



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

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QUOTE

"A genuine concern for improved conditions of domestic workers at national or international levels lies in the reaffirmation of the dignity of work, a God-given right which cannot be given by any institution or document." (From "*The Riaghts of Domestic Workers*" p.28)

LETTER FROM THE EDITOR

Our Dear Readers,

The fourth quarter in Zambia, since 2009, is occupied with discussions of the National Budget and how Government is going to implement its programmes in the coming year. It is worth noting that before then Budget discussions used to take place in the first quarter of the fiscal year. It was interesting that both in the Budget Speech by the Minister of Finance and National Planning and the debates in Parliament, several references were made to developing Zambia, ensuring increased economic growth, and eradicating poverty. These are responses to development problems that Zambia and other least developed countries are facing. The problems that most developing countries are facing are solvable. The fact that these problems are complex and sometimes chaotic does not mean we can do nothing about them. Problems of bad governance, poverty, disease (malaria, AIDS, cancer, TB, STIs), donor dependency, rural underdevelopment, electoral malpractices, non-participation, disasters, and wars and tribal conflicts are all things that we can do something about.

The unique problem in most developing countries is that people in these countries often fail to see that they are the solutions to their own problems. Instead, they want to believe that they are impotent, helpless, and that others, often the rich, Western countries and NGOs, can solve their problems. They would go further to assert that it is the moral obligation of the rich to solve the poor's problems and suffering. The problem with this is that this dependence on others solving the poor's problems is that, no matter how hard the others try, they cannot fully understand the problems of the poor and they often have to depend on development theories (often developed in the West), cause-effect assumptions, and knowledge learnt from people in developing countries. Depending on others has led to some "popular" ways and methods of solving problems that do not work. These have included use of development aid, Structural Adjustment Programmes (SAPs), use of capacity building workshops, a concentration on meetings and conferences, and pilot projects that do not graduate and are not universally applied. Most responses to development problems are either imposed or a process of buying in where even consultation is not honestly done. The rigidity of development practitioners – state or non-state – that is exhibited in fine-tuning their approaches, is a great hindrance to development and social change.

Articles and comments in the past issues of the *Bulletin* have been a way of critically and often objectively looking at Zambia's problems with the view of contributing to solutions to problems of developing countries. We admit that simply writing and publishing these problems and proposed solutions will not in itself solve all the problems faced by developing countries. But, with no excuse, doing so helps to clarify these problems, gives unique insights to development experts, and presents a unique brainstorm of possible solutions to the problems. But what really leads to any positive change is action; action at individual, communal and mostly at national levels.

What the JCTR hopes to do in all its social justice work is to influence such action that leads to social change using the values, wisdom, and principles of the Church Social Teaching. These include human dignity, the common good and solidarity, justice in the economy, participation and subsidiarity, and care for the environment. We hope that these values motivate you to proper action on social issues that you face and in your contributions to social change at national level.

Indeed, and appreciatively so, a good issue of the *JCTR Bulletin* depends on good articles from you our readers. We therefore encourage you to continue or start contributing to the *Bulletin* through articles, comments, and letters on any development, social, political, religious, theological, corporate, or economic issues.

Until the next issue of the *Bulletin*, we wish you, not only happy reading, but also a merry Christmas and a very prosperous New Year. It is our hope that you have fulfilled most of the things that you planned for the year. For us at JCTR, we are happy that this has been a fruitful year.

Starting from the first quarter *Bulletin* of 2011, Mr. Anold Moyo, S.J., will be the editor of the *Bulletin*. For communication on the *Bulletin*, you can either contact him on jctrbulletin@jesuits.org.zm or moyo@jesuits.org.zm.

Dominic Liche
JCTR Bulletin Editor

REFLECTIONS OF FORMER JCTR DIRECTOR

The Jesuit Centre for Theological Reflection began as a one-man project, operating mainly from that man's room. From these humble beginnings, the JCTR is now a well recognised faith based Civil Society Organisation with three fully operational Programmes and an Outreach Support operating outside of Lusaka in 6 Districts. Fr. Pete Henriot, S.J., highlights six major points that have contributed to the vibrancy and success of JCTR and the lessons that can be learnt from past experience.

“From a small bookshelf in a bedroom to a nice new complex next to Parliament.” That’s how some might describe our organisation’s transition over the past 20 years that I have served as Director of the JCTR. And in fact, there is some truth in that description, a plainly observable truth. But I would like to suggest some other notes about that transition period, notes that do have implications for the next 20 years of JCTR – and beyond! Here are six points that I think I have learned that are essential to the success that JCTR has enjoyed as we have grown from a one-man effort out of my bedroom to good work by 18 staffers in a location of more space and capacity.

1. VALUES

From the start the JCTR has been an organisation that has emphasised the values of social justice found in our Church’s social teaching (CST). Community and solidarity, option for the poor, rights and duties, respect for environment, participation and transparency, gender equity – these and many more values have influenced both our programmatic decisions and our policy recommendations. I have been happy to observe how these CST values which are too often cited as “our best kept secret” have in fact entered into our analysis and advocacy about trade policy, constitutional review, election procedures, cost of living, education policy, HIV and AIDS, etc.

We have not been shy to speak openly and strongly of these values, and we have often been pleased that an emphasis on them has been much appreciated by a widely diverse audience. I think that is why JCTR gets invited to serve on many Government committees (e.g., Sectoral Advisory Committees – SAGs) because people know that we are not “just another NGO” but a group with explicit values about what true development means for the people of Zambia.

2. INTEGRATION

Diverse programmes dealt with by diverse staff can often mean a richness of diversity but a poverty of integration. It’s been good to see an integrated

approach in planning and programming develop over the years at JCTR. When a staff person dealing with the intricacies of constraints on international trade can talk with another staff person dealing with the complexities of rural food security and together they can see links grounded in the experiences of poor Zambians, then some good integration is definitely taking place.

3. COMPETENT STAFF

Well, the possibility of values and integration marking the work of the JCTR is primarily dependent upon good dedicated staff members. And surely we have been blessed with that asset over the years! People have been attracted to work at the JCTR not because of high salaries (always a contention!)

Values of community, option for the poor, respect for environment, participation, gender equity, and many more others have influenced both our programmatic decisions and our policy recommendations.

but because they have seen it as a place where their skills can contribute to the common good of society. Team work has meant review of what each is working on, whether in research or administration, and that has made our weekly staff meetings and quarterly review meetings very lively sessions indeed. I’ve been impressed that several of the programme staff have studied outside Zambia for higher degrees, but have returned to work in Zambia for the improvement of their people.

4. NETWORKING

Since we began, JCTR has been blessed to be in close working relationships with organisations with similar missions. This has meant an exchange of ideas, sharing in programmes, cooperation in presentations (e.g., before Parliamentary committees), and joint celebrations (i.e., parties!). Since the start of the JCTR, we have worked particularly closely with the Catholic Commission for Justice and Peace (now part of Caritas-Zambia). This

has strengthened our value base and enabled us to reach out across the country where the CCJP is present in so many places.

A clear example of the strength that comes from networking would be the success of the Jubilee Campaign to gain cancellation of Zambia's huge external debt. In building the Jubilee movement, we connected with groups within Zambia, across the African continent, and in Europe and North America. Better studies and stronger voices resulted from this networking.

5. OUTREACH

Closely connected to JCTR's commitment to networking has been our involvement with an "Outreach Support." This has been a committed effort to get JCTR interests and activities outside the capital city of Lusaka. It began as part of our Jubilee movement, to enlist support from people across the country (e.g., over one hundred thousand signatures on a "Cancel the Debt!" petition). But now it involves

We do need to draw more heavily on the rich tradition of our Christian heritage, with explicit attention to themes of African theology, feminist theology and liberation theology.

volunteers serving on six teams across the country, paying attention to all the JCTR programmes.

We say that the Outreach Support means that people outside of Lusaka, including grass roots connections, mirror to us in Lusaka what they are experiencing and from the JCTR offices we mirror back to them what is happening in Government, political parties, donors and other civil society groups in the capital.

6. MEDIA

Someone told me recently that "JCTR is a household name," meaning that we are very well known all across Zambia. Well, that might be an exaggeration, but the statement does have some truth to it. Our reputation has been deliberately enhanced to promote our mission by cultivation of good relationships with the print and electronic media, both national and international. People can learn about our research and our advocacy because of regular press releases, widely circulated articles, radio and TV interviews, columns in newspapers,

reports on conferences we sponsor, and activities of our Outreach teams.

Personally I think that media connections are more than simply good public relations, but are really part of the effort to effect change for social justice. When comparative figures between the cost of the monthly Basic Needs Basket and the minimum wage paid civil servants become widely known, there is a basis for advocacy that has a human face to it.

IMPLICATIONS FOR THE FUTURE

Surely there are more lessons that could be drawn from some past history of the JCTR as I've experienced it. But let me conclude here with just a few rather obvious implications for our future.

First, JCTR must keep the values dimension up front in all of our research, advocacy and education efforts. We have to avoid the tendency to "quote the values" and rather emphasise the need to "inject the values." By that I mean that the values of social justice must influence the topics we pursue, shape the way we do our research, persuade the conclusions we reach and determine the allies we associate with.

Second, we should make an effort to be more theologically enriched. Peter Bwanali, S.J, Provincial of the Zambia-Malawi Province of Jesuits and Chair of our JCTR Board of Trustees, often has said that he would like to see more "T" in the "JCTR"! Well, I suppose that means we do need to draw more heavily on the rich tradition of our Christian heritage, with explicit attention to themes of African theology, feminist theology and liberation theology. That's a real challenge!

Third, nurturing a good competent and dedicated staff will make a real difference for the JCTR's future. Team work makes a big difference, and that quality needs to be constantly encouraged. Cooperation with each other, chances for travel to international meetings, some advanced studies, and in general promotion of good feelings – more parties? – can make a difference!

So, let's see what the next 20 years can bring!

*Pete Henriot, S.J.
Director Emeritus
JCTR Staff
Lusaka, Zambia*

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

SOCIAL JUSTICE AND THE AIDS EPIDEMIC

HIV and AIDS can be seen as a behavioural, medical, biological and social problem. This is despite the fact that in the early stages of HIV and AIDS and even today, the pandemic was only seen as a behavioural and biomedical issue needing change of behaviour and medicines to deal with it. This limited view of looking at HIV and AIDS has continued to perpetuate some injustices that are associated with the pandemic. Prof. Michael Kelly asserts very strongly that the HIV and AIDS pandemic is not just a behavioural or a biomedical issue, but also and mainly a social justice issue that calls for eradicating poverty, promoting greater gender equity, trade balances, and equity in treatment and care.

Almost three decades have passed since the publication of the first report on what was to develop as the AIDS epidemic. During those years, HIV has spread at an accelerating rate in every continent and AIDS now affects every country in the world for which information is available.

ACHIEVEMENTS

At the same time, the first three decades of the epidemic have witnessed notable achievements. Effective treatments have been developed to keep HIV under control, extend life and improve its quality. Countless organisations have rallied to extend care and support to the millions who have been infected or affected by the epidemic.

The number of people on antiretroviral therapy (ART) increased to more than five million by June 2010, with close to 300,000 of these living in Zambia. There is growing evidence of successes in HIV prevention, a fact that shows itself in the global decline in annual new HIV infections and a fall in prevalence rates among young people in many countries.

Other notable achievements in the struggle against HIV and AIDS include:

- A reduction in the number of those becoming newly infected, down from three million in 2001 to 2.7 million in 2009;
- Fewer people dying from HIV-related illnesses, down from 2.2 million in 2005 to two million in 2009;
- A reduction in the number of children newly infected with HIV, down from 700,000 in 2003 to 430,000 in 2009.

THE ONGOING CHALLENGE

But despite these achievements, the HIV and AIDS crisis remains. The total number of people living with HIV is increasing due to ongoing new infections and persons staying alive as a result of treatment. Globally, for every two people who begin antiretroviral treatment five others become newly infected. Here in

Zambia every person who dies of an AIDS-related illness is replaced by two more who have become newly infected with HIV. In other words, the problem of HIV and AIDS remains with us.

In addition there is growing concern that global financial developments may even lead to the problem becoming worse, with financial resources no longer being readily available to ensure access to antiretroviral therapy of every infected person who is in need.

Clearly the epidemic continues to outpace the global response. Notwithstanding the immense progress that has been made, the world has not yet succeeded in stemming the advance of the disease or in adequately mitigating its impact. Millions have become infected, millions have fallen sick and millions more have died.

THE CENTRAL INJUSTICE OF HIV AND AIDS

Many of these infections, illnesses and deaths could have been prevented. But the world did not take the necessary steps. "The bottom line is, the people who are dying from AIDS don't matter in this world." This sombre editorial comment, made by the British Medical Journal in 2002, highlights the central injustice of AIDS, namely that it leads to so many

"The bottom line is, the people who are dying from AIDS don't matter in this world."

preventable illnesses and deaths, causing a huge toll of human suffering, the further marginalisation of the poor, an increase in inequality, and development reversals. This situation persists because not enough is being done to remedy it.

Even here in Zambia we have to ask ourselves whether we are sufficiently concerned about the extent of the epidemic among us and about the number of our people who die from AIDS. It is

estimated that in 2009, AIDS led to the deaths of 50,000 Zambian men, women and children. This is more than 130 every day or almost six every hour. The families that are involved grieve and mourn. But does this terrible loss disturb the rest of us? Do our newspapers and media programmes highlight this massive and preventable loss of life? Or is it true for us also that "the people who are dying of AIDS don't matter in our society"?

