FACTORS WHICH INHIBIT AND STIMULATE INCLUSIVE LIVING AMONG DIFFERENT ETHNIC GROUPS IN LILONGWE WEST CITY SUBURB AND WHAT THE ANGLICAN DIOCESE OF LAKE MALAWI HAS DONE TO PROMOTE INCLUSIVE LIVING IN LILONGWE DISTRICT:

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Abstract

This thesis is aimed at investigating factors which inhibit and stimulate inclusive living among different ethnic groups with emphasis on Lilongwe west suburb and what the Anglican Diocese of Lake Malawi has done to promote inclusive living. The study is qualitative and the design is a case study. Personal interviews which were semi-structured were used, with ten people and one focus group interview with eight participants. Conviviality concepts; relationship, reciprocity and respect, Transcommunality, Trust and social capital, and Umunthu have been used as framework in understanding the aspect of inter ethical relations in context of diversity. The inclusiveness is understood in this thesis as a technique of social institute that brings together diverse ethnic groups and enable them to fully interrelate and participate in a common goal.

The research has established social inequality and superiority complex, politics of nepotism, Ethnic and Religious values, ignorance and lack of full participation as factors which inhibit inclusive living in the area under study. The research went further to bring out factors which stimulate inclusive living namely; Human value and dignity, inclusive cultural events, Inclusive policies on participation, intermarriages and Education. More also the research has found out that the Anglican Church has created space for relations to develop and Non-discriminate Evangelization of the gospel. And finally the research has discovered that the church has not fully done the role of Inclusive prophetic advocacy and empowerment of the community due to lack of proper strategies for the community.

The thesis concludes by discovering opportunities which are available to enhance the process of building ethnic inclusive living. More also the study has unveiled the recommendations to the traditional leaders, politicians, the Church and the donor community.

DEDICATION

I would like to dedicate my Master thesis work to my lovely family for their support and what they went through during my absence August 2013 – June 2015. Irene my wife, Naomi our first daughter, Praise second born, Gift third born and our last born son Worship. I thank God for giving you the grace to persevere and His provisions.

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LIST OF ACRONYMS

ACID   = Anglican Church In Development

LWF   = Lutheran World Federation

TL   = Traditional Leader

OP   = Opinion Leader

CL   = Church Leader

DLM   = Diocese of Lake Malawi

ACM   = Anglican Council in Malawi

UMCA = Universities Mission to Central Africa

HIV   = Human Immune Virus

AIDS   = Acquired Immune Deficiency Syndrome

UN   = United Nations

CCM = College for Christian Ministries

TABLE OF CONTENTS

CHAPTER ONE: INTRODUCTION

Migration from one place to another is neither a new phenomenon nor unique to Malawian citizens. This happens throughout the world for one reason or another. The Malawian constitution gives citizens a mandate to migrate and live anywhere within the country, as "every person shall have the right of freedom of movement and reside within the borders of Malawi" (article 39 (1) of the Constitution of the Republic of Malawi (1995). This has given Malawians of all ethnic origins the right to migrate and live in different districts of Malawi. Lilongwe as a Capital city, is one of the districts which has witnessed a lot of migration of various ethnic groups. According to the 2008 Population and Housing census projections, Lilongwe alone has more than ten ethnic groups. Recent events in the area have led to the formulation of a new question as to what factors stimulate and inhibit inclusive living among different ethnic groups. Furthermore, I wish to find out what the Anglican Church, Diocese of Lake Malawi has done to promote inclusive living in Lilongwe District with an emphasis on Lilongwe West City suburb. This wish is in line with what Nordstokke observed that:

> The church cannot disassociate herself from the everyday struggles of people within the society where the church does exist but rather strive to lift up the dignity of the excluded; and the marginalized, and denounce the powers that destroy justice ((2014:47).

Investigating factors that stimulate and inhibit inclusive living is also in line with the Church of Norway's plan for diakonia (2007), where diakonia is defined as

> The caring ministry of the Church: it is the gospel in action and is expressed through loving your neighbour, creating inclusive communities, caring for creation and struggling for justice (Nordstokke 2011:27).

My inspiration for choosing this topic stems from the Malawian idea of "Umunthu", a concept identical to the African "Ubuntu". Ubuntu is defined as "Human kindness". It is an idea from the Southern African region which means literally 'human-ness', and is often translated as 'human toward others', but is also used in a more philosophical sense to mean "the belief in a universal bond of sharing that connects all humanity" (Henssrock, 2010: 487).

Through my experience of coordinating local groups of missionaries from different ethnic groups and religious backgrounds, I have developed a passion to see that people

live together in peace. My interest grew even further after having attended a course unit in class on 'challenges to human dignity' and having read the European diakonal approach to Conviviality;

> It implies the foundation of communities based on reciprocity, relationship, and mutual respect for their differences, and strength among people and communities that enriches living together (Lutheran World Federation & Interdiac 2013).

The aim of this thesis is to present in detail how an inclusive community may be able not only to demonstrate its existence but also to help the inhabitants to participate fully.

In this thesis the concept of inclusive living, therefore, refers to a form of social organization that brings together diverse individuals who are able to engage with each other in ways that allows them to participate in the activities of the society.

1.1 Background

In modern times there has been a concern for inclusive living as a result of migration, globalization and concerns of building trust and open communication among diverse people (LWF 2013). Inclusion is founded on the understanding that everyone has essential dignity and every person has something to contribute towards the activities taking place in the community. An inclusive society is based on the essential premise that is "all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" (UN 1948). This implies that every member of society, irrespective of the amount of their economic income, ethnic background, political or religious status, must be treated equally with respect to the law, distribution of resources and equal prospects for all citizens. The World Summit for Social Development (Copenhagen 1995), urges societies to be inclusive;

> in which every individual, each with rights and responsibilities, has an active role to play. Such an inclusive society must be based on respect for all human rights and fundamental freedoms, cultural and religious diversity, social justice and special needs of vulnerable and disadvantaged groups, democratic participation and the rule of law.

Christa Freiler (2001), further observed that inclusive communities should aim at encouraging and supporting the involvement of all members in the planning and decision-making that affect community conditions and development including having an effective voice in senior levels of government. There is a need to deal with all barriers which

hinder inclusive living. As expressed by The Expert Group Meeting on Promoting Social Integration (2008), an inclusive society is a society that:

> … over-rides differences of race, gender, class, generation and geography and ensures, inclusion, equality of opportunity as well as capability of all members of the society to determine an agreed set of social institutions that govern social intervention.

The central idea of inclusive living is to safeguard equal treatment of all people regardless of their circumstances, so that everyone has equal chances and access to participate in all aspects of the community's activities. God created mankind in his image and likeness which means that all are equal and every human being has a right to be treated with respect and dignity (Eurodiaconia 2010).

In the Chewa tribe, there is a proverb which says that "mwana wa mzako ngwako yemwe, ukachenjera manja udya naye" (your neighbour's child is your own, his/her success is yours too). Bishop Msusa observed that "*the African worldview is about living as one family, belonging to God*". He went further to confirm this view with the following proverb "*Kalikokha nkanyama, tili awiri ntiwanthu"* translating in English as 'when you are on your own you are as good as an animal of the wild; when there are two of you, you are a community' (Sharra, 2008:3). All these contributions and expressions are emphasizing the necessity to create inclusive living in a community of diverse members.

1.2 The need of the study

Malawi is a multi-ethnic nation with more than ten ethnic groups that include the Chewa, Lhomwe, Ngoni, Yao, Sena, Tumbuka, Nyanja, Nkhonde, Tonga, and the Mang'anja, among others. One would expect political leaders to work towards allowing full participation of all ethnic groups in the activities of the society as well as equal distribution of resources, in this very complex society. Unfortunately the situation is very different: There has been a public outcry against politicians practicing nepotism when making appointments within local communities as well as the country, leaders giving their own ethnic group an upper hand in controlling resources while making them

untouchables by the judiciary system and politically superior, and pushing other ethnic groups into the periphery. Taweni Gondwe Xaba (2014), observed that today Malawians have a very low sense of "national allegiance", Personal, ethnic, class and political interests have taken over what was once an allegiance to the nation. This is a sign that there has been a departure from "Umunthu concept" "I am because we are" to "I am because I am[1]". Through this, an introversive change within the community has become the most visible aspect of present day Malawi. This has, among other things, caused low political and community participation.

Other more serious consequences of this situation are power imbalances between groups with different social identities. This has led to the various groups labelling and categorising each other, resulting in stereotyping based on ethnicity, political and cultural relationships by those in power. This has resulted in discrimination, lack of access to socio-economic resources, and social exclusion (UN, 2007). During political campaigns violence may break out between ethnic groups simply because they are associated with certain parties. There was for instance a serious conflict between 2002 -2003, involving the Chewa and the Yao over cultural practices. Also other ethnic groups have been the recipients of collective judgment and a 'cold war of words' as people expressed their unhappy feelings caused by economic hardships, favouritism and many other isms, that affect people negatively. In such a society there is a need to examine factors which stimulate and inhibit inclusive living. The Anglican Church in Malawi is among the Churches that are attempting to create inclusivity in the area under study.

1.3 The wider context of the study

The name "Malawi" comes from the Maravi, (literary meaning flames or rays of fire) a Bantu people, now termed Chewa who emigrated from the Southern Congo around 1400 AD. The Ngoni came from South Africa in the 1800s occupying the lower northern and central region while the Yao and the Lhomwe came from Mozambique, among groups living in the southern region. This information is important because the study is being

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[1] This may mean individualism or inward looking within a particular ethnic group in contrast to paying allegiance to the nation.

conducted in the Central region where Chewa people constitute 90% of the population, the people well known as famers. The area under study is in central region, one of the suburbs located to the west of the city of Lilongwe, with a population of about 70,000. Lilongwe City West suburb is one of the locations in Lilongwe District with the largest diversity of ethnic groups, both indigenous and those who have migrated in. The 2002-2003 conflict between the Chewa and the Yao makes this an interesting place to conduct my research on inclusive living.

The politicians use areas like Lilongwe City West to pursue their goals especially during campaigns, with its hawkers, unskilled labour with temporary jobs and low income. This suburb has grown with no city planning and generally consists of poor building structures, poor sanitation, together with many other challenges. There are no clear policies that aim at bettering the lives of inhabitants. Malawi became an independent Republic in 1964. Five Presidents, including the present one, Professor Arthur Peter Mutharika, have had a large following from their own ethnic group or the political region they come from, and out of ten ethnic groups, only three have produced a president. This helps in understanding why ethnicity is important in Malawi at the expense of national identity.

1.4 Anglican Church in Malawi

82. 4 % of the Malawi population is Christian. The Presbyterian Church is the largest, followed by the Roman Catholic Church, with the Anglican Church in the third place, followed by other churches. The Anglican Church was born out of the visit of Dr. David Livingstone in 1857, whose appeal to the Senate House of Cambridge on 4th, October, 1857 led to the founding of the University Mission to Central Africa (UMCA). The UMCA had two goals: to establish a mission presence in central Africa and to actively oppose the slave trade. The first UMCA missionaries arrived in the then Nyasaland in 1861 headed by the Church of England Bishop Chauncey Mapples (Blood 1962). Over time the Anglican Church has spread into all the districts of Malawi, which means that there are Anglicans among all ethnic groups.

Figure 1: Shows the three regions in Malawi

Malawi is divided into three political and administrative regions, north marked red, central marked yellow and South marked green while district marked 4 is Lilongwe.
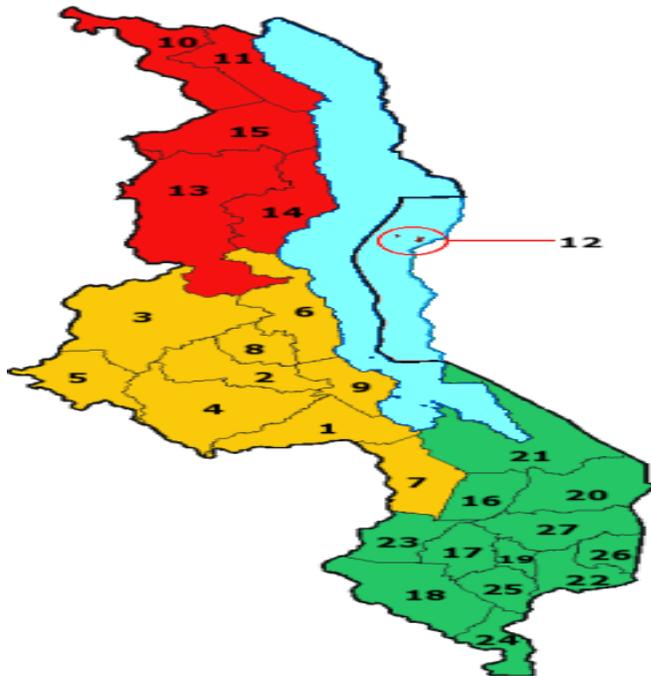
The diocese of Lake Malawi is located in the central part of the country (districts marked yellow) and was created in 1971 from the nation-wide diocese. At first it was covering central and northern regions until 1995 when the diocese of northern Malawi was formed. There are 46 parishes, and 410 congregations in the Diocese, with 51 Clergy and almost 180,000 members in the whole Diocese. It has seven archdeaconries including Lilongwe South Archdeaconry with 30,000 Christians where this research is taking place. In all the parishes there are HIV and AIDS programmes for people living with the virus and a programme for the care of orphans. Individual parishes and congregations have several other social programmes within communities. The Diocese has one College for Christian Ministries (CCM) which has been registered to be a University, four Orphanages, two hospitals, five health centres, four secondary schools and one hundred primary schools (Strategic plan 2013-2017:vii). In 2013 the diocese for the first time produced a strategic plan and a department to oversee social work activities in the diocese known as Anglican

Church In Development (ACID), but it has not yet started functioning at the time this thesis is being written (information given by Diocesan Secretary 15th August, 2014).

