



# BULLETIN

Jesuit Centre for Theological Reflection  
“Promoting Faith and Justice”

(PICTURE OF SUNSET HERE!)

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## QUOTE

“There is no virtue so  
truly great and godlike  
as justice.”

*(Joseph Addison)*

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# LETTER FROM THE EDITOR

*Our Dear Readers,*

A few weeks ago Zambia witnessed yet another relatively peaceful change of government, the first having been in 1991 when multiparty democracy was introduced. Needless to say, this phenomenon is unprecedented in the African political landscape. Ever since the new Government was sworn in, we have had various pronouncements, promises and appointments that certainly bring hope to many Zambians. More concretely, we have witnessed a reduction in the price of fuel, which many hope will contribute to the reduction of food prices and other services. Whilst these developments seem positive and promising, we can only hope that they are a sign of the transformation that the country stands in need of, and not simply a political transition from one government to the other.

Our African experience has taught us that a mere hand-over of power by one government to another does not in itself bring any significant change in a country if there is no positive change in the manner in which the country is governed. Many Africans in post-independent Africa were quickly disillusioned when it became clear that the freedom and prosperity they had hoped liberation from colonialism would bring were still far from realisation. After fighting for liberation from colonialism, they had now to fight for liberation from their oppressive governments. This was mostly because the independent states simply maintained the oppressive institutions and behaviour of the colonial governments and did not transform them for the creation of new political societies. It was a transition without transformation.

The reason why people decided to have a new government some weeks ago is that they needed change; they needed something different from what was prior to the elections; they needed a new political dispensation that will help improve their lives. This therefore means that in order for the new government to live up to the expectation of people, it has to transform the culture of political governance in Zambia. There need not only be a transition from one government to the other, but from one *form* of government to another, and preferably a better form.

What is required is a *transformative transition*, a transition that sees an overhaul of a state of affairs into a completely new one. What is required is transformation, a process of non-superficial change from one qualitative state to another. It should be a transition that yields positive results. This should be seen in the gradual and genuine fulfilment of the achievable aspirations of Zambians. Some of these aspirations are well documented: a just constitution; a commitment to the fulfilment of economic and social rights; a just and impartial judicial system; an impartial media; efficiency in service delivery; good economic governance and, in particular, transparency and efficiency in the management of the country's resources. There is need for reform in the manner in which these have been approached by the previous government, and the achievements of the present Government will be measured against reform in these areas that are undoubtedly at the core of the development of the country's citizens.

What should underlie these reforms is the infusion of a whole new culture of governance inspired by the principles of democracy. It should form the bedrock of our political institutions. At the heart of this should be the understanding by leaders that their sole purpose is the service of the common good, which in turn has implications for the manner in which they should relate with people. Involving people in decision-making processes and being receptive and responsive to their demands are the hallmarks of democratic governance. We are aware of how much the previous government was perceived to be indifferent to people's demands. Although citizens may enjoy the right to freedom of speech and expression, this right is rendered worthless if government action and policy is unresponsive to public opinion.

If a country's institutions are strengthened, the rule of law is easily facilitated, governance improved, good decisions made, and people's lives improved. It is our hope that the new Government will address the important concerns of the people, some of which are raised in the articles in this issue of the *Bulletin*. Once again, we thank the contributors of the articles contained in this issue and continue to invite more people to contribute. The *Bulletin* is one way of helping transform our society into a just place for all.

**Arnold Moyo, S.J.**  
**Editor**



# AUTHENTIC LEADERS

The September 2011 elections ushered in a new Government and new leaders. The outcome of the election process is a sign of the trust that many Zambians have in the new leadership. Will this relationship be sustained throughout the tenure of the new Government? Only if the new leaders have qualities of servant and authentic leadership. Brian Banda outlines and discusses what qualities the new leaders should have in order to maintain a good relationship with the people that put them into office.

Common sense, much more rare than common nonsense, defines leadership as a relationship between the leader and the led. Any leader exists only when there are people willing to be led. So what makes or breaks the relationship between the leader and the led? What makes one an authentic leader?