HIV AND AIDS MAKE IT DIFFICULT TO ACHIEVE SOCIAL JUSTICE

It is clearly a matter of justice and social concern that so many are becoming infected and so many are dying when all of it could be stopped. And the tragic thing is that we are not doing enough about it.

Where they are present, as they are in almost every household in Zambia, HIV and AIDS make it very difficult for people to enjoy their right to personal dignity and integral human development. Our economic and social situation already makes it hard for individuals, communities and our country to make the transition from the less-than-human condition of material, social and oppressive poverty to the truly

HIV and AIDS make it very difficult for people to enjoy their right to personal dignity and integral human development.

human situation in which everyone can meet their basic needs, broaden the horizons of their knowledge, grow in awareness of other people's dignity, show an active interest in the common good, and live a life of fulfilment and satisfaction.

HIV and AIDS make it even more difficult to make this transition. The disease has trapped all of us in a cycle where we can do less, learn less, have less and become less. This is the very opposite of the vision of development promoted more than 40 years ago by Pope Paul VI in his great encyclical letter, *Populorum Progressio*.

STRUCTURAL INJUSTICES ARE AT THE ROOT OF HIV AND AIDS

The AIDS epidemic itself is oppressive and dehumanising. Moreover, its spread is rooted in and promoted by human structures and systems that are themselves oppressive and unjust:

- Stigma and discrimination.
- Imbalances in gender understandings and inequalities in gender relationships and power structures.
- Economic imbalances, with a very wide gap between the poor and the rich.
- Certain traditional and cultural perspectives and practices.

- North-South trade relationships that make it more difficult to grow out of national poverty.
- Structural adjustment programmes that have left their toll in weakened and still struggling health and education systems.
- Extensive movement of people, within the country and to other parts of the world, in search of security, work or improved life prospects.

Working together, these factors constitute a network of domination, oppression and abuse that

AIDS tends to worsen inequality, making it more difficult to achieve justice and a just world.

excludes millions of Zambians from sharing in, building up and enjoying a more just and equal society. And it is very similar for people in other countries in sub-Saharan Africa and South-East Asia.

The centre from which the strands of this network radiate is the AIDS epidemic, which keeps our country in a state of captivity, grinds down those who are infected or affected, makes it hard for them to enjoy their human rights, and deprives them of the benefits of wellbeing, family and community.

SOCIAL JUSTICE

The entire picture that comes out of all this is something that runs contrary to what we understand by social justice. Essentially, social justice seeks to liberate people, to bring them freedom from oppression. It is the core value that seeks to bring about practical and effective attention to the dignity, needs and rights of others. It is concerned with ensuring the proper ordering of things and persons so that individuals, families and groups experience fair treatment, a just share in the benefits of society, a measure of control in its processes and an awareness of their worth and role in determining their own destiny.

Social, political and economic inequalities occur in every society. But in themselves inequalities do not mean that there is a lack of justice. However, what is needed for a just society is that the inequalities be managed so that the conditions of the less fortunate do not deteriorate. However, this is far from sufficient. A just world seeks to improve those conditions, to manage inequalities in ways that not only minimise their impact, but actively benefit people who are less fortunate.

HIV AND AIDS WORSEN SOCIAL INEQUALITIES

AIDS tends to worsen inequality, making it more difficult to achieve justice and a just world. Where

AIDS prevails, inequalities increase. The less fortunate become ever more marginalised. The poor become poorer. Women are further disempowered. The home and school environments for the development of children are no longer able to cope. Old people, without resources or energy, are obliged to act in the place of parents for orphaned grandchildren. The earth absorbs the havoc wreaked on her but becomes more degraded in the process. These negative effects arise from the pandemic and at the same time feed its growth. AIDS increases injustice. Injustice makes AIDS worse. One cannot be understood or tackled without the other.

This is why the All-Africa Conferences of Churches said some years ago that “unless and until justice is served to all people in the world, until justice rolls down like waters and righteousness like an ever-flowing stream, HIV and AIDS cannot be uprooted”. The same idea was expressed more recently by the Director of UNAIDS: “An AIDS response that is not as embedded in advancing social justice as in advancing science is doomed to failure”.

WHAT IT MEANS FOR US

The message for all of us should be clear. AIDS and justice issues are so intimately linked that action on behalf of justice is almost automatically action against the epidemic. And equally, action against HIV and AIDS will certainly help in bringing about a society in which there will be more justice.

Many people say, “We would like to do something, but we don’t know what to do.” A legitimate answer is: “Do better and do more of what

you are already doing to see an end to poverty, to reduce the inequalities between the rich and the poor,

“Unless and until justice is served to all people in the world, until justice rolls down like waters and righteousness like an ever-flowing stream, HIV and AIDS cannot be uprooted”.

to end the subjugation of women and make their equality with men a lived reality, to help disadvantaged children get a sound basic education, to reduce stigma and discrimination, to raise awareness of the social injustices in today’s world and to stimulate action to address them. Do these things and you are working against HIV and AIDS.”

HIV and AIDS have woven the basic needs of individuals into a seamless whole. Addressing any one of these needs is addressing the epidemic. Addressing the epidemic is addressing the factors that make it difficult, if not impossible, to meet personal and national basic needs.

Briefly, then, the message is that where there is much HIV and AIDS there will be less justice, but where there is more justice there will be less HIV and AIDS. Work against AIDS and you are working for justice. Work for more justice in our society and you are working against AIDS.

*Michael J. Kelly, S.J.
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HIV AND AIDS: A SOCIAL JUSTICE PERSPECTIVE

By Michael J. Kelly, S.J.

The book is the fruit of more than a quarter century of discussion, reading, exchanges with persons with HIV, interactions with individuals and organisations responding to the epidemic, prayer, and reflection on HIV and AIDS. Two questions have haunted the author: Why is there so much HIV in the countries of Southern Africa? And why are we not making more headway in reversing the epidemic in severely affected developing countries?

The book does not provide unassailable answers to those basic questions, but it may help in opening minds to recognise that there is more to HIV and AIDS than a very intransigent virus. It may also help in showing that success in responding to the epidemic must ensure that every person, especially those who are disadvantaged in any way, can actualise their full human potential, realise all their rights, and experience what it means to be a human being fully alive. The epidemic is embedded in so many unjust situations that efforts to roll it back will meet with only limited success if they do not embody practical attention at all levels to the dignity, needs and rights of every person.

The book is available at the Catholic Bookshop in Lusaka and at Paulines Publications Africa.

ZAMBIA'S DECLARATION AS A CHRISTIAN NATION IS INCONSISTENT WITH LIBERAL DEMOCRACY

One of the very controversial issues in the Zambian Constitution making process is whether Zambia should continue as a Constitutional Christian nation. Despite the many arguments for and against this provision, most of the arguments have either being misinformed or based on emotion and appeal to Christianity. Whether Zambia will continue as a Christian Nation by declaration or not, Mr. Arnold Moyo, S.J., gives some very logical and practical reasons why upholding the Christian nation declaration is inconsistent with, if not against, liberal democracy.

The Preamble of the Draft Constitution of Zambia declares the Republic a Christian Nation, with the declaration having been introduced in the 1996 Constitution. In Part III Article 16, the Draft further states, "The State shall direct the policies and laws towards securing and promoting Christian values, beliefs, ethics and morals consistence with this Constitution [...]."

But such a declaration is inconsistent with the demands of liberal democracy, whose values the Draft Constitution purports to embrace.

The point of departure is through the assertion made by the Draft Constitution in Part II Article 4:2, in which it states, "The Republic of Zambia is a unitary, multi-party, multi-ethnic, and multi-cultural democratic state". This declaration acknowledges the diversity of the Zambian people. That is the nature of

It is not the duty of the State to promote values of a particular religion.

Zambia. It is a nation of people with different identities; identities which the state should recognise, and rightly does so in the Preamble.

In such a nation with diverse identities, citizens should be free and have a right to be loyal to their respective identities, be they ethnic, linguistic, cultural or religious; in as far as what is constitutive of these loyalties is consistent with the dictates of justice. In such a multi-cultural society, it becomes an imperative of the State to formulate and enact principles of justice that respect this plurality and guarantee freedom of conscience. This has political implications for the State.

Firstly, it calls for the state to make an elaborate distinction between two spaces that citizens occupy in their lives. These are the public space and the private space, the public being the political and the private being the non-political, such as membership in a religion. Given the plurality of people's identities,

the State should deal with citizens as political entities, and interact with them in their public space and not make any decrees with regard to their private lives, save for when private life undermines the freedom of other citizens. Secondly, the principles of justice governing the State should be freestanding, meaning they should not be anchored on any comprehensive and exclusive religious or moral doctrine, or on any comprehensive and exclusive conception of the good. To do this will be tantamount to forcing some members of society to follow other people's conceptions of the good.

Now, whilst the Draft Constitution recognises the plurality of Zambian society, and whilst it guarantees the freedom of conscience and cultural rights, the declaration of the country as a Christian nation betrays this recognition of plurality. It is also a declaration that possesses some political and logical challenges. Firstly, there is a logical contradiction in declaring the country a Christian nation whilst at the same time affirming that it is a multi-cultural society. It is more reasonable and politically justifiable to state that the country is a multi-cultural and multi-religious society, even if the majority of citizens may be Christian. For this reason, Part II, 4:2 should be maintained whilst adding "multi-religious". The Christian declaration should of course be removed. Secondly, the declaration blurs and fails to honour the distinction between the public (political) sphere and the private (religious) sphere. This failure leads

In a multi-cultural society, it is an imperative of the State to formulate and enact principles of justice that respect plurality and guarantee freedom of conscience.

to a third problem, that of a sectarian constitution. As mentioned above, in a pluralistic society, principles of justice governing the State should not be derived from exclusive and comprehensive religious beliefs. However, the Draft wishes to have Christian values undergird political principles and inform political

practice. This amounts to a discrimination of non-Christian citizens and it compromises their freedom of conscience. It is offensive to non-Christian citizens for the State to categorically state that its laws and policies seek to promote Christian values, beliefs and ethics. It is not the duty of the State to promote values of a particular religion. The State's duty is to ensure justice for all of its citizens. The State should address and serve the needs of people as citizens of the country and not as religious entities, or any other entity such as ethnicity (although affirmative action can make it justifiable in certain cases). Non-political identity should not be a determining factor on national issues.

The declaration may also pose an interpretive or explanatory problem to some people. Being Christian may end up being a *de jure* criterion for "true" citizenship and admittance to public office. This may

A citizen's public and institutional identity and his or her rights as a citizen should not be lost or compromised should he or she decide not to be loyal to his or her non-political identity.

lead to an overt sectional capture of the State by those claiming to be Christians, and a justification by some of discrimination of non-Christians. The Middle Ages and our contemporary experiences with Muslim extremists teach us that people do evil so freely and unconstrained by their conscience as when they do it from religious conviction. The basic rights of citizens and their recognised claims should not depend on religious affiliation. A citizen's public and institutional identity and his or her rights as a citizen should not be lost or compromised should he or she decide not to be loyal to his or her non-political identity. One should not be perceived less Zambian by being non-Christian.

There is one more problem caused by the declaration. The Draft Constitution promises to promote Christian values and beliefs. One may ask: which Christianity in particular is being sought to be promoted? Christianity is a broad religion, and comes in different forms. There are many Christian denominations in Zambia, with varying influence in people's lives. Their belief systems are not the same (which is why they are many in the first place). Their ethical systems differ, and their approach to politics also differs (with some choosing to remain apolitical altogether). Now, whose belief does the State wish to promote? Does it plan to find a common denominator? To which denomination will the State make reference? These questions should be considered seriously, for the declaration has the potential of fuelling antagonism among Christian Churches themselves, if one Church is perceived as being preferred to others.

From the discussion above, it is my submission that the declaration of Zambia as a Christian nation is unwarranted and undesirable. This is not to say that Christianity should not have any influence on politics. It should have, much as any other religion should, or can, if it so desires. The State itself should seek advice from religions as each religion has something good to offer, and this includes African traditional religions. People can thus advocate justice from their respective religious perspective, and can reach an overlapping consensus, a situation where political institutions are justifiable to all in spite of different religious beliefs and philosophies. Indeed, the legitimacy of any state rests upon its being justifiable to *all* sections of its citizenry.

Anold Moyo, S.J.
JCTR Staff
Lusaka, Zambia

ARTICLES AND LETTERS

We would like to encourage you to contribute articles to the *JCTR Bulletin*. These articles can be on any social, economic, political, educational, cultural, pastoral, theological and spiritual theme. A good issue of the *Bulletin* really depends on your lively analytical exchange of views. The length of your article should be between 1000 and 1500 words.

We also encourage comments on the articles in this or previous *Bulletins*. Views for the improvement of the *Bulletin* are also welcome.

The next issue of the *JCTR Bulletin* (first quarter) will be out in April 2011. So to contribute, please write articles or letters to the *Editor* by e-mail to jctrbulletin@jesuits.org.zm. The deadline for submissions is 10 March 2011.

We look forward to hearing from you!

