

In the context of Mangochi (Malawi), a 'crisis' can be defined as a state of profound emotional and spiritual turmoil characterised by disappointment, desperation, confusion, fear, and division, often exacerbated by factors such as lack of finances, broken relationships, and opposition, leading to feelings of hopelessness, doubt, and rejection.

In Mangochi, a 'crisis' is a state of emotional and spiritual turmoil marked by fear, confusion, division, and hopelessness, often fuelled by financial and relational struggles.

Here are the similarities and differences between the definitions as per the discussions in Gaborone (Botswana), Livingstone (Zambia), Lusaka (Zambia), Lilongwe (Malawi), and Mangochi (Malawi).

Similarities:

- 1. Emotional and Psychological Impact:** Across all locations, crises are consistently associated with intense emotional and psychological experiences, such as fear, hopelessness, confusion, and stress. Whether it's in Gaborone, Livingstone, Lusaka, Lilongwe, or Mangochi, the emotional burden of a crisis is a common thread.
- 2. Relational Struggles:** In all regions, crises are connected with relational challenges, including division, broken relationships, rejection, and opposition. This suggests that social connections are deeply affected during times of crisis.
- 3. Financial and Material Hardship:** Financial difficulties, such as lack of income or resources, were frequently mentioned in various contexts, especially in Livingstone, Lilongwe, and Mangochi, highlighting the material dimension of crises.
- 4. Spiritual and Cultural Dimensions:** There is a recognition of the spiritual and cultural components of crises, particularly in Lilongwe and Mangochi, where elements like witchcraft, unbelief, and cultural differences were highlighted. This indicates a shared understanding that crises are not just material but also spiritual and cultural battles.



Differences:

- 1. Cultural Specificity:** While Mangochi and Lilongwe explicitly mention witchcraft and cultural beliefs as elements of crises, this was less prominent or absent in the definitions from Gaborone, Livingstone, and Lusaka. This difference highlights the unique cultural and spiritual contexts that shape the understanding of crises in different regions.
- 2. Focus on Hopelessness vs. Practical Challenges:** In Gaborone and Livingstone, crises are described more in terms of practical challenges and difficulties (like frustration, pain, and challenges). In contrast, in places like Mangochi and Lilongwe, there is a stronger emphasis on the deeper emotional and spiritual states of hopelessness, desperation, and unbelief.
- 3. Mention of Witchcraft and Supernatural Elements:** In Mangochi, the inclusion of witchcraft as a factor in crises is unique and was not mentioned in the other regions. This indicates a specific local context where supernatural beliefs play a significant role in the understanding of crises.
- 4. Degree of Focus on Relational Dynamics:** While relational issues are common across all regions, the depth and type of relational struggles mentioned differ. For example, Mangochi and Lilongwe emphasise broken relationships and division, whereas in Gaborone and Livingstone, the focus might be more on the stress and challenges these relationships face.

Conclusion:

While there is a shared understanding of crises across Gaborone, Livingstone, Lusaka, Lilongwe, and Mangochi, particularly regarding their emotional and relational impacts, each region brings its own unique cultural, spiritual, and contextual nuances. These differences underline the importance of considering local contexts when addressing and responding to crises in these regions.

