



**Jesuit Centre
for
Theological Reflection**
"Promoting Faith and Justice"

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LETTER FROM THE EDITOR

Dear Readers,

As I stood on a dusty, sunny, and crowded arena in Chikuni Mission, Monze, watching the flamboyant dance and attires of the Mukanzubo Kalinda Cultural Centre, I couldn't refrain from thinking about how culture (traditional and religious) can be a tool to deal with our day to day problems and challenges. This was during the Radio Chikuni Tonga Musical Concert. I walked around looking for something cold to drink. Though I found a bottle of water, I settled for an ice-block (flavoured water frozen in a small plastic bag). Sucking on the block, I wandered about the so many tiny businesses going on. I contrasted these to the nice and comfortable lifestyles some people in urban areas enjoy and the mega businesses in Lusaka and the Copperbelt.

This experience reminded me of the many events in the third quarter of 2009 that show inequalities, poverty and lack of enjoyment of human rights in our societies. The question of how well we are dealing with corruption remains unanswered. Despite verbal commitments, court cases and now the National Anti-corruption Policy, the fight against corruption remains as illusive as ever. The acquittal of persons accused in corruption charges, and the "hallelujahs" that follow such acquittals from some "Christian" churches, pose doubts on how serious Zambia's anticorruption efforts are. One wonders whether government and others are really serious, especially when those implicated continue to serve in government.

The assenting to the NGO Bill into law (now an NGO Act) by the President, despite some clearly highlighted bad clauses in that law, remains a puzzle on the quality of leadership exhibited by both the Legislature and the Executive. What really made the Legislature to pass the Bill, and what really made the President to sign it into law? Is it that they did not read carefully the contents of the Bill or the recommendations by NGOs? Or, did they want to punish the very valid and helpful NGOs? NGOs and partners continue to advocate against the current NGO Act citing as reasons that the NGO Act (i) could possibly constrict the good work of NGOs because of the many reporting procedures to Government, and (ii) gives too much power to government institutions to control NGOs, e.g., the Minister-led NGO board, and registration every five years.

Politics of games, self-interests, name-dirtying, continue in Zambia and the media, both government and private, exacerbate such a view of politics. Despite our belief at JCTR that politics is good and if done for the common good, it can benefit all in society, Zambian politics continue to be that of lies, intimidation, tarnishing others, and "dirty." The question of whether Church should comment on public issues rather than remain in the pulpit continues to be debated. What is very surprising though is that government rejoices with "churches" that sing praise-songs to Government. But for Churches that raises valid concerns on governance and justice, Government tells these Churches to shut up on public issues and just preach to their congregations. Never in Zambia's history of Church-State relationship have we noticed such hypocrisy by Government and some "churches" that blindly support Government. This just shows how immature Zambia's democracy is.

The African Peer Review Mechanism (APRM) still remains stalled and uncertain just like the Constitution making process. These two are examples of how snail-fast national processes are. What is the problem with the APRM that began in January 2006 when the process could be completed in 18 months? What is the problem with the Constitution making process that began in 2003 when all the necessary materials (Mung'omba Constitutional Review Commission (CRC) report and the 2005 Mung'omba Draft Constitution) are available and indicative of the aspirations and desires of Zambians? When Zambians continue to suffer in accessing basic needs (as indicated in the monthly JCTR *Basic Needs Basket* and the JCTR *Rural Basket*), lifestyles of our Government leaders continue as usual in international travels, state visits, dinners, and massive expenditures by the now extended National Constitutional Conference (NCC). Where is the conscience of our leaders?

These issues (corruption, bad politics, bad NGO law, slow APRM and Constitution) bring to the fore the importance of culture, both traditional and religious, in dealing with issues. Traditional Zambian cultures that stress community, respect, family, where decisions are made mostly for the benefit of all in community can help in dealing with these governance challenges. The cultural values of the Church Social Teaching also stress the need for decisions, actions and plans to be made for the common good since all human beings have inherent dignity. Religious culture is especially important this year when Catholic Bishops and advisors will be meeting in Rome from 04-25 October for the Second Special Assembly of African Synod of Bishops. Issues of culture will be at the centre of discussions especially because of the stress on inculturation of Christian faith in Africa.

Such rich cultures can really help Zambia to deal with the many economic, social, political and religious issues. The JCTR through its four Programmes (Church Social Teaching, Debt, Aid and Trade, Social Conditions, and JCTR Outreach) tries to inject such values into decisions, laws, plans, and strategies.

The challenges in this quarter are addressed by the authors of articles in this *Bulletin*. These include value of good culture and faith, democracy, governance. We welcome your comments on articles in this *Bulletin* and any issues of your interest. Till the next issue of the *JCTR Bulletin*, the fourth quarter, it's ciao!

Dominic Liche, Editor

EXPECTATIONS FOR THE SECOND AFRICAN SYNOD

Since the Second African Synod was announced in June 2005, and discussion guidelines published in 2006, preparations for the Synod have continued amongst Bishops, advisors and all of the church in Africa. Despite concerns along the way that this Synod has not received wide attention like the First African Synod, this October, the Synod will actually take place to discuss different aspects of the Church and challenges in Africa today. Peter J. Henriot, S.J. (one of the AMECEA Bishop's advisors) and Dominic Liche pull together some of the expectations that need priority at the Synod discussions and in the follow-up activities after the event.

The Second Special Assembly for Africa of the Synod of Bishops, popularly known as the "The Second African Synod," is taking place from 04 to 25 October 2009. More than 200 bishops and advisors from all over Africa will meet in Rome with a special focus on how the Catholic Church can best serve the people of this Continent. The theme of the Synod is "The Church in Africa in Service to Reconciliation, Justice and Peace" "You are the Salt of the Earth.... You are the Light of the World (Matthew 5: 13-14)"

BACKGROUND TO THE SYNOD

Preparations for the Synod have been going on for the past three years, with efforts of mixed success to involve a cross section of Catholics to explore the significance of the theme and its implications for theological reflection and pastoral practices. "Mixed success," because in many dioceses and parishes much activity has gone on and in many others very little activity!

The idea of having the Second African Synod was first announced in November 2004 by John Paul II. This was later confirmed by Benedict XVI in June 2005. The preparatory document (*Lineamenta*) was published in 2006. Sadly, the *Lineamenta* did not receive many reactions from Africans.

The "Discussion Guidelines" (in Latin, *Lineamenta*) were circulated to prompt early conversations about the theme, inviting an "examination of conscience" about our life as "Family of God." The results of these conversations were then communicated to the Vatican for preparation of the "Agenda" (*Instrumentum Laboris*) to focus the debates of the Synod. When Pope Benedict XVI visited Cameroun in May, he presented the "Agenda" with a call for reflection and prayer to engage all of us in this important event.

The *Lineamenta* gives two major purposes of the Second African Synod: 1) to keep alive the message and spirit of the First African Synod by reflecting on the lessons learned from that Synod; and 2) to begin

a process that seeks ways to overcome the crisis situations in Africa.

The First African Synod in 1994 addressed many issues affecting the Church in Africa. Five broad topics were extensively dealt with: 1) Proclamation, 2) Inculturation, 3) Dialogue, 4) Justice and Peace, and 5) Social Communication. The topics were under the theme, "The Church in Africa and Her Evangelizing Mission Towards the Year 2000: 'You shall be my witnesses (Acts 1:8)'"

We are struck by the relevance of the "Agenda" topics to the life of the Church in Africa. There is an honest reflection on the ups and downs of implementation of the First African Synod (10 April to 8 May 1994), with clear recognition that many parts of Africa have in the past decade been severely wracked by armed conflicts and ineffective governance. The concrete experience of the Church in relating to this challenging situation is sketched with obvious questions regarding the effectiveness of our responses. Given the fact that this Synod has not received wide attention by Christians in Africa, implementing this Synod might be even more challenging than the first one.

As the Bishops and advisors meet in Rome in October, Africans have many expectations from the Synod. These expectations range from local

The theme of the Synod is "The Church in Africa in Service to Reconciliation, Justice and Peace" "You are the Salt of the Earth.... You are the Light of the World (Matthew 5: 13-14)"

Churches to issues that touch the universal Church. We at the JCTR, have related to both the first African Synod and this one in reflecting on the issues raised in the *Lineamenta* and helping in implementation of the Synod recommendations. Below, we present some of the expectations from a Zambian perspective.

FIVE KEY PRIORITIES

Of the many issues presented in the Lineamenta and the *Instrumentum Laboris*, it is our hope that the synod will prioritise five issues in their deliberations.

The first is the greater use of the church social teaching in dealing with challenges both in Church and society. These challenges in Zambia today include the nature of politics, bad constitution, corruption, poor implementation of policies, gender problems, poverty, tribalism, unfair trade relations, and poor debt strategies. The use of CST will be enhanced through formation of CST across all of the Church – bishops, clergy, religious, laity. There still is

“Women and the laity in general are not fully integrated in the Church’s structures of responsibility and the planning of her pastoral programmes.”

too much ignorance of the content of the CST and/or reluctance to take seriously its call for prophetic stances by everyone in the Church. Many lay people, including those in important positions of government and business, simply do not know about the CST because many priests and pastoral leaders have never communicated its content and challenge in homilies, workshops, catechetical programmes, etc.

A second priority is to put high emphasis upon promotion of the dignity of women in both Church and society. As the “Agenda” clearly notes, “women and the laity in general are not fully integrated in the Church’s structures of responsibility and the planning of her pastoral programmes.” Anti-evangelical cultural and ecclesial attitudes, patterns and structures must be challenged head on by the Synod if any true reconciliation is to be possible. Many problems that exist in our society today like the scourge of HIV and AIDS, poverty, and bad politics could be dealt with by dealing with gender inequalities in our society where women are looked down upon even in the church.

The third priority that Synod discussion and decision must address is something which is surprisingly absent from the “Agenda.” This is the topic of environmental concern touching issues such as climate change (global warming), ecological integrity, life-style adjustments, and industrial pollution by new investors coming to the Continent (e.g., in the extractives sector). Aside from one passing reference to multinational corporations’ not paying adequate attention to the environment, this

topic that is so much in the forefront of problems in Africa is not explored. Surely the actual Synod deliberations will take up the topic! This is especially relevant in Africa when more and more foreign investments are becoming the mainstay in most African countries.

The fourth priority is lifting up the role of the laity within the Church and in the wider society. The laity are not just there to be at the bottom of the Church structures, they are the Church and as such formation of Church leaders should also consider seriously including training lay leaders in the Church and “holy” leaders in the wider society (such as politicians, business managers, and leaders in the private sector).

The fifth priority of the synod should be clear ways in which the synod is going to continue with the recommendations and aspirations of the First African Synod. How the themes of the model of the Family of God will be perpetuated, how evangelisation will be enhanced in Africa taking serious consideration of inculturation of the Gospel message.

WAY FORWARD AFTER THE SYNOD

The greatest challenge in the Synod discussions will be exactly how the effective implementation of the discussion and recommendations will be done. The lessons learnt from the implementation of the First African Synod should inform steps in implementation now. The preparations for the Second African Synod, especially widely involving Christians, were poor and more will need to be done in the follow up to the Synod. We suggest that setting up Synod Commissions in Dioceses, Parishes and even small Christian communities, could effectively help in the implementation process.

If the Synod is really to help the Church to remain relevant and credible in being the true “salt of the earth, light of the world,” greater use of CST in dealing with current challenges should be stressed, gender problems and women’s involvement in Church should be openly discussed, environmental issues especially behaviours of persons and corporations considered, and greater involvement of the laity in church life and leadership prioritised. Reconciliation, justice and peace are essentially dealing with issues such as the ones we propose.

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JCTR VISION: “A society where faith promotes justice for all in all spheres of life, especially for the poor.”

REMAKING ZAMBIA

The governance challenges in Zambia require that the country revisits the vision and aspirations of those that fought for Independence. This is even more important as Zambia celebrates its 45th Independence anniversary this year. These aspirations included having freedom for all, equal opportunities, unity despite the many tribes, and selfless leadership. Fr. Cletus Mwila reflects on the vision of Zambia at Independence and stresses the need for renewal in Zambia.

The birth of any nation is a decision made by the people of that nation. This is when a people begin to weave a set of values that will help them define and create their destiny. There are reasons that lead people to such re-awakening in order to acquire a certain freedom. This becomes a bedrock on which governance is predicted, good or bad. But always, the dream is to have good governance.

The background is that there were colonial forces that led the people to draw strategies on which they wrestled power away from the colonisers. In most of our African countries, this happened roughly between 40 and 50 years ago. Zambia is not an exception. In 1964, the gallant children of the soil, men and women, set out on the governance process of this nation to prosperity.

BEFORE INDEPENDENCE

These were humble young Zambians in their early 20s who felt the inner call to fight for freedom in a selfless manner. They were guided by the beacon of hope planted in patriotism. They came forth from north, south, east and west. They became symbols on whom freedom would come. These were men and women like Kenneth Kaunda, Sikota Wina, Chibesa Kankasa, Mainza Chona, Harry Nkumbula, Dingiswayo Banda, Solomon Kalulu, to mention but a few.

With the courage of a determined band of young and patriotic citizens, they launched a wave of disobedience against the colonial powers. They were determined to achieve the ownership of their own land and the wealth endowed on it. They moved beyond the tribes they came from, but weaved themselves with the togetherness of purpose. They wanted to carry Zambia forward and dress her with the sovereignty she deserved.

These men and women created a legacy on which Zambia is built. This legacy created many opportunities for the citizens in the fields of education, health, agriculture, industry, etc. We saw schools and colleges mushroom across the country. The fight against illiteracy was the top agenda in order to build a country of knowledge. It was then that free education was offered to the citizens. This opened the opportunities to all those children that saw value

in education, whether in rural or peri-urban domain. This gave equal opportunities to all.

