**

When asked how life was before World Vision and now, all the respondents indicated an overwhelming appreciation of the great development activities undertaken by the organisation.

The projects identified were Water, Sanitation and Hygiene (WASH), Saving groups, school infrastructure, literacy, maternal new born and child health food security, resilient and livelihood. However, the respondents when asked on the possibility of sustainability of these initiatives introduced by the organisation expressed different opinions: Some said that the programmes will not continue due to people's attitude towards development. Others said the programmes of development will continue due to the capacity built in them by World Vision. The capacity built has been in farmers support in terms of farming methods, clean water from boreholes, school uniforms, school fees and saving groups. It came to the attention of the Researcher that women have more money which they save with their saving groups than men. When asked why most men are not active saving groups, the women respondents said that men are not disciplined and as a result they spend most of the money saved on beer. Some of the sponsorship funds were used to teach people the link between Faith and Development. As such, the respondents were able identify Faith and Development trainings like CoH Gender, Celebrating Families and Empowered Biblical Worldview.

#### **4.3 Men's Focus Group Discussion**

##### **4.3.1 Worldview as understood by Men**

A total of ten (10) men participated in the focus group discussions. They gave different understandings of Worldview. Four (4) respondents out of the total respondents of ten (10) did not attempt this question as they were not too sure what Worldview means. When asked what worldview means, they gave the following responses: *Worldview is the way we look at the world in terms of the past, present and future and how we to improve it. It is focusing on tomorrow as opposed to the current situation. Worldview is an overall way of looking at the world in general.* Other responses indicated that, *worldview is the way we interpret the events around us.* Finally, *worldview is the way people respond to different situations around them and the way we look at things around us.*

##### **4.3.2 The Contribution of African Worldview to Unsustainable Development**

There is a strong link between African Worldview and lack of unsustainable development. When asked on the contributions of African worldview to unsustainable development, only two (2) respondents said there is no relationship between African Worldview and unsustainable

development. Eight (8) respondents agreed that there is a strong link between African Worldview and lack of development. One of the respondents pointed out that:

*Yes it does as the people tend to have misplacement/misuse of resources and not understanding the importance of education. The other respondent said, because Africans have strong belief in their cultures which tend to think a traditional way rather than focusing on developmental activities, there is a tendency to procrastinate, and as a result poverty takes advantage.*

When asked whether poverty is a curse, only two (2) out of the ten responded:

*Yes, poverty is a curse! Three (3) on the other hand agreed that, one can become rich through magic, witchcraft and Satanism. Though they can become rich, yet this is temporal. They went on to say that the way it is acquired is questionable and the end result is catastrophic. The way it is acquired is questionable and the end result is bad. One respondent said, women are poor because they have less support from most organisations. Some people associate wealth/riches to witchcraft/Satanism because there is no evidence showing their wealth accumulation.*

#### **4.3.3 The Drivers of Unsustainable Development.**

Even if Sponsorship funding was identified as having contributed to the well-being of the children, it was also identified as being a driver to lack of sustainable development. Gifts in kind from Distribution Centre and Gifts from Donors were also identified as factors promoting lack of development. The Chinese adage *don't give man a fish, but teach him how to catch fish* can be said to be true here! The above mentioned factors were said to be promoting a culture of dependence syndrome. The other factors mentioned were corruption, lack of education, poor governance and laziness among the community members.

#### **4.3.4 The meaning of Development as understood by Men.**

The meaning of development according to the men was varied:

*Development is changing from worse to better. It is also having a descent standard of living. It was revealed during the discussion that poverty levels in women are higher than the men. It was disclosed during the study that women are poorer than men because they have less support from most organisations. Lack of development was also linked to the less support from most*

organisations. It was clear that living conditions of the people before World Vision started implementing its activities was bad. The coming of WV has brought transformation in people's lives through empowering people with entrepreneurship skills and they are able to run their own businesses. This is what one respondent said, *we have been equipped with a lot of knowledge so much that we are able to diversify and do a lot of things that can make our lives better.*