We have just chosen some men and women to be the torch bearers for our beautiful nation for the next five years. We expect a lot from them and rightly so. As such, we cannot avoid asking some basic questions. What sort of leaders are they? Are we willing to be led by them? Why?

James Thurber once said, "It is better to know some of the questions than all of the answers". In this article, we will not pretend to give all the answers. Some questions will certainly be asked.

So what brings a leader and the led together? Trust. Trust is the one link that either makes or breaks the relationship between a leader and the follower. When there is trust, people become satisfied in their jobs and loyalty is at most times assured. When there is trust, followership is almost granted. On the other hand, we also know that as precious as trust is, it is also very fragile. Once damaged, it is almost impossible to repair. Therefore, are our newly elected and appointed leaders worthy of our trust and hence followership? Unless they are, or at least try to become authentic leaders, our response should certainly be a resounding NO.

## LEADERS OF INTEGRITY

Leaders who are followed are authentic because of their integrity. Integrity characterizes what they, in other words, stand for. Therefore, integrity is the glue that holds together their values, goals and actions. Here are few pointers to recognising a leader of integrity:

- He/she looks at why things are the way they are in people's lives;
- He/she attends to the little things that mean a lot to people;
- He/she tells the truth; lives the truth as they see it; seeks the truth;
- He/she seeks to understand you, to see what life looks like from your perspective;
- He/she is there when you need him/her.

Such leaders, to some extent, know what they stand for and because of that they attract followership from us. Life naturally teaches us not to follow those who are timid, indecisive, or those who avoid our problems and as well as those who do not remain committed to their cause.

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### **Trust is the one link that either makes or breaks the relationship between a leader and the follower.**

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So as our new political leaders take up office, we as citizens should not let them go to 'sleep'. It is our responsibility to see to it that they remain or become authentic leaders. Their legitimacy to lead comes from us. They are people's instruments of self-governance with obligations to our well-being. Their power comes from us. And since power is the ability to cause or prevent change, something we have done by ushering in a new government, we cannot but make our leaders attend to the little things that mean a lot to our lives. Some of these 'little' things include employment, human rights (especially of women, children and vulnerable people), a good constitution, the plight of workers, high taxes, corruption, etc. By doing so, we remind them that they are there to serve us. Their leadership is about service. Our trust in their leadership heavily depends on how they serve us. In their campaigns, they requested for our trust through the promises they made to serve us. Our response, made in full trust of their promises to serve, is incomplete until we hold them accountable to their promises. As they embark on a journey of hard work, we want them to:

- Insert themselves well into the country, constituencies and councils so that they attempt to understand us and our lives from our perspectives,
- Once immersed in their particular contexts, they begin to ask questions why things are the way they are in our lives,
- Be the State we want, in action, and work on our behalf and of the common good.
- Make decisions that preserve common relationships that hold people together in ties of trust, respect and mutual affection. Without these, public freedom and communal support become impossible.

Therefore, the success or failure of our legislators, in the next five years, will immensely depend on their leadership and our followership.

## QUESTIONS

Some wise words from the East say that “Safunsa anadya phula” [The person who does not ask ate wax]. Likewise, Charles Steinmetz says, “No man really becomes a fool until he stops asking questions”. Therefore, our duty as democratic citizens does not end with voting. There is life after voting. Part of that life demands that we help our leaders to keep checks and balances. Hence one of the ways to do that is by engaging them in some serious questions. We want them to ask themselves questions like:

- (1) How well do I understand my country, constituency, council?
- (2) How solid is my relationship with my people in my country, constituency and council?

(3) Where do I think the country, constituency and council ought to be headed?

If they forget the above three questions, we would expect them not to forget the fourth and most significant question:

- (4) Am I the right one to be leading right now?

From that standpoint, our leaders should realise that the task before them is not easy. The Zambian fourth President, Mr. R.B.Banda, in his farewell speech, acknowledged that being president is hard work. The current President H.E. Michael C. Sata, knowing what lies ahead of us, has set a mark for his presidency by challenging us to ‘Brace ourselves for hard work’. These are our leaders. Let us help them to become and remain authentic leaders. Let us be vigilant for “The quality of a leader is reflected in the standards they set for themselves” (Ray Kroc). Becoming an authentic leader can only be discovered. What leaders do we have?