The equal opportunities were always guarded by the humanism philosophy, unique to Zambia and its people. There was a strong bond built. It was based on the common good and not individualism. It was "One Zambia, One Nation." It was Zambia for all. Inter-marriages were experienced and citizens were sent anywhere in the country for work and this drove the nation forward. We lived above tribe and region where we came from. Then, we were truly Zambians and not Kaonde, Lozi, Bemba, Tonga, Chewa, Ngoni, Luvale or Mambwe.

REGIONALISM

Regionalism is when the unity of purpose in the nation is broken into protectionism as opposed to the common good that is managed by those who qualify

We have fallen into politics of self-interest that serve personalities and not the nation. Persons will do anything to become leaders, and not because they want to drive Zambia forward.

to manage. It is when each part begins to justify why the leader must come from here and not there. The tribal and regional voice begins to rule the nation. At this point, the legacy of unity of purpose borne by our ancestors at the birth of Zambia began to break up.

In our country, we began to see this in the 1990s. It was at the rebirth of multiparty politics that we began, first, to form so many political parties and the demand to field candidates from where we are. Any candidate that does not come from our region is tribal, regardless the abilities she or he has. This has continued to happen, to the extent that we can no longer assure ourselves of national prosperity based on the legacy of our founder mothers and fathers. The sad part is to see this legacy massacred by us, even before all that generation has passed on.

Possibly, we have fallen into politics of self interest that serve personalities and not the nation. Persons will do anything to become leaders, and not because they want to drive Zambia forward. When

we begin to see the nation and not the province, we may be able to value candidates that come forward by what they will offer the country and not where they come from.

THE CHALLENGE TO REMAKE ZAMBIA

The challenge is real. Zambia needs a renewal. It may be a country that has known peace since independence, but time has come when we must reconsider the country that houses this peace. It is time to think about the past in order to create the future. Nelson Mandela says in his *Long walk to Freedom*, "As I stood over his grave, on a rise above the small school below, I thought not of the present but of the past. When I walked to the voting station, my mind dwelt on heroes who had fallen so that I might be where I was that day, the men and women who had made the ultimate sacrifice for a cause that was finally succeeding."

To remake Zambia we need to decide what we hope to offer the heroes and what they dreamt this country to be. It is the dream of this country that must lead us to a decision that may sustain the early unity of purpose in our country. Such bold choice can only grow in a selfless spirit. I think we have candidates with what it takes to be a leader, but lost and rejected because of where they come from. In remaking Zambia, we need to begin to make judgements based on the candidate's abilities. It is leaders with vision that confer glory and hope to a nation. To create such leaders, we must be overwhelmed with a sense of history. A good leader is one with the following qualities: focused, hard worker, intelligent, integrity, self-confident, strategic, good communication skills,

fearless and passionate in what she or he wants to achieve.

As long as we do not set ourselves free from tribal eyes, that can only yearn for tribal leaders, we are far from remaking Zambia. The creation of this freedom is based on our willingness to creating icons among those that want to lead Zambia forward. Icons are visionaries that call a people to a new realisation of their destiny.

These are leaders who transcend the partisan politics. Zambia now needs leaders whose voices are heard across party members and by citizens without party affiliations. These are promoters of the common good, based on hungering for freedom and uplifting the life standards of the citizenry. Let us cite Mandela's words, "... The truth is that we are not yet free; we have merely achieved the freedom to be free, the right not to be oppressed. We have not taken the final step of our journey, but the first step on a longer and even more difficult road. For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others." The challenge of remaking Zambia is just beginning. We must shake off the slavery of tribal, regional, party and selfish politics to politics of values in order to create the unity of purpose. We need to recreate a Zambia based on the spirit of togetherness. This will crush hegemony that seems to favour a few citizens in the corridors of power.

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ARTICLES AND LETTERS

We would like to encourage lively analytical exchange on the views raised in our *Bulletin*. We will be more than happy to read your views. The length of your article should be between 1000 and 1500 words on any social, economic, political, educational, cultural, pastoral, theological and spiritual themes, etc.

The next issue of the *JCTR Bulletin* (fourth quarter) will be out in December 2009. So to contribute, please write articles or letters to the Editor either by regular mail to JCTR, P.O. Box 37774, Lusaka, Zambia; or by e-mail to jctrbulletin@jesuits.org.zm. The deadline for submissions is 01 December 2009.

We look forward to hearing from you!

DEMOCRACY: LESSONS FROM A CHILDREN'S BEDROOM

We have a lot that we can learn from children. Children, when they stay together especially when they sleep on the same bed, have to find ways of co-existing harmoniously. Clementina Lwatula, a medical doctor at the University of Zambia, suggests that imitating some aspects of the behaviour of children can help enhance democracy in Zambia. The aspects include diplomacy, civility, gender sensitivity, and assertiveness.

LIFE IN A CHILDREN'S BEDROOM

We knew for a long time that there was an issue between my six and half year old son, Changa and his five year old sister, Chikwanda, in sharing a bed. The issue was that there was a position preferred by both on the double bed they shared. For reasons still unknown to us, neither wants to sleep right next to the wall of this double bed placed in a corner of their bedroom. Our speculation is that the person not sleeping near the wall gets to the bathroom first when it is time to wake up. Or is it that the "front runner" gets that good morning hug first? Like all siblings, Changa and Chikwanda are in perpetual competition!

Exactly when the sleeping position became an issue I cannot remember. Every night we would retire to bed knowing that there would be deliberations (comparable to a court session) and eventually a ruling as to who would take the front or behind position on the bed. The discussion would be a civilized kind of conversation.

Each would be affirmative in stating their argument. Certainly, no shouting on top of their voices and no throwing of things around. No kind of actions to raise a parent's blood pressure to crisis levels. Without a judge or jury, the matter would be settled amicably, save for occasional rumblings from my daughter in apparent disagreement of the final ruling. If I had paid attention to the previous night's deliberations and taken note of who had slept in what position, I would firmly conclude that my daughter was testing her brother's memory which, in such matters, was not as good as in matters relating to cartoon characters.

In no time though, we noticed that these pre-bed time court sessions were no longer held. Neither were there any more arguments as to who was taking what position, come bed time. There would occasionally be leading questions such as; "Daddy, today is Friday, eh? "Without waiting for a response, my son would proceed, "Chikwanda is sleeping in front." At other times, my daughter would grumble, "Ah, today is Tuesday, so Changa is sleeping in front." She would then gracefully take her position for the night. One scene came when my son went to bed

early and took the wrong position for the night, in front. Without a word, he moved to his side as soon as his sister appeared in the bedroom.

We thus learnt that the children had worked out a system that gave my son Tuesdays, Thursdays and Saturdays the front position with my daughter taking the remaining four days in the favourite spot. The exact time when this truce was reached is unclear to us.

There are a few lessons to be learnt from the manner the children settle their conflict and the way they harmoniously conduct themselves.

DEMOCRACY: LEARNING FROM CHILDREN

1. The first one is a great lesson in diplomacy. That two children below the age of seven were able to reach a common understanding on a matter they both felt strongly about. There was no UN presence in the name of Kofi Anan or Ban Ki-moon to mediate in the conflict. Neither did it require an envoy in the standing of Siteke Mwale, Suzanne Matale or Thabo Mbeki.

2. The civility and maturity with which the truce was reached should shame gun touting, weapon throwing warring factions wherever they are in the

Unlike most children's pre bed sessions, peacemaking can be a truly excruciating process with complications arising over trivial things like what position on a high table a particular group should take.

world, which are often made to start talking to each other at great expense.

Once they start talking, they go on for ages before signing a peace pact in front of a horde of cameras only to start fighting again even before the ink on the paper has dried up. Unlike most children's pre-bed sessions, peacemaking the world over can be a truly excruciating process with complications

arising over trivial things like what position on a high table a particular group should take.

I will never forget one such incident at our own Mulungushi International Conference Centre, sometime around 1999. One of the groups had split up just before coming for the peace talks, creating two factions and two leaders within a group. The faction led by a certain professor was reported as ousted at the peace talks and yet the professor had taken the seat meant for that group. Organisers brought in a seat for the leader of the other faction but the faction refused to take it, insisting on displacing the professor from his seat. There were delays in starting the talks just because of this.

The fact that the professor did not move created headaches for organisers and humour for on lookers. One journalist wrote an article entitled "A little man with a strong bladder," in reference to the fact that the professor, of relatively small stature, did not take a break to the gents the organisers were looking for as

Wouldn't it put more drugs and facilities in our hospitals if our leaders gave up their GXs , their travel and workshop allowances and their gratuity so that weak babies dying of malnutrition and AIDS can access food and drugs?

a chance to permanently displace him from the seat and give it to the other faction leader! I read the article and did not attend the peace talks, so I cannot absolve the story from possible inaccuracies and exaggerations. Obviously the author infused some humour in it. However, comparing it to stories that crop up at other peace talks, it might as well have been a true reflection of what happened.

3. It is the fairest and most gender and age sensitive kind of agreement I have come across. My son who, by virtue of his age, is the natural leader of this pack, has exhibited the most inspirational leadership, in this case taking 3 out of the 7 days in the week in the preferred position. Leadership is indeed about serving, not being served. Changa did not chauvinistically bully his sister into an inferior agreement. He seems content with the fact that his sister has actually taken more days. Nor has my daughter made any concessions that demean her own standing in society. No arguments with the fact that society is more complex than two children living in

the comfort of their home; but wouldn't it make a difference for the better if people treated the next person fairly and justly?

Wouldn't this world be a paradise if we did unto others as we would like it done unto us? Wouldn't it put more drugs and facilities in our hospitals if our leaders gave up their GXs , their travel and workshop allowances and their gratuity so that weak babies dying of malnutrition and AIDS can access food and drugs? How about more public schools and hospitals to educate and treat our masses instead of mansions and private facilities for a few constructed with public resources? Then there would be no talk about affirmative action and gender balance as these would have been taken care of right from the beginning.

4. There was no mechanism for "monitoring the peace process" and yet it has not shown any signs of breaking down violence. Children are able to keep their word when they are agree on something. Not one blue helmet (UN Peace keeper) in sight and yet the situation is peaceful. So far, I have not heard of an attempt to change the terms of the truce synonymous with gimmicks that many an African leader has tried in their "third term" or perpetual bid to stay in power. Neither has put up arguments (justified or unjustified) to forever sleep in front.

5. Finally when children demand a voice in society, it has nothing to do with "foreign culture" or "western influence." The fact is children understand their own issues and given a chance, they are able to work out a way out of even the most difficult situations. Yes, they need parental guidance (although in this case I do not remember providing any such guidance) but they are able to make sound decisions, which is more than can be said for some adults. So let's give it up for children!!!!

My worry is that as my son grows up and learns from society how people con each other, how unfairly women are treated, how the poor continue to be oppressed, he will lose his natural sense of justice. My daughter will lose her self confidence and sense of dignity. Let us all be an example of fairness, democracy and governance so that our children grow up to responsible adults.

*Clementina Lwatula
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THEME OF THE SECOND AFRICAN SYNOD

**"The Church in Africa in Service to Reconciliation, Justice and Peace"
'You are the Salt of the Earth.... You are the Light of the World (Matthew 5: 13-14)'"**

REQUIREMENTS FOR DEMOCRACY IN ZAMBIA

In the recent past, Zambia has faced some serious challenges in its governance and democracy touching on the Constitution, elections, the media and the civil society. Peter Henriot highlights seven key requirements for a healthy democracy in Zambia. (The article first appeared in The Post newspaper on 11 August 2009.)

How healthy is our democracy in Zambia? Given a lot of the political tensions and turmoil being experienced these days, it is a good idea to make some hard evaluation of the health of our Zambian democracy today.

If you go to a physician for a physical health exam, she or he would check several elements – temperature, blood pressure, pulse, cholesterol, etc. Let me suggest some areas for testing our democratic health.

Here are seven elements in our democracy that need some honest scrutiny by the best of all physicians of Zambia's health, our citizenry.

CONSTITUTION AND GOVERNANCE

First, an effective Constitution. Surely there is a widespread feeling that something is not quite clicking in the operation of the National Constitutional Conference (NCC) these days. The challenges raised by the recent Oasis Forum statement cannot be ignored. Is the Government really committed to a people-driven process to get a Constitution that will “stand the test of time”? Strong messages by high government officials rejecting outright key elements of the Mung'omba Draft Constitution (e.g., 50% plus one, Cabinet Members from outside Parliament, oversight of debt contraction process, new Bill of Rights) make many of us question whether the NCC is being obliged to mirror the Ruling Party's concerns or is it reflecting the concerns of the wider public surveyed by the Mung'omba Commission. And dragging the whole NCC process into 2010 is not only very costly but also highly questionable. Will things be in place for the 2011 elections?

Second, honest governance. Pious statements about being against corruption matter very little unless followed up by clear examples, forceful instructions, strong investigations, outright suspensions and dismissals. And we don't seem to be getting that from the Government in power. Granted some action is being taken against the horrendous scams in the Ministry of Health. But remember that the recent Auditor General's report listed several other ministries as being heavily fraught with corrupt practices. What specific actions are

being taken right now in these ministries? A Minister is reinstated after a higher court dismisses that she breached the Constitution; but what about the Tribunal's finding of seven counts of breaches of the Ministerial Code that were not in fact overturned? And what image is given when a former government official (on trial) and his wife (already convicted) are given high places at State banquets? Government officials complain about the bad press given to Zambia by some opposition political figures. But certainly that is nothing compared with the bad – and worsening – reputation coming from failure to really crack down hard on the corruption that is now killing more people in this country than HIV and AIDS!