1.5 Research Question

The research question this study is trying to answer is:

- With emphasis on a Lilongwe City West Suburb, what factors inhibit and stimulate inclusive living among different ethnic groups and what has the Anglican Church, Diocese of Lake Malawi done to promote inclusive living in Lilongwe District in Malawi?

1.6 Assumptions

My assumptions are that:

- Inclusive living in a community is achieved through Umunthu and constituting elements of conviviality.
- One of the fundamental principles of the Anglican Church is inclusive living.
- There are resources within traditional ethnic cultures to facilitate inclusive living

1.7 Organization of this thesis

In chapter two the methods used in the study will be presented. Chapter three provides the theoretical framework on which the topic of study is to be discussed. In chapter four, the empirical findings from the field are presented in relation to the research questions. Chapter five provides the discussion in relation to my empirical findings and authors' research within a theoretical framework, and finally in Chapter six a conclusion of the entire study is provided together with recommendations for further studies and practical work with the Anglican Church in Malawi to promote inclusive living.

CHAPTER TWO: METHODOLOGY

In this chapter I will describe the research design, how the study was conducted, the data material used, and the steps taken to collect and analyze the data. The Anglican Church has been chosen as an object of study because it has parishioners from different ethnic groups and is one of the strongest in the area. I am a pastor in the Archdeaconry where the study was conducted and hope to be able to use the research findings to further the Church's work among people living in areas like Lilongwe City West.

2.1 Research Philosophy and approach

A qualitative design was chosen for this study that is based on epistemological interpretivism, a philosophy in which people are perceived as 'social actors' (Saunders et al, 2007). Creswell (2007), states that an interpretivistic epistemology enables the research subjects to understand their world from their points of view. To achieve this, the researcher interprets what he sees and hears. It is important to realise that the researcher's interpretation cannot be separated from his own background, history, context and prior understandings. However, the French philosopher Paul Ricoeur (1976), points out that even though one persons' experience, and

> (a)n event belonging to one stream of consciousness cannot be transferred into another stream of consciousness, (…) something passes from me to you. This something is not the experience as experienced, but its meaning' (p.16).

The research approach can either be deductive or inductive. This study takes the inductive approach which, according to Creswell (2007), is concerned with identifying, controlling and explaining the variables in a more qualitative manner. An inductive approach is selected because the researcher collected views of the participants and established patterns from the data analysed.

2.2 Data Collection Methods

I used individual interviews and a focus group interview in order to collect data from respondents. These interviews were semi-structured, focused on key informants with ten individual's interviews and one focus group interview with eight persons: persons from the Anglican Church, traditional leaders and opinion leaders. The purpose of these interviews was to learn what different views the interviewees had on the topics being studied (Bryman 2012). The data collection took place within six weeks; I was familiar with the local context and conditions in the area under study. This helped me to be more organized before and after the interviews as well as helping me to collect the data I was looking for during the interviews. I started with individual interviews later focus group interviews followed.

2.2.1 Sample Population and Sampling Technique

Fig 2. Target Population table

Distribution	Number of people	Ethnicity	
		Chewa	Non-Chewa
Interviews			
Traditional Leaders	4	2	2
Opinion Leaders	2	1	1
Church Leaders	4	1	3
Total	**10**	**4**	**6**
Focus Group			
Church Leaders	3	1	2
Traditional Leaders	3	1	2
Opinion Leaders	2	1	1
Total	**8**	**3**	**5**

In total the population which took part in this research study was 15, and not 18 because 3 members from the Church who participated in individual interviews are the very same

representatives in the focus group interviews. Traditional leaders are administrators over a village or location in a certain jurisdiction through family inheritance but are recognized by the government of Malawi. Opinion leaders are people who are not officially designated as leaders by election or any other means, but are looked at as people with wisdom and influence in the society and are believed to possess information. The study had a sample population from eight ethnic groups based on the Malawian population of the Yao, Chewa, Lhomwe, Ngoni, Tonga, Nkhonde, Nyanja and the Tumbuka. The following ethnic groups participated in the personal interviews: the Chewa, Yao, Tumbuka, Tonga, Lhomwe, Nyanja and Ngoni, while the following ethnic groups were represented in the focus group interviews: the Chewa, Nkhonde, Yao, Ngoni, Tumbuka, and the Lhomwe.

It was important to interview representatives from the Anglican Church, traditional leaders, and opinion leaders and when making a selection of the interviewees, I deliberately looked at the differences in ethnic groups which is in line with what Creswell (2007) suggested, the perspectives based on the historical and cultural norms that operate in individuals especially chiefs and other key people in the society who are the custodian of culture within ethnic groupings. I acquired participants through the Anglican priest, who I requested to provide three more church leaders from different ethnic groups to take part in both individual and focus group interviews. He led me also to the village chief who introduced me to another four traditional leaders in the area and two people who are highly respected and influential in the community to be opinion leaders. This resulted in individual interviews with ten persons 25–75 years of age, five men and five women, as I wanted both genders equally represented. This enabled me to get information from the interviewees who represented different ethnic groups. Five of the interviewees were in temporary work, two in permanent jobs while three were involved in various forms of business.

There were village head leaders and opinion leaders who were instrumental in giving information as to how the community functions in the midst of diversity. Also a focus group interview with 8 persons was conducted with men and women in equal number. Three people from the church were among the total number of interviewees. As described

above, purposeful sampling was used to include individuals who were in a position to inform the research topics and the study's central phenomenon (Bryman 2012:418).

2.2.2 The individual Interviews

The individual interviews lasted from 50-80 minutes and were conducted at a time and place convenient to the interviewees. Some of the individual interviews took place in public places, some in the interviewee's private homes. The interviews were conducted both in English and local language Chichewa to give the respondents the opportunity to choose which language they were comfortable with. The Chichewa interviews were translated into English. I recorded part of the interviews but later the camera I was using to record developed a problem. I continued with note taking such that during and after each interview session I took notes on the issues discussed and the views expressed. The benefit of using a semi-structured questionnaire is that it makes the interview flexible by enabling the researcher to ask follow-up questions where the response is not clear or detailed and further information is being sought to a particular question. I had a list of questions on specific topics to be covered and used a simple, clear and relevant composition of questions to the interviewee so they were able to describe what is deemed important and interesting (Bryman, 2012:70, 471-473).

2.2.3 The focus group interviews

This group interview took place at the chiefs gathering place set aside for village meetings. The setting of the focus group interview was conducive, this facilitated their interaction within the group to be fruitful and the joint construction of meaning helped me to extract their views and perspective (Bryman 2012: 501- 504). In this technique themes are explored in depth by members of the group who discusses them with regard to factors contributing to lack of inclusive living, the role of the church and how to address the factors. The interest was in how people responded to each other's views and I was able to build up a picture from the interaction which was taking place within the group. Three of them are people who managed only to finish primary school and are doing small

scale business, and their age is between 30-80 years, while two of them are working after reaching a secondary level of education.

2.3 Data analysis

The interview analysis was inductive as thematization and classification was based on what emerged from the data, not based on theory. The idea of not quantifying qualitative data analysis is for the purpose of discovering concepts and relationships in raw data then organizing these into a theoretical explanatory scheme (Strauss and Corbin 1998:11). As the topic explored related to factors which inhibit and stimulate inclusive living and what the Anglican Church has done to promote inclusive living, the goal of the analysis was to make sense of or interpret the meanings found in interviewee's and focus group participants' words about the world, meanings that flowed from their own personal, cultural and experience (Bryman 2012).

The qualitative data from the individual and focus group interviews are analyzed according to a hermeneutic tradition, using systematic condensation. Systematic text condensation is a process in which a fully transcribed text is read as a whole and condensed to meaningful units, through categorization and coding. The units of meaning are sorted out in categories to describe the statement with regard to the phenomena investigated (Malterude 2001). Reduction helped me to reduce the large data so as to come up with only data which was relevant to the research topic in question. In doing this, I linked to the main research questions on inclusive living which provided the flow of themes within the theoretical framework. The analysis is trying to generate verbal and clear narrative of the phenomenon in relation to inclusive living in the area under study (Bryman 2012: 565).

2.3.1 Reliability and Validity

I was able to go into the field and collect data in the natural setting of respondents. I found furthermore that selecting participants from different ethnic groups helped validate my findings as they represented various backgrounds and opinions, experiences, and cultural beliefs and thus helped me get a more complete picture of views and perceptions relating to the topic discussed. I am of the view that the findings are reliable because

participants were able to examine factors that stimulate and inhibit inclusive living in this area and what the Anglican Church has done to promote inclusive living while transcribing their quotes. Qualitative research is often bound by a certain time, and group of people. They are unique and the best way of assessing the reliability is ideally when another person doing research on the same subject generates the same results. However, when events change, perceptions and experiences may change as well; Depending on the circumstances experienced at that particular time, this might affect the results (Bryman 2012). In presenting the results in chapter four, I was able to use the quotations from the interviewees, so as to increase reliability of the analysis.

2.4 Ethical considerations

All participants were informed that participation was voluntary and that they could withdraw from the study without giving any reason. In order to respect human rights, I sought and was given consent from all participants in the study before the interviews started, and explained the purpose of the interviews and that they should not expect any funding from me because of their participation. This disclosure helped to build rapport with all the participants creating an atmosphere where no risk or distress were to be associated with the study. During the interviews I was careful not to offend any of the participants. I respected people's dignity and confidentiality was secured throughout the study, from note-taking to presenting this thesis. The nature of this study is such that the participants were neither harmed physically nor psychologically, and the time and place for interviews were chosen by the respondents so as to avoid inconveniences for the participants. International rules for quotation and citation of other researchers' work is followed (Bryman 2012).

2.5 Challenges and limitations

I was not able to meet all participants at the time first agreed upon, and several interviews had to be rescheduled. Some informants worried about participating in a focus group interview together with people from a different ethnic group to themselves and discussing the topic fully, fearing their views might be perceived as practicing prejudice. Some were afraid of gossips after the focus group discussion, that their views and remarks made

during the discussion would be exposed (Creswell 2007). Some therefore preferred one-to-one interviews. However I was able to show professionalism by coaxing them to talk and to agree that whatever they shared would not be exposed afterwards. I stressed that I would treat all the information they gave me anonymously and it would only be for study use.

CHAPTER THREE: THEORETICAL FRAMEWORK

In this chapter, I present the concepts conviviality, trust, social capital and Umunthu as theoretical framework for the discussion of how inclusive living may be promoted in communities where different ethnic groups live side by side. A framework for research is a structure that provides "guidance for the researcher as study questions are fine-tuned, methods for measuring variables are selected and analyses are planned". Once data is collected and examined, the framework is used as a mirror to check whether the findings fit the framework or whether there are some discrepancies; where discrepancies exist, a question is asked as to whether or not the framework can be used to explain them (Liehr and Smith 1999: 13).

3.1 Conviviality

Conviviality is a concept derived from the Spanish term "Convivencia" that can be traced back to the 10th -14th centuries of southern Spain, where Christians, Jews, and Muslims lived together in relative tranquillity and prosperity until the end of around 15th Century (Illich 2001). The concept encompasses the autonomous and creative relationships between persons and between persons and their environment (Illich 1973: 11). It is a condition that may be seen as based on reciprocity, relationships, and mutual respect for inter-human differences. Any community rooted in such values will empower and enrich the people co-existing in it. This understanding of conviviality is especially relevant when discussing how to enhancing inclusive living in a Malawian setting.

Within conviviality one may find every day strategies and tools to create and support a holistic approach to diakonia, where people live in unity but cherish diversity. Conviviality is the "art and practice of living together" as suggested by Lutheran World Federation (2013), a practical guide that shares the experiences and practices of diakonia from the diverse European contexts, where the building of inclusive communities at various levels is focused by giving a voice to people forced to live on the margins of society. Based on human rights, the Council of Europe (2008), alluded to the need to appreciate different identities, to develop a culture of tolerance and to facilitate dialogue between different cultures and faiths to achieve "living together". This is an evidence that

many institutions are seeking terminologies a language which can be used to enhance the process of people living together in harmony. Conviviality may be said to be rooted in the Bible, and Christian values of vocation, dignity and justice. In this light conviviality may be seen as a criticism of an individualistic, detachment and self-absorbed, life, and an encouragement to interaction, relationship-building and interdependence (LWF 2013).

Below I will concentrate my discussion on the concepts of conviviality using the 3 R's namely Reciprocity, Relationship and Respect. I have decided to discuss the themes alongside the basis of conviviality in this order: Respect will be discussed in the light of dignity, Reciprocity will be seen alongside justice and Relationship in the light of vocation.

3.1.1 Reciprocity

Reciprocity may roughly be defined as "given or felt by each toward the other; mutual" (LWF, 2013:18). In a balanced relationship, individuals offer service to one another, engaging equally, which benefit them both and may result in both individuals learning from the experience. In cases where there are no balanced relationships among different individuals or groups conflict and exclusion arises. This point, though, would not be supported by the Scriptures but be in conflict with the Gospel if it is read literally, as one is supposed to accept when giving or providing good services without expecting the favour returned. Reciprocal relationships should be understood in the context of equality of persons and human dignity. This is an important consideration in creating a convivial society where one attempts to develop, preserve, improve or enhance the relationships of people even from different ethnic groups (Lutheran World Federation 2013).