THE CHURCH SHOULD ALSO BE TRANSPARENT AND ACCOUNTABLE

Very often, when people talk about transparency and accountability, they refer to nation states and very seldom to civil society organisations or the private sector. It is very rare to hear the application of these two principles of governance to Churches. Since Churches are organised societies and groups, they too need to govern themselves well following almost all of the characteristics of good governance. This article stresses the point that Churches, in this case the Catholic Church, need to be transparent and accountable. This article first appeared in the Saturday Nation, September 27, 2008.

If you ever visit Belfast, don't be surprised to hear the local people irreverently refer to police as "peelers." Sir Robert Peel established the Royal Irish Constabulary as the first modern police force in 1812, yet the force and partisanship with which the constables carried out their duties have left an almost indelible mark on the indigenous community.

This explains why a recent radical reform of the security forces was one of the most contentious, but ultimately successful, components of the much lauded Northern Ireland peace Agreement.

There is something bizarre about police culture everywhere in the world. What marks it mostly is

Concerns with image, in-house solutions and secretiveness took precedence over justice and accountability.

secretiveness, a code of silence, brotherhood and obedience. After a short period of training, recruits are given uniforms, titles, powers and weapons and informed that they are police for life.

As if to confirm that the public are potential enemies, police in Kenya are confined to stations, whether off or on duty. Police resist all civilian oversight and insist on being accountable only to their superiors or the government of the day. However, police are not the only professional group who may lack accountable structures. We immediately think of the medical, legal and academic fields that invariably resist civilian accountability and develop a language, culture and system that keeps the public at bay, apart from when they pay. For now, however, let us look at the group I am most familiar with – the religious one.

Priests and police have a lot in common, not just because both are dominated by men. After training, I too was given a uniform, a posting, powers and even a title. I have never been too keen on the title as I always believe that Gabriel – or Dolan if you like – was good enough for my mother, God rest her soul, and so it should satisfy everyone else.

The uniform, I have almost disposed of, apart from liturgical functions, primarily because I believe excessive power, privileges and occasionally prejudices are associated with the clerical garb in many cultures and countries.

STATUS, CLASS, POWER

Joining the religious ranks does bring status, class, power and even a sense of privilege. Entitlement can cover matters of allowances, housing, travel abroad, promotions, education and transport in a system that can quickly lose touch with reality. Put rather more bluntly, ordination can be a form of social promotion for some.

This is a far cry from the Jesus of Mathew 23, who tells us to call no-one Rabbi or father as we are all brothers and sisters, and critiques those who "widen their phylacteries and lengthen their tassels" to be seen. You wonder also how we match with his mission to bring good news to the poor, set the downtrodden free and wash the feet of all. The original call to service can quickly be replaced by reliance on external forms of dress, title and perks.

Like the police, the clergy can develop a secret world that lacks accountability and makes many behave as if they are above the law. Primarily this happens because most organised religions have no internal checks and balances nor systems of accountability. Churches are mostly run on trust and *sadaka* (offerings).

Such naiveté was the shaky foundation that led to a series of horrific sex abuse cases that have rocked the Catholic Church in Europe and the US. These crimes may have been committed by a tiny percentage of priests, yet they have destroyed the mission, image and resources of the whole Church.

Bishops transferred offending priests rather than dismissing them and handing them over to the courts. Concerns with image, in-house solutions and secretiveness took precedence over justice and accountability.

In Kenya, there have been cases of looted Church property, disappearing harambee cash, illegitimate children and secret families. The offender is rarely held accountable or made to face the courts. More often, he may be sent abroad or to the remote end of the diocese where he can repeat the offence.

He may receive a suspension, but since he is a “priest forever,” he probably will be later reinstated if deemed to have repented. Meanwhile, Wanjiku is left holding the baby, paying the debt and carrying the shame. This is the fate of the prodigal daughter in the Christian community.

Because we are religious, we are not accountable to society the way other citizens are, and that is horribly wrong. In fact, we should be more answerable since we have been entrusted with more responsibilities.

ESTABLISH COMPLAINT COMMISSIONS

Are our Churches going to wait until victims’ lobby groups pursue justice through the legal channels and the press before putting structures in place to address complaints and allegations carried out by our pastors and other leaders?

Recently, a bishop was made chair of the Police Complaints Commission. I look forward to the day when Churches establish complaint commissions, child protection policies and codes of conduct for their own staff.

These institutions must in turn be fronted by professional and competent lay people to ensure they

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are fair and independent as we civilians have demanded of police oversight organisations.

Integrity and responsible stewardship are not just best practices for professionals; they are qualities that members of all Churches must demand from their pastors. Transparency and accountability must penetrate all institutions in society.

Despite claiming divine origins, Churches are human institutions full of weaknesses, corruption and greed because they are run by humans. One would hope that these faults would be less often found in Churches.

But for the weak few and the faithful majority, we must put in place structures of accountability and discipline as a matter of urgency.

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“PRIESTS” OR SERVANT LEADERS? REFLECTIONS ON PRIESTHOOD

Priests are leaders, but what kind of leadership should they embrace? Since 2010 is a year of priests, Fr. Joseph Mattan, S.J., reflects on priesthood and its relation to servant leadership.

The Church is very enthusiastic about celebrating the year of priests. This is a good opportunity for us to take a hard look at the facts we find in the New Testament (NT), to see whether we are celebrating what Jesus wanted or what we have become on our own. My contention here is that Jesus did not leave behind him “priests” but “servant leaders” which are not the same thing.

The NT offers us the following data. We find the Twelve, the Apostles, the Elders, Overseers and Deacons. None of these were a cultic figure; none among these were a sacred person, no more than any other. The Twelve and the Apostles are the foundation of this new community; a foundation is a

once for all reality, not followed by others. The Elders, Overseers and Deacons, all very secular terms, arose as a response to the situation and needs of the community (Acts 6). All these were at the service of the “body of Christ” – the Church. The early Christians saw themselves as a “priestly nation” (1 Peter 2.9). They recognised only the community as priestly, as a people set apart for God, holy. This priestly community was to be a community of mutual service, patterned on Jesus’ foot washing. In this community all were equals, “You are all Brothers and Sisters” (Matthew 23.8f; Galatians 3.27f). No one was to be given any title, not even “father” or “teacher”. The members of this community were like the members of a body: each member contributes to the

wellbeing of the whole, like the colours of a rainbow, through the charisms gifted by the Spirit (I Corinthians 12, Romans 12.4-8, Ephesians 4.4-6; Col 3.11) without any claims to any type of superiority. The charisms were to ensure that the mission of the Church is carried on by all the members without any reference to gender or race, for the Spirit is the source of mission and all are baptized into the same Spirit. Baptism is for mission.

In the early Church one who presided over the community presided over the Eucharist as it was an orderly community action; the whole community offered the Eucharist along with their president. I am not aware of any reference to the Twelve having to preside over the "Breaking of Bread." The expression "Body of Christ," which was used for the Church and for the Eucharist, would eventually be used exclusively for the Eucharist, and the Church would become the "Mystical Body of Christ". Besides, the Eucharist which was a new covenant meal began to be seen as a sacrifice, requiring a priest.

By Jesus' time the Old Testament (OT) priesthood had become almost exclusively a sacrificing priesthood, as the teaching function was taken over by the scribes. Jesus had a very poor opinion of the priests of his time (Lk 10.29f). He often said that God did not want sacrifice but fidelity, mercy and love. Jesus' words to the Samaritan woman also show that the worship of God in "spirit and truth" was a totally new type, without the need of priests or sacrifices (John 4.24). Jesus' cleansing of the Temple

"Whoever wishes to be great must be your servant, and whoever wishes to be first must be your slave; just as the Son of Man came not to be served but to serve."

too shows the same attitude. Jesus never spoke of himself as a priest, nor considered any of his followers as priests. If Jesus had used the term "priest" for himself or his disciples, it would have led to a total misunderstanding of his person and mission. Hence the claim often made that Jesus ordained priests before his death is untenable. To speak of Jesus ordaining anyone is sheer anachronism, as the idea of "ordaining," entering into the "order" came in only around the 4th century based on the class divisions in the empire; there were many orders (grades, like Senators, Nobles...); the whole system of the empire was taken over by the Church from the 4th century onwards.

Why did the author of "Hebrews" call Jesus a priest? The ex-Jews of his community wondered: "How can ours be a religion, since we have no priest and no sacrifice?" To assure them he made Jesus a High priest and his "murder" a sacrifice, but Jesus had not seen himself or his disciples as cultic priests.

As we saw above, obviously Jesus left leaders in his community. But what kind of leaders?

There are many ideas in the Bible, even in the NT, that can be disputed; but there is one area where no ambiguity is possible: the nature and functioning of leadership in the Church. Jesus had left clear instructions about the leaders. "Whoever wishes to be greatmust be your servant, and whoever wishes to be first...must be your slave; just as the Son of Man came not to be served but to serve..." (Matthew 20. 24f. See: Luke 22.24-27; John 13.1-20; Matthew 23.8f; Mark 10.41f). The visual image of John chapter 13, where Jesus washes the feet of his disciples, without denying his role as Master, can hardly be missed. "I am among you as your servant" (Luke 22.27). The Servant-God left servants to represent him and lead his priestly people.

What happened after the NT times is similar to what happened to the Jews who understood themselves as a priestly people (Exodus 19.5f; Deuteronomy 7. 6f), and the traditional priestly functions were carried out by the head of the family, the king and the like. But in the monarchical period there would emerge a priestly class, the Levites, who would claim to come from the time of Moses, or even earlier, and then the God who was with the people accompanying them day and night as cloud and fire, would be "fixed up" in a temple where only the high priest could enter once a year. People had no more access to God except through the priests.

Thanks to the Letter to the Hebrews, and St Cyprian's predilection for OT terminology, OT language began to invade the Christian community. By the 2nd century the "overseer" would be called *Episcopos* in almost the present day sense of the word, precisely because he was seen as the centre of unity in the community. Yet, even up to the time of Augustine no one but the "*Episcopos*" is called a priest. The term priest which belonged to the community is taken over exclusively by some men. Today in India, for example, out of the 19 million Catholics, some 26000 men alone are considered priests, who hold all the authority and power over the life and mission of the Church. Their understanding of power changed radically.

With the conversion of Constantine the ways of the empire passed into the Church, and the leaders who were to be servants began to be called and lived as Lords (Mattam 203f). The vocabulary in the Church was influenced by the court: the gospel became a "law," God is the supreme emperor of the world, and the angels his ministers, Peter and Paul are the "princes" or "high dignitaries of the world" (Congar 117). Titles like "my Lord Bishop," "Eminence" and "Excellency" entered the Church. It was the feudal authority that justified the use of these titles and insignia. The whole system and the administration of the Church on feudal lines come from this period. The word *curia* was introduced to

designate the services of the pontifical administration. St. Bernard repudiated the term as an invasion of secular usages in the Church and told Pope Eugenius III (1145-1153): "When the pope, clad in silk, covered with gold and jewels, rides out on his white horse..., looks more like Constantine's successor than St Peter's," and about the bishops he said, that they "looked like young brides on their wedding-day" (Congar: 125). Congar puts it aptly: "If we are always attended by thurifers, can we avoid acquiring a liking for incense?" (Congar: 112).

The scholastic ecclesiology was entirely preoccupied with powers and rights. The struggle between popes and secular princes leads to the understanding of the Church in extremely juridical way, in terms of authority and powers. Congar asserts that with Alexander III (1159-1181), canon law was firmly established on the pontifical throne. For two centuries thereafter, almost all the popes were canonists, sometimes doctors in both Roman and ecclesiastical law. In the context of the pope's struggle against Henry IV, Gregory VII said that the "Church is not a servant but a mistress" (Congar: 104,105) - well intentioned in the context, but a disaster!

Nowhere is a servant called "Reverend, Lord..." except as a joke or an insult. "Surely it is high time, and surely it would be to everyone's advantage to shake off the dust of the Empire that has gathered since Constantine's day on the throne of St Peter" (Congar: 127). These words of the holy man John XXIII are yet to be heeded to. There is no harm at all in dropping the titles and whatever has been borrowed from the empire – they are improper in the Church of the poor Galilean.

How do we look at ourselves as leaders of the Christian community? We have to keep our eyes on Jesus and see what kind of a person he was and what his mission was. Thanks to his Abba experience he was a man rooted in God, who was totally free of the outlook of the world: free from greed, lust, hatred, fear, attachment and he loved all and opted for the poor. He saw his mission as one of service: service of the Father in the service of his fellow humans; he reveals the Father through parables and through his life, table fellowship, and the like. The title "priest" does not help us to understand Jesus, or us. This title has in fact misguided us and taken us away from what we are meant to be.

Hence as leaders of the community we will have to be representatives, the living presence of this Master who washed the feet of his disciples and left for us a pattern to follow. We have to pattern our life on Jesus' and in every way be like him. We are to be

lives offered in love and service; ready to lay down our life for God's people, for the sake of the Gospel, answerable to God and the people. The only power we have is the power to love endlessly, love all and be there for all, manifesting the possibility of true love in the world, respecting and channelling the charism of everyone for the well-being of the whole.

Leadership in the Church is for service as friends and equals (John 13.1-17) as Jesus' life was, and if anyone wishes to follow him, she or he will have to be a servant of all. This service does not depend on the gender of the person, but on being a disciple of Jesus and the willingness to live for others. The focus is on building up the community. The Church has to become more like the Servant Master. The fact that false claims have been defended over the centuries is no reason for carrying on with them.