**Brian Banda**  
**JCTR, Lusaka**

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# HOW FAR SHOULD AUTHORITY FIGURES GO?

Communication is an important aspect of leadership, for it is through this that the leader communicates both himself/herself and his/her ideas. The manner of communication contributes to people's perception of the quality of someone's leadership. In this article, Fr Roy Thaden discusses the importance of responsibility in communication by authority figures.

Like the poor, we always have authority figures with us! We hear them, sometimes we listen to them. Often enough we obey them. And occasionally we willingly do what we are told. But we all know we enjoy our freedom. Whenever someone tells me they really appreciate being told what to do, I hesitate before I accept that as fact. It is necessary for parents to train their children and teachers to instill certain principles in their students. But there are questions about how far some other people should go when they find themselves in the position of “THE BOSS”. Many people don't know how to be an authority, don't know what it means to be in authority, perhaps don't want the responsibility of being in authority and just plain “should not be in authority”. How they got there is another question - maybe as a stop gap measure, maybe as a “dubious gift” from a friend “returning a favour”, maybe as an ill advised decision of a “committee”. Whatever the cause, we still have some inadequate authority in our midst.

I am convinced that many authority figures, and some “underlings”, get things mixed up. A person in power can say something officially and mean it with all its implications and consequences. And the same person can say something over a glass of beer for the sake of getting a response from his friends, or say something in anger and want to deny it the next day, or say something off the cuff not realising that a reporter was behind him with a tape recorder, or say something to make his grandchildren laugh while he knows he spoke something that was absolute nonsense. We all hear various examples of the above every day. The problem is some people in authority don't distinguish one situation from the other. They go too far and always want to be respected. And a second problem is that some people under authority don't distinguish the levels of importance of what the boss is saying. So they offer respect and adulation to him no matter what he says. What a waste of energy! There are some statements made by authority which deserve respect, deserve

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reflection and deserve obedience - and there are many that don't.

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**We as humans at the end of the day have to accept responsibility for the consequences of what we do and say and what effect we have on all others.**

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From time to time the ones subject to authority encourage the top people to rule poorly. If we belong to a group that we admire (for instance, a church or a welfare society), if we are an employee, if we are a child in a family, we might always pay respect to the authority. Why? Because we really believe that the one in charge has thought out what they say, are sincere in their decisions, have the best interests of the group at heart and are not going to squander the funds. But there are other reasons why we obey that are not quite so noble. At times we want the ones in control to decide in our favour, to make choices that will favour our situation. Close to that reason is another one - simply greed. I want money or want to be appointed to go somewhere, so I simply obey and try to look like I respect some authority figure. And in this situation I am just as insincere as any other irresponsible person in society. If we are good people, we should respect the ones in charge for the correct reasons. But let's go back and look again at the authority figures themselves.

One consequence of an irresponsible authority figure who has gone too far is "mis-formation". Those under a "BAD BOSS" can be put into psychological corners where they end up not telling the truth, hiding their thoughts, saying one thing to close friends and saying the opposite to the crowds, and at the end of the day not really knowing what they believe and certainly not remembering what they said to whom. So in this case the boss has spawned a lot of underlings who, like himself, are not even slightly concerned about truth. This can be in a business enterprise or in a family or on a national level. It is truly sad to hear a youth laughingly talk about one of his elders who stole or forged or lied or bribed in order to obtain something for his family. In a wider society, if people in power are corrupt or are not sensitive enough to distinguish the circumstances in which they speak or act (or drink), they are forming a nation of liars; they are telling their children to say anything, just don't get caught; they are corrupting the minds, the morals, the integrity of their own offspring. What kind of a nation are they forming? Such activity by any in authority is disgusting and reprehensible!