In Malawi there are two proverbs which describe this kind of relationship "Mzako akati konzu nawenso umati konzu" meaning when your neighbour or friend does something good you do something as well in response and "kachipande ka therere kakoma nkuyenderana" meaning a plate of okra is sweet when it comes mutually from both sides. Therefore in order to determine the reciprocal nature of a relationship, one must consider not only focus of the relationship and who benefits; in a reciprocal relationship, the two

parties help and provides valuable service to each other in equal measure according to need. Conviviality promotes equality and justice by focusing on people and communities who suffer from injustice and exploitation. In order to achieve this reciprocal work, effectively there is a need to ensure justice in all one's dealings, as it is based on direct engagement with people who are marginalized, respecting and upholding the rights of minority groups, women, and people with disabilities. All persons, including those who are marginalized or disadvantaged in some way, are made in the image of God and must be valued equally regardless of their status, class or abilities. Participation, is therefore, essential in conviviality, to empower all people to engage in society's political, economic, and cultural life. This is important when the goal is to achieve social justice. Hence the promotion of justice, politically, economically and legally is imperative to ensure fare distribution of the resources of society for the common good of all its members (LWF 2013).

3.1.2 Relationship

Human beings are relational in nature and live interdependently. The anthropologist Hofstede (1994), roughly divides the world's culture into individualist and collectivist societies. While in an individualistic society the ties between individuals are loose: "everyone is expected to look after himself or herself or his or her immediate family" (p. xi), in collectivistic societies ethnic groups tends to constitute "strong, cohesive in-groups, which protect them in exchange for unquestioning loyalty" (ibid., p. 51). Ethnic groups in Malawi tend towards a collectivistic outlook. In according with this, the cultural set up of many ethnic groups in the area in the study community is very important as it creates a sense of belonging. The trend is for people with the same status and ethnic background to interact and form relations with each other to the exclusion of another group not belonging to their own.

Childs (2003), a scholar interested in seeing people living in an inclusive way, recognizes that intra- and intergroup conflict is politically, economic and socially based. In his theory of transcommunality, which is based on community diversity, affiliations are respected and inclusive cooperation is promoted. He emphasised that conflicts arise when diverse groups lead to an isolated and mutually disconnected existence and maintain their

traditional "rooted affiliations" (i.e., social location-based identities). This coincides with the anthropologists' understanding of collectivism, where communal intergroup values and goals are not seen as important, and even, in certain cases, perceived as something undesirable (Hofstede, 1994). However, this approach may not be recommended in trying to enhance inclusive living. The sense of belonging needs to go beyond the ethnic group so as to find belonging within the bigger Malawian 'family'. People's social status, or ethnic affiliations should not prevent them from relating to people who are different in one way or another. Social stance may challenge the development of conviviality between members of ethnic groups, as conviviality stresses the constructing or creating of relationships between people who recognizes their interdependence and who supports interethnic companionship. Living together may be realized if every ethnic group is willing to create a social space for interethnic relationships to develop. This may be achieved through simple activities, whereby all community members are allowed to fully participate in the society and practically interact with each other (WLF 2013:19). This must be based on trust and truthfulness.

In his framework for inclusiveness, called transcommunality, Childs (2003), emphasizes the authentication and valuing of all identities and "mutual recognition" between groups through the principle of unity in diversity. More also Childs, describes this principle's distinctive character as offering "security to distinct multiple layers of group identities rather than requiring each nation, clan and household to simply assimilate into a homogenous larger unit" (p. 6). According to Childs (2003), unity in diversity may be of value if distinct groups are recognized, and promoted to participate in each other's traditional dances (celebration) which may perhaps result in "a simple form of interaction" (p. 51). Within transcommunalism, the author sees the understanding of distinct group and locations, which he calls 'emplacements of affiliations', as essential features that validate the model, which provides space as well as the opportunity to build bridges and connections.

The diakonal vocation is to further service and secure justice and participation for and between individuals and ethnic groups, with a special focus on including excluded groups. It should be noted here that every individual is called to respond to Jesus Christ and the neighbour within the community. Diakonia is a realistic response to God's call

through the other. In trying to achieve conviviality the Church has a twofold call, from God and from people who are suffering, those who are not recognized as of great importance amongst us, and those with no voice whom the powerful do not hear and who exist at the edge of the society (LWF, 2013:27). This calling is not only limited to the Church, the body of Christ, but rather to all ethnic groups as taking care of one another is an element found in all cultures because of the strong sense of the calling to be a community, and therefore, our brother's or sister's keepers. The feeling of compassion is linked to empathy and is a fundamental part of Christian love of one's neighbour. Our neighbour's are also people of other ethnic groups than ourselves, and compassion is a cornerstone of greater social interconnection and helps build community.

Childs (2003), observes that interfaces which are fruitful and progressive among different ethnic groups is nurtured through interpersonal relations that develop when individuals participate in a common task. The theory advocates the recognition and appreciation of diversity; with this in mind, coalitions should operate with the assumption that diversity is integral to coalition functioning. The process of interpersonal relationship takes place when people work together making it important to discover forums that can provide the space for different ethnic groups to interact more often (Childs, 2003:24).

Creating or building inclusive community is a process that continuously evolves and not an event that is done once and for all. Inclusive living has to be discovered, through shared practical action, constructive disputing, resulting in transformation that defines transcommunal community. Childs (2003), emphasises that it is necessary to work on issues of trust, respect and mutual understanding in order to suffocate resistance to relationship building. Individuals and different ethnic groups are to engage in mutual interaction, which in turn may have a transformative effect on each one of them. For inclusive living to take place, individuals are to be diverse and their diversity is to be seen as an opportunity to reach out to each other rather than as a threat that separates them. They are to share both physical and social space and are to be seen as equally valued members in the community.

3.1.3 Respect

Child's (2003), transcommunality is based on ethics of respect that recognizes and accepts that divergent perspectives exist. Such ethics of respect are possible because transcommunalists conceive difference as an inherent aspect of the human condition. In every relationship respect is a very significant feature. Respect in conviviality introduces the idea of different individuals, communities, organizations, or ethnic groups living together for a shared purpose where there is respect for their particularities and praise for their difference. It promotes the recognition and appreciation of diversity within communities. In conviviality, it is also important to note that every human being has the right to be treated with respect and dignity, regardless of their social or health situation, status, gender or age, and all of their needs should be attended to regardless of their context and situation (LWF 2013: 22).

Malawians respect people who respect them in return, which means it is more of a reciprocity and mutual relationship; you give respect, I will get it and in return I will give you respect. There is little respect accorded to opposing views in many cultures; instead people tend to find that it is those who agree with them who deserve respect. This is in sharp conflict with the understanding of respect within conviviality. People should be respected even when they hold different points of views or have another ethnic background, based on the fact that they are human beings. All people need to be accorded dignity and respect as human beings created in h God created own image and likeness, and this in a Christian perspective is to say that all mankind is of the same dignity and deserves the same respect.

As the UN (1948) puts it: "recognition of the inherent dignity and of the equal inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world". According to the United Nations charter on Human rights, everyone is entitled to a certain rights and freedoms without discrimination of any kind, such as race, colour, sex, language, sexual orientation, and religion, political, national or social origin. As opposed to this, the Malawian understanding of dignity is that some people have it and others do not, based on the values of a given ethnic community. This implies that dignity is something accorded individuals by the community rather than dignity being part of being human, a perception inconsistent with scriptures. It should be noted here

that when different ethnic groups are oppressing and marginalizing each other this may lead to distrust. It is therefore imperative to work on issues of trust, respect, and mutuality understanding in order to stifle resistance to conviviality building. The importance of this is that engaging in mutually will lead to the development of interpersonal skills which will help members interact in a respectful manner (Childs, 2003). Haugen (2015), is optimistic that practicing the three "3 R's", respectful, relational and reciprocal will contribute significantly towards the creation of inclusive living in communities of diversity. Even so, when mobilizing people for intergroup participation, it is important to acknowledge the power structures, economic and political systems, which exist within the communities in question (p.11). Hence cultural knowledge, sensitivity and competency are needed to succeed.

The second theory which is being used in this study is transcommunality which has similar theories/ explanations as to how diversity can be managed.

3.2 Trust and Social Capital

Trust is an important bridge builder between people, irrespective of cultural background. "Social capital" is a term that social scientists use as a shorthand for social networks and the norms of reciprocity and trust to which those networks arise from (Putnam 2000). "Trust is the human being's notion that others' goodness, honesty, and competency is to be trusted" Fugelli (2011, p. 105). Despite this definition, Grimen (2008), claims that "[t]here is no undisputed definition of trust and it is difficult to differentiate it from other phenomena like faith, confidence, and familiarity and others" (p. 197). He points out that "it is easier to move from trust to distrust than vice versa. Distrust is easily planted but difficult to uproot. Trust is easily torn down, but difficult to establish (p. 91)." This may lead to destructive spirals difficult to evacuate, i.e., "the vicious circle of distrust" (ibid, p. 94). Hence trust is imperative in the creation of "an environment in which meanings, ideas, information and issues which are essential to" effective exchange. Rather than focusing on what is universally human, the inability to see past the differences in other people may create distrust. Distrust and lack of understanding of the meaning a person attributes to his/her life-world perspective (Brämberg and Nyström M 2010), may make

people see each other as the 'other' instead of 'one of us,' a process often termed 'othering (Canales 2010).

High levels of trust enhance social capital and are vital to create convivial co-existing between people from different ethnic groups. The core idea of social capital theory is that social networks have value, such that social contacts affect the productivity of individuals and groups. Putnam (2000), defines social capital as "social connections among them individuals, social networks and the norms of reciprocity trustworthiness that arise from them". His empirical sources are not African but rather European and American, however the concept of trust and social networks are found in Africa as well. The concept was first used by a practical reformer of the progressive era L.J. Hanifan, State supervisor of rural schools in West Virginia. Writing in 1916 to urge the importance of community involvement for successful schools, Hanifan invoked the idea of "social Capital":

> Social Capital refers to those tangible substance (that) count for most in the daily lives of people: namely good will, fellowship, sympathy and social intercourse among the individuals and families… the individual is helpless socially, if left to himself… if he comes into contact with his neighbour, and they with other neighbours, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potential sufficient to the substantial improvement of living conditions in the whole community… fellowship of his neighbours (p. 19).

The definition shows the importance for people to be open and form networks for their own benefit and the community as a whole. Hanifan and his successors recognized that social networks and norms of reciprocity may facilitate cooperation for mutual benefit. Putnam (2000), describes two forms of communities, by explaining what happens with individuals, groups and communities: the first one is 'bonding' social capital where people build up and protects their own selves because it puts them in touch with people who are like them i.e. this is inward looking and exclusive. It is good for mobilizing reciprocity and solidarity by providing support for less privileged members of the community. The second type is 'bridging' social capital which creates all-encompassing personalities across the diverse ethnic groups. It promotes progressively diverse relationships through being in touch with those who are different from them i.e. it is outward looking and inclusive. Bridging may facilitate trust in the wider community and

people may feel safe, benefit from social and economic external assets and information dissemination. When diverse people are well connected, norms, networks and trust may enable participants to act together more effectively to follow collective intentions (p. 21-22). According to Putnam (2000), communities will be weakened in the first form of community where people's participation in diverse areas of collective life will become negatively affected. People in such societies have restricted themselves to an isolated existence, cut off from their peers who do not belong to what anthropologists would call their 'in-group'. Even though he does not reject the creation of group identities as an essential form of social capital, Putnam believes that a strong community is one in which individuals engage with people who are different from them. On the same token, Haugen (2015), has argued that contacts and relationships in the communities are not necessarily done on equal power relations due to economic forces, power abuse, violence, and legal restrictions. He further observed that in many cases political institutions and cultures affects negatively the interactions in the society, so communities might be characterized to be exploitation (p.1, 3).

However, Putnam (2000), holds that it is possible to construct a situation that may be reversed by stimulating and increasing social capital, which is a sense of shared trust and reciprocity among individuals. He also observed that faith communities in which people worshipped together are arguably the single most important fountain of social capital in US, which means that church going produces social connectivity (p.66). Also Haugen (2015), is hopeful concerning intergroup relationships as it gives people an opportunity to look beyond their immediate networks and group's attachments and thereby interact with people who are unlike themselves. He suggests that the situation can be reversed through religion and through various interventions that may help relationships to develop and make inclusive communities possible. Churches and congregations have been found to have a history of contributing positively to both social capital and cohesion, by providing space for building inclusive encounters and friendships (p.1). Addy (2011), emphasizes that in order for the Church to create positive results in its effort to achieve inclusive living among different ethnic groups, it should focus its work on the rivalry or conflict or fragile relationships that sometimes exist between different faith members and local

residence. Once these relationships are repaired and functioning positively, the church is likely to achieve inclusive living. Addy is positive though, because churches and faith communities have a long tradition of working for social change and reform in various places (p.12-16). Both Putnam (2000), and Childs (2003), believe that efforts should be made towards the construction of a community where people although identifying with their groups, may also feel they belong to the larger community where they can be in touch with those who are different from them, work together with them, and thus enable them to live more meaningful lives. It is important to sustain the relationships, and promote changes, no matter how minor or insignificant they may seem to be at the moment, thus becoming tools for building an inclusive community (Childs, 2003).

3.3 Umunthu

Dr. Sharra (2008), recommends Malawians to revive and cultivate the culture of Umunthu upon which their ancestors built the society. It is an "indigenous approach to harmonious living". This is a humanistic ethos that focuses on human engagements and interdependent relations. To lose Umunthu is to drop the history and identity as people who are well known to be respecting, and value extended relations in the community. According to him it is clear that at one time people were more united, inclusive and looked at themselves as Malawians. This is proved by the interview conducted from 2004 among primary school teachers who argued that many of Malawi's problems of structural violence, inequality, nepotism, exploitation and injustice spring from the absence of Umunthu ideal in the inculcation of values. He went further and said

> I envision Malawi in which the ideas of Umunthu form the basis of people's identity and shape the form of all endeavours taken, secondly a future Malawi that is blessed with peace and social justice and bestows on everyone equal chances of success and opportunities for the affirmation of everyone's potential and talents. I see Umunthu as an ideal that pervades these aspirations, knowing that success of one person in a community is beneficial for, rather than a threat to the whole community (p.4).