POWERS AND PARTIES

Third, effective separation of powers. The current Zambian Constitution is clear about there being three government bodies: executive, legislative, judiciary. But how overly influential is the executive when it can push anything (or stop anything) in the Parliament? At the end of the day, can all 157 MPs

Is the Government really committed to a people-driven process to get a Constitution that will “stand the test of time”? Dragging the whole NCC process into 2010 is not only very costly but also highly questionable.

honestly admit that they really actively and intelligently participate in debate, in study, in independent initiatives, in serving their constituencies, in earning their “legal” (?) mid-term gratuities? And why are questions constantly being raised about the independence of the judiciary or its fair operation in promptly serving the poor?

Fourth, strong political parties. We seem to be in the season of newly sprouting parties, even while we can see some serious splits occurring in the Ruling Party and the main Opposition Parties (in part). A clear sign of a strong party would be strong policies and not simply strong personalities. A positive sign of a strong party would be wide participation across the nation and not simply tribal

affiliations in some regions. And an encouraging sign of a strong party would be hard-working members and not simply rowdy cadres. Political leadership is for service of the people, not for benefits to personal advantages and family awards. Would an objective outsider judge Zambia to be a locus of strong political parties today?

ELECTIONS AND MEDIA

Fifth, free and fair elections. The Zambia Electoral Commission may work hard for free elections secured against blatant rigging. But how fair are elections when Government vehicles are

The incredibly irresponsible attacks on the Catholic Church in this country at this moment by high government officials dangerously undermine the democracy we so much need at this critical moment in Zambia's history.

used for partisan purposes, when national television features many minutes about the Ruling Party candidate but leaves one wondering whether any Opposition candidates exist? And surely better explanations are in order about the current focus on certain areas for distribution of registration cards.

Sixth, free and responsible media. In any country where democracy is healthy, the media – print and electronic – is free and responsible. Free in the sense of not being controlled or threatened by the government or political factions; responsible in the sense of being honest and accountable, not sensationalist or biased. Recent physical attacks on reporters by Ruling Party cadres and open threats by government officials of strong “supervision” of the media are certainly not very encouraging. Outrageous headlines and distorted stories in both government and independent press betray a sense of responsibility. Instead of high Government officials warning radio stations and newspapers that they will be shut down, some open dialogue would promote

the vigorous media needed for the reporting and editorialising necessary for a democracy in Zambia.

CIVIL SOCIETY

Seventh, strong civil society. Reading over the recent parliamentary debates about a proposed bill to regulate NGOs and the assent by the President making law on NGOs, one can easily get the sense of a hidden agenda in operation. Actually, not so hidden an agenda but a quite open scheme: tame civil society so that it doesn't challenge government plans or personalities! Members of Parliament of both the Ruling Party and the Opposition Parties must decide and declare whether or not they believe in democracy and support instruments like civil society organisations. Yes, there may be too many NGOs (non-governmental individuals) – most of whom spring up to defend the Ruling Party (as a simple survey of recent news would reveal). Yes, there may be some groups that spend too much money on themselves and not on the people they are supposed to serve. And yes, there may be some civil societies that are too partisan. But a fair appraisal of the NGO Act shows serious flaws in democratic style and intent. MPs and the President should look deeper at the motives behind the Act – after all, Zambia isn't Zimbabwe or the former Soviet Union!

The seven elements of a healthy democratic body should surely help us examine whether the Zambian democratic body is healthy or not.

It has to be firmly stressed here that the incredibly irresponsible attacks on the Catholic Church in this country at this moment by high government officials dangerously undermine the democracy we so much need at this critical moment in Zambia's history. Will there be formal retractions and apologies?

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JCTR MISSION STATEMENT

To foster, from a faith-inspired perspective, a critical understanding of current issues. Guided by the Church's Social Teaching that emphasises dignity in community, our mission is to generate activities for the promotion of the fullness of human life through research, education, advocacy and consultation. Cooperating widely with other groups, our Jesuit sponsorship directs us to a special concern for the poor and assures an international linkage to our efforts. We aim to promote an inculturated faith, gender equality and empowerment of local communities in the work of justice and peace and the integrity of creation.

A POST-MORTEM OF STRATEGIES TO FIGHT HIV AND AIDS

Despite many strategies used in the fight against HIV and AIDS, the pandemic continues without considerably relenting. The big question is, "Why is this case?" Patricia Chabwe tries to address precisely this question.

The current HIV and AIDS levels in Zambia are still alarming even after the so many strategies have been put in place. These sustained high HIV and AIDS rates prompt the question of whether these strategies have been effective at all. Prof. Michael Kelly, in his article "The Movement for HIV Prevention" (*JCTR Bulletin* No. 80) highlights 10 such strategies that he picturesquely, calls "spears" for fighting the elephant (the HIV and AIDS pandemic). These include: abstinence from all forms of sexual intercourse, faithfulness to an uninfected partner, delaying age of first intercourse, avoiding multiple (especially concurrent) sexual partnerships, elimination of casual and transactional sex, cutting out commercial sex, avoiding intergenerational sex, use of a good condom, change of practices (dry sex, widow cleansing and inheritance, early marriages), and elimination of all forms of violence against women and children. These are mouthful of strategies that have all been suggested and tried in Zambia.

This fact further prompts one to do a postmortem to see whether Zambia is on the right track in the fight against the HIV and AIDS pandemic.

BACKGROUND INFORMATION ON HIV AND AIDS

It is currently (2007 UNAIDS estimates) estimated that about 33.2 million people are living with HIV worldwide, a slight reduction from the estimated 39.5 million in 2006. Of the 33.2 million infections worldwide, 22.5 million (representing 68% of global infections) are estimated to be from the sub-Saharan Africa. Of these (22.5 million) 61% are

One wonders why the rates are still going up even with the many strategies.

women, unlike in other regions where males and females are almost equally affected. In 2007, an estimated 1.7 million people were newly infected with HIV in sub-Saharan Africa. Globally an estimated 2.1 million people died due to AIDS in 2007 and of these 76% occurred in sub-Saharan Africa. Zambia is one of the countries in sub-Saharan Africa. Although not the worst hit, Zambia reports a staggering 14.3% HIV prevalence rate among adults (15 – 49 years). Despite the slight reduction in HIV infections in recent

years, these reductions can be accounted for due to more accurate ways of gathering statistics, high numbers of people dying of HIV related illnesses, and the increased number of people who go for voluntary counseling and testing (VCT). It would be therefore inappropriate to draw conclusions that current strategies are working from available statistics that show reductions in HIV infection rates.

From the above statistical data, it is clear that despite the so many strategies to deal with the pandemic, the infection rates are not really decreasing.

CURRENT STRATEGIES

Since the early 1980s when HIV was first diagnosed, strategies have been tried out to stop the pandemic. One wonders why the rates are still going up even with the many strategies. This has prompted me to evaluate the effectiveness of these current strategies.

The strategies that have been tried out so far range from abstinence to antiretroviral treatment (ART). I will consider these strategies by grouping them in two groups: Prevention strategies, and those that focus on treatment.

(i) Prevention Strategies: Since up to now there is no confirmed cure for HIV and AIDS, preventive measures present the best way of avoiding HIV and AIDS. Prevention strategies include: Abstinence, faithfulness to one uninfected partner, condom use (both male and female condoms), circumcision, post exposure prophylaxis (both by health care workers exposed to the virus and infected pregnant mothers), and VCT. Abstinence and faithfulness to one uninfected partner stress no contact with the virus whatsoever. Since HIV in Zambia is mostly transmitted through penetrative sexual intercourse, condom use and circumcision act as barriers to prevent contact of sexual fluids which may contain viruses but are by no means the safest way to prevent HIV infections. Voluntary counseling and testing (VCT) although in itself not a preventive measure, help people to make decisions on how well they can protect themselves from getting infected or re-infected with HIV and also how well to protect their partners and friends.

In the medical health care set up where health care providers are constantly at risk of being infected by their patients through possible contact with their patients' body fluids, post exposure prophylaxis (PEP) presents the most effective way of protecting themselves. PEP is the taking of antiretroviral treatments just after exposure to the virus. This helps in preventing the virus infecting the exposed person. Prevention of mother to child (PMCT) strategies also use PEP principles to stop infection of the baby from her mother. PEP can also be used to help rape victims who could be possibly infected to avoid being infected, especially when commenced before 72 hours of exposure.

Although current research (in Kenya and Uganda) has shown that circumcised men are at a lesser risk (about 23% lesser than uncircumcised men) of getting infected, it is totally ludicrous and misleading to think that circumcision alone is an effective way to prevent HIV infections in men. For once, it is one-sided as it overlooks the fact that a circumcised HIV positive man can still infect the women he sleeps with. Also, other research done in New Zealand shows that circumcised men can still be infected by other STIs. Once infected with these STIs, they will be as prone to HIV infection as the uncircumcised ones. Circumcision should still be seen as a way of lessening HIV infections.

As already indicated above, I stress that prevention measures are the most effective and sure ways of avoiding infections. Amongst these prevention strategies, faithfulness to one uninfected partner and abstinence presents the most effective strategies of not getting infected.

(ii) Treatment Strategies: For those already infected, there are some ways in which they can be treated to prolong and make their lives productive. With the high current levels of infection, treatment, although not in itself a cure, does present hope to the infected people so that they can live somewhat normal lives. Treatment measures include: ARV treatment, treatment of opportunistic infections and the famous traditional miracle cures.

ARV treatments work by: (i) preventing the virus from entering the body cells, (ii) preventing the virus from entering the nucleus of the cell once the virus is inside the cell, and (iii) preventing the virus from multiplying once the body cells are infected. Generally speaking ARVs work by trying to prevent the virus from infecting the body cells or the virus multiplying and boosting the immune system to better fight the infections.

Treatment of opportunistic infections boosts the immune system and enables it to better fight HIV infection and other infections. Due to the weakened immune system, a lot of other diseases can easily

develop in an HIV infected person. Leaving them without any treatment could even lead to early death.

The so-called miracle cures, which are becoming famous in Zambia, work by "reversing" the HIV status from positive to negative. There are mainly two versions of these cures: (i) Using traditional herbal medicines which are believed to cure a person within three to twelve months, and (ii) having sexual intercourse with a virgin or a baby, also believed to cure a person with HIV. I have to be careful here to warn that these cures have not proved to be effective. Having sexual intercourse with a virgin or a baby is the surest way of infecting the virgin or the baby, but no way curing the infected. There might be some authenticity in traditional medicines but one has to be careful when using them as a form of cure. There is no doubt that some traditional medicines do work by boosting the immune system to better fight the HIV, but there is no proof, medical or traditional, that they actually cure HIV.

DIAGNOSIS

Presented with the fact that treatment and prevention seem not to be having a reasonable effect, it is helpful to evaluate why these strategies are not really working. Below are some of the reasons that deter treatment and prevention of HIV and AIDS which I will call underlying causes.

(i) Immoral Behavior and Lust: Even though dissemination of information on HIV and AIDS seem to have been going on for some time now, it is shallow and inadequate. For instance, men are not addressed directly as the most potential transmitters of HIV and other sexually transmitted diseases. This is all because our culture seems to exempt men from being faithful and so men can have as many sexual partners as they desire. Having many partners is

Amongst these prevention strategies, faithfulness to one uninfected partner and abstinence presents the most effective strategies of not getting infected.

considered an act of heroism amongst men. The quest for heroism makes many men to end up with as many sexual partners as they wish who amongst them could be one or two who could be living with HIV.

(ii) The Desire of Women to Please Men and the Quest for Love: In most situations women can do nearly anything for a man especially when a man produces the words, "I love you." Many men are aware of this and they use this whenever they can to make unreasonable demands from women who are blinded by their men's deception. For instance, most

men demand dry sex with the full knowledge dry sex puts them at more risk of infecting each other. As it might be known, dry sex makes the woman's vagina more likely to have bruises making them at higher risk of infection. Even a man's penis can get bruised in dry sex. Among other demands, most men would also tell their women that they prefer sex without a condom, claiming that it is more pleasurable. Even if this could be true, should we sell our lives for mere pleasure? In such cases most women would not have the courage to refuse as they fear to be dumped (left) by their men who supposedly love them.

(iii) Poverty: In Zambia today, about 64% (2006 CSO estimates) of the population live in poverty. Lack of basic needs could easily drive most women and a few men into prostitution from which they can earn a better life. As this is not enough, those that know their HIV status to be positive could easily go into prostitution as well as in search of basic needs which they cannot find. This leads to new infections and re-infection for those who are already infected. Malnourished persons are more at risk of getting infected since their immune systems are very weak. Malnutrition weakens the body of persons living with HIV, by making it more susceptible to optimistic diseases.

(iv) Lack of Personal Identification with the Disease: As it is said that it is up to one to either disclose one's HIV status or not, many people fail to accept their status especially when they are found to be HIV positive. Some people even consider

Malnourished persons are more at risk of getting infected since their immune systems are very weak.

themselves cheated. Worse still, some people consider themselves bewitched or even punished by God. This makes them become promiscuous as they do not accept their status and would want as many people as possible to go "down" with them.

RECOMMENDATIONS

In trying to curb the HIV and AIDS pandemic and re-examine the strategies put forward, the following recommendations can be made:

- It should be stressed that there are no miracle cures whatsoever. Those that believe to be cured miraculously should be advised to do medical tests and prove their cure clinically.
- Those that sleep with virgins or babies in the quest to be cured should be sentenced to imprisonment as their behaviour should not be tolerated by our society.
- It is important that it is spelt out to men that one's heroism cannot be seen by how many women one has sex with but by how dignified one is. Men should also know that being circumcised is not a

passport to having as many sexual partners as possible for they can still be infected by other STIs and are able to infect the women they would have sex with. Men should learn to be content with one sexual partner.