#### **4.3.5 The impact of Sponsorship Funding in the Community**

When asked to on the impact of sponsorship funding, the respondents mentioned Water Sanitation and Hygiene (WASH), Education infrastructure, desks, provision of books, pens and pencils and the promotion of sports activities as some of the programmes which have brought impact in their communities. The researcher got the following responses from the respondents on the impact of sponsorship funding on the communities:

*Life was difficult before world vision started their interventions. This was manifested in terms of dirty drinking water poor sanitation and hygiene, malnutrition, poor health of community members and children not having access to education leading to high illiteracy levels. But due to the coming of this organisation, there has been notable improvement in the quality of life of the people.*

One of the respondents noted with appreciation that, *before the coming of World vision, the community was undeveloped in so many areas.* He went on to identify to mention the fact that previous there were no activities targeting the well-being of children. Additionally, men and women lacked skills or capacity building and also the lack of recreational activities for children.

When asked on the sustainability of the programmes introduced by World Vision, the respondents had this to say:

*No, community will need to be sensitized even more. Change of mindset is still needed, otherwise it will be very difficult for the community to continue with the programmes. No, community will need to be sensitized even more.*



## **4.4 Traditional Leaders' Focus Group Discussion**

### **4.4.1 Worldview as understood by Traditional Leaders**

A total of three (3) traditional leaders were interviewed. This was against the target of five

(5). When asked their understanding of worldview, they gave the following responses:

The first traditional leader said, *Worldview is the way we view or see things about the world or the way we perceive things in the community.* The second one alluded to worldview as *the general understanding of the world, how people survive, develops in terms of the past, present and future* while the third traditional leader gave the definition that *worldview is the perception of the World based on the current events and past events.*

### **4.4.2 The Contribution of African Worldview on Unsustainable Development**

When the respondents asked on the contribution of the African worldview to unsustainable development gave different answers.

*Development is the state of having wealthy and using it wisely.*

*It is about good road network, health facilities, education as well as people having the basic necessary needs such as nutritious food/meals, clean water, decent shelter and clean water and good and acceptable hygiene facilities.* Poverty is believed to be a curse. All the respondents submitted that someone can become rich through magic and witchcraft. It was revealed by all the three traditional leaders that poverty is not a curse. Even if the respondents asserted that both men and women are equal and should be accorded the same opportunities to participate in development; On the contrary, African worldview subjects women to harmful cultural practices that look at them as manufacturers of Children. Here is what said by one of the respondents,

*In my community women are poorer than men and this can be evidenced in the few women who are landlords, no cattle, cars etc. Conversely men have possession such as cattle and farms.*

This results in women finding themselves in unending circle of generational poverty as they get confined to home chores and keep a distance from engaging in economic activities that uplift their standard of living. It was clear from the responses that African worldview can be said to have a link to lack of development because Africans tend to be rigid to development initiatives and hence end up accepting the status quo.

Moreover people associate those who are wealthier than them to witchcraft and Satanism due to the cultural beliefs. In the Zambian culture you are all required to be the same in terms of economic and social status. Those who excel above the others due to their determination, focus and hard work tend to have more chickens, animals, good and decent accommodation; healthy children who go to school and complete high school are considered to practicing witchcraft and Satanism. Thus the responded submitted that poverty is not a curse, but it is as a result of people's laziness and wanting to receive things on a silver plate.

*The Christian who are lazy are the ones who are accusing the few well to do people to be practicing Satanism and only those who don't believe in God associate riches to Satanism because someone who is a Christian cannot see what is in Satanic World.*

The respondent indicated that these people who acquire their wealth through magic are tormented by them.

#### **4.4.3 The Drivers of Unsustainable Development.**

When asked what contributes to lack of development, the respondents cited lack of skilled man power, lack of machinery, Gender Based Violence (GBV). Other factors mentioned were laziness among community members, dependency syndrome, lack of education, poor planning, lack of focus and poor management of resources.

In addition, corruption, climate change, upbringing, environmental philosophies such as *born poor and die poor*. Selfishness, negative mindset and ignorance and illiteracy were identified as contributing factors to unsustainable development.