So my question is, what has gone wrong? The answer to this question would probably be one of the factors inhibiting inclusive living, and, once fixed, would enable different ethnic groups would to live inclusively once again. The African Umunthu as Malawians

call it, is identical to the "Ubuntu" of South Africa. It demands living together in harmony regardless of your background. Umunthu dictates that human beings are all bound together and stresses the importance of community, oneness for humanity, solidarity, sharing resources and ourselves with others, and caring for those around us (Broodryk 2006). In 1967 President Nyerere of Tanzania, introduced Ujamaa in his country. Ujamaa is the Kiswahili word for family-blood and was used as a term for African Socialism. Nyerere described his idea as "A full acceptance of our being African and a belief that in our past there is very much which is useful for our future" for Ujamaa the basic principles were; respect for each other, common property and the obligation to work (Schweigman, 2001).

Archbishop Emeritus Tutu (1999), called upon all African communities to practice Ubuntu and thus facilitates openness and availability to one- other, affirming others, and avoid feeling bitterness with regard to others' abilities and skills. While there is a self-assurance that comes from a person knowing that he or she belongs to a greater whole, "there is a feeling of diminishment when others are being humiliated or diminished, when others are tortured or oppressed". In 2008 he went further by saying that because

> you can't exist as a human in isolation' but as a community. It speaks about our interconnectedness, because you can't be human all by yourself for when you have this quality you are known for your generosity.

Desmond Tutu (1984) in his acceptance speech at Nobel Peace prize ceremony said that

> A person is a person through other persons, we belong in the bundle of life, and you need to be all you can so that I can be me. I need you to be you so that I can be me when you dehumanize another, you do it to yourself

The worldview (Ubuntu) advocates a thoughtful sense of interdependence and stresses that our true human potential can only be grasped through partnership with others (Ngcoya 2009:1). Traditionally the community in extended family living on the same vicinity brought their food and shared their meals together and welcomed every visitor even when the visitor did not ask for it. People would offer the person food, water and a place to rest. One of these places in Malawi is called "pa gonani" meaning you sleep here. Nelson Mandela (2006) said the same thing when asked to describe Ubuntu. We may say that there has been depart from the Umunthu concept "I am because we are """ to

"I am because I am" which in the present day has seen the introverted or individualistic community aspect become stronger in Malawi and in the area of the study. 'Umunthu' I may say is a label that in many cultures tends to use to describe persons who live up to an expected life style within the community. Hence, some people qualify to have live Umunthu and full belong to a community while others do not. This then defeats the vision of all people having inherent dignity regardless of their status in the society. Furthermore, the concept is facilitating the stereotyping and labeling of individuals as outsiders and excluded. It is important for communities to be outward looking or collectivistic and inclusive towards various personalities and create space for those in the society who are different (Putnam 2000).

According to Michael Onyebuchi Eze (2008), Ubuntu and concern for inclusive living in Africa can be summarized as follows:

> A person is a person through other people strikes an affirmation of one's humanity through recognition of an 'other' in his or her uniqueness and differences. This idealism suggests to us that humanity is not embedded in our person solely as an individual; my humanity is co-substantively bestowed upon the other and me, humanity is a quality we owe to each other. We create each other and need to sustain this otherness creation. And if we belong to each other, we participate in our creations, we are because you are, and since you are, definitely I am.

An "extroverted community" aspect is the most visible part of this ideology. Ubuntu asserts that society, not a transcendent being, gives human beings their humanity. It does not matter which ethnic origin the person is coming from, the fact that he or she is a human being was enough to welcome and interact with the person.

3.4   Summary

The conceptual framework presented in this chapter suggests that there is a meaningful world behind practice and activities, a world where traditional relationships may be rediscovered and brought back to life. Relationships, respect and relationally may regain new meaning if all ethnic groups fully participate, resulting in social justice and equal distribution of socio-economic resources, and political leadership. The value of each person's humanity will help the various ethnic groups be open to interethnic interaction. Conviviality may be a successful framework for inclusive living in the area under study if all 3 R's are taken into consideration.

CHAPTER FOUR: EMPIRICAL FINDINGS

In this chapter I present my empirical findings from the individual interviews and the focus group interviews from my field of study in Malawi. I will present core themes that are extracted from this data material, as well as quotations from both the personal and focus group interviews. I refer to the traditional leaders as TL 1- TL 4, opinion leader OL 5- OL 6 and Church leaders CL 7- CL 10. Those responses in the focus group interview will be as follows: TL 11-TL 13, OL 14- OL 15 and from the Church CL 8-10, their numbers have been maintained because they participated in both interviews and number CL 7 did not because I wanted to maintain the number of 8 participants. Data presentation is divided into four areas, firstly concerning factors which inhibit inclusive living, secondly factors which stimulate inclusive living, thirdly what the Anglican Church has done to promote inclusive living and finally what the Church has not done satisfactorily.

4.1 Factors inhibiting inclusive living

Inclusive living cannot be promoted unless psychosocial and ethnic boundaries and barriers are recognized as the basis for the lack of inclusion. Under this heading factors will be examined so as to paint a picture of what actually is happening on the ground as seen by the interviewed traditional, opinion and church leaders.

4.1.1 Social inequalities and Superiority complex over another ethnic group

There is a notion that the regional majority population (Chewa) feel they are superior to the minority tribes living in the area under study and that the members of the minority tribes should not excel more than them. This makes equity in distribution of wealth and resources a critical element in producing an inclusive society. One traditional leader, suggested that inequalities in their societal living was an important factor that influenced non inclusive living. She held that

> the foreigners (people of other tribes) happen to prosper more than we, the owners of the land, and we feel bad to the extent that young people go to steal from them. Moreover, there is no equal distribution of resources and developments. How do you think we can rejoice in this? (TL 1, personal interview).

There was a unanimous agreement in the focus group that social inequality is contributing significantly towards the inhibition of inclusive living. One of the focus group members expressed it like this:

> Only people from the ruling top are the ones prospering and this creates insecurity and a feeling in some people that they don't belong to this community. Why should only one group be progressing and accessing resources which are meant for all us? There is no equal distribution of resources. It's surprising! In this kind of situation the society cannot be united but rather divided along ethnicity for the sake of solidarity and cohesion (TL 11, focus group).

I see the respondents lamenting for unequal distribution of resources and natives feeling superiority over others and do not want those who have migrated to prosper. The notion of "eni ake nthaka" (owners of the land) delineates the migrants from the local natives and this may cause some tensions among the settlers of the land.

4.1.2 Politics of nepotism

Thesaurus dictionary defines nepotism as "the favoring of relatives, or personal friends because of their relationship rather than because of their abilities". The focus group interviewees unanimously agreed that nepotism in politics is responsible for the lack of inclusive living. Politics is playing a big role in dividing ethnic groups at the expense of being Malawian, as one of the traditional leaders explained;

> These politicians are the ones destroying our old humane culture, in this community they favour one ethnic group where they come from, also see… what is happening now and in the previous regime…all key positions were all from one ethnic group and development projects were only concentrating in one region. This is a reason that other ethnic groups are calling for a federalism with anticipation that there will be fair treatment (OL 14, focus group).

Another notable statement was from a church elder who said that he is convinced that politics is playing a big role in dividing ethnic groups regardless of a political party having its members from every corner of the country:

> The issue now is where you belong in terms of ethnic grouping and region. This is why to this effect some ethnic groups are calling for federal system of government, being opposed to the central system that is in place now, simply because there has never been an inclusive way of handling appointments and distribution of resources. I will not hesitate to say that politicians are nepotistic in all their operations; this is affecting our communities (CL 8, personal interview).

36

Traditional leaders have found it difficult to execute their duties without fear or favour due to political interfering. They are sometimes pushed to say things without conviction and favour certain groups of people just to be on good terms with politicians. During the focus group discussions one member who is a traditional leader supported the notions by saying that:

> we, traditional leaders have also been greatly affected. Our relationships are not good with people and among traditional leaders because these politicians they just use us and tell us what to do. We do these things to please the ruling elite instead of doing what is good for every kind of Malawian tribe within our communities. When you belong to a different grouping 'you are not for us'. One day I even heard the former president during his term of office in a political rally saying that if you chose a member of parliament from the opposition you will never see development in this area. This is a sign that many people want everyone to be on their side. Failure to do so you become an enemy. Is that democracy or inclusive living? (TL 12, focus group).

Similarly, one Church leader turned the discussion to a different angle as he narrated how politicians have also used church leaders. As he pointed out:

> Even church leaders are being used by politicians to preach what the politicians themselves want to hear. We have seen pastors on TV degrading their friends who disapproved of a politician's character or ills of government. Mostly these church leaders back those politicians that are from their region (CL 9, focus group).

Politics of nepotism is dividing people by elevating some ethnic groups, hence creating superiority complex among others which causes tension, unequal distribution of resources and social injustice. There is lack of appreciation that in all ethnic groups there are learned and intelligent people who can contribute significantly towards the development of the country and in addition to this that some church leaders also are being used. There is also a feeling that politicians can use anything to influence even religious leaders to speak in their favour.

4.1.3 Ethnic and Religious Values

In the focus group discussion members agreed that differences in ethnic and religious values contribute to social stereotype and exclusion. These sentiments may even affect intermarriages in some places simply because ethnic and religious values are at the center of some people's treasure:

> Certain traditions existing in one ethnic group may not be easily accepted by another ethnic group. Depending on the level of negativity, this may result in physical or social exclusion. Cross marriages in such cases may be difficult to come by. Ethnic groups are more closely associated with a particular religion, e.g. the Yao's in Malawi are associated with Muslim religion. People with strong reservations with Muslim's religion and what surrounds the religion world-wide may not easily put this fact aside and live inclusively in all aspects. This is true with the Chewa in central region, they are associated with Nkhoma synod Presbyterian Church (OL 15, focus group).

People of different ethnic groups are associated with certain values and practices, they regard them to be superior to those of their colleagues and this becomes a bone of contention. One notable statement came from the traditional leader, who held that:

> there is a feeling that one's values be it religious or culturally they are superior to others. Sometimes it is lack of tolerance and understanding among different ethnic groups and failure to learn and appreciate one another. It is true, values are different culturally and religiously, but that is not enough for ethnic groups to fight a "cold war" (TL 2, personal interview).

I have noticed that many people value insider groups where they belong. They hold on to the values and their beliefs as the whole truth and judge those who are different from them as being on the wrong side of the equation, and that spawn conflicts which then remain unresolved.

4.1.4 Ignorance

There is a Chichewa proverb that goes "Kusadziwa nkufa komwe" (Not knowing is the same as being dead), a saying that points to an important issue discussed by one of the interviewees:

> Lack of knowledge among people is destroying our community. There is a wide range of ignorance regarding the significance of living together especially with people of other tribes. Furthermore I think sin has separated people from emulating the love of God because they don't know that Jesus loved people of other tribes to the extent of dying for them on the cross (CL 7, personal interview).

It is strange to note that some people are not in a position to tolerate those who are different from them in terms of cultural background. One of the opinion leaders concluded that such people might not have been socialized properly:

> It appears many people have not been well taught that we need to live in harmony with people from other ethnic groups, so I will say ignorance is playing a role here. When a family from a different ethnic background come and dwell among a certain ethnic group they will be labelled as strangers for life (OL 6, personal interview).

The Church elder lamented the failure of elders to instill values in the young ones due to technology. Both elders and young people are busy with different devices and have little time for issues which seem of the past.

> I would like to say that ignorance has come among many people because elders do not have time to instill values in the young ones. Many people spend much of their time watching television at night instead of may-be sharing educative adage, cultural dances, as a result there is lack of knowledge among young people. In the past we used to have time and share educative stories which prepared someone out there (CL 9, personal interview).

I have noticed that lack of proper socialization of young ones is causing a challenge, when people who have different cultures come into a community and are branded Obwera "those who came" and leaving the community unsure how to live with them. There is also ignorance of the fact that every Malawian can live in any place not as a stranger but as one part of the community.

4.1.5 Lack of full participation

At the core of most definitions of social inclusion lies the concept of full participation. Participation is most noteworthy as it implies a dynamic involvement in the process. Not merely having access to society's activities, but engaging in them, and building and sustaining social networks. An opinion leader held that:

> Some of the ethnic groups are not fully participating in the activities of the society especially in decision-making processes regarding things which affect their lives. This affects their ability to make obligation towards or contribute with others in the community and other social networks (TL 3, personal interview).

When inhabitants in a community are not given an opportunity to use their talents it will be difficult to develop their skills as well as develop relationships among different people groups. A focus group member agreed that failure to include everyone in the activities of the community creates mistrust and eventually pushes people onto the periphery of the community.

> I believe all human beings have some talents, gifts and capabilities to contribute towards the prosperity of the society and when I see some groups of people in this community being sidelined I feel sad. It is true lack of full participation in the activities of the society affects development and people's relationships as well (CL 10, focus group).

There has been lack of inclusive participation among different ethnic groups; some fully participate while others are left out even when they have an opportunity to contribute positively to the development of the community; this fuels exclusion.

4.2 Factors that stimulate inclusive living

In this section five themes are presented which stimulate inclusive living namely: Human value and dignity, inclusive cultural events, inclusive policies on participation, intermarriages, and education.

4.2. 1 Human Value and Dignity

In several of the interviews faith institutions, especially the Church, were mentioned and seen as having a big role to play in develop inclusive living. The starting point in promoting inclusive living is "human value and dignity"; every culture should be evaluated in light of humane value and dignity. As one of the traditional leaders asserted:

> I believe the faith institutions have a vital role to play in bringing together different ethnic groups by civic educating different ethnic groups that all were created in the image and likeness of God and that all have the same dignity which is inherent, regardless of what tribe and region they are coming from (TL 4, personal interview).