Making excuses by those in authority for the miscommunications they have allowed to be said or implied in their newspapers or television stations is another wonder that never ceases to amaze people

with at least a little bit of Christian virtue. How can an editor, who is a person in authority, allow something that he knows is a lie (or suspects is a lie or should have simple knowledge like any university student that the "feature" is untrue or contains some falsehood)...how can any editor in such a situation allow such to be broadcast or published in his newspaper? How can the one responsible for a television station with any personal integrity whatsoever give permission to broadcast terrible defaming mistruths about religion? Does he have no fear of God? And then to put a card at the end of the programme saying he is not accepting responsibility for what was said. Talk about an insult! Wow! Not only is he insulting the intelligence of his viewers, he is insulting himself. Why would people in authority be doing these things? Some say they want money, they want to keep their jobs, the politicians are making them do it. These are not credible excuses. We as humans at the end of the day have to accept responsibility for the consequences of what we do and say and what effect we have on all others.

So how far can authority go? Evidently the answer depends on what kind of a person we are. If we believe it is all right to say anything anywhere to anyone, I believe we are heading for chaos. Decision makers, especially, ought to be careful to distinguish statements of their personal principles from cocktail jokes. If they are just in a round-table private discussion they might reveal their personal narrow-mindedness, but let such prejudice be acknowledged as such and kept private. If they are writing a treatise on some event or other and it is necessary to reveal some embarrassing facts about some group of people, let them make sure it is put in context and explained as the "exception to the majority" or the practice of "a small percentage of the total group under discussion".

After the Crucifixion many of Christ's followers thought that goodness had been put to death, but the resurrection surprisingly gave birth to a new optimism. Likewise we should have hope that the innate goodness in the people of this nation and the love we all have for the children who will come after us will rise like the warm sun making us thirsty for good leadership. And women and men appointed and elected will find the spirit of service and truth and honesty and sincere communication will be the most profitable path for the growth of all of us living in this nation.

**Roy Thaden, S.J.  
Luwisha House  
Lusaka**



# “UNPRECEDENTED LEVELS OF DEVELOPMENT”

Zambia has been registering positive economic growth in the last decade. However, this growth has not translated into any significant changes in people's lives, especially the majority poor. Economic growth should lead to human development and human development should be the measure of development in a country, and not just technical measurements such as the GDP. Sydney Mwansa identifies two factors that will help facilitate human development – a just constitution and an efficient and just resource mobilisation and utilisation system.

Over the last few months, much of the political talk has been on "unprecedented levels of development" and "the change we want." But what kind of development does Zambia need? What change does Zambia need? First and foremost, Zambia is endowed with a lot of resources which include minerals, water, solar energy, arable land and hard working citizens. Yet poverty remains stubbornly high and illusive. Over half of the Zambian population is living in poverty and about 78% of the rural population lives in poverty. The Jesuit Centre for Theological Reflection (JCTR) has over the years advocated policy as well as institutional and constitutional changes that would help transform economic gains into poverty reduction and human dignity for all citizens, especially the poor.

Let us look at two major factors that would ultimately result into full human development, which is not just unprecedented but well planned for.

## 1. A CONSTITUTION OF THE PEOPLE BY THE PEOPLE.

A first factor in the development process is a good Constitution that takes the interests of all citizens very seriously. A Constitution is a very important document that determines and governs how the country and its resources are managed. A good Constitution ensures that there is transparency, accountability and citizen participation in the governance process. It ensures social accountability where the Government is mandated to give justifications on decisions made on how resources are mobilised and distributed. Citizens also have a right to demand for these explanations and justifications. This ultimately guarantees their human dignity and human rights, such as Economic, Social and Cultural Rights (ESCR).

A good Constitution ensures that prudence in loan contraction is not left in the hands of one individual, as has been observed in the current so called developmental projects. It is not clear whether these development projects are for social and economic development or merely for political use and gain. Citizens have got no power to determine what

loans the Government should contract or not contract.

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**An accountable government, regardless of whom or which party is in power, is definitely a starting point for full human and economic development.**

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Having a good Constitution would ensure effective debt management and avoidance of unnecessary loans such as that of mobile hospitals. A good and strong Constitution in line with submissions from citizens would prevent abuse of power as well as abuse of Government institutions. Ultimately, the rule of good laws would prevail. A people centred Constitution is very necessary if the powers of Government are to be put in check. This avoids Government interference and control of institutions such as the Anti-Corruption Commission, Drug Enforcement Commission, Directorate of Public Prosecution, Environmental Council of Zambia and Zambia National Broadcasting Corporation.