#### **4.4.4 The meaning of Development as understood Traditional Leaders.**

When asked what development means, they gave different understandings such as sustainable change in the lives of people. Development is the economic, social and political change that comes in the society. This shows itself in the categories of people such as those in low income and high income. Development is the process of improving one's status from one level to another or the measurable hike of the economic indicators from a demining aspect to a more satisfactory aspect.

#### **4.4.5 The impact of Sponsorship Funding in the Community**

The respondents mentioned the fact that the quality of life was not good before World Vision started their development activities. Below are the verbatim of the respondents:

*There were many challenges such as lack of clean water poor sanitation and this used to affect the school going girls who had to stop attending classes during their monthly period. Now because of the menstrual hygiene programme introduced by World Vision, girls are able to attend classes during their monthly periods. This has contributed to their academic performance due to their consistent school attendance.*

*Construction of schools, clinics, recreational facilities and capacity building skills in the communities.*

*Life was very difficult, we were poor and had no access to information on WASH, Education, good Farming methods, Child protection and Maternal, Newborn and Child Health.*

On sustainability of the programmes after programme closure one of the respondents answered that: *the programmes that require a lot of funds will stop and those that do not require lots of funds will continue because people have been empowered with skills and knowledge from World Vision.*

On the other hand one respondent strongly felt that once World Vision leaves Chongwe, the programmes, activities and initiatives introduced by World Vision will cease.

When asked on the possibility of continuation of the developmental programmes, the respondents expressed different views. Others said they will continue implementing the

programmes because of the capacity that has been built in them. The programmes identified as having been done by World Vision and likely to continue are those that support children going to school and mothers going to health facilities to access health services. Others on the hand said the programmes will not continue because of the African worldview that supports dependency syndrome. The following is a response from one respondent to show that the programmes will not continue upon the organisation leaving the programme areas:

*The programme/activities are not likely to continue because people are used to spoon-feeding. This attitude of dependency syndrome and spoon feeding makes people not to stand on their own.*

In contrast to the above, one respondent feels the programmes introduced by World Vision will continue. And she had this to say, *because people have been impacted with the knowledge of entrepreneurship and have ventured into various businesses and that has become their livelihood.*

## **4.5 Children Focus Group Discussion**

### **4.5.1 Worldview as understood by the Children**

Permission was requested from the School Head teacher to conduct a focus group discussion with the learners of Chilyabale Primary school. The children were grade in grade eight and nine ranging between 14 and 16 years. The purpose of the discussion was clearly explained to the learners. A total number of ten (10) were interviewed; five boys and the other five were girls. When asked on what worldview is, they gave different answers. However one of the things that came out regarding the question was that worldview is about the belief system. This tends to affect how we make judgement and in most cases we tend to disagree to development initiatives.

### **4.5.2 The Contribution of African Worldview on Unsustainable Development.**

The respondents strongly agreed that there is a link between African worldview and lack of sustainable development. This is so because people don't to agree to the new ways of doing things, but prefer to go by their status quo. A good example was given of the *Chikwela Makumbi* Tradition of the Soli people which promotes the cutting of tree. This results in drought. The people then go to their ancestors during the ceremony to ask for rains in the times of drought. When asked whether someone can become rich as a result of witchcraft, magic and or Satanism, the respondents gave different views. Three of the learners agreed that someone can become rich

through magic and witchcraft. The seven disagreed that one can only become wealthy through hard work. They associate being rich to Satanism/witchcraft because they have failed to work hard hence accuses those who have excelled to be practicing witchcraft, Satanism and magic. It was also mentioned that poverty is not a curse, but a result of poor planning and laziness. Others however agreed that it is a curse. Those who disagreed that poverty is the curse argued that God gave every person wisdom. Furthermore, the pupils who disagreed advised that people ought to take advantage of opportunities. However, the respondents mentioned that going into Satanism, magic or witchcraft becomes a second option after trying and failing other options. They mentioned that sometimes the death of a relatives triggers riches. Envyng other people and not being content is another motivation for going into witchcraft.

#### **4.5.3 The drivers of Unsustainable Development.**

During the focus group discussion the Researcher asked the respondents to identify the drivers to unsustainable development. The respondents mentioned jealousy, divisions, misunderstanding, lack of trust and unity, hatred for one another and the wrong desire for wealth. Another factor mentioned was the lack of interest in listening to the preaching of God's Word, the Bible.