One church leader also alluded to the fact that the church as an institution has no excuse when it comes to fostering inclusive living since the central message of the church is love- love of God and love of neighbor. This was picked from her observation as quoted:

> Faith institutions have no excuse to discard those who are being excluded in the community because mostly, especially churches centre on love- love of God and love of their neighbour. There is no need to discriminate each other that one is from south, centre or north for we are all Malawians (CL 8, personal interview).

In the focus group discussion participants established that there is no ethnic group nor culture that is better or above another culture. There is a need to respect and coexist because different is part of creative hand of God.

> I think all cultures should be measured by this human value thing, it is sad to not that there are some ethnic groups who think that they are more human than others and they deserve to lead always; What about other ethnic groups? Every culture must respect human dignity and value every human. This understanding will even help in addressing gender violence issues (TL 13, focus group).

I have noted that faith institutions may initiate processes where different ethnic groups might be sensitized to embrace and acknowledge human value and dignity in each and every person. This will make a positive impact for the Church has the advantage of the central message of love at the centre of the ministry.

4.2.2 Inclusive Cultural events

Cultural events have potential to bring different ethnic groups together and interact. In this process relationships will be created and stereotyping will fade as traditional leader explained:

> Cultural dances in the past used to bring people from all cultures together; Relationships were created and people learned from each other. I don't know why the event died. On 6 July every year groups performed dances in all the different districts and areas. That was a factor to unite people. Now no-one can trace it (TL 3, personal interview).

Similar sentiments were expressed by focus group interviewees. Group members established that there is less space for different ethnic groups to come together and interact with each other now, compared to the days before 21st Century. As one expressed it:

> I would like to concur with my colleagues, cultural events which we used to have are no more. Community activities are no longer there so what do you expect? It is difficult for people to appreciate other people's cultures as a result of prejudice attitudes being present everywhere and there is no trust among different people (OL 15, focus group).

Where the community is able to engage in a number of traditional celebrations covering all ethnic groups it will reduce the tendency to classifying and stereotype people. Tolerance and appreciation of cultural diversity is another dimension to the stimulation of inclusive living as asserted by a Church Leader:

> When the community celebrates several cultural traditions and diverse expressions of uniqueness, there is an acknowledgement and endorsement of the differences between and among participants of the community. This will enable societies to move away from labeling, categorizing, and classifying people. As a result policies are created towards achieving inclusive living (CL 9, personal interview).

Participants are convinced that cultural events were creating space for interactions and learning from each other, reduced mistrust and for this reason they would like to revive them for the sake of having a healthy community.

4.2.3 Inclusive policies on participation

Members in the focus group interview recognized that when there are policies which include all persons and groups, inclusive living will be achieved, as was expressed by one of the opinion Leader:

> I think inclusive living can be achieved when policy frameworks are inclusive and unbiased and inclusive processes in all areas are implemented. All members of society should be encouraged to participate in all activities both at the local and national levels. A society where most members; feel that they are playing a part, have access to their basic livelihood and are provided with the opportunity to participate in decision-making processes that affect their lives, will best foster values of inclusion (TL 11, personal interview).

Putting in place policies which can bring people of different ethnic groups together may be a good thing to stimulate inclusive living. The church leader sounded very clear that all people should be given the opportunity to participate in community activities with regard to developing policy regulation.

> If there can be deliberate policies that will include all ethnic groups I think that will be great. How can all positions in the community go to one group? Does it mean that others don't exist? I am hopeful that if all people in the community can be allowed and be given the chance to participate in the life of the community, this can contribute significantly towards the development of the society (CL 10, personal interview).

I have observed that participants are of the view that deliberate policies to include everyone to participate in the activities of the community will reduce instances of social injustice and boost inclusive living. Ethnic groups would be represented at various levels and prejudices and the superiority complex would have vanished.

4.2.4 Intermarriages

One interviewee alluded to the fact that intermarriages may promote inclusive living because there will be an appreciation of different cultures coming together which would facilitate relationship building. As the traditional leader put it:

> I am optimistic that once intermarriages are taking effect, definitely different ethnic groups with their cultures will be able to learn from each other. Sometimes people are ignorant about other cultures and stereotype, and negative attitudes develop (TL 1, personal interview).

In the focus group discussion the intermarriage point came out as a very clear theme from all members who stressed intermarriage as a factor which has the potential to enhance inclusive living. An Opinion leader said that:

> I would like to agree with my colleagues that in those families which have intermarried there is no such a thing as talking evil or expressing prejudices or stereotypes of the entire ethnic group but rather appreciate the difference and learn from other cultures (OL 14, focus group).

Many families were reluctant to marry their children to different ethnic groups, but of late there has been a number of intermarriages. There is a wave of people choosing spouses of their choice regardless of their cultural background. The Church leader held that:

> there has been so many intermarriages of late happening among different ethnic groups, I will not hesitate to say that, somehow love is surpassing all the fear and restrictions which used to be imposed on young people. Intermarriages create space for re-socializing of one another into multicultural dimensions, hence there will be harmony among different ethnic groups because marriage brings together two different families and communities. I personally married from a different ethnic group and both of us our negative attitudes towards different ethnic group changed, since we have grown to appreciate our differences (CL 9, personal interview).

Participants alluded to the fact that intermarriage is a key notion in removing prejudice and labeling of different ethnic groups but rather it provides opportunity to learn and understand one another.

4.2.5 Education

Education plays a very big role in changing people's attitudes by informing them of the truth concerning various issues. Those people who are well educated may understand different matters much easier than those who aren't. An Opinion leader pointed out that:

> I think education brings together people from different backgrounds and socialize them to be tolerant with one another but also to understand and appreciate different people groups. When people are educated may be through formal or informal education, they will understand issues better than those who haven't, especially acquiring information about other ethnic groups (OL 5, personal interview).

Learning another ethnic group's history and culture will help in understanding the differences and the need to respect one another. The focus group participants agreed that education is a vital tool for stimulating inclusive living because different children from various backgrounds come and learn from one another.

Education plays a critical role in this area, as it will provide opportunities to learn the history and culture of one's own and other societies, which will cultivate the understanding and appreciation of other societies, cultures and religions. I would like to say that it is not only children who can be socialized in schools but also we parents should sometimes come together and do communal work for instance molding bricks for classroom development. It would help us to learn and interact with each (TL 12, focus group).

Members look at education as a tool; People can learn from each other and value unity in diversity by appreciating differences through socialization, formal and informal. With education people are able to get rid of their previous negative views of others and be positive.

4.3 What the Church has done

In this section there are two aspects which participants considered the Church to have tackled satisfactorily namely: non-discrimination of the gospel and creating space for relationships.

4.3.1 Evangelization to bring the fullness of the Gospel

The Anglican Church has not been inactive in the area of reaching out to different ethnic groups. The doors of the Church have been opened for everyone to come in and to be part of the Anglican community. In relation to what the church has done in promoting inclusive living, the priest who is a theologian had this to say:

Diversity is very important and the church must cherish it because that will happen in the end is that all nations, tribes, languages will come before the throne of God. We must strive to achieve this on earth as well. The church has opened its doors to persons from all ethnic groups to come in and be part of this visible and invisible church. Secondly the church does not favour any ethnic group when providing social services. We look at the needs of people within our jurisdiction, for instance schools, orphanages and hospitals are located in various places where all ethnic groups are able to access them as long as they are within our dominion (CL 10, personal interview).

One of the focus group participants acknowledged the fact that the doors of the Anglican Church have been open inviting people of every ethnic origin to be part of its "family" and also more also in their schools and hospitals everybody is welcome to access their services.

> The church has indeed been open for everyone so I think the church is for all people….
> And also social activities provided by the church like in schools and health services are
> inclusive irrespective of one's ethnic status (TL 12, focus group).

I have noted in this point that the church has tried to be inclusive by accommodating everyone and allocating social services without exclusion where necessary.

4.3.2 Creating a space for relationships

The church has worked to enhancing inclusive living through initiating everyday activities which have created space through the development of the 'art and practice of living together'. These include simple activities such as support groups for people living with HIV and AIDS, Bank mkhonde (a bank on a veranda), because it brings people together. One of the interviewees held that:

> There is an evidence that the church is playing a role in promoting inclusive living to the
> extent that there is a Support group of people living with HIV and AIDS, which meet
> every Saturday and discuss issues concerning positive living; these are people from
> various groups and volunteers are also from different ethnic groups. The church has
> opened its doors for Bank Mkhonde (a bank on the veranda) whereby people from
> different backgrounds come and meet here. That should be recommended as well. This
> social space is helping different people to create trust and relationships together with
> volunteers (TL 2, personal interview).

According to a focus group's participants, the church in the area is seen as a friendly place where, for instance, people in the community may come together and discuss issues which will transform their lives and community in social economic areas.

> It is true that the church has been able to open their sites even to people who are not
> members to come and interact with each other about HIV, and about social economic
> issues. This is encouraging, but more needs to be done, of course to reach more people
> (TL 13, focus group).

Members have commended the church for creating a space for different people to come together and establish strong ties, and this has stimulated inclusive living.

4.4 What the Church has not fully done

In this section I present where participants felt the Anglican Church had not done enough in the area of inclusive prophetic advocacy and empowerment.

4.4.1 Inclusive, prophetic Advocacy

The traditional leader expressed the great expectation of the church in promoting inclusiveness. He expressed concern about how the Anglican Church has remained silent instead of being involved in advocacy:

> I think the church has a very big responsibility especially in advocacy; In 1992 it was the Catholic Church which played a very great role in speaking against dictatorship and evil practices which infringed on human rights, and everyone joined; I feel the Anglican Church should be doing the same concerning matters affecting people; The church is too quiet on any issue leave a lone inclusive living. In my view the Church is privileged that she can speak and even the government and other stakeholders will listen (TL 1, personal Interview).

The priest is optimistic that issues of advocacy will be addressed with a focus on those who are excluded from society and campaigning for polices which will have an impact on various groups including ethnic and marginalized communities. During the focus group interview he acknowledged the passive role the church has been taking in the past:

> We have not been doing much in this area apart from preaching from the pulpit but there is good news though, Last year in October 2014, the Diocesan Standing Committee (DSC), met and established an organization called Anglican Church in Development (ACID). We have mandated this arm of the church among other things to play a role of advocacy on matters affecting people. Inclusive living will be among the most important themes within the organization, because there is a gap in the community which needs to be filled (CL 10, focus group).

The traditional leader conveyed his concerns in the same focus group interviews that there was nothing the Anglican Church was doing to speak up for those who are marginalized or for some reason are in need in spite of finding that the concerned parties are ready to listen:

> Things are happening in our community, ethnic groups fighting a "cold war" and speaking using foul language against each other. The church needs to stand up and rebuke what is happening. To my surprise, I have never heard the Anglican Church in

this area or the Diocese speaking on behalf of the people who are marginalized for one reason or the other (TL 12, focus group).

Contributors are concerned that the church is not doing enough to advocate for those on the periphery of society on the issues that affect their lives. The pastor is hopeful that they will now play a role with a central office established which will also look at advocacy.

4.4.2 Empowerment of communities

The Anglican Church has concentrated on empowering their own Christians and nothing much on empowering communities. In the focus group forum, members unanimously agreed that the church has failed to empower people who are struggling, for instance the opinion leader said that:

> if you talk of empowering people inside the Church I will say yes the Church is working to empower their members which is composed of people from different ethnic groups that includes women, men and the youth. But if we look at the community at large, I must be honest here that there has been nothing much in relation to the Anglican Church empowering the community in different areas of people's lives struggles (OL15, focus group).

The priest admitted that nothing much had been done on empowering communities. The Anglican Church is committed to making an impact in the lives of people by empowering those who need it on the personal level, on the small group level, and on the community level. However he was optimistic that the situation would change and had this to say during a focus group interview:

> I would like to admit that we have not done enough to empower the community, I think it's because we did not have an organized office to encourage various activities in the communities where we are located. We have been inward looking but now it's time for us to reach out the community at large. Now with the genesis of the Anglican Church in Development (ACID), I am sure we shall do and accomplish a lot, I know we are late but the challenges are still with us. We shall make sure that people are well empowered on the personal, group and community levels. At the moment we empower students from different ethnic backgrounds through schools at primary, secondary and college levels, while expecting to do more (CL10, focus group).

Participants have noticed that the church has concentrated on empowering only those who are members, to the detriment of the community as a whole. The pastor is optimistic that now they will be outward looking to bless the community.

CHAPTER FIVE: DISCUSSION

In this chapter I present the discussion of concepts: conviviality- relational, reciprocity and respect, trust and social capital and Umunthu in light of factors inhibiting and stimulating inclusive living and what the Church has done and not done to the fullest extent to promote inclusive living. The study has established social inequalities, politics of nepotism, ignorance, religious and ethnic values and lack of intercultural events, as factors which inhibit inclusive living. Human value, inclusive cultural events, education, inclusive policies and full participation, have been mentioned to be among the factors which stimulate inclusive living. The study has further discovered that the church has been able to create space for inclusive living but needs to do more to reach as many people as possible, especially those who are at the periphery of the society. More especially the church has failed in the areas of advocacy and empowerment where it needs to do more.

5.1 Factors inhibiting inclusive living through lack of trust, respect and bridging

Transcommunality theory is discussed in relation to the question of the factors inhibiting inclusive living**.** As observed by Childs (2003), conflicts among different groups of people arise because some diverse groups confine to isolation and devote to maintain their rooted affiliations. They resort to forsaking all-embracing values and goals. This attitude yield little or no respect at all for other people because there is nothing much known about other groups, hence there is no need to relate to them. Furthermore the intra- and intergroup conflict is socially, economic and political based, this is in line with what the study has discovered.