Why is it important that we recognise that we have gone away from what Jesus wanted? At present we find our dignity and worth as persons in the function (position) we have in society, the respect people give us because of our position; this has not

We have to pattern our life on Jesus' and in every way be like him.

helped the servant leaders to become true to their vocation, the living presence of Jesus. Jesus had emptied himself, became a slave and never had any authority that came from society; so the Pharisees and other authorities often questioned him about his authority in doing what he did or said. Jesus' authority was not from the institution but from his being rooted in the Abba. As long as we claim special powers which make us be above the community, we are not in the least interested in becoming what we are to be as servant leaders. This is the more important reason for going back to the roots.

When we accept that we all make mistakes and are ready to own them up, abandoning all false claims and the legitimisation process that goes on in every society, we have a chance to become the kind of leaders Jesus envisaged. Hence in this year of priests, my prayer is that we revert to Jesus' understanding of leadership in the Church; we abandon the empire system we have inherited; and that the leaders give a lead in becoming true followers of Jesus. They would not be known any more by titles and their special dress, but by their self-giving love and dedication to the cause of Jesus and the well-being of humans.

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JCTR MEDIA DAY WORKSHOP

As part of the effort of strengthening collaboration with the media, the JCTR invited 15 community radio stations and 15 media organisation in Lusaka for a media day that took place at Crossroads Lodge from 26 to 28 July 2010.

The objectives of the workshop were:

- To raise awareness on the work of JCTR and social justice issues in Zambia;
- To encourage the media to take information on social justice to communities outside Lusaka;
- To strengthen relations with the media.

The media workshop was attended by 30 journalists, 15 from community radio stations outside Lusaka, namely Copperbelt, Central, Northern, Western, Southern and Eastern Provinces, and 15 from radio and TV stations within Lusaka.

Issues discussed

The workshop was very interactive and this was very helpful as it made everybody open to give different views on what was discussed. Presentations were given on: Church Social Teaching and Social Justice, Introduction of the JCTR, The Role of the Media in Development, Employment as a Response to Sustainability, Reporting on Constitutional Issues, Human Trafficking, Anti-Competitive and Unfair Trading Practices in Zambia, JCTR's Campaign on Our Money Our Right, and Disseminating Information on the APRM Effectively.

Recommendations

The recommendations advanced at the media workshop:

- JCTR should seriously consider repackaging its material through translations and embarking on audio visual materials;
- JCTR should consider sponsoring programmes that can highlight its works on community radio stations;
- JCTR should at least put up resource centres in each province or at all community radio stations with free internet facilities because some radio stations in rural areas do not have internet facilities to access the information and publications of JCTR;
- Lobbying and advocacy should be ongoing so that Government is held accountable for its actions so that they can serve the poor better;
- JCTR should expand the Basic Needs Basket to other areas such as rural areas so as to enable comparison of living standards in rural and urban areas.

Conclusion

The media workshop was very helpful as it enabled the JCTR to have insights into what is happening in the communities and also see how best the people in the communities can benefit from the work of JCTR. It also created a forum where challenges faced by the media in disseminating information were discussed.

The JCTR was challenged to develop some sponsored radio programmes in all community radio stations on issues affecting rural communities. It was also observed that issuing only press releases without making follow up is not going to yield much positive results for the rural communities. Making follow up on issues will encourage Government to effectively implement programmes they have initiated.

The media workshop enabled the JCTR to learn more about the way that the information they send to the media is used. An example is Radio Lyambai in Mongu that has two radio programmes where they make use of JCTR materials. Radio Christian Voice in Lusaka also has a slot for JCTR every Friday on Chat Back programme.

Sonia Simumba, JCTR Staff, Lusaka

POLITICAL ROLE PLAYED BY THE CATHOLIC CHURCH IN ZAMBIA

The Catholic Church in Zambia has played a major role in the social and economic development of the country. This has been mainly through service delivery in the health and education sectors, but also in advocating human rights and good governance. Nelly Mwale highlights the political role that the Church played particularly in the fight for freedom from colonialism.

The Catholic Church has in many nations been identified as the mirror of society in preserving the moral order. In Zambia, the situation has not been different as from inception, the Church has contributed to the nation's development. Brendan Carmody's article on "The Voice of the Catholic Church in Zambian politics" (*JCTR Bulletin* No. 49, Third Quarter 2001) and Fr. Desmond O'Loughlen's article on the "Catholic Church speaks Out" (*JCTR Bulletin* No.51, First Quarter 2002) highlighted the socio-economic role the Catholic Church has played in colonial and post-colonial Zambia. This article extends these and other related works on the Catholic Church by exploring the political role the Church played in Zambia's struggle against colonial rule amid the widely expressed views that the Church was apolitical.

THE CATHOLIC CHURCH IN COLONIAL ZAMBIA

The Church in colonial Zambia was largely influenced by the principle of being apolitical. This has often given the impression that the Church was not involved in the people's political life. By declaring that the Church was above politics, this in itself was political. I agree with O'Loughlen that the apolitical stance the Church meant was not being involved in partisan politics. When violence between the United National Independence Party (UNIP) and the African National Congress (ANC) erupted, for instance, the importance of being equally accessible to all people was stressed (Desmond O'Loughlen, "The Catholic Church Speaks Out" in *JCTR Bulletin*, No. 51, 2002). Politics here refers to what it meant to the ancient Greeks "public affairs" (Philomena Neri Mwaura, *Women in the Democratisation Process in Democracy and Reconciliation*, Action publishers, 2003, p.54).

PROVISION OF EDUCATION

The Church played a political role in colonial Zambia through providing education. From the first arrival in Zambia through the White Fathers in 1891, who were later followed by other missionary congregations, the Church has always provided education to the people. At almost every mission station which was founded, a school was established.

Initially, these were simple schools which subsequently transformed into primary, secondary and tertiary schools. The people were also offered skills training in carpentry, brick making, agriculture and other skills which changed their quality of life. While claiming to be apolitical, Carmody notes that the Jesuits, for example, provided higher education in Chikuni at a time when such facilities were severely restricted and he argues that this was a very political act (Brendan Carmody, *Conversion and Jesuit Schooling in Zambia*, E. J. Brill, 1992, p.xix). Indirectly, as people got educated and converted, they were provided with the tools most desired and needed in the struggle. This undoubtedly was a concealed political role which the Church played in colonial Zambia.

HEALTH CARE PROVISION

The Church provided health care to the people. Hannercart notes that long before clinics and hospitals were built, before trained doctors and nurses arrived, many people found relief for their aches and pains by going to the missionaries (Karel Hannercart, "From Nyasa to Fort Jameson" 1889-1946, Historical Department archives Missionari

The Bishops agitated for enabling political rights for Africans to make decisions that concerned their land.

d'Africa, 1991, p. 218). The Church saw the provision of affordable healthcare as vital to a population that could not afford private medical treatment. This was driven by Biblical principles of care for the incapacitated such as the parable of the Good Samaritan in Luke 10:25-37, Jesus' encouragement in Matthew 25:36 "I was sick and you looked after me," and many others.

PUBLICATION OF PASTORAL LETTERS

The Church further played its political role through the publication of pastoral letters. Of particular interest are the pastoral letters of 1953 and 1958 which were instrumental in the struggle against colonial rule directly and indirectly. The 1953 edition sought to guide the clergy in matters of colonial

politics and thus stated that the Church had to be above politics. The colonialists were also reminded to respect the people's rights and allow them to fully participate in decisions that would affect them. As well as stating that Africans had to access education, health and employment, the letter accentuated that sound racial relations had to be based on fundamental recognition of human dignity of the people. This letter contributed to liberation because it recognised the African's voice in the political affairs of the country (Fr. Joe Komakoma, *The Social Teaching of the Catholic Bishops and Other Christian Leaders in Zambia*, Mission Press, 2003, p.31). The Bishops agitated for enabling political rights for Africans to make decisions that concerned their land.

The Church through the 1953 Pastoral Letter expressed concern at the political situation of the country. The Africans were neglected in colonial Zambia and the Federation and this only worsened the conditions of Africans. This indicates the Church's concern and deep sense of affection for the Africans, considering the Africans' unfavourable political situation. In their quest for their political rights, Africans needed support and this letter definitely encouraged them in the struggle against colonialism.

Yet again, the Church through this pastoral letter aided Africans in Zambia to overturn colonial rule by stressing the social rights of the Africans. Article one of the Universal Declaration of Human Rights declares that all human beings are born free and equal in dignity and rights (Human Rights Commission, HRC, 2008, p.7). The Bishops noted that all people have special dignity. As such, irrespective of colour and race, all persons are God's beloved creatures, made in His own image, called to become God's children through sanctifying grace, bound to one another by the same destiny of eternal life (Fr. Joe Komakoma, *The Social Teaching of the Catholic Bishops and Other Christian Leaders in Zambia*, Mission Press, 2003, p.37). In stressing this value of dignity of all persons, the Bishops called upon Africans and Europeans to respect the rights of every persons according to Saint Paul's teachings. Therefore, the rights of the Africans were highlighted by the Church.

Furthermore, the Church, as represented by the Bishops through the 1953 Pastoral Letter, played a role in Zambia's fight against colonial rule by opposing the policy that would stifle Africa's gradual evolution towards full participation in the political, economic, and cultural life of Africans. The Church disputed that Africans should be denied the same standards of education and living conditions. Africans as human beings were entitled to all these and therefore, no stumbling block was to be entertained. The Second Vatican Council's mention of protection of rights of the person is indeed a prerequisite for citizens, individually and collectively, to play an active part in public life and administration (St. Paul

Communications, *The Participation of Catholics in Political Life*, Paulines Publications, 2003, p.14).

The 1958 Pastoral Letter which was addressed to Catholics of all races exemplifies the Church's contribution to Zambia's fight against colonial rule. The Letter underscores the need for unity and gives an explanation that the Church has the mandate to denounce social injustices because it is the guardian of the moral order in society. The Bishops expressed the Church's desire to see Northern Rhodesia develop into a prosperous nation. This also confirms the fact that the Church spoke on behalf of Africans on matters which affected them.

The Church's emphasis on justice in the 1958 Pastoral Letter was also essential in the struggle for decolonization. The Bishops contributed to Zambia's struggle against colonial rule by stressing that every person has a duty to exercise the virtues of justice. Virtues of justice meant the need to respect and grant the rights of others. Indeed, as Gifford notes, the Catholic Church has become aware of its role and consciously changed sides in a historic 'option for the poor' or commitment to the total welfare of the voiceless and oppressed (Paul Gifford, *African Christianity: Its Public Role*, Fountain Publishers, 1998, p.86). The contribution to Zambia's fight against colonial rule the Church made through this Pastoral Letter should be seen in the light of the effect it had on the Europeans, the Government of the day. The Europeans were reminded of the need to respect and grant the rights of others, in this case, the Africans. This shows that the message of the Church was directed to both the Africans and Europeans.

CONCLUSION

The activities of the Church in colonial Zambia show that the Church was very involved in the people's political life and therefore, a mirror of society. While recognising the active roles in nationalistic politics played by individuals like Fr Patrick Walsh, Bishop Rene' Pailloux, Fr Jean-Jacques Corbeil and others, the Church provided the much needed skills the people required in the struggle against colonial rule. This disapproves the views held by scholars like Ado Tiberondwa (1989) and Laurenti Magesa and Zablun Nthamburi (2003) that Christian missionaries were supporters of colonial rule in Africa. The fact is that the Catholic Church, while being apolitical, was directly and indirectly involved in the political transformation which took place in Zambia from colonial to post colonial Zambia.

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CELEBRATING OUR INDEPENDENCE

“A Time to Reflect, Dialogue, Reconcile and Resolve to Move Forward With Unity of Purpose”

A Statement from the Council of Churches in Zambia (CCZ), the Evangelical Fellowship of Zambia (EFZ), and the Zambia Episcopal Conference (ZEC) issued on Zambia's Independence Day on 24 October 2010 reflecting on different social and economic issues in Zambia.

1. “Praise the Lord, for he is good; sing praise to our God, for he is gracious; it is fitting to praise him” (Psalm 147:1).

2. The commemoration on 24th October of our Zambian Independence is an opportune time for a joyful celebration and prayerful reflection. It is also a privileged moment for conducting a clear self-evaluation as a nation and taking a renewed commitment to work harder for national development in the spirit of “One Zambia, One Nation”. This important occasion accords us a chance to gratefully look at our past with a special focus on what our courageous Freedom Fighters secured for us forty six years ago. We are also called to humbly look at the present and identify the many challenges we face as we continue to enjoy the blessings of our political independence. Not only that, we are supposed to hopefully look to the future with trust in God's loving care for a people facing numerous problems but also possessing an immense potential to overcome them.

3. By way of this joint Pastoral Letter, we the three Mother Bodies of the Christian Churches in Zambia – CCZ, EFZ, and ZEC – invite all Zambians to join us in this prayerful reflection.

I. LOOKING AT THE PAST WITH GRATITUDE

4. There is so much to be thankful to God for as we celebrate 46 years of Independence. This has been a time of peace in our beautiful country, with 73 tribes living in relative harmony with each other and contributing to national unity. We cannot pay a blind eye to the fact that Zambia played a vital role towards the political liberation of our neighbouring countries. In addition, many people around the world appreciate us as being not only a peaceful, welcoming and friendly nation, but also a country which has produced a number of reputable statesmen and women, academicians and innovative engineers and scientists. We need to be proud of our own and create an enabling environment that would help them do for Zambia what they are now doing for other countries and multi-national organisations. The example of dedicated Freedom Fighters offers us the challenge to reflect on what we would be willing to sacrifice in order to ensure the sovereignty and dignity for our sisters and brothers.