- Basic needs, education, quality of health services should be made available to all.
- Men and women who are living with HIV should inform their partners about their status before engaging in sexual relations. If they are already sexual partners, they still have an obligation to reveal their status once they have found out. This will allow for the other person to make a mature decision. Then, there will be no vengeance when they are also discovered positive, for they would have known well in advance what they were involving themselves into. This can also be of help to people freely revealing their HIV status – with no remorse or shame and not consider themselves bewitched or cheated or punished.
- Women should be sensitised that if a man loves them, with or without sex the man would be there for them. They ought to know that a man who loves them will respect them and not make unreasonable demands, some of which would endanger their health. Women should not be cheated. When a man loves them, he can also forego some of his selfish desires.
- Zambian government and the Medical Association of Zambia should strengthen research into local claims of cure. The traditional medicines that are so far claimed to cure HIV should be investigated thoroughly to validate the claims.

CONCLUSION

Fighting HIV and AIDS involves use of many strategies, some of which will work while others might fail. Failure of some should not make us give up but learn to do better in future. Gender considerations in the fight against HIV and AIDS should be prioritised for most of the means of transmission have deep cultural connotations that are based on gender and that undermine the female gender. With so many options or strategies available one needs to adopt what Prof. Michael J. Kelly calls "taking universal precautions ... by assuming that because HIV prevalence is so high amongst us, every person we encounter may be infected. Therefore, we take precautions to ensure that we do not come into contact with blood or other body fluids that might carry HIV" even when this means wearing rubber gloves or wrapping plastic bags around our hands when we come into contact with another's body fluids. Further, all of us should be responsible for our actions and think of the results of our actions well before we act. Let us join hands and fight this pandemic.

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IN ZAMBIA, ABSTINENCE *ILI CHE!*

Even with the perceived difficulty of abstaining from sex before marriage in most cultures of the world, in Zambia there seems to be strong signs that abstinence is working and is becoming a preferred way of avoiding infection with HIV. Professor Michael J. Kelly reflects on the importance of abstinence in Zambia. "Ili che!" means "it's okay!"

Something good is happening in Zambia and many of us are not aware of it. Young people are changing their sexual behaviour. They are starting sex at a later age than their predecessors. More than half remain abstinent until age 19. Those that are having sex seem to be less likely than their older friends to have more than one sexual partner.

What is more, the majority of Zambian men and women support these practices. Ninety percent of the men and women in Zambia are of the view that young people should wait until they are married before they have sexual intercourse, while almost 95 percent say that married men and women should have sex only with their spouses and with nobody else.

LATER SEX AND MORE ABSTINENCE AMONG THE YOUNG

The 2007 Zambia Demographic and Health Survey (ZDHS) spoke of a substantial decline in the proportion of young women and young men who had sex by age 15. In 2000/2001, 18 percent of young women (aged 15 to 19) reported having sex before age 15; by 2007 this had fallen to 12 percent. During the same period the proportion of men aged 15–19 who had sex before age 15 decreased from 27 percent to 16 percent.

There is also a decline in the proportion having sex by age 18. Twelve years ago, three-quarters of both women and men aged 15 to 24 had had sex by age 18. By 2007 this had fallen to just over half (and included in this half were some who were already married).

Change along these lines was first noted back in 2005. At that time, half of those aged 15–24, both male and female, were reported as beginning sex by age 18.5. In the three previous surveys, taken in 1998, 2000, and 2003, half the young people in the same age group were reported as beginning sex at the much earlier age of 16.5.

The ZDHS also stated that "Among both young women and men who have never married, abstinence is common in the 15–17 age groups": 61% of never-married women in this age group and 65.3% of men reported that they never had sex. Although the percentage having sex rises with those who are older, 56.2% of the never-married women aged 15 to

24 and 43.4% of the never-married men in the same age group were abstinent and never had sex.

Something similar has been found at the University of Zambia. In 2006, a survey of 759 students found that almost 40% reported that they never had vaginal sexual intercourse. Since 177 of these students were married, or had been married at one time, the percentage of never-married students reporting that they never had sexual intercourse would actually have been considerably higher.

ZAMBIA'S YOUTH ARE HUMANISING SEXUALITY

All of this is highly encouraging evidence of a tendency among young people to behave in sexually more responsible ways. When travelling to Cameroon in March 2009, Pope Benedict stressed that one element of the solution to HIV and AIDS was "a humanisation of sexuality, that is, a spiritual renewal that brings with it a new way of behaving with one another".

If he had known about the developments taking place among the young people in Zambia, Pope Benedict would surely have been pleased to know that so many are remaining abstinent and that young people are waiting until they are older before having

Something good is happening in Zambia and many of us are not aware of it. Young people are changing their sexual behaviour. They are starting sex at a later age than their predecessors.

their first sexual intercourse. These are signs of a spiritual and human renewal in the understanding and practice of sexuality that is leading young Zambians to new ways of behaving towards one another.

This is something valuable in itself, since it is a sign that young people in Zambia are showing more responsibility in their practice of sex. It is also a good thing because it means that young people are hearing and acting on messages about the need for abstinence and delay in sexual activity if they are to avoid becoming infected with HIV.

THE PRIORITY OF ABSTINENCE AND FIDELITY

It is important for us to proclaim and celebrate what is happening among Zambia's young people. They are on the right road and need the encouragement of everybody in society. Unfortunately they do not always get this encouragement. Over and over again one hears the negative message that abstinence is an impossible ideal. All too often experts, especially those coming from outside Africa, make unfounded assertions that abstinence is inherently ineffective, that it is based on an ideological and hyper-moralistic framework, that it is a failed approach, that there is overwhelming evidence that abstinence-until-marriage programmes are ineffective at preventing the transmission of HIV. These are not made-up statements. Each one of them appeared in a June 2009 evaluation of PEPFAR, the United States HIV Programme in Zambia.

A much more balanced position appeared in a *Consensus Statement* published in June 2004 by the influential British medical journal *The Lancet*. The intent of the *Consensus* was to present a sound public health approach to preventing the sexual transmission of HIV. Some 150 AIDS experts, including individuals from local and international faith-

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based organizations, endorsed the *Statement*. Having affirmed that changing or maintaining behaviours aimed at risk avoidance and risk reduction must remain the cornerstone of HIV prevention, the *Consensus Statement* presented a number of key principles, the first of which were the following:

- When targeting young people, for those who have not started sexual activity the first priority should be to encourage abstinence or delay of sexual onset.
- When targeting sexually active adults, the first priority should be to promote mutual fidelity with an uninfected partner as the best way to assure avoidance of HIV infection.

These are remarkable statements of priority, coming as they do from a secular source and from so many acknowledged world experts in the fields of HIV prevention and sexuality. These priorities fully accord with Church teaching in its insistence on the

importance of abstinence and fidelity. Understandably, as a document dealing with HIV prevention from a public health perspective, the *Consensus Statement* also speaks of condom use, but this does not lessen the force of its assertion on the priority of abstinence and fidelity.

THE IMPORTANCE OF HIGH IDEALS

Everybody admits that remaining abstinent is difficult. It is a challenge for every man and woman, and even more so for young people. But difficulties and challenges are not good reasons for not proposing this as the norm for people who are not married. Abstinence is a high ideal. Aiming at such a high ideal will never do harm and in very many cases will bring success. It is those who aspire to high ideals who achieve them, whether these be grades in an examination or living a life of abstinence.

Also, it is a solid finding of psychology and experience that people often try very hard to live up to whatever high expectations are set for them, whether these come from themselves or others. We have seen this many times.

On 28 August 1963, Martin Luther King, Jr., delivered a famous speech in which he said that in spite of the difficulties and frustrations of the moment, he had a dream – the dream that one day the United States would live out the true meaning of its belief that all humans are created equal, the dream that one day his four children would live in a nation where they would be judged not by the colour of their skin but by the content of their character. The ideal that the United States would embrace and practice racial equality seemed very remote back in 1963. But today, with the son of a Kenyan as President of the US, the ideal has clearly been realised in a way that far exceeds anything Dr. King could have imagined.

It was something similar with Nelson Mandela. When he was breaking rocks in his high security prison on Robin Island in 1984, he maintained and propagated the ideal that one day South Africa would free itself from the slavery of apartheid. Ten years later this seemingly impossible dream was realised when he became President of South Africa.

We have seen the same kind of thing in the field of HIV and AIDS. In December 2003, the World Health Organization and UNAIDS launched a campaign to get three million people in developing countries on to antiretroviral treatment by the end of 2005 (the 'Three by Five' campaign).

At first, almost in the same ways that some people ridicule abstinence, much of the world scoffed at the Three by Five ideal, saying it was too idealistic, it was unrealistic, it would not work, it was asking too much, the costs were too high, it just could not be implemented. But this idealistic initiative started an

irresistible movement to save people from harrowing sickness and death by getting ever more of them on to ARVs. It transformed the treatment of AIDS in developing countries. By the end of 2005, more than 1.3 million people were on treatment for AIDS, and just two years later, by the end of 2007, the initial, seemingly impossible target of treating three million people had been met (and currently, more than four million people are receiving treatment).

ABSTINENCE AS A HIGH IDEAL

In all three cases, attainment of the targets seemed impossible. But people were galvanised by the high ideals and challenging objectives, and eventually these were attained.

And it can be the same with abstinence. The ideal is high, but young people want to be challenged by high ideals. If we aim lower and lead them to believe that abstinence is impossible for them, we are not doing them any favour. Instead we are demeaning them with our message that they will never be sufficiently responsible or mature enough to abstain from sexual intercourse until they are married.

EXTENDING OUR FAITH IN THE YOUNG

Far better for us to put more faith in the young and their generosity and idealism. They want to live in a sexually responsible way. They want to be reassured that abstinence is possible for them. They want to be encouraged in their efforts to live according to this ideal. What they do not want is for older people and various organisations to imply that they cannot remain abstinent, that they must always be satisfied with something less.

It will not be easy for them. Neither was it easy for Martin Luther King, for Nelson Mandela, or for WHO and UNAIDS, and yet look at the blessings all of these have brought to the world! Let us not make it harder for the young, either by discouraging them, or by agreeing to norms in our communities that turn a blind eye to sexual activity outside of marriage on the part of men or to women exchanging sexual favours for money, material benefits, or various favours. Let us also make it easier for young people by raising our voices against the debasing and demoralising

advertisements and images that are given much space in the media.

Let every one of us do everything possible to make abstinence acceptable, possible and genuinely “cool” for Zambia’s young people. That way we will be helping to form them into women and men of real character. And that way we will also be dealing a deathblow against HIV and AIDS.

NEW WAYS OF BEHAVING WILL STOP HIV AND AIDS

Here in Zambia, we have a massive HIV and AIDS epidemic that is very widespread in the general population. We know of very few instances in which such a generalised epidemic has been rolled back. But where there has been some success in this, the

The abstinence ideal is high, but young people want to be challenged by high ideals. If we aim lower and lead them to believe that abstinence is impossible for them, we are not doing them any favour.

success has been due primarily to changes in sexual behaviour – fidelity to a single partner, delay in the commencement of sexual activity, and a more widespread practice of abstinence. The behaviour of young people in Zambia is showing more and more of these characteristics. In other words, they are on their way towards a Zambia that will be free of HIV and AIDS. We simply must support them in this.

And as Catholics we should celebrate this development. It endorses the HIV prevention approach that our Church adopts. It confirms that the approach adopted by the Church can be highly significant in reducing the sexual transmission of HIV in an epidemic such as the one being experienced in our country. In other words, we are learning through the young people the truth of what a Professor from Harvard University said in 2008: “What the churches are called to do by their theology turns out to be what works best in AIDS prevention.”

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CULTURAL VALUES AND PUBLIC LIFE

Kuzipa Nalwamba reflects on the value of using culture to transform society. Cultural values that unconsciously influence people in public life continue today even when seemingly culture has changed and we have learnt new ways. Sometimes, people even consciously use culture to defend vices like nepotism, not following time, and inheritance.

I come to this subject as someone who was born at Independence (I am exactly two months older than Zambia) and grew up in the short-lived post-Independence euphoria which soon turned into the dire socio-economic nightmare that began in the seventies. I grew up and went to school in rural areas, half way between village and town life of northern Zambia. My entry into city life happened in my late teens and early twenties as a university student. I have lived and worked mainly in Lusaka but also in outlying areas of southern, northern and central (I currently live at Chipembi in Chisamba) Zambia in the twenty-two years of my work life. I have worked as a teacher, Christian worker among college and university students and at the moment I am a clergy woman in the United Church of Zambia serving as chaplain at Chipembi Girls' Secondary School. I have travelled the world extensively and lived abroad for up to three years at a time. All of these experiences culminate and inform/influence my reflection on culture

I have been influenced by postcolonial theory and in particular postcolonial identity formation. Postcolonial studies uplift and give voice to stories and actions (conscious and unconscious) of marginal peoples and cultures that have been deemed subsumed in the more visible dominant hegemonic

Part of the explanation why Zambia still seems to lag behind in development and in carving out a strong national identity may lie in the “alternative narrative” of our story as a people that is yet to fully emerge.

cultures. Postcolonial theory, therefore, provides me a perspective that shapes my argument that the things that underlie Zambian culture remain alive and continue to vie for a place in the contested broader space of our contemporary “cultural milieu.” Though it has a Western veneer, it is built on a foundation that belies a kinship to the past. Part of the explanation why Zambia still seems to lag behind in development and in carving out a strong national identity may lie in the “alternative narrative” of our story as a people that is yet to fully emerge. Fully emerge, in the sense of consciousness of who we are as a people.