5.1.1 Social inequality and superiority complex

According to Childs (2003), conflicts are social and economic based whereby social groups or classes compete with each other in order to obtain resources that the society deems important. Olson's (1982), view is that special interest groups, including political parties, may sometimes not be beneficial to the society. As a consequence of their rent-seeking character, social organizations may cause negatively externalities imposing social losses on the rest of the society. According to Olson (1982), associations do not seek to

increase the size of the cake, but simply endeavour to receive the 'large slice of the social pie' (p.43) for their members at the expense of society as a whole. In due course interest groups' actions are likely to initiate restructuring mechanisms which transfer wealth from non-members to members. This is in line with what the study has found that social inequality and superiority complex in relation to other ethnic groups in the society, inhibit inclusive living. Recent, there have been calls for a Federal System of government and independence for the northern region in Malawi, mainly propagated by people from the north who feel that they have been sidelined because of their ethnicity, and hence want systems that would ensure inclusiveness and equal opportunity. When one interviewee was asked the best way to have fair distribution of resources to different ethnic group's locations, she had this to say:

> fear of God is the starting point. If one is a leader in a society, (…) should bear in mind that there are different ethnic groups in the society and need to take them all as equal and important. This will facilitate the equal sharing of resources and opportunity because they are all human beings (CL 8, personal interview).

This affirms that there is a possibility of avoiding bias in the distribution of resources to different parts of the society. Economic inequality pervades all societies, and conflict arises when those with little means, attempt to take from those with more. It might not necessarily only be attempting to take from those who have more but also when you are on the same level, the public resources can be distributed unequally through favouring only one group of people. William Cobbett observed that "it is by attempting to reach the top in a single leap that so much misery is produced in the world". It has been evident during the Chewa rule of the country from 1964 -1994 that the Chewa ethnic group dominated in everything including imposing their language as a national language alongside English. In the past there was a united Malawi, due to the philosophy by Dr. Hastings Kamuzu Banda who said in many public meetings as noted by one Opinion leader:

> At the dawn of multiparty ethnic groups started to agitate for recognition and as a result stereotype, and barriers sprouted sparking divisions among different ethnic groups. This is contributing to the desire to be on the top of the list so that other ethnic groups may know how clever one ethnic group is able to accumulate resources (OL 14, personal interview).

One may argue that it was a positive gesture to unite Malawians, of course, but why not taking a different language other than Chichewa? Since then, we have witnessed more allocations of resources in the area where political leaders come from, to the disadvantage of areas with high concentration of minority ethnic groups. No wonder some geographical places are poor and undeveloped, because they were side-lined. This was also true during the Yao 1994- 2004 and now the Lhomwe tenure of office 2004 to present. In contrast Cederman (2013), noted that ethnic groups in wealthy countries are less inclined to be involved in violent conflict with the government even when they are being excluded. More also it depends on the size of the ethnic group, smaller the size of the group, less the voice they will raise and the bigger the ethnic group being excluded the more voice they will raise and may engage in conflict violent (p. 72-74).

It should further be noted that political exclusion and economic inequalities may generate widespread grievances conducive to ethno nationalist mobilization armed conflict with each other and even the state (p. 143). This is where the Church should come in and raise the voices of the minority or marginalized ethnic groups because on their own it might be difficult to stand up and voice out their grievances. Malawi needs leaders who have inclusive values in order to progress with equal opportunities. It needs to be noted that all the different ethnic groups have a right to be treated with respect, and should be a basis for promoting recognition and appreciation of diversity within communities so that resources are share equally. When there is no respect and recognition of those who "have" will feel superior to those who "have not" as a result inclusive living can never be achieved. One may argue that Umunthu advocates for people to be interconnected, this may be applicable in the argument against nepotism and exclusion ideologies in the distribution of resources (Gade, 2005:487).

5.1.2 Politics of Nepotism

Emmanuel Adetula (2015), noted that nepotism has always existed in practice in tribal societies, in social class systems in human history from ancient Greece and Rome in feudal Europe, and all over the world, within the church and political systems. The relational aspect is at the heart of the issue from king David in the Biblical history,

president Bush's family in the US and not forgetting the Mutharika family in Malawi, just to mention but a few. This is in line with what Olson (1982), noted that associations including political parties, may not pursue a policy towards the intensification size of the "cake", but simply strive to receive a 'large slice of the social pie' (p.43) for their members at the expense of society as a whole. In relation to the point which the study has uncovered concerning politics of nepotism, these members are not inclusive but rather exclusive. In this kind of scenario, there is little or no respect at all to those who are outside the membership (nepotistic circle), bonding is at its best and bridging is neglected in many ways because the non-members are called opponents. Cederman (2013), observed that ethnic exclusion is more widely spread in non-democracies and is more relevant for the inspirations to resort to conflict. I would say this depends on the leader's beliefs and values in relation to the understanding of diversity.

The study has found out that, the politics of nepotism, is also responsible for inhibiting inclusive living in the area understudy in Malawi. Both in personal, and in the focus group interviews, participants unanimously settled on the politics of nepotism and political influence as contributing negatively towards people living in an inclusive manner. The Opinion leader had this to say:

> Politicians in the community and regions have at times taken advantage of numbers of a particular ethnic groups and align with that group(s) and discredit/or say negative remarks against another ethnic group or groups collectively, mostly where the opponent is from the ethnic group being targeted. As such, ethnic groups involved may not easily live inclusively. This has in the past led to government policies such as quota system in education sector which on the surface it is portrayed as a tool for equal opportunity but underlying it are matters of nepotism, to alienate certain ethnic groups that have historically been doing well in education (OL 6, personal interview).

The Public Affairs Committee (PAC) it is clear that affiliations and appointments tend to strongly reflect ethnicity rather than professionalism and competence. Current regional demarcations are contributing to regionalism and tribalism. The Committee suggested the need to abolish these boundaries, this would deal with deep-rooted perceptions among the

three regions and introduce a senate[2] for the sake of successful inclusiveness and social cohesion.

> regionalism, tribalism and ethnicity pervades all spheres, including job markets and in most institutions. Each of the political parties is strongly dependent on ethnic affiliations for support. In view of this, ethnicity, tribal politics continues to erode national cohesion. In order to solve this problem, political regions should be abolished and senate be introduced (Gondwe 2014).

I agree with the suggestion, but think that the forum should have also talked more about a change of policies, whereby deliberate policies should be put in place to allow all ethnic groups to be represented in cabinet or when appointing people in various boards of governance. Inclusive living can never be achieved if the politics of nepotism takes centre stage. Inclusion should however be at the heart of all the policies and service delivery. In this way people will respect each other and acknowledge the skills and capabilities in every ethnic grouping; otherwise what results is lack of respect and recognition to other ethnic groups thus inhibiting inclusive living.

Gondwe (2014), observed that national allegiance was lost because many people in Malawi rather sought affiliations with a higher value; on individual interest's, ethnic, class and other issues. I would say that there is nothing wrong with identifying oneself with several groupings at local, regional or international levels. However, that should not be at the expense of inclusive living and national allegiance. Too much emphasis on ethnic grouping might be counter -productive. Putnam (2000), believes that efforts to promote social capital should focus on trying to reconnect the individual with people from different ethnic groups in ways that are inclusive and which go beyond particular ethnic group allegiance. This may happen through "bridging" whereby by people from different ethnic groups establish lateral relationships outside of their cultural or ethnic group. People will have a sense of belonging and attachment to a community or country that embraces distinct identities in its operations. This is opposed to "bonding" where

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[2] Senate is supposed to be composed of two chiefs from every district in Malawi and 32 representatives from different sectors of society (women, handicapped people, health, education sectors, agriculture, commerce and trade) representatives of society (chosen for their expertise in national, cultural or technological development matters) and representatives of the main religions of Malawi (www.senat.fr/senatsdumonde/english/malawi.htnl).

people from within an ethnic group create a wall outside themselves so as not to be in touch with other people, and this may encourage nepotism as the study has unveiled.

Childs (2003), recognises that, human beings may feel the need and wish to develop a sense of categorised social distinctiveness because there, they may feel safe. However Childs cautions, that, by depriving ourselves of contact with others who are different from us, may lead to a context in which people have no respect for each other and these exclusive connections may strengthen our vulnerabilities, thereby rendering us unable to live together (p.7-11). On the other hand in trying to enhance inclusive living as Malawians it is equally important to consider allegiance to the nation. The whole idea is to see that Malawians, live inclusively without letting nepotistic tendencies inhibiting all-embracing living.

5.1. 3 Ethnic and religious values

Childs (2003), held that transcommunality is based on an ethics of respect that recognizes and accepts that divergent perspectives exist. Such an ethics of respect is possible because transcommunality consider difference as an integral aspect of the human condition. Respect is embedded in Umunthu and is at the centre of recognizing the religious, and cultural beliefs and values of one another. This points to the idea that everyone in the society should strive to be morally good approved by it and as one fit to be part of the society. In Christianity we have to learn to value diversity in society, seeing it as quality, strong point and a representation of the creativeness and variety of God's creation (Eurodiaconia 2010).

The study has found out that differences in ethnic and religious values contributes a lot inhibiting inclusive living. The moment people realize others are different they tend to show that their religious values and the ethnic group they represent is better and superior to others. Unity in diversity is a challenging ideal to achieve, because of the thoughts and attitudes different ethnic groups possess. It can also be extended to apply to different ethnic groups, whereby they learn that diversity is a strength rather than something to encounter with opposition or lack of cooperation. When people respect each other, they will avoid possible conflicts which many times arise out of a failure to respect a person's

views, ethnic background and beliefs. This is why Dr. Sharra (2008), recommends Malawians to go back and cultivate the culture of Umunthu upon which their ancestors built their society. This is an indigenous approach to "harmonious living". This assumes that to lose Umunthu is to lose one's history and identity as a people who are well known for being friendly and who value respect and extended relations. According to him it is clear that there was a time when people were united, more inclusive and looked at themselves as Malawians, hence the need to revive the values which have been neglected and lost.

5.1.4 Lack of participation

Putnam (2000), identified several factors affecting participation: skills, knowledge, employment, education and literacy, cultural beliefs and practices, gender, social and political marginalization are all factors that can impact on the level of participation in the activities of the society. If participation is understood as inclusion at different stages in the development process, then exclusion relates to the mechanism through which participation is hampered'. A community where everyone participates and in which there are solid norms and transparent and effective sanctions, reduces the incentives for criminal action. Individuals who do not feel afraid but feel safe in the surroundings in which they live, will be in a position to develop stronger ties within their community.

Childs (2003), observed that helpful and progressive interactions among different ethnic groups may be cultivated through interpersonal relations that develop when individuals participate in a common task. In order for this to happen it is important to discover forums and activities which can provide the space for different ethnic groups to interact. The study has unveiled that lack of participation in society's activities leads to social injustice. The traditional leader held that:

> Politicians are not doing enough to unite different ethnic groups; Politics of nepotism has sparked the spirit of intolerance to the extent that every development is politicised and the spirit of participation of other ethnic groups is too low they feel like outcasts and this result into lack of being patriotic. Emphasis is now being put on where you belong ethnically and region, well that is not bad but there should be a uniting factor which regards all people as Malawians (TL 4, personal interview).

Other people are left out deliberately simply because they belong to a certain ethnic group and regarded as outsiders. This reduces self-esteem in many people, I have even

heard others complain that you are doing this to me because I come from this or that region. Cederman (2013), observed that some ethnic groups which are included enjoy privileges access to resources and power by virtue of being represented through its elite members within the government executive organs. While others are marginalized and excluded. When you respect and recognize other people, you give them the chance to participate in whatever activities are taking place in the community. You value their contribution based on the respect you have for them being different. If different people are given an opportunity to fully participate and contribute positively in community development, they will be able to develop skills, and acquire knowledge. They will also be in a position to build relationships which will enable them to live inclusively. The unfortunate part is that only people who are in the network and belong to a specific ethnic group, participates in activities in the community. Society may be damaged if natural skills of different ethnic groups are not exploited, therefore all that isolates people from each other must be rejected hence the need to reconstruct the system so as to everyone.

5.1.5 Ignorance

Childs (2003), noted that when people confine themselves into their circles they will not be in a position to learn from others. When people restrict themselves to people they should relate to, they lack skills which help in building interpersonal relations. Sometimes there is a failure to recognize and let diverse groups celebrate autonomous, in such a situation there will be no space for different ethnic people groups to interact and form relationships. Unity in diversity cannot be realized if there is no opportunity for different ethnic groups to reach out and learn from each other. Sometimes it seems that there are few activities which are taking place in the area, thus restrict people from meeting each other more often. It might mean that the custodians of culture are not doing their job of socializing the young ones and preparing them. The alternative is that isolated life leads to conflict (p.51).

The study has discovered that ignorance is one of the factors inhibiting inclusive living. Possible people in society who are expected to instill values in the young ones are busy with different devices which gives them entertainment for instance television and computers. The influence of globalization influence is also contributing to the fact that

not many are interested to seat down and listen to the issues of the past which were educative, resulting in the growth of individualism. In a nutshell both the old and young ones do not have time for each other. This is not the case though in the remotest areas where there is little or no technology at all in place. However, I am surprised that ignorance is one of the factors. I have always thought that communities are aware of the differences which exist among different ethnic groups and how we can live with one another as human beings. I am not surprised about other factors that came out of the study, looking at how communities are operating today in Malawi.

5.2. Factors promoting inclusive living through the concepts of Conviviality and Umunthu

The concepts of Conviviality and Umunthu due to their similarities, will be discussed in line with the question of which factors stimulate inclusive living in the area under study. Conviviality refers to the everyday interactions and practices of living together across a diverse community without domination. Basing diaconal practices on 'conviviality encompasses the idea of building creative relationships which result in activities which are not predetermined. In order for this to happen spaces are created so that there can be the development of the 'art and practice of living together' (LWF 2013).