5. Today's challenging task is not political independence from a colonial master but socio-economic independence from poverty, hunger, illness, vulnerability, mal-development, and unjust distribution of resources. When we reflect on the personal sacrifice many thousands of Zambians endured – not simply the famous few whom we call Freedom Fighters – we are called to examine our own willingness to sacrifice and die a little in a bid to improve our national conditions today. Indeed, our fore-fathers and mothers did not ask for allowances but were instead willing to sacrifice their lives for our beloved nation.

6. And so, on this Independence Day 2010, we Zambians need to prayerfully look back with a spirit of gratitude that commits us to work even harder today for true Independence!

II. LOOKING AT THE PRESENT WITH HONESTY

7. When we look at the Zambian scene this October 2010, we see many immediate challenges that call for a response marked by the same dedication which characterised the efforts that

Today's challenging task is not political independence from a colonial master but socio-economic independence from poverty, hunger, illness, vulnerability, mal-development, and unjust distribution of resources.

brought us Independence forty six years ago. What is disturbing to many of us is that the recent efforts to bring about socio-economic development in Zambia has too often been used as advertisements for electioneering and exaggerating accomplishments while ignoring other very pressing needs. But even the acknowledged improvements in some sectors of socio-economic development in this country must not distract us from the simply unacceptable misery that all too many Zambians daily endure in the deplorable settings of peri-urban shanty compounds or isolated rural areas. Lack of clean water, decent sanitation, access to nutritious diets, acceptable health and educational services – all of us know real life stories

of the suffering of our sisters and brothers in these situations. And so when we honestly look at the present scene in Zambia, we cannot close our eyes to these situations.

8. As Church leaders, we feel the need to state clearly our own views – representative as they are of our listening to our members from across Zambia – and then humbly invite others to offer both constructive criticism and alternative proposals.

A. The National Budget for 2011

9. We commend the Minister of Finance and National Planning for emphasising that he wanted to present a **“People’s Budget from a People’s Government.”** We surely appreciate the efforts being made to maintain a lower inflation rate, accelerate infrastructure development and attract more Foreign Direct Investments (FDIs). But we also know that the majority of our people live in extreme poverty. For this budget to be truly called a **“People’s Budget,”** it must

While it is good to note that the proportion of the health and social protection sectors increased, the education and agriculture sectors saw reduced budgetary allocations as a percentage of the entire budget.

be **“a Pro-Poor budget.”** We therefore have serious questions about the truth of the mentioned theme of next year’s budget, arising from our analysis of a Budget that does not appear to put our significant national resources at the service of our national interests.

While it is good to note that the proportion of the health and social protection sectors increased, the education and agriculture sectors saw reduced budgetary allocations as a percentage of the entire budget. For example, agriculture is given 5.9% of the total budget, while there is an 11.7% total allocation for defence and public order (in a country that boasts of being conflict-free!).

10. While raising the PAYE bottom tax free line from K800,000 to K1 million provides some relief for employed workers, we consider that in reality, this is only a minimal relief. Indeed, as the *Basic Needs Basket* research reveals, the essential food supplies for a family of six is now over K850,000, while other essentials such as water and energy sources raise the cost to considerably more than one million.

11. It is disappointing that the Budget Message did not address other ways of raising the necessary revenue, especially finding ways of fairly taxing the informal sector and approaches for more just taxes on our mining industry.

12. In providing social services so essential for national development and the meeting of the desired *Millennium Development Goals* (MDGs), the Budget Message and additional speeches by Government officials should not speak only of the *quantity* of services (number of schools, hospitals, clinics) but also of the *quality* of services (availability of well trained and motivated teachers, doctors and nurses and adequate equipment). This commitment to social development needs to be seen by all Government officials and all politicians as a greater priority than is currently registered.

B. Need for a Clear Road-Map for Enacting a New Constitution

13. As is well-known, we the three Church Mother Bodies (CCZ, EFZ and ZEC) have from the start had significant concerns with the process by which Government moved to put in place a new Constitution. These concerns were systematically ignored by the Government and the issues raised about clarity of mandate and composition of members of the National Constitutional Conference (NCC) were never fully addressed. And the result is now evident in the next to the last draft completed by the NCC. Major issues such as separation of powers, Presidential roles, electoral reform, independence of key Commissions, re-shaping of a Bill of Rights, control over debt contraction and many others have not been adequately dealt with.

14. All of us the Church Mother Bodies have issued statements on the NCC Draft, expressing our serious concerns and reasoned objections over both the process and content.

15. We are deeply disappointed that as of today, the citizens of Zambia have not even been told what is in the final draft constitution submitted by the NCC to the Minister of Justice on 30th August 2010. Nor has any clear and precise information been made available on the way forward for adoption of a new Constitution – anticipated dates and relevant bodies to take action. Moreover, we would like to express our frustration over the fact that the Republican President did not mention the new Constitution in his opening speech to the Fifth Session of the Tenth National Assembly (on 19th September, 2010) nor did the Minister of Finance and National Development mention it in his Budget Address on 8th October, 2010.

16. We strongly call upon Government to secure the democratic process of adoption of a new Constitution by demonstrating commitment to a public review of the final draft and a clear road map for public adoption of that draft through the referendum process as originally suggested by the Mung’omba Constitutional Review Commission.

C. Holding Free and Fair By-Elections and the 2011 Tripartite Elections

17. We write this Pastoral Letter on the eve of two hotly contested Parliamentary by-elections, in Chilanga and Mpulungu. The shameful violence seen during the Mufumbwe by-election and the Chilanga nomination of candidates raises deep worries within all Zambians of the future peacefulness of our beloved country.

18. Other by-elections in Chifubu and Luena were held more peacefully, for which we thank all political parties, the Electoral Commission of Zambia, the police, the press as well as Churches and Civil Society Groups. We call upon all citizens to both pray for peace and work for peace in any future elections, especially as we move towards the 2011 Tripartite national elections. A tone of respect for law and tolerance of divergent political views must be widely promoted.

19. But it is clear that we need to continue working at cementing the values of peaceful resolution of conflicts and promoting a culture of respect for each other. Moreover, stronger actions must be taken to restrain the unruly and anti-democratic behavior of political party cadres. These cadres should have no role whatsoever on election day and in the period immediately preceding that day. The Electoral Commission of Zambia must take stronger actions against violators of the Electoral Code of Conduct and the Police from highest to lowest levels must demonstrate unbiased and completely fair adherence to electoral laws and codes.

D. Our Concerns Over the Mining industries

20. It is our firm belief that Zambia is indeed a rich country with abundant human and natural resources. God our creator has blessed this nation with bountiful mineral resources which have a universal destination and are meant to serve the common good. We therefore need to be responsible stewards of God's creation.

21. We can with satisfaction recall that on the eve of Independence 1964, the new Zambian Government secured arrangements that guaranteed that the rich mineral resources of this country could be made available for the improvement of all the people of Zambia. While it is true that our nationalised mining industry had over the years a mixed history of efficiency and inefficiency, at least the principle had been established that Zambian resources should be exploited for the benefit of all Zambian citizens.

22. Unfortunately, since the privatisation of the mines required by the Structural Adjustment

Programme (SAP), this principle has not been respected. Often times, contracts have been secretly negotiated, advantages have been disproportionately awarded to foreign investors, environmental regulations have been postponed or poorly implemented, accountability has been compromised and a fair tax regime has not been put in place. At the same time, we insist that the government puts in place a legal framework that safeguards the safety and interests of workers who often seem to be mistreated by some investors. These concerns need to be urgently addressed by the government, the investors and all the key stake-holders.

23. We are also disappointed that the Government has steadfastly refused to offer what we and many others in the country could consider a credible defense for not taxing the mining industry in an equitable fashion. Proposals for a fair "windfall tax" have been summarily dismissed. There is need to explore mechanisms of transparency and accountability regarding tax payments currently being made by mining companies. We therefore call upon the President to summon a national "indaba" for a public evaluation of our current taxing regimes with the view of promoting greater efficiency and equity.

24. Moreover, serious concerns are currently being raised about the safety of uranium mining in Zambia, concerns that have not been adequately addressed by the Government. These concerns deserve fairer treatment and should not be dismissed

There is need to explore mechanisms of transparency and accountability regarding tax payments currently being made by mining companies.

as coming from ignorant or politically inspired sources. We call upon Government to design and publish specific guidelines on mining safety, health and protection of the environment that oblige uranium mining companies to protect communities and mine workers from the harmful effects of radio-active mining.

E. Church-State Relationship

25. We lament the unfortunate fact that hostile verbal attacks upon the Churches in Zambia have been on the increase in recent months. While at times some individual Church personnel might speak out quite sharply, this certainly is not ground for the dangerous threats expressed by some party cadres, the irresponsible insinuations about Church promotion of genocide in this country, and the fallacious ridicule of Churches by anonymous writers in the public media.

26. We surely support a clear separation between the Church and the Government. But at the same

time, we see the need for the two to trust each other, engage in genuine dialogue and work as partners in promoting the development of its peoples, especially the poor. This requires improving the Church-State relationship, with the Government not favouring only those groups that praise every decision it makes and every plan it follows. On our part, we shall continue to be non-partisan and respectful while playing a vital role of being a voice of conscience calling a nation to order.

27. Certainly we the Church Umbrella Bodies will not be intimidated in exercising our God-given mission of being the watch-dog of the nation and exercising our prophetic ministry of calling for social justice following the example of our Founder, Jesus Christ (see Luke 4:16-20). At the same time, we commit ourselves to continue being credible and reliable instruments for promoting a culture of dialogue, reconciliation, justice, unity, development, tolerance and peace in Zambia.

28. At this time of Independence celebration, we can recall with justifiable pride and renewed commitment how this prophetic ministry was historically exercised in the struggle against

Let us then unite and work harder to make Zambia a better nation in which we live.

imposition of Scientific Socialism, in the support of the movement to multi-party democracy, in the protection of the Constitution against the Third-Term threats, and in the contribution to economic justice through the Jubilee movement for the cancellation of Zambia's huge external debt.

F. Responding to the Plight of our Peasant Farmers

29. We thank God for sending us enough rains to enable our hard working farmers produce the famous "bumper harvest" and thereby making our nation "food secure," at least for now. As we celebrate this achievement, we need to acknowledge the key role played by the small-scale farmers, the agriculture extension officers and the policy makers. At the same time, we need to urgently address the problem of corruption in the Farmer-input Support Programme, high prices of farming in-puts, an extremely poor and unjust marketing system as well as lack of a serious diversification programme in the agricultural sector.

III. LOOKING AT THE FUTURE WITH HOPE

30. This Pastoral Letter has given us the three Church Umbrella Bodies the opportunity to reflect prayerfully and carefully on the current situation in

Zambia, recalling God's generous assistance in obtaining Independence for our nation and God's loving protection of our people over the years since 1964. As we recall on Independence Day the many

We need to urgently address the problem of high prices of farming in-puts, an extremely poor and unjust marketing system as well as lack of a serious diversification programme in the agricultural sector.

gifts our nation enjoys, we cannot ignore the point made earlier in this Pastoral Letter, that all too many of our sisters and brothers do not share in these gifts in ways befitting their human dignity. Whether struggling for decent living conditions in urban compounds or rural areas, these people deserve so much more than they presently experience. And so that is why we have detailed some of the very serious challenges facing all of us.

31. We might not expect all our members to agree with everything that we have said in this Pastoral Letter. But we surely can expect and consequently do call upon all to consider the overall thrust of its message: the need to restore among all of us the spirit of dedication, generosity and sacrifice that enabled our Independence to be gained and maintained.

32. Consequently, we the leaders of CCZ, EFZ and ZEC recommit ourselves to work for the common good of all our people as we soldier on in our mission of integral evangelisation. And we call upon Government and political parties, business and labour organisations, civil society and faith groups, and all patriotic citizens to cooperate together in restoring a sense of national identity that we can be proud of. In this way, we shall be able to sing in jubilation about Zambia being proud and free; about Zambia being a land of work and joy and about Zambians being victors in the struggle against HIV and AIDS, malaria, poverty, hunger, corruption, unemployment, environmental degradation, as well as political and gender-based violence.

33. But above all, we trust in the boundless love poured out upon all of us in Christ Jesus. For we know that "There is no limit to love's forbearance, to its trust, to its hope, to its power to endure." (1 Corinthians 13:7). Let us then unite and work harder to make Zambia a better nation in which we live. God bless our nation, LONG LIVE ZAMBIA!

Signed by:

Rev. Suzanne Matala (General Secretary - CCZ)
Rev. Pukuta N. Mwanza (Executive Director - EFZ)
Fr. Cleophas Lungu (Secretary General - ZEC)

CHIPULUKUSU AND THE MDGS IN A FAILING SYSTEM

The Millennium Development Goals (MDGs) are an interesting phenomenon for most developing countries. Interesting enough, most countries are nearly meeting almost all the stated goals and Zambia is no exception. Despite this projected positive picture of the MDGs, people in Zambia still face many challenges in accessing basic needs, especially good health care. Chipulukusu, a shanty compound right at the backyard of Ndola town centre, gives a good picture of how well we are likely to meet the MDGs.