#### **4.5.4 Development as understood by the community children.**

On the understanding of development, the learners mentioned that it is about people believing to do something together. A process of growing of an entity as seen on the following levels; social, economic, political and cultural. Development is also understood to be one being able to move from one roomed house to a four roomed house. It is also having a bicycle to enable one to move from one community to another and also children are able to use the bicycles to cover long distances to school. In addition, development is being able to build toilets, schools, drill boreholes and eating a balanced diet. Finally, the pupils said that in order to have development girls and women must be consulted and allowed to participate in decision making processes. They girls asserted that there are examples of women who have done better than men.

#### **4.5.5 The impact of Sponsorship Funding on the children**

When asked what benefits they have received from sponsorship funded projects, the respondents mentioned computers, books, uniforms, school fees, Bibles, as well as toilets being built. When

asked if the initiatives introduced by World Vision will continue after the programme come to an end, the respondents were of the view that they will continue because of the knowledge that the people have received. *We have Tumulele cena Mwana which will continue with the activities.*

#### **4.6 Discussion of findings**

It can be assessed from the analysis of the contributions the different focus groups gave that there are different views on how African worldview contributes to unsustainable development. It is interesting that 43 respondents out of a total of 51 indicated that there is a link between African worldview unsustainable developments. It can be assumed therefore from the research findings that lack of development in Chongwe Area Programme is as a result of an African worldview. It is for this reason that addressing mindset change in line with realization of development in Chongwe Area Programme is critical. In talking about African worldview, one cannot afford to ignore African Traditional Religion has being a key and salient feature of African worldview. Thus, it is of paramount importance that religion which is part of African worldview should be ascertained accordingly. Rakodi (2011) agrees with this thinking that Religion tends to be regarded as either an obstacle or the solution to development problems. This is also affirmed by Wolfensohn (2011) who advances that religion provides the unifying power that grounds the socio-political, economic, technological, cultural and moral dynamics of a culture. The Integrative Sustainable Development theoretical framework chosen in this study is in concord with the opinion that religion should contribute to sustainable development. The notion of disregarding religion in development should be the thing of the past.

The respondents gave different definitions of development. From the different meanings of development, one can deduce that community members have a general understanding of what development entails. From their understanding of development, it can be pointed out that the respondents have a narrow understanding of development. This clearly shows the gap that exists in the community members. One would therefore argue that this could be the more reason why there is no development in Chongwe due to this shallow understanding of development.

It was observed during the research study that respondents did not talk about how different programmes and activities connect with each other to bring about development. This is in contrast with the proposed theory which puts emphasis on the integrative approach to

development. Collste (2013) on the other hand explains that the Integrative Sustainable Development theoretical framework enables policy makers and planning officials at all levels of governance to understand the interconnectedness of policies designed to achieve the SDGs and test their likely impacts before adopting them. Collste (2013) goes on to postulate that an integrated analysis is required to successfully address complex development issues that balance social, economic, and environmental development. He argues that by bringing together the three dimensions of sustainable development into one framework, the ISDG theoretical framework enables broad, cross-sector and long-term analyses of the impacts of programming.

From the research findings, we have seen that sponsorship funding has brought about some levels of positive transformation and impact in the community members. Typical among the activities mentioned are Water, Sanitation and Hygiene. It is clear from the research findings that a number of schools and health posts have been built. The respondents mentioned the bicycles that have been bought as well as the buying of different school requisites. Respondents indicated an improvement in the quality of life of the community members which is associated with sponsorship funding. There is more that the community itself can without sponsorship funds. The challenge with sponsorship funding is that it is not sustainable. One would argue that sponsorship funding leads to dependency syndrome in the recipients. This is strongly penned down by (Frank and Smith, 1999) who argue that Capacity Building is an essential component in the process of community development and in ensuring that communities fully engage with local and regional regeneration initiatives. From what the research brings out, one would advance that World Vision has not invested much in community capacity building. Ritakou (2014) says that Community development is dependent upon a certain level of capacity within the community and can develop this capacity further. The importance of knowledge transfer in the people who are used to sponsorship funding cannot be emphasised. The UNDP (2004) believes knowledge is the foundation of capacity. The paper advances that greater investments should be made in establishing strong education systems and opportunities for continued learning and the development of skills.