5.2.1 Human value and dignity

All cultures must be evaluated by making human value and dignity a starting point. What does that mean? The study has settled that all ethnic groups must recognize that all human beings are created in the image of God and have the same value as human beings as well as inherent dignity regardless of ethnic affiliations. These values of respect for other people, the value of human life and the need to help others, lead to positive social action. Human beings are relational by nature; there is a need to create a space which will enhance the development of relationships and which will recognize interdependence. Conviviality emphasizes the inclusive love of God and God's grace, which implies the absolute value of every person, working to resist that which excludes people and hinders social and economic sustainability (LWF, 2013). In an interview a Norwegian who has lived in Malawi for four years revealed a knowledge of the different ethnic groups and

their culture, and expressed her stand on the issue of inclusive living if it is to be achieved by saying that:

> The starting point in promoting inclusive living is human value and dignity; every culture should be evaluated against human value and dignity. When I was in Malawi in 2001 to begin a Norwegian Church Aid office, my secretary told me that when recruiting people in the office I should balance people from the north, center and south; what does that mean? All people in these regions have equal value. The church has a very big role to play, in fact not the Anglican Church alone but need to have a network with other stakeholders, even people of other faiths like Muslims to talk about the importance of inclusive living in their various communities (Norwegian respondent).

It is also important to note that every human being has the right to be treated with respect and dignity, regardless of their ethnic background, social or health situation, status, gender or age, and all of their needs should be attended to regardless of their context and situation. (LWF, 2013). If all ethnic groups may acknowledge the importance of valuing human dignity, I am optimistic that living inclusively will be realized and this will be expressed through the provision of services, networks, mutual relations and practical help and improvements in the life of those on the periphery of the society. When different people 'live together as equals in dignity', they will promote inclusive living in itself and reduce tendencies of stereotyping and prejudice (Council of Europe, 2008).

5.2.2 Inclusive Cultural events

Putnam (2000), in his Trust and Social Capital theory, states that when people come together they form social networks where trust is developed; As a result people will not only be inward looking but outward as well. Cultural events could be staged from primary, secondary and colleges in trying to educate young ones in the possibility of unity within diverse cultures. Diversity should be recognized and respected as a source of strength in contemporary society. Cultural participation is one of the aspects which needs to be addressed when accommodating diversity. Access to diverse cultural events substantially improves the quality of life and the communication and dialogue among different ethnic groups and contributes to a harmonious existence in the society.

The study has discovered that inclusive cultural events is one of the factors which stimulates inclusive living. These events have the potential to facilitate the process of developing relations and networks amongst different ethnic groups as they come close to

each other. As a Malawian, I agree that inclusive cultural events brought people together and this reduced prejudices and the chance to castigate each other since different ethnic groups learned from one another and relationships were created. My question is what has gone wrong then? Tolerance and appreciation of cultural diversity will stimulate inclusive living especially where the community celebrates various expressions of identity. This will result into ethnic groups be familiar, with and affirming of the differences between and among them. Communities will move away from labelling, categorizing, and classifying people in a negative way but rather realize that they have the same dignity and deserve similar respect. Umunthu value humanness and the connectedness of all human beings and this may foster 'bridging' of different ethnic groups with one another. Umunthu concept if properly developed may help different individuals and communities to interact and form networks.

5.2.3 Intermarriages

Respect in conviviality introduces the idea of different individuals, communities, organizations or ethnic groups living together for a shared purpose that respects their particularities and praises their differences. Every human being must be treated with respect and dignity (LWF, 2013). Cultural dialogue can help in fostering the development of tolerance and a culture of 'living together'. Furthermore there could also be recognition of different identities on the basis of human rights (Council of Europe, 2008). Putnam (2010), noted when one ethnic group marry a person from a different ethnic group or religion or without may also help to unite people and it will be difficult to demonise those you love (p. 6). The research has mentioned intermarriages as a factor which enhances inclusive living. This point is very important in the sense that people learn to respect and love one another despite coming from different ethnic groupings. An opinion leader testified in this way:

> I would like to tell you that I am married to a woman who is from a different ethnic group and we are living happily as a family. With time we have both come to learn and understand each other's cultures so it's beautiful to be from different backgrounds. What has happened is that two different families have come together including communities where we both come from (OL 5, personal interview).

On the other hand, due to the differences in ethnic and religious values some families within ethnic groups don't want their children to marry other groups which are different from them. However many families allow people from different ethnic backgrounds to marry their children. Mutual relationships are developed and though the benefit to both may be short or long term. The church is supposed to nurture peace and interconnectedness of different ethnic groups for a better Malawi. Therefore there is a need to raise a voice and encourage 'bridging' through intermarriages for inclusive living to take shape. This will help politicians, traditional leaders and everyone to take part in productive relationship building among various ethnic groups.

5.2.4 Inclusive policies on participation

LWF (2013), notes that "inclusion is the realization that everyone has essential dignity and everyone has something to contribute" (p.35). The concept of reciprocity promotes equality and justice such that individual's offer service to one another benefiting both relatively and engaging equally.

> The existence of a strong civil society, is fundamental for active participation and making public policies and institutions accountable. It fosters a respect for the rights, dignity and privileges of all people, while assuming that they fulfill their responsibilities within their society. There must be freedom for people to express diverse views and develop unconditional unique ideas. Members of society must have the confidence to engage and interact with each other, and build mutual trust while acknowledging their differences" (DPSD/UNDESA, 2007: 9).

This only shows that the Church, amongst the many civil institutions has a very big responsibility for make sure that policies are put in place to allow all people in the society to fully participate in the activities. Childs (2003), explained that interactions leads to interpersonal relations that develop when individuals participate in a common task; they learn from each other and build mutual trust. However Childs (2003), emphasized that it is necessary to work on issues of trust, respect and mutual understanding in order to suffocate resistance to relationship building. The United Nations observed in the same manner that in order to achieve inclusive participation of all persons in all activities in the community, there is a need to have everyone participate and engage with societal and governmental processes. It is important to encourage or create a system where excluded

ethnic groups become stakeholders in the social, political and economic process (UN, 2007).

The study has uncovered that full participation of all ethnic groups in the community will stimulate inclusive living. For instance political parties are forums and a place for all members to build strong relationships and participate equally towards the development of the society. Instead what is happening is quite different and it is showing that, would be a space for equality has become to some people more equals than others, which is a worrisome situation in enhancing inclusive living and in a democratic situation. Perhaps this has something to do with the foundation of the political parties. A number of political parties are founded by individuals from a single ethnic group as a result a big percentage of positions and power is dominated by that single ethnic group; this defeats the object of equal participation of all people in the society. It can be avoided by having people from different ethnic backgrounds coming together and forming the political party with the same importance and value. The ideologies and policies should reflect the inclusiveness of the party in terms of distribution of positions. This also applies to different activities in the society; if people from all ethnic backgrounds may be engaged to fully participate, will form networks and relationships which will contribute to the stimulation of inclusive living hence the need to formulate deliberate policies which will include all ethnic groups.

5.2.5 Education

There is a need to systematically encourage intercultural dialogue based on the primacy of common values, as a means of promoting awareness and understanding of each other. Promoting reconciliation and ensuring cohesion of society, prevents ethnic group's conflicts, which may be accomplished among other means through formal and non-formal education (Council of Europe 2008). Furthermore education can be used to combat ignorance, stereotyping and misunderstanding of different ethnic groups, and instead promote tolerance and respect for people from different cultures.

The study has discovered that education is a key to inclusive living both the personal interviews and focus group mentioned education to be one of the factors which can

transform the attitudes of people. When people are uneducated, it is very difficult for them to understand small differences, they magnify and take serious actions which in many cases leads to catastrophic results. In the case of what happened in the area under study in the year 2002 -2003. There was a sharp conflict which was difficult to calm when the Yao and the Chewa clashed due to cultural misunderstandings. The Church leader commented:

> I was here when the conflict between the Yao and the Chewa took place in my view, I will say that lack of education leads to misunderstandings. If the people involved had enough education, it would not have reached far would have discussed amicably and understand each other. My point I want to make is that education is very important because it enlighten people to appreciate the differences (CL 9, personal interview).

Many exclusions stem from discrimination of individuals or groups on the grounds of their attributes. Education transforms the minds of people; it is vital that the entire education system should be geared towards addressing the patterns of exclusion, and promoting pluralism and respect for diversity and dialogue. There is a need to pursue initiatives in the field of intercultural education relating to diversity, which will boost the promotion of tolerance. Sharra (2008), notes that if Umunthu can be taught in schools as a subject, it may change the way different ethnic groups behave, because they will learn how to respect and relate to those from different ethnic background, value diversity and mutually depend on each other. We have seen reciprocity taking place among students who are from different ethnic background, come together and help each other for short and long term benefit to both parties involved in a relationship. Faith-based organization and media can play a major role in transforming people's mind set and therefore should be included as important stakeholders in promoting inclusive living.

5.3 The role of the Church seen through Social Capital Theory

Trust and Social Capital theory will be discussed in the light of what the church has done in the area under study in enhancing inclusive living and what has not been done satisfactorily. Putnam (2000), in his theory of Trust and Social Capital has emphasized that social networks and the norms of reciprocity that occur when individuals connect with each other can enhance the process of inclusive living.

5.3.1 Evangelization to bring the fullness of the gospel

Putnam (2000), observed that as much as one community would be inward looking, another community would engage with those who are different from them and he refers to it as a strong community because it is outward looking. He further noted that people are vulnerable if they are not fully prepared to understand the complexities of the world. This only shows the importance of preparing people from different ethnic groups to be inclusive so as to share different resources available. He perceived that religious communities are good at creating space for interactions and relationship building compared to those which are not (p. 66). It is the interaction between a number of individuals and social groups which may be essential for the development of inclusive living because of the richness in social capital; it is on this idea that individuals and groups can give resources from their connections to one another (Smelser and Swedberg, 1994).

The research has highlighted that the Anglican Church has opened its doors wide so that people from all ethnic groups can come and be part of this church. There is no discrimination as to who should use schools and hospitals, and this has also been seen as promoting inclusiveness. The gospel of our Lord Jesus Christ is being preached to all ethnic groups within the Church's jurisdiction and beyond. Different people from diverse ethnic groups are accepted and become part of the larger network. This means that differences among members of society are accepted; Inclusion does not mean uniformity of people but a society which has a room for diversity and still fosters engagement.

Pichler (2006), illustrates social networks as leading individuals to "find their position in society" this is one of the Church's strong points, that it creates a space for all people to participate in various activities and form relationships of their choice which are beneficial. Putnam (2010), observed that religious Americans are more generous in giving finances towards charitable organizations or have volunteered in non- religious or religious organization. Further to this Putnam (200), noted that the Church provides an important nurturing for civic skills, civic norms, and civic recruitment to the extent that they form good networks due to their being active in the Church. This enable them to fully participate in the activities of the society, for they have deeper informal social

connections. This is true even in Malawian society, those people who have been active in the Church activities and are religious have also been able to take upon themselves responsibilities in the society.

5.3.2 Created space for networks

Putnam (2000), posits that tighter and larger personal networks bring about significant benefit to society. If individuals are members of more than one social network, their frequency of interaction increases which in turn will reduce opportunism and strengthen cooperation. Childs (2003), observed that networking and alliances are important in the entire process of creating inclusive community in the sense that different individuals will benefit from one another's social capital, and will improve people's lives for the betterment of the society. A strong network of associations, no matter which form, fosters trust, stability, governmental efficiency and economic growth (Putnam 2000). In social capital the norms and networks will facilitate collective action for mutual benefit (Woolcok 1998:155). Besides, Putnam (2003), indicated that education is often the most powerful forecaster of high levels of social capital, by saying that educated people and educated communities have skills and resources that enable them to form and exploit social networks more readily, compared to less educated communities who have to struggle to accomplish the same. However Putnam is not specifying which type of education; because he is writing on European or western perspective I would say that in African Malawi inclusive formal and informal education both play a very big role, if utilized, in enlightening people and imparting knowledge as to how they can make friends and live in harmony.

The Anglican Church has tried to create space for different ethnic groups, through social services that the church provides to different ethnic groups. She is achieving this through the support groups of people living with HIV and AIDS from different ethnic background where they can come and have meaningful interactions with one another once a week at the church premises. In this regard we can say that the church has created a living space where different groups can live together peacefully and be creative. However there is a challenge when it comes to achieving inclusive living with a big population. For instance,

there can never be an activity which can bring together a population of over 50,000 just to participate as one network. There will be a need to create several spaces in terms of activities which can bring a good number of different ethnic groups together and form a networks. In this case multiple networks of diverse groups will emerge as long as they aim at bringing together different ethnic groups to solve inclusion issues. Putnam (2003), noted that

> the solution would be federation; nesting small groups within lagers groups. Small groups within larger organizations can foster the personal relationships that would not be so easily formed within the larger organization alone (p.278).

On the other hand, there can still be exclusion between networks, when it comes to employment and other opportunities because the first to be considered would be people within the network. It can only work with a smaller community where almost everyone knows each other. Putnam (2000), observed that networks and the associated norms of reciprocity are generally good for those inside the network but the external effects of social capital are by no means always positive. Furthermore networks can enable one to do evil that one would not have done alone. Therefore, there is a need to recognise the difference between pro-social and antisocial consequences of community establishments. However, it is important to ask how the positive consequences of social capital – mutual support, cooperation, trust, institutional effectiveness – can be maximized.

5.4 What the Church has not done satisfactorily as a result of lack of strategies for the community

In relation to the question of what the church has not been able to do in its fullness, the study has discovered that advocacy and empowerment has not been fully carried out by the Anglican Church in the Diocese of Lake Malawi in the area under study.