MILLENNIUM DEVELOPMENT GOALS

Well defined and outlined, the MDGs are a life enhancing system. For the poor of whatever society, they can help to make their lives meaningful with improved access to basic needs. "The issues of development, environment and health are closely entwined, reflecting the complex links between the social, economic, ecological and political factors that determine standards of living and other aspects of social well-being that influence human health. A healthy population and a safe environment are important pre-conditions for sustainable development" (UNESCO).

The MDGs are based on six fundamental values that underlie sustainable human development. Of particular interest and major relevance to the underprivileged people of Chipulukusu, and indeed low-income communities, are the following three:

Freedom – Men and women have the right to live their lives and raise their children in dignity, free from hunger and from the fear of violence, oppression or injustice. Democratic and participatory governance based on the will of the people best assures these rights.

Equality – No individual or nation must be denied the opportunity to benefit from development. The equal rights and opportunities of women and men must be assured.

Solidarity – Global challenges must be managed in a way that distributes the costs and burdens fairly in accordance with basic principles of equity and social justice. Those who suffer or who benefit least deserve help from those who benefit most. But will the people of Chipulukusu meet the MDGs?

THE CASE OF CHIPULUKUSU ON ACCESS TO HEALTH

Every Saturday morning as early as 04:30 hours Chipulukusu clinic is as lively as any good night club in Ndola. Sick women, sick mothers with babies, sick babies with mothers and sick old women all wrapped

in Chitenge cloth, sit clamped together on the waiting benches.

But the clinic does not open till between 08:00 and 08:30 hours. Is it not an early bird that catches the worm? Well, I suppose it is the ill and sick who need to wake up so early while the healthy and strong wake up late. How can people in Chipulukusu know that health is primary in one's life? By 08:00 hours the number of afflicted souls soars up to about 200 people. The shelter or waiting room is crammed

Global challenges must be managed in a way that distributes the costs and burdens fairly in accordance with basic principles of equity and social justice.

to every inch of space. There is no luxury in such a space. What you get from others at the moment is not important but what has brought you to the clinic is the utmost point.

Then a Land Cruiser glides in and the members of staff have arrived. If it is a Saturday, they slowly work through the 200 patients. Hot as it can get especially with global warming, sweat streams down the faces of the exhausted sick as they struggle to get to the registry. By 12:30 hours only 75 patients would have been seen. "We cannot do any more for you," says a nurse. "Why?" echoes the waiting crowd. "The people in the pharmacy have closed and cannot see you," retaliates the nurse. In a very commanding voice, she asks every ill person to go home till Monday. The 125 sick people, babies, children, women, men, old women and old men, whatever the degree of sickness, have to wait two days at home before they can be attended to on a Monday morning. To this, both the ill and those who brought them protest angrily. However much you protest you go home with nothing but a disease that should wait for treatment. In the most rejected and dejected way, the ill-angry mob, with some coughing, others vomiting while others supported by the shoulders of their loved ones, and babies' screams vibrating in the air, they walk away back to their homes.

The Land Cruiser comes and the members of staff get into it. "But you guys can't you help out on some of the most serious cases?" "It is time for us to go", one answers back. "Can't you do it on ethical or humanitarian grounds?" "My son," answers a female nurse, "it is not my problem but the Government's." The Land Cruiser moves away.

MDGS AND THEIR INDICATORS

Surprising enough, with so many cases similar to Chipulukusu and worse ones in rural areas, Zambia is said to be on course to meeting the MDGs.

Some of the positive pronouncements of the MDGs raise the following fundamental questions?

Who is meeting these MDGs? Are they Zambians? Which Zambians? There are many cases similar to that of Chipulukusu throughout Zambia, and to get a drug is a bitter struggle. As politicians, corporate world, higher institutions of learning and general Zambians, have we learned to separate truth from facts? Indicators we all know are numbers and

How can the system that has failed in all the three fundamental values – freedom, equality and solidarity – be able to meet the MDGs?

only show a snapshot of what is really happening on the ground. They summarise all the factors that affect the human experiences of love, happiness, health, etc., as numbers.

The truth is that we forget that indicators actually apply to people. What is the truth in a case where indicators show a positive stride when the majority of the people are not involved? Is it democratic for the few to "out mouth" the majority and make a pronouncement? This generates a lot of ethical and practical questions.

How are we meeting the MDG on health, for example? Is it right to meet an MDG in unhealthy ways and it still counts as meeting it. Is it only the end that matters and not the means? The sick have to wake up at 04:00 hours to go and get treatment, and worse, wait in an unhealthy environment where they can even contract other diseases. Some have to wait for some days. In 2009, civil servants went on strike and the health sector lost K27 billion to theft. Hospitals were badly hit. This year (2010) doctors were on strike and again hospitals were hit. Don't these factors affect our turbulent journey towards meeting the health MDG by 2015? Why is the big picture not affected by any of these cases? The facts are often not compatible with the reality on the ground.

But much of our works are done by professionals and are compiled by them. How come that these educated persons who work within the systems do not take such grounded cases into serious consideration? Where is our spirit of service? Where is our integrity? And where is the ethics of citizenship? Maybe the problem is not with any of us. But we know well enough that there is a problem.

FAILING SYSTEM

Since 1964, we have been on a searching journey; a journey trying to set objectives and then define our self as a nation. Forty six years of independence and four different presidents yet we cannot define ourselves. Neither do we seem to be able to define our democracy nor national objectives.

Almost every government has failed us to some extent. A crisis has emerged because our confidence has been undermined. Every system of governance we have had has lost its credibility largely because of the following two causes:

(1) The leaders – group of individuals whose legitimate authority in government we have recognised – are so divided and so confused that they cannot articulate meaningful goals for our society;

(2) Our leaders appear incapable of making national policies and development programmes that really benefit the people;

(3) Ethical standards falter and our leaders are in danger of losing moral authority.

How can the system that has failed in all the three fundamental values – freedom, equality and solidarity – be able to meet the MDGs? When the situation is analysed, as has always been in past governments, the current crisis is attributed to our leaders. The political system cannot survive if its most vital element is not only divided but confused. The divisiveness and confusion have led to major disorders in our country. What becomes of our leaders in every case is summed up in the words of Franz Fanon "leaders of 'empty' country".

Why has it always been like this in four clear instances from Kenneth David Kaunda, Frederick Jacob Titus Chiluba, late Levy Patrick Mwanawasa, and now Rupiah Bwezani Banda? We have not only seen but most of us today have lived these experiences, we have judged or are judging. But what is our action? Every government has failed us toward the end. What could be one of the major problems?

CHANGE

For a long time, Zambia has failed to, in Andrew Hacker's phrase, "transform a people into a citizenry

and turn a territory into a nation.” Zambia, it appears, is headed for an impasse.

Our action in this situation is that of CHANGE. Change is essential: an inability to change could prove fatal. But what change are we advocating? Let us take time and think critically on the kind of change we need. We have had changes but at the end of change we have ended up into deeper problems with increasing poverty levels, health problems and worse social ills. Maybe this time we should look at the political system and what defines this political system. The media does well in giving us the information we need to make a choice, but as noted by Malcolm X, “it can make a criminal look like he or she is the victim and make the victim look like he or she is a criminal... if you are not careful, the newspapers will have you hating the people who are being oppressed and loving the people who are doing the oppressing.”

Is it not true that our political system can make an angel into a devil? Is it not in this line of thought that we are likely to achieve sustainable change?

The problem with the current Government is that they have an ideology which has a set of distorted ideas about our social system. Their defined ideologies express the values and goals of our social action and survival which our society cannot accept at the moment. To make so many costly trips to bring investors who could create employment for sick people who cannot get proper treatment does not seem that helpful to the people of Zambia.

Health is a pre-condition to any human activity. It is the failing to adapt their ideologies to change and also failing to define our national objectives that we see them fit for exit. Because they have failed to adapt their ideologies to our nation, and holding on to their own values and goals which do not reflect our social values and goals, they have let us down just

like any other did that the only way for us to get our values, our goals and our national ideologies and objectives back on track is change not just the political party but also our political system.

CONCLUSION

The current government has exposed the weakest points in our political system. It is full of “multiple dysfunctions” that are a prerequisites for a

Let us take time and think critically on the kind of change we need. We have had changes but at the end of change we have ended up into deeper problems.

revolutionary situation. Yes, an analysis of our Zambian political system indicates that we are not equipped for democratic exigencies.

We have deceived ourselves for so long that the ideals of our undefined democracy are operative, when in reality the actions are far from the ideals in which we as Zambians profoundly believe. Remember Government means the act of governing, the constitution and yet in all three instances we have never had the people's constitution.

Today we Zambians have decided to embark on a journey of sustainable change. It is a change that will try as much to feed any poor Zambian, to treat any sick Zambian, to educate any uneducated Zambian, in short, a Zambia better for every individual, clan, tribe and society. It is a Zambia with a very positive image in the eyes of the outside world. A Zambia that confidently reflects who we are.

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EMBRACE OUR PRISONS

Despite many international, regional and national recognition of the rights of prisoners and those of the accused, their rights continue to lack proper attention. There are instances of people serving jail sentence without being tried and sentenced (in jail whilst waiting for their court case to be heard), instances of prisoners living in prison cells without proper sanitation, instances of overcrowding, denial to receive visitors, and denial of bail when it is within the limits of law. Ashley Honzeri, S.J., shares some of his experiences in periodically visiting some prisons in Zambia. [Views expressed in this article are solely those as experienced by Mr. Honzeri.]

Moved by the visits that I usually make to the land of the forgotten, I thought it incumbent on me to shed some light on this forgotten section of our social structures. In the early stages of civilization, the word prison was unknown, even the system itself never existed. Today society has however discovered a way of dealing with those identified as alien. This invention they call a “prison”. Naming the system that I find in our country Zambia however becomes difficult, because what one experiences behind those thick walls gives a completely new meaning to the word “prison”. In our country, condemned men and women, eternally starved and barefoot, tread on the rough unforgiving inner surfaces of these enclosures we call prisons.

Many unfortunate inmates are at home with hordes of flies soaring through the strange atmosphere, their nostrils are ceaselessly clogged by a dreadful stench and they go for days without taking a shower – no soap is provided, no toothpaste, no towel – nothing is provided. In one of the prisons, all share three showers and 4 toilets. About six hundred of them are in an enclosure of less than 100 square meters. These unsanitary conditions are just lamentable. Calling what they eat “food” would be an act of gross exaggeration; mouldy maize meal is

The justice system in this country now operates under a rather unfair protocol. It has become abundantly clear that once in remand prison, one is considered guilty until proven innocent.

used to prepare their nshima while a strange sandy kapenta (small fish) dominates their menu of relishes. This mixture of sand is so strong that one prisoner surprised me when he mentioned that a sound like that of shakers is produced when the relish is tossed inside an aluminium plate. Food has to be consumed while it is still hot because the nshima becomes bitter as it loses heat and failure to eat it hot would mean that one has to go through an excruciating process of swallowing a painfully pungent nshima.

Out of their ignorance, the Government “bosses” or perhaps those who run the places prefer to call them “reformatories”. Others, while enjoying the

comfort offered by the deluxe sofas of the National Assembly, refer to them as “correctional facilities”. One need not look very far to find the reason why politicians fight hard to make sure the law never catches up with them! They know what is behind those gates. So then what are these places called? The general public call them prisons or jails. I certainly do not know what they are but I know for certain that they are none of the above. The word “dungeon” would match precisely the dreadful conditions experienced behind the thick walls of most prisons in our country. One might be tempted to equate our present situation with that of the concentration camps during the holocaust of World War II. Obviously, that would be straying from the truth but at present if the situation is not rectified, we may find ourselves back in the heart of Nazi Germany. It is often said that if you want to measure the civilisation or morality of a nation, observe how they minister to their prisoners.

The justice system in this country now operates under a rather unfair protocol. It has become abundantly clear that once in remand prison, one is considered guilty until proven innocent. This goes against citizens' basic human rights. Inside Zambian prisons, there is no dignity, no hope, no real education and more importantly, our prisons lack the touch of justice. No reports of an increase in criminal activities have been published in recent years yet (despite all this) congestion still continues to thrive in our jails. The delay in court cases has been the major culprit as far as overcrowding is concerned. Some prisoners have to wait for judges on maternity leave to come back so that their cases can proceed. In a document referred to as the “UN Prison Related Standards and Norms,” the United Nations proposes rules for general application to facilitate the discharge of satisfactory services in prisons run by member countries. It is however distressing to realise that our prisons fall far short of all the norms put forward in this legal instrument.

Despite the good aim of a penitentiary system of moulding better people out of the convicts, the system has for a long time achieved the opposite. A good justice system needs to go together with a proper rehabilitation system. The situation we have at present is one where people are sent to places, then

after their term is finished, they come out Professors in Thievery, Masters of Corruption and Doctors in Fine Debauchery. In other words, the system is a breeding ground for criminals and disease. These grimy slums which we have created and continue to run in our own backyard fly in the face of all calls for respect of human rights for all. Vociferously, we continually claim to be lovers of peace, justice and the ethics of human rights, yet so often we deaden our senses to the plight of all those we keep in prison. True, it may be that these people deserve to be kept where they are, but habitually we forget that our own Saviour Jesus Christ spent his last days on earth as a convict on death row.