Attempts have been made by various scholars to provide ethnographies of Zambian peoples. Of the works I have come across, I. Richards, Joe Kapolyo and Hugo Hinfelaar are the ones I have read. They all focus on cultural aspects of the Bemba people. Victor Turner's work among Ndembu people of North-Western Province is another. In this article, I borrow heavily from Kapolyo's categories to discuss what I have generalised as Zambian core values.

POLITICAL BACKGROUND

Before Zambia became a nation in 1964, there existed within the country many different local ethnic groups. Each era represents sources of values that have shaped our foundational core. We could speak of them broadly as being:

- Pre-Colonial: Traditional communal histories as sources for the core or foundational values
- Colonial era: The “civilising” empire or mission
- Post-Colonial: Diverse social, political and religious sources

SOCIAL BACKGROUND

There are two ways of looking at the social situation in Zambia when you examine its cultural background. Kapolyo uses two categories:

a. The Surface or Expressive, Visible Culture: Many ethnographic descriptions of culture deal with the surface levels of culture. These relate to personal and public forms within our social existence. Some are highly localised, others are widespread and national. The national boundaries, it must be borne in mind, were created by decree on a drawing board by imperial colonialists. For that reason what is national on the surface may not be so at the core. Zambia, the country, has changed over time in its forty-four years of existence. The Zambian people, in my view, have not necessarily evolved alongside the events and trends that have marked the country's development (or lack thereof). There is a subterranean story at play at the core.

b. The Core or Foundational Culture: The basic aspects that are foundational to our culture are not readily visible. They form the illusive, inner, deeper, foundational core in which resides people's vision of life, what we might call the home of worldviews (Kapolyo 2005: 124). Studies of myth and

ritual lead to a deeper understanding to what lies beneath the surface.

i. Religious Consciousness: It is more accurate to speak of spirituality rather than religion. Spirituality has qualities of control and of powerful influence over life in its totality as an integrating principal of life. There is no dichotomy between spiritual and secular values; natural and supernatural. Nature and the unseen are “inseparably involved in one another in a total community” (Taylor, 1965: 72). The efficacious presence of God and the good will of the spirits of ancestors are associated with success in treatment of illness, hunting, planting and harvest, and long journeys.

ii. Spiritual Activities: Openness to the spiritual world in the name of Christianity or folk religion interprets itself in belief in and tapping into the supernatural realm for good and for ill. This openness and committed belief to the supernatural may be the explanation for good church attendance in Zambia. The ability to mobilise people for development around spiritual activity is open to greater exploration beyond the fight against HIV and AIDS.

iii. Commitment to the group: “We are, therefore I am” is how our communal sense has been described. The living, the dead and the divinities make up the community that fills the background of our primal worldview. The life of the extended family, clan and larger community (often understood in ethnic terms). Humankind is conceived of as a family: “I am because I participate” (Taylor 1963: 93).

My nuclear family (3 generations) has 16 people: father, mother (2 parents), myself, my siblings and their spouses (4 children), all their children (7 grandchildren). My extended family comprises 35 people from nuclear families of my parents’ siblings. The circle continues to spread ever outwardly to my grandparents’ siblings’ families and others. A Household is therefore not the most important definition of the family (drawn from Kapolyo’s example, Kapolyo 2005: 125).

The extended family combines all benefits of a social security system (without the red tape!) in both rural and urban settings. In Zambia, the family is a refuge. The system is flexible and user-friendly. The sense of solidarity in the family is a felt thing (e.g., during funerals where physical presence of all relatives is expected). It is a social gathering at which younger members are introduced and inducted into the family history. This serves to build up a sense of identity.

The goodness of such a way of life is that the deeds of solidarity of a fully functioning social security and a strong social support structure meet real needs of all members at all times. Caution must be taken so that unscrupulous people do not abuse the system.

Lazy people may opt out of obligation and move from relative to relative. Abuses, however, do not outweigh the benefits of the system.

The downside of this way of life is that the priority given to relatives may tend to override any other principle in social and public life. That leads to nepotism -- a blight on the political and social landscape which distorts a proper sense of justice and fair play. Prioritising relatives translates in a wife being seen as a “foreigner.” The Bemba say, *Umukashi mwina fyalo* (A wife is always a foreigner). A wife is thus not allowed to have a place of importance to her husband prior to his relatives. Property grabbing derives from this value.

CULTURE AND PUBLIC LIFE TODAY

Ukulilapo/Nchekelako (“To eat therein” or “Cut me a piece”): These concepts speak of exploiting situations for personal (and by extension one’s family’s) benefit. It makes public and social accountability difficult. Examples can be seen in

The extended family combines all benefits of a social security system (without the red tape!) in both rural and urban settings. In Zambia, the family is a refuge.

NGOs and churches with “owners” who exploit their organisations for personal/family benefit. Such abuse of public trust is often understood as not stealing, but as a duty towards oneself and family.

Life after Death: The afterlife is a core value that affects the present. Two lines of thought exist of what happens after death: Firstly, there is the translation of the dead person into “living dead.” The spirit of the departed is alive in some form until the last person who remembers them is no more. Then they become part of the corporate identity of the spirit of “our fathers or mothers.” Secondly, there is inheritance. A person is appointed to “become,” in a mysterious way, the person who has died. People inherit people not property or wealth. How the person is inherited could be:

- By appointing a younger relative.
- The deceased might nominate before he or she dies (recall the debate after former president Mwanawasa died?)
- Naming of a child after the deceased. This underlies the importance of having children as a way of self perpetuation.

The dead therefore still exist by proxy as the living dead. But this conception might affect persons in public life, especially when someone is seen as inheriting leadership or having been nominated before the deceased died.

Concept of Time (Present and Past): The future is important because it will one day become the present and later become the past. Time moves backwards. Time does not exist in a vacuum as something of independent value. People create time to be used when needed. We are masters of time not its slaves! We keep calendars that are filled with events and people, not a succession of time leading to the future. Events and people define our time. In Bemba the months of the year are named according to the dominant human activity of the period or the most prominent phenomenon in that time of the lunar cycle. (E.g., *Mupundu milimo* (December) – the *Mupundu* tree produces fruit and it's a time of work; *Akapepo kanono* (May) – the “small cold” or the time when it's mildly cold.

Good Image Syndrome (Social Definition of Truth): Truth is not conceived of in sharp distinction between facts and values. Facts are objectively true. Values are a matter of personal opinion/belief. Facts can be disputed. Values and beliefs are a matter of preference and choice. The criteria of truth and value are socially, not internally generated and applied. Responsibility is communal not conscientious and public shame, not guilty self, is the penalty for moral contravention. The need to tell the “truth” may conflict

with the greater value of protecting a good image or defend a relative. Though lies are acknowledged as such, the person who lies to protect one's good image or defend a relative may be applauded culturally.

We could include to these values seniority and authority; guilt and shame as also being at the core of the deep foundational level of Zambian culture.

CONCLUSION

These core values are not exhaustive of Zambian culture. That core presents itself in a form of unconscious “resistance” or counter narrative to the expressive or surface forms of culture. Understanding them as part of the foundational core on which Zambia has built its expressive or surface institutions takes us into a deeper dialogue with our past and present and may well provide a key to what hinders and what can accelerate development. I submit this to on-going dialogue.

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JCTR VISION:

“A society where faith promotes justice for all in all spheres of life, especially for the poor.”

CAN A DYNAMIC CULTURE BE MAINTAINED?

Culture of a people is always changing with the generations of persons in the community. Yet there are some cultural values like sharing, hospitality, respect that are so important to maintain for they really help the community to live well in harmony. Collins Moonga from St. Dominic's Major Seminary asserts that some aspects of culture are good and even though culture is dynamic, such good values should be maintained.

WHAT IS CULTURE

A famous saying goes “no person is an island.” This phrase lays great truth and wisdom. This phrase simply defines part of the nature of humanity, the person, as a social being. Every time one is dealing with the topic of culture, it simply means we are looking at the person as a social being. In culture, we deal with everything that human beings collectively do, think, make and say anywhere in a space or time. Culture to a person is like a software to a computer. A computer cannot be of any use without a software programme. In the same way, culture embodies what it means to be human. So it is wrong to point at someone and say such a one has no culture or is not cultured or to say that race has no culture.

Everyone has a culture. It is only that sometimes we have different cultures. What is culture then? There is no conventional definition of culture and so many people have defined culture differently. In the words of John S. Mbiti, the word culture covers many things, such as the way people live, behave and act, and their physical as well as their intellectual achievements. Culture, he says, shows itself in art and literature, dance, music and drama, in the style of building houses and of people's clothing in social organisation and political systems, in religion, ethics, morals and philosophy, in the customs and laws and economic life. Culture in short covers every aspect of a shared human life because it is collective. You cannot as an individual talk of having culture. There is a way people who live together are expected to behave towards one another.

THE INFLUENCE OF CULTURE

These cultural values that are possessed by a particular community or society influences our way of perception of the whole creation. For example, in our indigenous Zambian culture, hospitality was a value that affected our way of interaction and relation at every level. This is the value that made Zambians show readiness to receive strangers kindly without any expectation of reward. It was such a value that made us maintain larger extended families. No wonder we had no phenomena of street kids because everyone at least belonged to some family even after

one lost all the members of your first family (nuclear). It is this same value that made us welcome even those that came from across our borders like the missionaries who brought us the Good News of our salvation or later on our colonial masters, and many of our brothers and sisters of other races apart from ours. It is such cultural values that influenced the ideologies of “One Zambia, One Nation.”

Sharing was a value in the Zambian culture. I remember when I was growing up we had a backyard garden where we could grow vegetables and other crops for home use. Whenever the crops were ready for consumption, my mother would pluck some and

The word culture covers many things, such as the way people live, behave and act, and their physical as well as their intellectual achievements.

share with all our immediate neighbours on the first day of harvest without waiting to be asked for some. Even when my mother went out to the village, maybe for a funeral or something else, she would always come back with food stuffs given to her by the people she would have visited. On arrival, she would share, whatever she brought, with the neighbours, no matter how small the quantities. This also happened to us when one of our neighbours went visiting; we received something on their arrival. Sharing was not done when one had things in abundance. Even those seen as poor in the neighbourhood had something to share at some point. This consolidated the relationships in the village.

The other cultural value among Zambians was respect for the elders of the community. Every person who was older than you in the community had to be respected, even a stranger. As a young member of the community I could be sent by any elder even when we were not related to such a one. This relation had a dual relation: the young respected the elder but the elder also had the duty to provide for the young ones. That is why when an elderly person found the young ones fighting it was his or her duty to resolve the fight by separating the ones fighting. These

seemed like small gestures but they added value to the life in the community.

A DYNAMIC CULTURE

Now one of the attributes of culture is that culture is dynamic, it is in a state of continuous change, and it is not static. The way we perceived these cultural values yesterday is different from today. Some good cultural values have been manipulated to suit certain individual's interests. For example, those in political leadership of our country in a way have manipulated the value of respect to mean being on their side all the time. Anyone who expresses a different opinion is being disrespectful to authority. Sometimes however people have to give up some of their way of life in

Those in political leadership of our country, in a way, have manipulated the value of respect to mean being on their side all the time. Anyone who expresses a different opinion is being disrespectful to authority.

order to respond to the situation presented. It is undisputed that it is the nature of things that everything is constantly changing. Let us borrow from the philosophy of Heraclitus. Contributing to the problem of reality, he said that all things are in flux. He expressed this concept by saying that you cannot step twice in the same river.

The same thing can be said about our culture, we cannot avoid its nature of being dynamic. But we can deliberately choose to preserve some of the key cultural values of our society if we are to retain the identity as a nation. For instance, we can retain one aspect of our way of life that will give us identity; it could be our working culture, dressing, eating, music, language, respect or hospitality.

KEEPING THE GOOD THINGS IN CULTURE

Charles Darwin in his theory of evolution about survival of the strong and extinction of the weak used the phrase "natural selection." He said that over millions of years of time all living creatures on the planet arose by gradual modification from a common ancestor. Now this so called descent with modification happened through a process of natural selection in direct comparison to methods of plant and animal breeders. He said when someone wants to have a sheep that produces better and larger amounts of wool, or corn that tastes sweeter, then selective breeding is employed. In this way, the rancher or farmer encourages those animals or plants that have the desired features to reproduce and prevents those without these features from reproducing offspring. Darwin called this artificial selection and then argued that, in nature, the same kind of thing happens. This can be applied in preserving our culture, at the same time moving with time.

So, we can deliberately employ some artificial selection to our culture so that we maintain a strong cultural value system as a society. This will help us fight certain vices that are slowly eroding our cultural value system in the name of modernity – vices such as having street kids, being dishonest at work places, corruption, defilements, tribalism, culture of insults and many others. This is not to say our society was totally free from such vices at an earlier time. But the rate at which these are happening now is too high and slowly becoming culturally acceptable in our nation. And this is not good for our future.

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AMARTYA SEN'S NEW IDEA OF JUSTICE

This is a reflection of Amartya Sen's new book The Idea of Justice. The article was first published in The Hindi, an online edition of India's National Newspaper on 16 July 2009. It is reprinted with permission from The Hindi.

"There are remediable injustices around us which we want to eliminate."

For those who might like to test their sense of justice, here's a little quiz that Amartya Sen tried on his audience at the London Literature Festival the other day and had them struggling until he came to

their rescue with, well, a sort of an answer. He used it to illustrate his alternative approach to mainstream theories of justice that he challenges in his new book *The Idea of Justice* published in July 2009.