## 5. CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

### 5.1. Conclusion

The conclusion that the researcher makes after undertaking this study is that there is a strong link between African worldview and unsustainable development. Firstly, this is supported by the evidence drawn from the respondents which indicate high dependency on sponsorship by the community members, jealousy, strong belief in witchcraft, magic and Satanism. Secondly, in spite of some of the respondents being positive about the continuation of the activities, there is a high likelihood that the programmes and initiatives introduced by World Vision Zambia may not continue because communities most often tend to think that sustainable development is only possible with money given by the organisation as opposed to capacity building. One of the respondents when asked about the possibility of sustainability after programme closure responded with a question, *why should they leave?* This person represents many other community members in Chongwe who think that World Vision will not leave the operation areas. Thirdly, the African worldview leads to a mindset that shifts responsibility for Africa's social ills to the spirit realm, leaving individuals little hope or motivation for working towards a better future. Fourthly, it was also observed from the study that women are poorer than men. The reason for this is due to the patriarchal culture that disadvantages them from having access to own assets. Furthermore, the women have less access to land ownership, livelihood and decision making. The other factor is that women are not allowed to participate in key developmental decision making.

This therefore perceives man as a victim of nature, of other people, or of fate. It is against this background that World Vision Zambia for years, has tried to deal with these problems with limited success from the crying needs of the community which focuses primarily on spiritual concerns as opposed to a holistic approach to life.

It was noted during the research that there has been some level of impact on the community from the time the organisation started implementing programmes compared to the years before the organisations started its implementation. Notable among the challenges that were faced were people's livelihood, low literacy levels, long distances to schools, health facilities, GBV, child abuse, exploitation and neglect, poor farming methods which resulted in poor yield and harvest,



water, hygiene and sanitation. This was largely influenced by people who were so engrossed in harmful cultural beliefs. It has been established from this study that there has been a reduction in Gender Based Violence and Child abuse due to the capacity building interventions that have taken place thereby bringing a major paradigm shift in people's mindsets. This is evidenced in women's participation in decision making and development initiatives, reduction in infancy and maternal deaths, reduction in Gender Based Violence, reduction in early marriages and reporting Child Defilement cases and adopting good farming methods.

It was observed from the respondents that the African worldview has features such as working together and helping one another in times of difficulties. These good features of African worldview can be taken advantage of in order to bring about development. However, the harmful traditional practices as alluded to in this report should be discarded. Doing so is critical as this will bring an end to GBV and children's rights abuse.

## **5.2 Recommendations**

Based on these research findings, the researcher makes the following recommendations in line with making the African worldview contributing to sustainable development in Chongwe Area Programme:

- Staff of World Vision especially the Development Facilitators and Community Development Workers and the Development Facilitators should continue raising awareness and sensitizing the people that the organisation has a life span which will come to an end.
- There must be more investment in capacity building activities as opposed to sponsorship funding. In order to inculcate a sense of ownership and responsibility, World Vision should encourage community contributions when having meetings. For instance the community can contribute in terms of food and drinks such as chibwantu or munkoyo. For projects like building of schools and health post, the community should be encouraged to contribute labour, stones, mold blocks and sand.
- World Vision should emphasize an integrated project implementation approach. For instance Faith and Development activities should be linked to WASH, Literacy, Maternal and Newborn as well as Livelihood and Food Security. In addition, key models

like Celebrating Families, Empowered Worldview, CoH models for Gender, Child Protection and Maternal and Newborn should be taught to children and youths as well.

- The Church Leaders should be trained together with Traditional leaders. This is because the Church leaders belong to these communities that are run by Traditional leaders. The opposite is also true that Traditional Leaders also are members of these churches run by the pastors. Both types of leaders have a big role to play in sustainable development of their areas.
- Main stream sustainable development in all activities. This will enable the community members to appreciate a holistic approach to sustainable development.

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