It is shocking to discover that our prisons are perpetually full beyond capacity and among all these criminals there are also juveniles as young as 16 years old. They share the same space with men older than their fathers and bullies. Even though a small section is designated for such young people, no concrete measures are put in place to make sure the vulnerable ones are fully protected. A small opening without even a door separates the juvenile section from the other sections in one of the prisons in Lusaka.

Half-hearted efforts have been made toward civilizing the way prisons are run but, far from being pragmatic, these abortive efforts have failed to bring about any substantial results. No efforts have been made to introduce programmes of reconciliation. The life of a former convict leaves a lot to be desired. Many die while still in prison while others die a few months after release.

The conditions inside our prisons provide a perfect breeding ground for such as HIV and AIDS that has caused much suffering among prisoners in recent decades. Some of the inmates, if not all of them, share razor blades that they use for shaving. This puts them at high risk as far as contracting the deadly HIV is concerned. Amidst all this, almost nothing is done to fight the deadly virus within prisons. Due to inadequate sleeping space, some have to sleep like frogs squatting between other inmates' legs, arranged in a single file many complain of a variety of skin diseases to which they are exposed while in prison.

Right under our nose, injustices continue to prevail in our dungeons. Justice delayed is truly justice denied. Many spend more than a year to three years waiting for judgments to be handed down. Some after such long delays get acquitted. This regrettable characteristic of the justice system in Zambia remains a thorn in the flesh of every prisoner awaiting trial. Experience in most countries has proven that long sentences under inhuman conditions do not ensure the reduction of future offences. One

symptom that indicates how we fail in the execution of justice is the increase in re-offences or recidivism. Someone arrested for stealing a bicycle, once he is released, will soon be reconvicted for stealing a car.

Cases of homosexuality are there in the prisons. Though not so widespread, they do exist. To deal with this, some have proposed legalising homosexuality as a start, while others think flooding the cells with condoms would be an even better idea. But would the above solutions do any good? Would it

Justice delayed is truly justice denied.

not worsen the situation? Others fear that HIV will continue to spread uncontrolled if the matter is not dealt with according to the proposals. However, the real problem is not that of sodomy, it is not that of homosexuality. The root causes of the problems according to the prisoners themselves are lack of food, fatigue and depression resulting from the inhuman environment they leave in. A desperate man would do anything if promised a good meal or a pack of cigarettes. Those who cannot do without smoking are the easiest targets. The currency inside prisons varies from cigarettes to clothing to food and even to sleeping space. As a solution, I would think that flooding the prisons with cigarettes and food would be a lesser evil when compared to flooding them with condoms. Increasing surveillance inside the prisons would also be a welcome development. The guards spend their time doing work which they are not employed for instead of monitoring the cells. The fact that homosexuality is existing in the prisons should bring a sense of shame on the prison guards. If such a crime is taking place right under their noses, then, who is to blame? Is it the law or the law enforcer? Furthermore, the introduction of condoms would lead to the birth of yet another chronic vice, "prostitution inside prisons."

To some extent prisons are meant to be punitive and tough, but the word tough is too weak a word for the present situation. The reality in our country is that they are draconian. Every year, Government allocates billions of dollars to the prison sector. What this money is really being used for, we do not know.

There are many more human tragedies that continue to take place behind the walls of our prisons. I hope this brief sketch has helped you to start thinking about our fellow citizens languishing under an artificial catastrophe which we helped to build and now unwittingly continue to sustain by our silence and lack of concern.

*Ashley Honzeri, S.J.
Arrupe College
Harare, Zimbabwe*

THE RIGHTS OF DOMESTIC WORKERS

One of the most sustainable ways of earning a living or living a life with basic needs is through some form of work. The most protected form of work is formal employment that is legally recognised with legal ways of ensuring that the workers are not abused and are remunerated accordingly. Domestic work, even though involving a majority of the not so well educated people, offers very little safeguards for a person to earn a good living whilst meeting their basic needs. Simson Mwale, in this article that first appeared in the Challenge Magazine in 2009, offers some insights in this kind of employment and how the rights of domestic workers could be better promoted.

THEIR PLIGHT!

They're employed but sacked unceremoniously, work for many hours daily but paid low wages, wash designer clothes but wear torn attire, sweep in elegant houses but stay in slums, clean posh cars but walk on foot, slash surroundings and maintain lawns but have no yards, water the gardens but starve, work for many years but leave without pension, cry for improved conditions but no union, work hard but teased, work every day of the week but usually denied leisure and leave days.

WHO CARES?

Such are the experiences of our sisters and brothers commonly known as maids, gardeners, housekeepers, babysitters, cooks, house-servants, nannies, elderly care-givers, etc. Indisputably, these experiences demonstrate the diverse nature of domestic work and illustrate the darker side of domestic workers as victims of labour violations and horrific physical abuse. Questions that arise, then, are: Who should be held accountable for their predicament? Do they have any rights to claim improved conditions? Why should you care about their plight?

Generally speaking, despite spending much of their lives taking care of others, domestic workers are the most abused and exploited labourers, especially given their poor working conditions and lack of basic labour rights. Often times, they lack proper contracts and employers frequently violate legal procedures for dismissal. Indeed, they remain an invisible segment of our society.

STRUCTURED EXPLOITATION

Over the years, relations between domestic workers and their employers have been considered within the periphery of households

only, and governed exclusively by family law. The association of such relations within the home is one of the crucial factors that have determined its exclusion from the ambit of labour law.

But this is no longer an excuse to progressively regulating the rights of domestic workers and for including them within the purview of labour law, either as labour codes or as specific laws.

An International Labour Organisation document states that "quite frequently labour laws refer to domestic workers either to exclude them completely from the scope or to grant them lower levels of protection by being deprived on many of the rights accorded to other categories

Despite spending much of their lives taking care of others, domestic workers are the most abused and exploited labourers, especially given their poor working conditions and lack of basic labour rights.

of workers" (ILO, *Domestic Work, Conditions of Work and Employment: A legal perspective*, 2003, 7). Undoubtedly, this historical exclusion from state protection opens doors for employers to subject them to abuse and exploitation. As such, issues of formal contracts and leave days, of medical and of funeral grants, gratuity or pension, have received less attention.

RIGHTS OF DOMESTIC WORKERS

Nevertheless, it is becoming increasingly clear that domestic workers, like other workers, are entitled to *reasonable labour standards* whether these are recognised by the National Constitution, Labour Act, Labour Code or equivalent legislation. This is strongly supported

by international law that, in principle, guarantees workers the rights to associate, to organise and bargain collectively, to have safe and healthy working conditions, and to be given fair remuneration and reasonable working hours. But in practice, these rights are violated and/or denied to domestic workers.

Regrettably, many employers even today seem to have no idea that domestic workers have basic labour rights. Conversely, domestic workers do not know their rights. Given their precarious legal status and financial desperation, they are usually coerced into accepting lower salaries than promised despite working daily from dawn until late in the night. Worse still, they don't know where to go when employers delay their wages for months or

As long as domestic workers' rights remain outside the scrutiny of law, uplifting their plight will continue to depend on the good will of their employers.

years, when they are repeatedly beaten up, sexually harassed or raped, forced into confinement, or when they work extensively for hours without any period of rest, overtime pay or even a day off.

ZAMBIA

Currently, Zambia sets no specific regulations on domestic workers in its basic labour law legislation and merely considers them as a category of workers (e.g., *Industrial and Labour Relations Act*, 1993).

In fact, the biggest obstacle is lack of constitutional rights specifically touching on the rights of workers. The economic rights that are associated with employment and just wages and that guarantee the fundamental rights and freedoms of an individual are not incorporated in the Bill of Rights.

This is why it has been suggested that there should be constitutional provisions for just labour practices. As long as domestic workers' rights remain outside the scrutiny of law, uplifting their plight will continue to depend on the *good will* of their employers rather than the regulation of *good labour laws*.

NOTABLE PRECEDENCE

A number of African countries like Tanzania, Namibia, Burundi and South Africa have specific codes, laws and/or regulations dealing with domestic work. The South African *Basic Conditions of Employment Act* (1997) fixes a minimum monthly wage for domestic workers in urban and rural areas. It further contains regulations and guidelines regarding leave benefits. Similarly, provisions for workers' rights protection in the Namibian Constitution have been reinforced by the *Labour Act* of 1992. This Act places domestic and farm workers on equal footing with other workers. Although the Act doesn't fully address the unique nature of domestic workers, it does legislate for certain basic minimum standards of employment including "unfair dismissal", and it provides a framework for industrial relations.

Having such regulations compels employers to treat domestic workers not simply as servants but as real workers deserving of better conditions. However, caution must be exercised to avoid recognition of their rights falling prey to "legal stigmatisation" that can occur on two levels: one, which is passive, "when they are explicitly excluded from the scope of basic labour standards applicable to other categories of workers and thus deprived of the basic protection afforded to those other categories of workers"; and two, which is active, "when special laws or rules in the basic labour legislation are specifically enacted given that those laws, on the grounds of the particular nature of domestic work, in general terms, grant domestic workers a lower protection than other categories of workers are offered by general labour laws" (ILO, 2003, 9).

VULNERABILITY TO NEW FORMS OF SLAVERY

Moreover, there is need for common strategies towards legal protection of domestic workers crossing borders. The majority of them are being enticed with false promises for better living conditions such as a gainful employment or an educational opportunity. The situation has been exacerbated by unscrupulous persons and cartels recruiting mainly women and girls (with little or no formal education) from poor countries to more developed countries under the guise of promises for a good life. Instead, they are subjected to abusive and slave-like conditions.

Other domestic workers and their families incur huge debts (mainly unjustified) with intermediaries who facilitate visas and other travel documents (often forged) for their passage to supposedly greener pastures.

THE DIGNITY OF WORK

A genuine concern for improved conditions of domestic workers at national or international levels lies in the reaffirmation of the *dignity of work*, a God-given right which cannot be given by any institution or document. In his encyclical, *On the Conditions of Labour* (1891) at the time of industrial revolution, Pope Leo XIII called for respect for the dignity and rights of workers. Ninety-nine years later, in his encyclical *On Human Work* (1981), Pope John Paul II re-emphasised this dignity and particularly stressed how labour must be given priority over capital. Likewise, the Second Vatican Council strongly urged that “remuneration for work should guarantee people the opportunity to provide dignified livelihood for themselves and for their families” (*The Church in the Modern World*, 1965, #67), a point reiterated by the Zambian Catholic Bishops when they stated that “fair wages call for constant adjustments, especially under the pressure of inflation. In particular, domestic workers need greater legal protection and a decent minimum wage” (*The Future is Ours*, 1992, #32).

Labour has an inherent dignity that must be constitutionally recognised. Therefore, discussions on domestic workers’ rights should be raised constantly by trade unions, civil society groups, Churches and the government to assure reasonable labour standards with regard to the following: paying wages in full and promptly to meet the basic needs of the worker, paying overtime performed in excess of reasonable normal hours of daily service, granting proper rest periods between work days, providing fair and motivating conditions including suitable accommodation, introducing effective safety arrangements and recognition of trade unionism, and not verbally, physically or sexually abusing

them or tolerating such abuse by others. Surely, these are basic labour standards that Zambian employers must cherish and pursue.

VISION FOR THE FUTURE

However, the realisation of such labour standards demands the adoption of reforms favourable to domestic workers. Ideally, there should be legal reforms that give domestic workers the status enjoyed by other categories of workers, such as the right to form and/or

“Remuneration for work should guarantee people the opportunity to provide dignified livelihood for themselves and for their families”

belong to trade unions. At community level, a positive attitude towards domestic workers should be encouraged and promoted. In terms of education, attention should be paid to improving the quality of domestic work through skills training.

In conclusion, even if the Zambian government has the primary legal obligation to protect all employees, respect for domestic workers’ rights surely must begin with employers. As candidly put in the JCTR Policy Brief (*Employee Vulnerability*, 2005), we need to recognise that “the dignity to employment concerns each one of us and our countless personal choices to pay wages that do justice rather than give charity, and to respect rather than exploit existing labour laws”. The challenges being faced by domestic workers, many of whom still endure verbal and physical abuse, are too serious to ignore. Therefore, it is only just that those who care for our homes and our loved ones are given due respect and dignity for the work they do.

*Simson Mwale
University of KwaZulu-Natal
South Africa*

NEW JCTR BULLETIN EDITOR

From the first quarter *JCTR Bulletin* 2011, Mr. Anold Moyo, S.J., will be taking over as Editor of the *Bulletin*. For any communication on the *Bulletin* contact him on: jctrbulletin@jesuits.org.zm or moyo@jesuits.org.zm.

LETTERS TO THE EDITOR

Dear Editor,

THE 2011 ELECTION IN ZAMBIA

As the 2011 approaches, pastors of affluent Evangelical and Pentecostal Churches will be under extreme pressure from the ruling and opposition political parties to lead their flock into voting for their political party. Since Zambia was declared a Christian nation in 1991, the connection between Christianity and politics has been a strong emotional force when voting for the "right party." As a result, many Evangelicals and Pentecostals vote for which political party will maintain the Christian Nation clause without considering the character of the candidate or the issues and agendas they seek to promote if elected. This single issue litmus test is not only short-sighted but can lead us to make unwise decisions with lasting consequences for our nation.