Three children – Anne, Bob and Carla – are quarrelling over a flute: Anne claims the flute on the

ground that she is the only one of the three who knows how to play it; Bob demands it on the basis that he is so poor that – unlike others – he has no other toys to play with and it would therefore mean a lot to him if the flute were given to him; and Carla says that it belongs to her because she has made it with her own labour.

The important thing to note here is that none of the claimants questions their rival's argument but claims that his or hers is the most persuasive. So, who deserves the flute?

Should it go to the child for whom it represents the only source of entertainment as he has no other toys to play with? Or to the one who can actually make practical use of it; or to the child to whom it must belong by virtue of her "right" to the fruits of her labour?

The answer, according to Prof. Sen, is that there is actually no one "right" answer. In his scheme of things that he elaborates persuasively over more than

There is no such thing as "perfect" justice; that justice was relative to a given situation; and that rather than searching for "ideal" justice the stress should be on removing the more manifest forms of injustice.

400 pages in his book, it is not possible in any situation to have an "impartial" agreement as to what offers a "perfect" resolution to a problem – and that applies to the dilemma posed by the children's competing claims.

Nor, indeed, is there one perfect process to arrive at a conclusion that would be acceptable to all. The question as to who really deserves the flute can be decided in many ways – through a process of ideological reasoning; on compassionate grounds such as charity (for example the poorest of the three children should get it); by majority opinion; and even by an arbitrary method like tossing the coin.

Prof. Sen argued that the story of "Three Children and a Flute," which also features in his book, showed that there was no such thing as "perfect" justice; that justice was relative to a given situation; and that rather than searching for "ideal" justice the stress should be on removing the more manifest forms of injustice.

"The idea of justice demands comparisons of actual lives that people can lead rather than a remote search for ideal institutions. That is what makes the

idea of justice relevant as well as exciting in practical reasoning," Prof. Sen said.

Again and again while discussing the book with broadcaster Jon Snow and answering questions from the audience, the Nobel Laureate warned against the idea of a "perfectly just society" and said, instead, the question we needed to ask was: how "remedial injustices" could be rectified. It was more important to address such obvious forms of injustices as oppression of minority groups, subjugation of women or extreme exploitation of workers through a reasoned debate than splitting hair over whether a "40 per cent top tax rate is more just or less just than a 41 per cent top rate."

In his alternative approach to existing theories of justice, the point is not about imagining "what a perfectly just society would look like." Rather it is about identifying remediable injustices "on the removal of which there would be a reasoned agreement."

"What moves us is not the realisation that the world falls short of being completely just, which few of us expect, but that there are remediable injustices around us which we want to eliminate," Prof. Sen said pointing out that his quarrel with contemporary political philosophy was its rigid insistence there could only be one precise combination of principles that could serve as the basis of ideal social justice.

But what is justice? Is it right to go on harping on the injustices of the past such as colonialism in order to deliver justice? For example, does "justice" demand that developing countries should be allowed

"The idea of justice demands comparisons of actual lives that people can lead rather than a remote search for ideal institutions."

to pollute the atmosphere to the same degree that the industrialised world did before they agree to move on climate change? Can "retribution" be regarded as a form of justice? Are any means legitimate in pursuit of a perceived "just" goal?

These were some of the issues Prof. Sen dealt with as he argued for a new way of looking at justice. A point he repeatedly emphasised was that harking back to the past in search for justice would not do. The starting point for any discussion should take into account the reality that "we're where we are today" and then ask: where do we go from here and how?

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JCTR VISION: "A society where faith promotes justice for all in all spheres of life, especially for the poor."

ZAMBIA'S HUMAN CAPITAL: AN UNDERRATED RESOURCE?

Most Zambians will agree that Zambia has many resources that can potentially develop the country. Among the resources are the natural resources (land, minerals, forests, good climate) and human resource. Also, most Zambians have good analytical minds that they know what the problems with development are and the possible solutions. What remains a mystery, then, is "why is Zambia not developing? Leonard Chiti, S.J., the Deputy Director at JCTR tries to uncover this mystery if we are to tap more into human capital as a valuable resource.

"This is such an amazing country! You have such an amazing staff here! Where did you find all these people? Why can't you form a cabinet to develop the country from people like your staff?"

These remarks were made recently by two sets of foreign visitors that recently visited our offices here at the Jesuit Centre for Theological Reflection (JCTR). The remarks came at the end of a series of meetings with our staff who explained the work of the JCTR to them. While accepting the compliment, it struck me that such remarks can be made in many an office throughout the country. This country is blessed with a well trained, competent and passionate cadre which is well informed and well intentioned. I have been to many meetings, forums and public events and experienced an amazing feeling when I listen to so many of our people speak about some of the challenges this country encounters and propose solutions that if implemented to their logical conclusion would bring prosperity to this country. However, the question still remains, why this country is still underdeveloped when it can boast of such amazing crop of skilled personnel.

The notion that we have an amazing crop of trained manpower was reinforced in my mind while on a visit to one rural district this year I attended what was referred to as a stakeholders' meeting. This meeting brought together government officials, civic leaders, community workers and local people. The discussions on the agenda concerned the development challenges of the district which is located in a remote part of the country.

I was very struck by the professionalism by which the conversations revolved around the table. Each stakeholder spoke from a position of authority and competence and the exchange was very intelligent and quite constructive. As I sat in that meeting I just wondered what the problem with Zambia's development challenges could be. Here was a crop of highly trained and experienced people who appreciated what the problems were and what the solutions could be.

When I consider the bigger picture, a country with abundant natural resources, favourable climate and forty-five years of uninterrupted peace, I was further intrigued and puzzled as to why the challenges the country faces are there in the first place. This country possesses abundant productive land and ready supply of labour. Some of this labour is amongst the most competent in the world. The country may lack capital of its own; however; it receives plenty of financial aid to invest in productive ventures to create jobs and wealth. One can state that the necessary ingredients to prosperity are present; land, labour and to a large extent capital.

Much has been said about the potential of this country. And many reasons have been advanced as to why this country remains underdeveloped in spite of the enormous potential. Factors such as wrong state policies, poor governance, mismanagement of public resources and similar shortcomings are well documented. However, not much attention in my view has been placed on the abundant human resource that this country possesses. We have heard of the brain drain of skilled manpower to other countries. But we have perhaps forgotten there is still an amazing pool of talent and skilled manpower in the

Factors such as wrong state policies, poor governance, mismanagement of public resources and similar shortcomings are well documented. However, not much attention in my view has been placed on the abundant human resource that this country possesses.

country. These are people who are not only well trained but are passionate about contributing to the development of the country. It is not for lack of resources. Neither is it lack of ideas nor the manpower (or womanpower) that has kept this country so poor for such a long time. Good plans are there and a well trained labour force is in existence. So what could be the missing link?

To return to the aforementioned visit, the area I was visiting with some colleagues from the JCTR is certainly underdeveloped. However, this underdevelopment is not due to lack of natural resources. Neither is it because of lack of a well educated labour force.

The area is located near one of Zambia's biggest and famous natural park. Further, this place is located along one of Zambia's biggest rivers. One would think that it makes intuitive sense to suppose that to lift people out of poverty in this area it is imperative to develop livelihood strategies around the resource base of the place. It would rationally follow that an area richly endowed with wildlife enjoys comparative advantage in the tourism sector. However, even though the tourism industry is fairly well developed in this area it does not benefit the local people living just a few kilometres from the game park.

Also, it would seem very clear to me that the local people would benefit from the abundant water resources available from this river for fishing and irrigation purposes. Alas! It is not the case. What is even more disturbing is to read reports from recent research findings that the country imports fish to meet its domestic demand. Why should this be the case when the country possesses abundant water bodies that can supply the country with the fish it needs?

From JCTR's research, we discovered that people depend for their livelihoods on rain-fed agriculture. And not surprisingly, the yields from their fields are low because of the problem of poor infrastructure and poor soils. This area is cut off from

Is the government of the day truly interested in bringing the much needed development to all parts of the country? How do we explain the fact that most of rural Zambia remains underdeveloped and is home to some the poorest people in the country?

many supply points and marketing centres. Therefore, for a significant part of the year, neither production inputs nor market facilities are available on time because the area is inaccessible. The above scenario begs the question: Why is such an area so poor when it seems as if it is sitting on gold? The same question can be repeated in many parts of the country.

The people we spoke to in this area know the potential only too well. They were able to articulate what needs to be done in order to take advantage of the potential that exists. They know the challenges, they also know the solutions. That is because they are well trained to know these things and they have

been assigned to this area to work out the best solutions to resolve the high levels of poverty affecting the local people.

If this country is endowed with a well trained labour force, plentiful arable land and other natural resources, why is it poor? Is the government of the day truly interested in bringing the much needed development to all parts of the country? How do we explain the fact that most of rural Zambia remains underdeveloped and is home to some the poorest people in the country?

Some people have suggested that this country remains underdeveloped because there are people who want it to remain so. There is a notion that goes around many development discourses that the ruling elite is in fact interested in keeping the majority of the citizens poor and uneducated in order to easily canvass votes from them at elections times whereas an enlightened and fairly prosperous electorate would see through the empty promises. This is probably a controversial position but one wonders whether there could be some truth in this position. A State that seeks to reduce poverty surely must pay attention to areas where such poverty is pervasive. As things stand one could be forgiven for agreeing with those who hold the view that it is in the interest of the ruling elite to keep the majority of the citizens poor in order to exploit their vulnerability and win votes easily. Perhaps this scenario might explain why such an amazing country with an amazing population residing in an amazingly rich country possesses an amazingly high number of poor people.

In JCTR's work for social justice we always maintain that the development of a nation is seen in the commitment that the leadership makes towards improving the lives of the poor. In this country, such commitment is mostly seen or heard in government speeches and rarely seen on the ground. The church social teaching (that body of teaching derived from the Christian scriptures, the teaching of popes, bishops and theologians) invites us always to side with the poor and most vulnerable. The same body of teaching expects the State to work for the common good.

If we were to apply the above principles to this country we will be left with no alternative but to infer that the leadership of this country does not seriously side with the poor and is not working for the common good.

If such an inference were correct then we would be left wondering who the State works for. Clearly, the State must show that its commitment to development and rural development for that matter is not merely a rhetorical activity but one that can be discerned through its policies and actions. Otherwise we would be left to conclude that the State has made an option for the rich and only works for individual

good as opposed to opting for the poor and working for the common good.

One of the missing links in our development efforts might be located in the lack of sufficient appreciation of the human resources at our disposal. There are many instances as witnessed fairly recently when some workers have aired their grievances through industrial action because they are under remunerated or lack the necessary equipment to carry out their work. Such issues are rampant in this country. We spend a lot of resources training our labour force and then fail to appreciate their contribution or potential contribution to national development by either underpaying them or depriving them of what they need to carry out their work to the best of their abilities.

While acknowledging that some factors beyond our control are responsible for lack of development, it is nonetheless becoming increasingly plausible that some people have chosen to deliberately frustrate many people who can meaningfully contribute to national development. We have learnt of leaders who refuse to accept constructive criticism because they believe that as adults they should not be challenged by young people because this practice is against certain traditional norms. For example, some national leaders have been heard to say that young people should not criticise older people even when it is patently clear that some of these older leaders have erred. Critics who may have some contribution to make are easily called names or dismissed as disgruntled or misguided people.

To return to the question of the missing link it would seem that the problem in this country has very little to do with lack of resources both natural and human. It seems to me that the missing link is found in the manner we go about appreciating the gifts, talents, skills, competences and experience of

We spend a lot of resources training our labour force and then fail to appreciate their contribution or potential contribution to national development.

the many people we have managed to train in various fields. People like this frequently reach a point when they feel that their expertise is not needed in this country and chose to go where such expertise is properly appreciated. Those who remain behind frequently fail to put in their maximum efforts in their work because they receive very little in turn.

Consequently, if we are serious about developing this country we should first look within its borders and begin to value what we have and seek to take maximum advantage of the resources at our disposal. With respect to human resources it is imperative that we take good care of this endowment if we are to reap the maximum benefits that at the minute exist in potentiality rather than actuality. As one of our leading civil society leaders is wont to say this country's potentials outweigh its problems. Let us exploit those potentials to the full in order to resolve our problems.

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HOW IS THE JCTR BULLETIN USED BY OUR READERS?

In the first quarter *Bulletin* of 2009 (Vol. 79), we enclosed a feedback form to learn from our readers how they use the *JCTR Bulletin*. Thanks to you our readers, we have received enormous feedback. Every quarter, we send out more than 800 copies of the *Bulletin* to people all over the world.

Most of our readers use the *Bulletin* for academic work, library or resource, awareness on social justice issues and other topical issues, information sharing (even with prisoners), prayer and reflection, advocacy, religious education, pastoral work, and for personal interest. Some appreciated the *JCTR Basic Needs Basket* that normally appears on page 31 of the *Bulletin*. The responses came from our readers in Zambia, Peru, USA, Dar-es-Salam, Kenya, Germany, Netherlands, Uganda, India, South Africa, and Belgium.

We will be pleased if you continue to share with us how you use the *Bulletin*. Please not that the *JCTR Bulletin* is distributed free of charge even though donations are welcome.

BREAKING FROM THE PAST: REFORM AND WEALTH CREATION IN ZAMBIA

In 2006, Dr. Nevers Mumba said that "I believe in Zambia. I also believe in the Zambian people. We have what it takes to move our country out of this valley of poverty and despair. History encourages us with nations that had sunk and yet through a unified resolve, ended up on top...There is hope for Zambia. Hope for us to transform ourselves into a prosperous nation." Built on this premise, Trevor Simumba suggests a couple of points that would lead to wealth creation in Zambia.