5.4.1 Inclusive prophetic advocacy

Putnam (2000), alluded to the fact that generally, religious institutions in communities are good at creating spaces for interactions and network; at the same time, he observed that Church- based women's groups, youth organizations, Sunday school and other groupings are inward looking and tend to enforce exclusive identities and homogenous groups (p. 22). This observation may be in line with what the study has found out that inclusive prophetic advocacy has not been utilized by the Anglican Church Diocese of Lake

Malawi in her holistic ministry. According to the findings, participants observed that the Church has been able to empower and speak to her members but not to the community. As a person who is a member of the same Church, I totally agree with the findings. I think the church has behaved as if it does not exist in the community. Bonhoeffer considered the Word and service to be in the DNA of the church by saying that "the church is only the church when it is for others" (Green 1999: 36). These others may be those who are considered not to be part of the Church and are in need in one way or the other and may be at the periphery of the society. The presence of a strong civil society of which the church is part, is a fundamental for active participation and making public policies and institutions accountable. It fosters a respect for the rights and privileges of all people, while assuming that they fulfill their responsibilities within the society (DPSD/UNDESA, 2007).

Putnam (2010), noted that religion may influence the voting patterns of the community as well as ethnic lines. I tend to agree with Putnam that religion may influence political voting and go further to say that both political parties and religion may influence each other in different regions. For instance, the current political boundary; Northern, Central and Southern regions in Malawi are linked to the strongholds of certain political parties. These boundaries overlap those of the main line stream Churches' jurisdiction including Anglican dioceses, it is easier for the Church leaders to align themselves, sympathize and to speak in favour of a certain political party which is strong in that same region. The church should advocate for policies which are tailored and amended to reflect the needs, concerns, languages and cultures of a diverse population. On the same will, in doing advocacy, the Church should maintain being non- partisan.

5.4.2 Empowerment

Empowerment may be defined as a "multi-dimensional social process that helps people gain control of various aspects of their lives and participate in the community with dignity" (Nordstokke (2014:21). It is a process that fosters power in people for use in their own lives, their communities and in their society, by acting on issues they define as important. According to Nordstokke (2014), empowerment has "a God-given goal of energizing people to participate in God's project and realizing God's good intention for

creation and human society: of mutual love and care, and of promoting human dignity and justice. The Anglican Church should aim at empowering different ethnic groups basing on all the three shapes of: meeting needs, promoting participation and advocacy for policy change. The study has also discovered that the church has not done enough to empower people in the community. Putnam (2000), observed that schools can also be unique sites for building social capital- friendship building, habits of cooperation, solidarity, familiarity, tolerance, trust and mutual respect (p. 362). Since the Anglican Church own some schools at various level, it can use these as empowering centres. The empowering may be attained by creating different activities which may bring onboard different ethnic groups including inhabitants within the jurisdiction to receive various skills and knowledge. This would enable especially those people at the periphery of the society to be equipped with everything they need, so that they can take control over their lives. People from different ethnic groups will be in a position to build trust and share social capital among themselves in order to promote inclusive living.

Empowerment refers to the biblical understanding that every human being is created in the image of God, with dimensions and aptitudes, independent of their outward social situation (Nordstokke (ed), 2009:45). This calls for the Church to consider empowering each and every person from different ethnic groups as long as they are within their jurisdiction and without provided they need assistance. Diakonia seeks to restore people's capabilities and empowerment strategies which result into participation, social inclusion and well-being, which will then enhance human dignity. This will be achieved by addressing issues surrounding those who are excluded through advocating and campaigning for polices which will have a positive impact on different groups including ethnic, marginalized communities and groups (Addy, 2011). The zeal to empower different people, may come from those whose voice does not register among the political and economic decision makers as well as from the very nature of the Church to care for one another. The Anglican Church ought to have empathy, which implies the active desire to work to remove suffering and injustice. The feeling of compassion is linked to empathy and is a fundamental part of Christian love of thy neighbour which is also a greater social inter connection and helps build community (LWF 2013: 15).

CHAPTER SIX: CONCLUSSION AND RECOMMENDATIONS

In this chapter, I make a conclusion to the study and give my recommendations basing on what I have found in my research. The study was answering the question which was: with emphasis on a Lilongwe City West Suburb, what factors inhibit and stimulate inclusive living among different ethnic groups and what has the Anglican Diocese of Lake Malawi done to promote inclusive living in Lilongwe District in Malawi? The master thesis has identified the reasons which inhibit and stimulate inclusive living in the area under study in Lilongwe west city suburb and what the Anglican Church has done and what has not been done satisfactorily. The study has discovered that there are factors in the area under study which causes exclusion and they include; social inequality and superiority complex, politics of nepotism, ethnic and religious values, ignorance, and lack of full participation. The study went further to identify factors which stimulate inclusive living they comprise of; Human value and dignity, intermarriages, inclusive cultural events, inclusive policies on participation and education.

More also, the study has exposed what the Anglican Church is doing to promote inclusive living; Evangelization to all ethnic groups and creating space for different ethnic groups to interact and develop networks among different ethnic people. Finally the study has also pointed out what the Anglican Church has not done satisfactorily in the areas of advocacy and empowerment. On the other hand, the Anglican Church had lacked strategies for the community that is why nothing much has been achieved in the areas of advocacy and empowerment. Of late, it seems more plans are coming up through their strategic plan for 2013-2017 and by creating a department called Anglican Church In Development (ACID), which will implement social programmes in different communities focussing at those who are at the periphery of the society. As earlier mentioned in chapter one of this study, the Anglican Church has one of the fundamental principles is inclusive living and confirms one of the assumptions. William Temple (1881-19449) the former Archbishop of Canterbury was very influential in the field of social doctrine, recently it has also been picked by one of the successors Dr. Rowan Williams (2006). They have emphasised the role of the Church in the civic life of towns and cities whereby may interact with the state

in policy formulation, middle axioms[3] and social teachings (Båckström, 2011: 127-128). The scriptures and what Anglican Communion leaders have alluded to, inspires the Anglican Church to be more engaging in the social issues including inclusive living.

6.1.1 Umunthu

The study has established that inclusive living in a community may be achieved through Umunthu when different people apply it in their daily interactions however, the concept does not lay down practical ways how to achieve this. Umunthu helps members of the community to live up to standard life according to a given norms and values of one community, but it may create unwarranted distinctions between those who are living up the expectations of the community and those who don't and this is likely to facilitate stereotyping. This calls for different players to come up and develop the concept like what the Solidarity Group of the Lutheran World Federation both the authors of the conviviality document and working to promote conviviality have done by providing practical ways of achieving inclusive living. Umunthu may demonstrate itself through various human acts, clearly visible in social, political and economic situations as well as among different individuals and families. I am optimistic if communities may consider teaching the concept in their homes and schools, as Dr. Steve Sharra has suggested, it may facilitate the promotion of inclusive living. However, I have discovered that Umunthu concept has been silent not many people maintain the values of respect, and solidarity, which I suspect this is due to failure of parents and elders to instil the concept into young ones. Umunthu should be in a position to contribute both to 'bonding' and 'bridging' capital. Members of the community will bridge at various levels depending on the way political leaders satisfy the needs of the community. The level of trust will also depend among several factors, the extent to which politicians are held accountable to all people in various communities.

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[3] Middle axiom, meaning that Christian faith contains general beliefs and ethical norms which have to be related to social policy i.e. love for one's neighbour as one self.

6.1.2 Conviviality

Elements constituting conviviality namely; relationship, respect and reciprocity may be observed, conviviality provides more practical ways of achieving inclusive living basing on these three "R's" through daily interactions. I will not hesitate to say that if the concepts of conviviality; mutual relationships, respect and reciprocity is practiced in all ethnic groups, it may promote and facilitate the process of inclusive living due to its practicability. If bonding may be promoted at local level and bridging at national level, I am hopeful that inclusive living will be realized especially if balanced for too much of any, may leave out the possibility of enhancing unity in diversity. Even though conviviality is a European concept, but has a lot in common with African setup and if properly branded with 'Umunthu' concept, will be relevant to promote inclusive living among different ethnic groups. As it has been shown in the earlier chapters that a number of Malawian adages are in line with conviviality concepts, so it would be of great importance as well to revive those old ways of showing solidarity and caring for one another in a community as part of achieving inclusive living.

6.1.3 Resources within cultures

There are resources within ethnic cultures to facilitate inclusive living. In all ethnic groups they respect elders and have family as a basis for the community. In all various ethnic groups there are conflict resolution strategies rooted in their traditions which means that at least all ethnic groups have the potential to deal with conflicts when arise without causing more harm. They value connections and networks that is why even though they may be in town, during weddings and funeral or any other call for family presence, they go back attend and be part of the gathering. I have noticed that the choice of the place, focusing on Lilongwe City West, was good because of its richness in multi-ethnic composition. This made adequate to access factors inhibiting and stimulating inclusive living at local level. More also the Church has been examined in relation to what has been done and similarly not done satisfactorily in the area under study.

6.1.4 How the Church can overcome the dividing barriers

The research has exposed the geographical party politics to be dividing different ethnic groups. This does not only divide different groups but also affects also how resources are distributed to different regions. The Anglican Church and all other faith institutions should refrain from practicing party politics, but rather rebuke any political ideologies which aim at segregating some ethnic groups within Malawian communities. The Church could achieve this by promoting God's vision of love for one's neighbour. The Church may attain this by disseminating information from the pulpit, lobbying policy makers or any other means while departing from aligning itself with certain political parties.

6.2 Recommendations

Factors which inhibit inclusive living may be dealt with by mobilizing the factors which stimulate inclusive living. There are multiple levels which are needed to be considered if inclusive living is to be achieved. These may include individual, household, community, local, national, regional and global levels. In order for the community to attain peaceful inclusive living, there is a need to have bonding at individual, household, community and local level which is identity based and on the other hand bridging at regional, national and global levels and too strong emphasis on one level might be counter -productive. The findings will be used first of all by myself, my interest was not only to finish my Master studies but to discover issues which affect the community of diversity and find possible elements which can be worked on to stimulate inclusive living. I will try my best to influence others to understanding the dynamics of inclusive living and the factors which inhibit and stimulate inclusive living, so that together we may succeed in tackling the vice which facilitate exclusion among different ethnic groups. Recommendations are provided on four levels as presented below:

1. Church

I recommend the Church to focus its ministry in attending to the whole person in word and action. The Anglican Church, clergy and parishioners who are in leadership position and all members should embrace the spirit of inclusiveness in order to promote inclusive living among different ethnic groups. The Anglican Church should endeavour to engage

with politicians and lobbying with those who are involved in policy making level to embrace inclusive living principles. It may also mean engaging other faith's organizations to form a network so as to deal with the vice which excludes people along different ethnic groups at various levels.

2. Traditional leaders

I recommend traditional leaders from all different ethnic groups establish the understanding cross-cultural appreciative among different ethnic groups through dialogue. When diverse ethnic groups interact and approve each other's culture then it will provide a base for tolerance and living together. After all if different ethnic groups engage in transcommunality relationship there will be positive outcomes of respect, trust, and more cooperation with each other.

3. Political leaders

The study recommends that programmes or initiatives to be carried out in various communities should be designed to allow all inhabitants within a community to fully participate and benefit. Once different ethnic groups participates in various activities will result into social justice, for everyone would have been brought on board as equal and important. I recommend that there should be emphasis on social-economic inclusion of those living on the margins as to mitigate social conflicts before they turn to violent.

Moreover, there is a need for politicians to have increased understanding about the cultural backgrounds and experiences of the ethnic populations represented in their communities, further to that different ethnic groups must have rights to be maintain cultural diversity. I recommend that there should be encouragement of all ethnic groups to serve on various boards and commissions, as well as to run for elected offices, this may be accomplished through deliberate policies which will promote the playing field to be conducive for all.

4. International donor community

I recommend the international donor community to support countries with necessary resources which will be aimed at promoting inclusive living. As a means to enable Malawi to comply with its international human rights obligations, there is a need to monitor the systems which will enhance in this context improve national statistics data, transparency and accountability.

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INTERVIEW GUIDE

1. In relation to ethnic groupings

(A) Factors inhibiting inclusive living

1. Are you aware of other ethnic groups in this community? If yes which are they?

2. In your ethnic origin do you have established organizations which separates you from other ethnic groups?

3. How do you value of 'difference' within the community?

4. What do you think in your opinion are factors that contribute to lack of inclusive living in the community?

(B) Factors stimulating inclusive living

5. In your ethnic group's culture do you have elements of how you can live together with people from different ethnic background?

6. How can you describe your personal relationship you have with people of other ethnic background?

7. How can you promote inclusive living as you live with this diverse group of people?

8. How has the diversity of the community affected you positively and negatively?

9. Do you feel you have any role in creating awareness or educating people about the importance of diverse?

2. In Relation to the church

10. In your knowledge are there activities done by the church contributing to inclusive living or hindering by pointing out specific examples? What is happening in the community is it influencing the Church or the church is influencing the community?

11. Ministry places people on equal line. Could you speak from your own capability in terms of interventions, examples, stories about the ways in which the church makes different people become equals?

12. In relation to what the church is doing in the community, is there anything else can be done and what could that be?

3. In relation to how to address

13. Are there activities in the community which bring different ethnic groups together? If yes which are they?
14. To achieve inclusive living what do you think the community can do to address the situation?
15. What can the church do to improve on the negative factors that bring about exclusion in the community?

Focus Group

16. How does living among and with people from different ethnic group feels like, and what are the challenges?
17. Is there in some way a promotion of ethnic groupings at the expense of community or national identity? How?
18. In your culture are there elements which promote inclusive living what could that be?
19. What could be the factors affecting inclusive living?
20. What factors stimulate inclusive living?
21. In which way are the activities done by the church promoting or hindering inclusive living?
22. Is there anything the church can do more compared to what is being done now to bring about inclusive living? What could that be?

Interview Dates

Personal interview dates   = 2nd July- 15th August, 2014
Focus group interview date = 20th August, 2014