When we syncretise "The Kingdom of God" with our maintenance of the "Christian Nation" clause we unwittingly weaken our Christian witness. One of the reasons why a significant percentage of irreligious people in Zambia despise Christianity is because many Christian politicians have made opposition to the Christian Nation clause tantamount to denying Christians the right to freedom of expression. The scriptures call us to "...be wise as serpents and innocent as doves" (Matthew 10:16). When in haste we support candidates without thoughtful consideration of who they are and how they plan to serve our country, we lose our ability to engage non-believers on the most important issues, namely The Kingdom of God. It is a bit of a tragic irony that we who are most passionate about bringing about the Kingdom of God are often the same ones who inhibit its coming through insistence on identification as a Christian Nation (Philippians 3:4-8).

Christianity should never be exploited to legitimise a political system. Christians should influence government by enabling and encouraging them when the agendas they are advancing seek to

promote justice for the people. Similarly, Christians should pressure government when it is acting unjustly or without regard for the good of the people. Sadly, out of corporate self interest or a pastor's desire to be noticed, the Church is often commandeered as a puppet of the state, thus losing its ability to affect positive change (saltiness) in the culture and its Christian witness in the world (light). This is wrong.

Shared allegiances beckon Christians to stand as one with those who are suffering in our poor communities. As the Church in Zambia grows, our ability to effectively stand with and advocate the poor should increase as well. Churches in the affluent areas of Kansenshi, Itawa, Parklands, Roma and Northmead must remember that many of the children and adults dying of malaria and HIV and AIDS in Katolomba, Kawama, Mulenga, Ngombe and Chaisa are our brothers and sisters in Christ. The Bible says, to "whom much is given much is expected." The Church of affluence and influence cannot overlook or ignore the Church of poverty and oppression (1 Corinthians 12:26).

As an affluent Church, political parties will pressure you to endorse them that you may influence your members to do the same. Remember, your calling is not to Christianize a political party but to challenge and invite your members to demonstrate a radical alternative lifestyle to their community. Essential to the mission of the Church is to speak out against injustice, defend the cause of the poor, and to hold those in power to account without compromising the ultimate calling of bringing and demonstrating the good news of the coming of the Kingdom of God. Next time the government or a political party pressures you about speaking on their behalf, may God help you to cast a broad vision of the unique kingdom of God as revealed in the life of Jesus Christ.

*Lawrence Temfwe
Kitwe, Zambia*

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.

THE JCTR RURAL BASIC NEEDS BASKET

The Social Conditions Programme of the JCTR has been conducting the Rural Basic Needs Basket in Saka area in Masaiti, Matushi area in Mufumbwe, and Malama area in Mambwe since 2008. The Centre recently launched the Basket in Ngandwe area in Shangombo in October 2010 and Libala area in Kazungula in September 2010. The Centre is currently conducting a pilot project in Tengama area in Chongwe District. Maureen Zulu outlines the findings of this research in 2010.

For Shangombo, the average calorie intake for the month of June 2010 was 1500 calories per person per day. This falls far short of the recommended calorie intake by the World Health Organisation (WHO) of 2400 calories per person per day. This implies that the people of Ngandwe do not consume adequate food to ensure a healthy and active life.

In terms of social service delivery, Ngandwe has no clinic. The nearest health centre is Beshe Health Centre, about 20 km from Ngandwe. The area has one basic school, Ngandwe Basic School, with 5 teachers catering for about 150 pupils. The area has no secondary school. The only road connecting the whole district to the rest of the country is graded, though it is almost impassable during the rainy season (the road from Shangombo turn off to the Boma). The people of Ngandwe depend on nearby streams and unprotected wells for their drinking water as the only borehole in the area broke down.

For Libala area, Kazungula District, the average calorie intake for the month of August 2010 was 1800 calories per person per day. The area falls short of the recommended calorie intake by 600 calories. The major economic activity of this area is gardening. This is mainly because Caritas-Livingstone has a project in the area where they promote conservation farming and the farmers are mainly taught how to grow vegetables using conservation farming methods.

Libala area has one school, Libala Middle Basic School, which has 7 teachers catering for 315 pupils. The area has no secondary school, the nearest ones are in Livingstone which is about 50 km away. Regarding accessibility to health services, the area has no clinic and the nearest one is located 15 km away in Matapazi. Most of the households in Libala rely on water from nearby streams as the area has only one borehole located at the school.

For Mufumbwe, the average calorie intake per person per day for the month of September 2010 was 1700 calories. This shows that the people of Mufumbwe do not consume adequate food to ensure an active and healthy life as the average caloric intake falls below the recommended 2400 calories per person per day.

The main economic activity in the area is agriculture. The people of Mufumbwe are very hardworking and actually produce a lot of food. The main problem they have is access to markets for their produce. They are forced to exchange their produce with people from nearby towns for goods such as chitenge (cloth) material and meat.

The area has one basic school, Matushi Basic School, with 700 pupils. The nearest secondary school is located about 20 km away in Mufumbwe Boma. There is one clinic in the area with two trained medical personnel who are highly assisted by Community Health Workers to attend to 10,000 inhabitants. The nearest hospital is located about 20 km away in Mufumbwe Boma.

For Masaiti, the average calorie intake for the month of September 2010 was 1600 calories. This shows that the people in the area do not consume adequate food to ensure an active and healthy life. This could be attributed to the fact the people of Masaiti concentrate much on charcoal burning rather than on agriculture. As such, during months when business is not so good, they have very little to eat as they do not have money to purchase the necessary food items.

In contrast, for Malama in Mambwe District, the average calorie intake for the month of August 2010 was 2000 calories. The high average caloric intake could be attributed to huge amounts of wild meat and fish that the people of Malama consume. For example, for the month of September 2010, on average each household consumed about 5 kg and 6 kg of wild meat and fish respectively. The wild meat is given to the villagers by the commercial hunters that go to the area to kill animals for their tusks and the rest of the animal is given to the villagers.

In terms of social service delivery, Malama has a basic school (Grade 1-9) but has no secondary school. The nearest secondary school is in Mfuwe which is about 70 km from the area. Furthermore, the area only has one clinic with one trained clinical officer. The road connecting the area to Mfuwe is a gravel road, though it is cut off from the rest of the country for about five months during the rainy season.

*Maureen Zulu
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 within a number of urban areas across Zambia, including Lusaka, Ndola, Kitwe, Luanshya, Kabwe, Livingstone, Mongu, Kasama, Chipata, and Monze. For the month of November 2010, the cost of the Basic Needs Basket stood at K2, 861,480 in Lusaka up from ZMK2, 809,480 in August 2010.

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

Commodity	Kwacha	Quantity	Total
Mealie meal (breakfast)	51,700	3 x 25 Kg bags	155,100
Beans	8,600	2 Kgs	17,200
Kapenta (Siavonga)	92,700	2 Kgs	185,400
Dry Fish	93,300	1 Kg	93,300
Meat (mixed cut)	23,400	4 Kgs	93,600
Eggs	7,700	2 Units	15,400
Vegetables (greens)	4,300	7.5 Kgs	32,250
Tomato	5,400	4 Kgs	21,600
Onion	6,000	4Kgs	24,000
Milk (fresh)	12,900	1 x 2 litres	12,900
Cooking oil	29,000	2 x 2 litres	58,000
Bread	4,300	1 loaf/day	129,000
Sugar	6,300	8 Kgs	50,400
Salt	3,200	1 Kg	3,200
Tea (leaves)	9,200	1 x 500 g	9,200
Sub-total			K900, 550

(B) COST OF ESSENTIAL NON-FOOD ITEMS

Charcoal	80,600	2 x 90 Kg bags	161, 200
Soap (lifebuoy)	3,000	10 tablets	30,000
Wash soap (Boom)	4,300	4 x 400 g	17,200
Jelly (e.g., Vaseline)	8,000	1 x 500 ml	8,000
Electricity (medium density)	130,000	300 units	130,000
Water & Sanitation (med - fixed)	114,530		114,530
Housing (medium density)	1,500,000		1,500,000
Sub-total			K1, 960,930

Total for Basic Needs Basket

K2, 861,480

Totals from previous months	Nov 09	Dec 09	Jan 10	Feb 10	Mar 10	Apr 10	May 10	Jun 10	Jul 10	Aug 10	Sep 10	Oct 09
Totals Amount	2,254,630	2,276,730	2,696,030	2,713,580	2,771,930	2,778,680	2,798,580	2,799,280	2,809,480	2,828,780	2,850,680	2,877,830

(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	K6, 000
Grades 10-12 (User+PTA/year)	K600, 000 – K900, 000	Chelston-Town	K7, 000
School Uniform (grades 8-12)	K90, 000 – K180, 000	Matero-Town	K5, 400
Health (clinic)		Fuel (cost at the pump)	
3 Month Scheme (per person)	K5, 000	Petrol (per litre)	K7, 750
No Scheme Emergency	K5, 500	Diesel (per litre)	K7, 250
Mosquito Net (private)	K15, 000 – K20, 000	Paraffin (per litre)	K5, 030

(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	K1,300,300 to K2,200,600	K1,300,000 to K3,450,000	K250,000 to K850,000	K1,390,500 to K1,900,000	645,326 (between October 2004 and January 2005)	K5,000 to K15,000 per day

The November Basic Needs Basket is approximately **US\$603** based upon an average middle exchange rate of 4747 Kwacha per US\$ at the end of November.

THE JCTR UPDATE: PEOPLE AND ACTIVITIES

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

JCTR'S NEW DEPUTY DIRECTOR

JCTR warmly welcomes **Ms Sheila Kambobe**, who became JCTR's Deputy Director on 01 November 2010. Ms Kambobe has vast experience in development programmes from her work with the United Nations Development Programme (UNDP) and Christian Outreach Relief and Development (CORD). She holds a Master of International Social Development degree from the University of New South Wales, Australia.

CHURCH SOCIAL TEACHING PROGRAMME

The JCTR Ecumenical Theological Reflection Day took place on 03 December at Cathedral of the Holy Cross in Lusaka where about 45 representatives of the three Church Mother Bodies in Zambia (ZEC, EFZ, and CCZ) attended. The theme for this year's discussion was elections.

Michael J. Kelly, S.J., in collaboration with the Programme launched his book entitled HIV and AIDS: A Social Justice Perspective on 25 October 2010 at JCTR offices in Lusaka.

Pete Henriot, S.J., went to Zimbabwe twice to work with the Bishops Conference there as they plan good pastoral and social responses to the crisis impending in that country in 2011. He also continued writing POST columns weekly, with assistance from others on the staff for good ideas!

SOCIAL CONDITIONS PROGRAMME

The Programme launched the *Rural Baskets* of Kazungula and Shangombo in September and October respectively. This takes the *Rural Basket* areas to five (5). The *Rural Basket* provides the opportunity for Government to determine the community level impact of their developmental projects. For the JCTR, it provides the organisation with yet another tool that can be used to strengthen evidence based advocacy.

The programme has been joined by **Mr. Sosten Banda** and Mr. Oliver Kaonga as Programme Officers. Mr. Banda will be replacing **Ms. Maureen Zulu** who will soon be leaving for further studies.

OUTREACH PROGRAMME

Different JCTR Outreach teams continued to conduct activities as they relate to governance, *Basic Needs Basket* and public finance management. Among the activities were a workshop for Private Sector employers on the *Basic Needs Basket* in Monze and a public forum in Livingstone focusing on citizen's participation in governance processes. These took place in October.

In November, the Outreach team in Mongu collaborated with the JCTR National Office to organise a capacity building workshop for local campaigners and public forum that focused on the 2010 draft constitution and values to guide 2011 general elections.

As a way to look back in order to enhance future programmes, the JCTR hosted its Outreach members in November – December to review 2010 operations and took time to reflect on how to approach 2011.

DEBT, AID AND TRADE PROGRAMME

The Programme together with CSPR and Caritas appeared before the Parliamentary Expanded Committee on Estimates in October to share an analysis of the 2011 budget; completed a study on the budget process in Zambia and held a consultation meeting with Members of Parliament in November; and in December submitted a memorandum to Parliamentary Committee on Estimates on how to make the Taxation system in Zambia more equitable and effective.

Sydney Mwansa presented a paper on Loan contraction and Human Rights in October to a United Nations organised meeting in Addis Ababa, Ethiopia. The programme represented by Sydney, participated in a three day conference on Trade organised by the WTO in Cape Town.

Chilufya Chileshe participated in the commemoration of ten years of existence of the Forum on China Africa Cooperation (FOCAC) in November held in Pretoria and Johannesburg. A paper was presented at a conference titled "China in Zambia: Opportunity or Threat for Debt, Aid and Trade?"

In December, the findings of two Debt Resources Monitoring projects were shared at a public forum. The projects monitored were; a water and sanitation project in Kapiri Mposhi funded by the AfDB; the other was a follow-up to the feeders roads project in Mpongwe on the Copperbelt, financed by BADEA.

THANK YOU

JCTR sincerely thanks **Fr. Pete Henriot, S.J.**, for having worked with JCTR for 20 years. His contribution to the growth of JCTR is very much appreciated. JCTR also thanks **Catherine Kachidza** who worked as Office Manager for almost 12 years. Gratitude also goes to **Maureen Zulu** who worked with JCTR for just over a year. The contribution of these persons has shaped what JCTR is today and its successes.

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

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Booklet

Advocacy on Socio-Economic Development

2010

JCTR Bulletin 4th Quarter 2010

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