Zambia today is at an important economic and political crossroads. Many citizens are asking what has happened to our great nation. In 2009 we are in a situation where a politician can utter insults and speak about "Kasama belonging to Bembas." Politicians are daily hurling insults and threats against each other forgetting the suffering masses? Where is our country going? Where are the patriotic national leaders to speak up on behalf of the people? The country is in a shameful state where we do not respect the rule of law and, parts of the media and civil society have become toothless mouthpieces of foreign interests. It is important that we acknowledge the truth and not bury our heads in the sand.

At independence in 1964, Zambia had one of the most vibrant economies in Sub-Saharan Africa, which was supported by a strong mining industry. Today, Zambia has more than two thirds of its people living below \$1.25 per day and GDP per capita is now one of the lowest in Sub-Saharan Africa. We are now

Zambia is not poor and we can reverse all these negative statistics within 10 years if we unite and use our natural resources in a prudent manner.

classified as a Least Developed Country and we were a Highly Indebted Poor Country (HIPC) before debt cancellation in 2005. The Government has in the past been bold enough to undertake severe fiscal and monetary policies to achieve the HIPC Completion Point and generate more foreign aid. However, this success has been on the basis of a foreign imposed austerity programme that bears no relation to the reality on the ground for the ordinary Zambian.

Zambia is not poor and we can reverse all these negative statistics within 10 years if we unite and use our natural resources in a prudent manner. What is required is a locally owned and developed National Plan of Action (not foreign prepared and donor dependent Vision 2030) and the political will to implement the right policies over a sustained period of time to create the conditions that will allow the country create wealth and through that defeat poverty. I urge all peace loving progressive Zambians

to rally around this plan (Vision 2030) and let us focus on securing the future of our children rather than fighting over power. Our plan should be to restructure the economy to: create jobs, provide adequate incomes and to meet the basic needs of our people.

The Government should be commended for achieving the HIPC Completion Point and receiving debt relief. According to Government, as a result of this achievement and the recent rise in the price of copper, some few sectors have been able to benefit from this, however, we still have many Zambians wallowing in absolute poverty and donors still funding the bulk of our education and health sectors which allows them to behave with impudence and meddle in Zambia's sovereign right to exist as an independent nation. What does this all mean for the poor Zambian? Nothing except more poverty and despair! If the economy is improving, it must be reflected in the ability of the people to have access to basic needs. That is how true development should be seen and measured.

MINING INDUSTRY

The status of the mining industry in our country is a critical issue to reforming our economy. The nation has been taken for a ride for too long and if things continue the way they are today, we will not benefit at all from the current high copper and cobalt prices that might remain so for the next 10 years. The new mining companies have been given tax concessions that will take between fifteen and twenty years before they become taxable. Today, our hardworking miners are worse off than before when the price of copper could barely allow ZCCM to make a profit.

If we had a caring prudent Government it would immediately re-introduce a windfall tax and increase mineral royalties so that the nation could earn some real income from the extraordinary performance of the copper and cobalt and other metal markets. This is a very common measure. The British Chancellor has imposed such on North Sea Oil companies. Nigeria has also consistently imposed such a tax whenever the price of oil has risen above a certain level. Further, as Government, we would ensure that the bulk of the windfall tax revenue would go towards improving the welfare of miners and towards social

and economic infrastructure development in the rural areas of Zambia. Angola also has significant revenue from its oil industry and the South African economy is built on the backs of the black miners who labour daily to produce gold and platinum.

In contrast Zambia has not been able to diversify its economy nor benefit fully from its resource base. Our approach has been quite dogmatic rather than dynamic and our development has been unduly oriented to urban areas much more than to rural areas. The attention given to rural areas in terms of fertiliser distribution has not been matched by meeting the cry of the majority rural people for road infrastructure, health and education facilities, livelihood opportunities, etc. Why is our economy stagnant in the midst of all this wealth and natural resources? The answer begins with the size and expenditure of Government. Zambia must address this issue squarely and without fear or favour. The size of Cabinet in this country is untenable and needs to be dealt with in a non-partisan manner. We will never see true progress until we remove this cancer from our public finance management system.

MEASURABLE GOALS

Our central goal for reform and development must be to create a strong, dynamic and balanced economy that should:

- Plan to achieve a GDP growth rate of 10% per year and single digit inflation below 5%;
- Immediately reduce the size of Government by reducing the number of Ministries to only 17 each supported by only one Deputy Minister. Some of the current Ministries would be restructured into Statutory Government Agencies or Departments headed by Directors or Director Generals;
- Legislate a new Banking Act to provide more independent powers to the Central Bank Governor to set monetary policy within set targets;
- Reduce PAYE Tax rates for the lowest paid workers and adjust the tax bands to increase the tax credit threshold and encourage companies to recruit more workers;
- Reform labour policy and enact a modern and enabling Employment Act that reduces the current liabilities that discourage companies from employing people on a permanent basis rather than the current casualisation of labour;
- Increase the exempt portion on terminal benefits from the current K10 million;
- Reduce the corporate tax on agricultural and non-traditional exporting companies earnings from the current 15% to 10%;
- Reduce the rate of VAT across the board;
- Increase mineral royalty tax to 6% for all mining companies. This was the original rate before Government granted concessions to the former ZCCM mining companies;

- Reduce corporate income tax and remove all discretionary exemptions. Corporate tax should be a flat rate of 20% for all companies except non-traditional exporters who will enjoy a lower rate;
- Enhance the autonomous capacity of ZRA and increase funding to the Authority to enable it collect more revenue;
- Fully commercialise and seek strategic private sector technical and equity partners for all the remaining utility companies;
- Implement a country wide rural infrastructure development programme based on a labour intensive Public Works system.

It is only by addressing the above that our economy will be capable of sustained growth. The first goal is deregulation, which, for our purposes, means simplification. The last decade has seen key legislative changes that abolished taboos regarding a market-driven, versus centrally planned, economy. We have indeed made progress with policies, but

Zambia needs to vigorously pursue economic policies that reduce administrative burdens in industry and commerce, while raising living standards and creating good paying jobs for ordinary Zambians.

stumbled in terms of implementation. Our skill level and institutional reform has not kept up with policy leaps; in fact, we have more bureaucracy today than before. Civil servants are being asked to make decisions regarding complex new market economy concepts and take responsibility for them. They are at a loss, so they create more obstacles to slow things down and protect themselves, knowing that mistakes can cost them their jobs -- or worse.

The absence of a simple system that is competently executed has proved to be a tremendous impediment for investors large and small, local and foreign. We cannot use old institutions to administer new systems! Zambia needs to vigorously pursue economic policies that reduce administrative burdens in industry and commerce, while raising living standards and creating good paying jobs for ordinary Zambians. A 'pro-poor' budget should be one that reduces taxes on the lowest earners rather than the highest earners, and removes import duty on key inputs that are used to produce locally. The budget should also aim to reduce corporate tax in order to stimulate increased investment, which would lead to more jobs.

We should also make it easier and cheaper for small businesses to register formally and begin to pay tax at a very low rate in order to encourage compliance. It is important that in developing our budgets we ensure that any measures we propose

are sustainable and improve the economic environment to encourage private investment rather than discourage it.

More importantly, a pro poor budget must address the high recurrent expenditure of Government by imposing performance measures and targets that reward prudent management of Zambia's scarce resources rather than is the case now. Further, public servants should be subjected to more stringent performance indicators and Government must vigorously implement activity based budgeting. The Public Sector Reform Programme must be implemented more effectively so we can have a streamlined public sector that focuses on delivering services to the intended targets, including streamlining and decentralising the policymaking process right down to the district level and giving more autonomy to the provincial administrations.

The Zambian Government should also consider setting up a national health insurance scheme in order to reduce the cost of medical care. It would be better to have a medical insurance scheme that will allow people who are working to save a certain portion of their earnings for the eventuality of falling ill. This will allow Government to channel scarce resources to the very needy of our society. We should also promote and facilitate private sector investment in healthcare and education to ensure that we achieve the MDGs for the social sector by 2015. The message to development partners, the private sector and policymakers in Zambia is that the only sustainable path to meeting the MDGs is by generating more domestic revenue, involving the private sector, and thus boosting economic activity, job creation and incomes.

*Trevor Simumba
International Business Consultant
United Kingdom*

WILL THE POOR GO SCHOOL?

Despite introducing free primary education for all in Zambia, many poor people are not able to go to school and even when they begin to go to school, they drop out on the way because of the many other requirements like books, clean clothes, a school that is near, contributions to the school and nutrition. These were clearly highlighted in a JCTR policy brief of 2006 on how free the free primary education is. John Banda affirms JCTR's finding that poverty makes it difficult for persons to be educated.

I borrowed this title from one of the studies that was done by JCTR sometime in 2006 and have seriously reflected on it.

As Mahatma Gandhi once said, "the question is not whether we can afford to invest in every child's education but whether we can afford not to." I am one person who grew up in an environment where my parents could not afford to invest in my education.

My dad, even without knowing about the above saying by Mahatma Gandhi, could not afford to see me uneducated. What my dad did was just to assure me that he would try whatever means to make sure that I got educated. So there was a mutual agreement between dad and me. My dad did not afford to invest in my education up to university but because of his commitment to seeing me get educated, a lot of people came in to help me. That is how I managed to get educated.

Realizing how a lot of people, starting from Government, to relatives and friends, helped me get my education, I felt I owe it to the nation. So I decided to go into the academia so I could repay a bit what the Lord has done for me. My lecturing at a College has given me an opportunity to talk to a large number of young people every day. I always take some time

during my class to motivate the students and help them to have a big vision for their lives. As a result, my students have been performing very well (above 75% pass rate). In my class, it is not just about class work and assignments; it is also about them realizing their contribution to the nation, especially in the fight against poverty.

In August this year after one of the prayer meeting with former Copperbelt University (CBU) Catholic students, I felt the urge to go to my village and proclaim the word of God as well as and encourage my family to educate their children. I prepared for a journey and invited dad to escort me so he could show me some of the relatives. This mission had three objectives: (1) To be in prayer and reflection, (2) to preach the Word of God to my family members and other people and (3) to give motivational talks, encourage family members to take children to school and make contacts for future Missions.

PREACHING JESUS OR EDUCATION

What I had in mind when leaving for the village was that my main preoccupation would be to preach the word of God and just a bit of encouragement on

education. I actually found myself talking more about education and less of Jesus. This is because of the situation I found in the village. A lot of young people do not go to school despite government having brought schools closer to villages.

Some parents when asked why they did not take their children to school responded that even if they go to school they won't afford to pay for their secondary school fees. Others said they wanted to earn cattle. So they send their male children in the age range of 6 to 10 years to work as cattle shepherds. The pay, after serving for four years, is a head of cattle. During this time the children can't go to school. I bemoaned the fact these children are having their future traded with a cow. Just imagine!

I told these parents that the cow can easily die when there is an outbreak of diseases. Besides, the child's future is too precious to be traded for a cow. Dad also bought into my vision and started telling his friends and relatives about the importance of encouraging their children to go to school. For him he even had an example. He could easily point at me as a reward of educating children. Am sure he has continued even back home in Ndola.

The climax of my mission was when I addressed about 300 grade 12 and 9 pupils at Chadiza Secondary School in Eastern Province of Zambia. I talked to them on the theme dubbed "*Your career should be determined by you and not by your results.*" This was a motivation talk with emphasis on the need for them to identify their purpose in life and develop challenging, selfless visions and then channel their energy to this vision. I asked some of them what they wanted to be. Most of them indicated they would like to be teachers or nurses. I realized this is because teachers and nurses are the ones they interact with most of the time. I mentioned to them that there are many more careers out there. So, there is need to enlighten these people about the many things that they can do in life. At the end of the presentation, the pupils with the help of their career guidance teacher developed a motto which is "*Never give up!*" they resolved never to give up but to go on living and achieve greater things despite the circumstances.

CAN THE VILLAGERS AFFORD TO PAY SCHOOL FEES?

Concerning secondary school, one thing I observed was that school fees for secondary schools children have become a nightmare. Some parents would even pray that their children fail and stay at home and never worry about school fees. Yes in the short run they will have peace but in long run they will suffer because their children cannot be self reliant. At this point I asked the question, "*Will the poor go to*

school?" I doubt if they will because even the villagers' main source of income – maize sales, cannot find market. Farmers struggle to get farming inputs such as seeds and fertilizer. Nowadays they also struggle to sell their maize to the Food Reserve Agency (FRA) because of the so many challenges they face. There is nothing that is as frustrating as failing to find market for your produce after working hard to produce it.

Government has set the floor price for maize at K65, 000 per 50 kg. FRA only buys 10 bags per family 20 bags to the most. Where does Government expect the farmers to sell the rest of their maize? In the end they end up selling their produce to the so-called briefcase traders. That is the only alternative. These briefcase traders would buy the maize at as low as K35, 000 per 50 kg. The poor farmer will lose K30, 000 per 50 kg. This would have gone a long way in meeting the school children's expenses. A lot of people were stuck with the maize and the briefcase buyers take advantage of this.

The President on his arrival for Kulamba Ceremony in September 2009 announced that Government had released a supplementary budget for FRA to buy the maize. I am pretty sure this amount will just go to briefcase buyers because it is

Together we can educate the nation!

rather late. People have needs and cannot keep on waiting for Government when there are people who readily offer them cash even though it is at a lower price. Government will think it has bought maize from the farmers and yet it has bought from briefcase buyers. This is very possible.

With this situation it is very difficult for the poor to go to school. But the question should not be whether we can afford to invest in every child's education. It should be about whether we can afford not to. For me I have decided that I will help as many people as I can per year to get education. I will not look at costs. I will look at the need for these people to go to school. For some, I will pay for their school fees while for others, I will just need to encourage them or their sponsors. I will also continue with my mission of visiting schools and parishes to encourage young people to go to school. You can play a part, be it advocacy, networking or setting up a small family bursary. Of late, I have seen many people becoming more selfless and concerned about creating the future by investing in education. Together we can educate the nation!

*John Suzyo Banda
National Institute of Public Administration (NIPA)
Lusaka, Zambia*

JCTR AT THE AGRICULTURAL AND COMMERCIAL SHOW OF ZAMBIA

The JCTR stand at the 83rd Agricultural and Commercial Show (30 July to 03 August) was situated in the Jubilee Hall. The exhibition included most of JCTR recent work. These were both for display and hand-out to Show goers. The exhibition was actively serviced by 7 members of the JCTR staff, and 2 volunteers, allocated specific rotational time. This year's show was good for us both in terms of attendance and the quality of the conversations we had with the Show goers.

The location of our booth in Jubilee Hall was far from the door and main walk ways rendering it not easily noticeable, however, it gave us some chance to respond to questions and have some discussion with people who had views to share.

The JCTR stand was visited by approximately 820 females and 1,400 males giving a total of 2,220 visitors which is far much more than we have had in previous years e.g., 849 in 2006, 1, 029 in 2007.

SOME PROMINENT COMMENTS AND QUESTIONS

- Why does JCTR believe that talking will solve people's problems?
- The reality is that workers largely get very bad wages with bad conditions of service e.g. Shoprite, Indian firms. Is this to mean the basket had failed given it has been done for so many years?
- Many non- Zambians stated, in agreement with the BNB, that the cost of living in Zambia is very high.
- Wages - JCTR has no right to talk about low wages and people's poverty because the Catholic Church pays some of the poorest wages.
- We are trying to make people beggars and make them believe it's alright to squander their opportunities by making them believe the government must provide for them e.g., social protection, ESCR
- Exposing peoples suffering in the BNB and discussing their salaries lowers their dignity.
- Debt – why Zambia needs to borrow at all and why we don't do away with the World Bank. Another debt crisis for Zambia is coming, so JCTR must just prepare for another campaign for cancellation.
- Politicians must not have the power to borrow money for the country.
- The NCC is a disappointing waste of money.

- Corruption and bad governance – cited by many as the root of most of Zambia's problems - JCTR has not been seen to shout loud enough on that.

LESSONS AND OUTCOMES

- The show was attended by people from many parts of the country. This gave us the opportunity to share with people from places other than Lusaka, notable ones being Mbala, Mwinilunga, Isoka;
- The JCTR website was commended for its regular up-date and the good information it has;
- 55 people requested to be added to the JCTR mailing list;
- People not in our regularly targeted audiences learnt about the work of the JCTR and the issues we are concerned with;
- There was a lot of acknowledgment of the work of the JCTR and many people stopped over to encourage JCTR to carry on this work;
- It gave us a sense of what people know about JCTR and this may help with shaping our messages and whom we target;
- It was a good platform to fulfil our objective of educating and sensitizing the Zambian citizens on issues that concern them;
- A number of people stopped by hoping to meet the people who do all the good work they read about;
- We saw more civil servants and men and women in uniform more interested in the issues and openly talking about the injustices they see, than we have in previous years.

CHALLENGES

1. Lack of materials in Zambian vernacular languages to distribute to non-English readers limited our reading audience;
2. The use of Bemba and Nyanja to explain issues was in some cases difficult but generally good as it allowed non-English speakers to get informed;
3. There was confusion in a few of the people's minds about the difference between Caritas Zambia, the Catholic Church and JCTR, thus questions about the Pope and others were asked
4. As was observed in previous years there were far much fewer women spoken to and even fewer showed interest in knowing more.

*Chilufya Chileshe
JCTR Staff
Lusaka, Zambia*

THE JCTR BASIC NEEDS BASKET

The Social Conditions Programme of the JCTR conducts monthly research on the cost of basic needs in ten urban areas across Zambia. Also, the Programme does research in six rural areas Malama in Eastern Province, Mumfumbwe in North Western Province, Masaiti in Copperbelt Province, Libala in Kazungula District; Tengama in Chongwe District; and Ngandwe in Shang'ombo District. For the month of August 2009, the cost of Basic Needs Basket stood at K2, 235,730 in Lusaka.

(A) COST OF BASIC FOOD ITEMS FOR A FAMILY OF SIX IN LUSAKA

| Commodity | Kwacha | Quantity | Total |
|-------------------------|--------|----------------|------------------|
| Mealie meal (breakfast) | 62,200 | 3 x 25 Kg bags | 186,600 |
| Beans | 12,400 | 2 Kgs | 24,800 |
| Kapenta (Siavonga) | 52,500 | 2 Kgs | 105,000 |
| Dry Fish | 55,000 | 1 Kg | 55,000 |
| Meat (mixed cut) | 18,900 | 4 Kgs | 75,600 |
| Eggs | 8,100 | 2 Units | 16,200 |
| Vegetables (greens) | 4,000 | 7.5 Kgs | 30,000 |
| Tomato | 6,700 | 4 Kgs | 26,800 |
| Onion | 7,300 | 4Kgs | 29,200 |
| Milk (fresh) | 11,000 | 1 x 2 litres | 11,000 |
| Cooking oil | 28,300 | 2 x 2 litres | 56,600 |
| Bread | 3,800 | 1 loaf/day | 114,000 |
| Sugar | 5,400 | 8 Kgs | 43,200 |
| Salt | 3,000 | 1 Kg | 3,000 |
| Tea (leaves) | 10,300 | 1 x 500 g | 10,300 |
| Sub-total | | | K787, 300 |

(B) COST OF ESSENTIAL NON-FOOD ITEMS

| | | | |
|----------------------------------|-----------|----------------|--------------------|
| Charcoal | 56,700 | 2 x 90 Kg bags | 113,400 |
| Soap (Lifebuoy) | 2,600 | 10 tablets | 26,000 |
| Wash soap (Boom) | 4,200 | 4 x 400 g | 16,800 |
| Jelly (e.g., Vaseline) | 7,700 | 1 x 500 ml | 7,700 |
| Electricity (medium density) | 70,000 | 300 units | 70,000 |
| Water & Sanitation (med - fixed) | 114,530 | | 114,530 |
| Housing (medium density) | 1,100,000 | | 1,100,000 |
| Sub-total | | | K1, 448,430 |

Total for Basic Needs Basket

K2, 235,730

| Totals from previous months | Aug 08 | Sep 08 | Oct 08 | Nov 08 | Dec 08 | Jan 09 | Feb 09 | Mar 09 | Apr 09 | May 09 | Jun 09 | Jul 09 |
|-----------------------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| Amount | 1,834,100 | 1,828,100 | 1,854,850 | 1,914,450 | 1,934,950 | 2,186,980 | 2,199,880 | 2,213,930 | 2,219,230 | 2,240,280 | 2,168,730 | 2,226,930 |

(C) SOME OTHER ADDITIONAL COSTS

| Item | Kwacha | Item | Kwacha |
|------------------------------|---------------------|---|---------|
| Education | | Transport (bus fare round trip): | |
| Grades 8-9 (User+PTA/year) | K300,000 – K420,000 | Chilenje-Town | K5,600 |
| Grades 10-12 (User+PTA/year) | K500,000 – K720,000 | Chelston-Town | K6,800 |
| School Uniform (grades 8-12) | K90,000 – K180,000 | Matero-Town | K5,000 |
| Health (clinic) | | Fuel (cost at the pump) | |
| 3 Month Scheme (per person) | K5, 000 | Petrol (per litre) | K5, 818 |
| No Scheme Emergency Fee | K5, 500 | Diesel (per litre) | K5, 417 |
| Mosquito Net (private) | K15, 000 – K20, 000 | Paraffin (per litre) | |

(D) SOME COMPARATIVE FIGURES OF WAGES--"TAKE HOME PAY"

| | Teacher | Nurse | Guard with Security Firm | Secretary in Civil Service | Average Monthly Income in Urban Low-Cost Area - CSO | Piceworker on a Farm |
|-----------------|--------------------------|--------------------------|--------------------------|----------------------------|---|---------------------------|
| Pay Slip | K1,145,300 to K1,631,600 | K1,121,000 to K2,624,000 | K300,000 to K750,000 | K915,000 to K1,480,000 | 645,326 (between October 2004 and January 2005) | K3,000 to K15,000 per day |

(E) A COMPARISON OF COSTS OF BASIC NEEDS ACROSS ZAMBIA IN AUGUST 2009

| Lusaka | Ndola | Kitwe | Luanshya | Kabwe | Livingstone | Mongu | Kasama | Monze |
|-----------|-----------|-----------|-----------|-----------|-------------|-----------|-----------|-----------|
| 2,235,730 | 1,680,264 | 1,786,320 | 1,462,850 | 1,560,510 | 1,932,761 | 1,423,741 | 1,425,880 | 1,621,740 |

The August Basic Needs Basket is approximately US\$468 based upon an average middle exchange rate of 4774 Kwacha per US\$ at the end of August.

THE JCTR UPDATE: PEOPLE AND ACTIVITIES

WHAT KEEPS US BUSY AT THE JCTR? HERE ARE SOME RECENT ITEMS OF INTEREST

WELCOME

The JCTR very warmly welcomes **Leonard Chiti, S.J.** who is the Deputy Director at the Centre. Leonard formally joined the Centre in July 2009 even though he had been relating to the Centre for many years before that. He comes with rich experience in the work for social justice from his work in Zambia, Zimbabwe, and Ireland. He holds a Master of Arts degree in development studies from the School of Oriental and African Studies, University of London.

JCTR also welcomes **Twaambo Maria Kanene** who is the Information Officer. Others that joined the JCTR are **Maureen Zulu, Andrew Banda,** and **Chama Nshindano** who joined the Social Conditions Programme, Debt, Aid and Trade Programme, and the Church Social Teaching Programme respectively as part-time Officers.

CHURCH SOCIAL TEACHING PROGRAMME

JCTR has been cooperating with Zambia Episcopal Conference (ZEC) in circulating education materials about the Synod (prayer cards and posters). **Peter Henriot, S.J.**, will be part of the advisory team for Bishops at the Second African Synod in October, in Rome.

A formation workshop for 24 Sisters at Kalundu Study Centre was held in July. Issues discussed included, the Church Social Teaching, gender, trade, the Synod, basic needs and governance.

Three booklets on the Church Social Teaching will soon be published. These are on Children's Rights, Politics, and Corruption. The 2010 calendar has been finalised and enclosed with this *Bulletin*.

SOCIAL CONDITIONS PROGRAMME

The *Rural Basket* was established in three new areas; Libala in Kazungula District; Tengama in Chongwe District; and Ngandwe in Shang'ombo District. The inclusion of these places brings the number of rural basket areas to six.

The urban *Basic Needs Basket* continued and will expand to one more town (Chipata) to bring the total Ten.

JCTR OUTREACH PROGRAMME

A workshop was held on 10 September in Luanshya mainly for those who lost jobs due to the closure of the miners, looking at alternative coping mechanisms in accessing their basic needs. On 16 September, a workshop was held in Monze to look at *Basic Needs Basket*, the African Peer Review Mechanism (APRM) and Economic, Social and Cultural Rights (ESCR).

A public forum was organised in Mongu for 51 people to discuss the need for ESCR in the new Constitution. A similar meeting was held in Ndola where 2 Members of Parliament attended. In Livingstone, a dissemination workshop was held to discuss the *Constraints Facing Informal Cross Border Traders*.

DEBT, AID AND TRADE PROGRAMME

In collaboration with Caritas Zambia and CSPR, we made a submission for the 2010 national budget, with a proposed theme; *Economic Growth and Equity: Investing in the Dignity of the People*. **Chilufya Chileshe**, who joined the programme in September, continued efforts to highlight the need for a budget that addresses equity and dignity.

Humphrey Mulemba was in South Africa in September as a panellist at a forum on *Africa in a new world: Geopolitics, Interdependence and Leverage*. Whilst there, he featured on a live radio programme on BBC, on aid and also featured on a television interview on CNBC Africa discussing the opportunities for Africa.

In September, **Privilege Haang'andu** travelled to Pittsburgh in the USA to witness the G20 summit. He also had the opportunity of giving a series of talks to seminarians, politicians, civil society groups and others.

Privilege coordinated an immersion visit of 17 Germans who spent 3 weeks in August for sensitisation about Zambia through conferences, religious reflections, and 4 days of living with families mainly in rural areas.

INFORMATION OFFICE

Michael J. Kelly, S.J. gave a talk to JCTR Staff on *Women and HIV and AIDS* on 27 August 2009.

A media day was held on 17 September that attracted 45 participants from Lusaka and community radio stations from different parts of the country to share JCTR's work with them.

THANK YOU

JCTR would like to sincerely thank **Muweme Muweme** and **Tina Nanyangwe-Moyo** for working with us. After working with us for 9 years as Coordinator of the Social Conditions Programme and Assistant Director, Muweme Muweme has moved on from the JCTR to join his wife in Vienna. We miss his great competence, compassion and cheerfulness.

Tina Nanyangwe-Moyo who was with JCTR for close to 3 years in the Debt, Aid and Trade Programme has also moved on to join her husband in China. We are grateful for her contribution.

Views expressed in the JCTR *Bulletin* do not necessarily reflect the views of the JCTR.

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Bulletin

General Articles on Different Topics

2009

JCTR Bulletin 3rd Quarter 2009

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