A good and credible people-centred Constitution can indeed lead to true human development.

## 2. AN EFFICIENT AND EQUITABLE TAX SYSTEM AND A BUDGET ACT

Secondly, for development to take place, there is need to ensure that there are effective ways of collecting revenue and transparent ways of managing national resources. Zambia has over the years failed to maximise revenue collection in terms of tax and non-tax revenue. This has led to a continued dependency on loans and aid, and decline in the tax to Gross Domestic Product (GDP) ratio. As long as the country continues to not tax the different sectors of the economy efficiently and equitably, little resources will be available for trickle down to the poor masses and the working minority will continue bearing the tax burden at the expense of meeting family basic needs as well as saving and investing for the future. The gap between the rich and the poor will become wider than it already is and foreign dominated sectors such as mining will continue amassing profits and wealth at the expense of the

poor Zambians through tax avoidance and a number of incentives such as exemptions on withholding tax on dividends, a lower Company Income Tax, hundred percent profit expropriation and VAT refunds on equipment. This is what the citizens have been demanding for and yet to-date, this has eluded us.

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**A Constitution is a very important document that determines and governs how the country and its resources are managed.**

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This should be coupled with enactment of a Budget Act that will ensure transparency, accountability and citizen participation where the power lies in the citizens to determine how resources are generated and distributed. Such an Act will ensure that in the management of resources, citizens are masters and the Government listens as a servant to its people. The Budget Act would also ensure adherence of the approved budget by Parliament and thus avoid a number of structures without the necessary equipment and personnel and emergency projects with no care of environmental and health concerns of the beneficiaries. This includes launching of projects from Foreign Direct Investment without Environmental Impact Assessment Reports and hence putting the lives of citizens at risk.

## **FULL HUMAN DEVELOPMENT**

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As has been stressed by the Church Social Teaching, full human development is one that takes human dignity and rights of every human being seriously. Development is the movement from less human conditions to full human conditions. For this to happen, citizens, as right holders, should have the right to demand for explanations and justifications from the Government on all decisions made and the Government as a duty bearer must give citizens the necessary explanations for its actions. This can only be achieved through transparency, accountability and constitutionally guaranteed citizen participation. Human rights, such as Economic, Social and Cultural Rights as well as the right to information should be enshrined in the Constitution. This will make sure that the Government is held accountable as and when rights are violated.

A full human development is inclusive and learns from failed processes, policies and projects. An accountable government, regardless of whom or which party is in power, is definitely a starting point for full human and economic development.

What do you think are the necessary requirements for full human development in Zambia today?

**Sydney Mwansa**  
**JCTR, Lusaka**

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# **FIVE BEST PRACTICES IN ZAMBIA**

Living in a country with multiple political and economic challenges can easily lead citizens to offer negative analysis of the country's situation and overlook the positive accomplishments and practices. In this article, Dominic Liche examines some positive things about Zambia, and how these good practices can enable the nation to see its potential in achieving development for its citizens.

Very often when people offer political or economic analysis, they highlight negative things with some recommendations of how to deal with the problems. What is missing in these analyses is looking at best practices from which the country can learn and looking at things other countries can learn from us.

As a nation, without having a positive self-worth, it will be very difficult to develop. With a negative image, a developing nation easily develops inferiority to developed countries for it does not see itself as having much to contribute to its wellbeing and that of other nations. Such a nation does not exhaust the resources and potentials that it has to develop and flourish. Such a nation has very little to offer to other countries. In a globalised world, all nations have something to offer and all nations benefit from each other.

Let us look at some of the best practices in Zambia.

## **PEACE AND ENJOYMENT OF HUMAN RIGHTS**

Since Independence in 1964, Zambia has enjoyed peace without unmanaged violent conflict. Despite having many tribes, many religions, many languages, many viewpoints, we have continued to live in peace with each other. This is unlike many of our neighbouring countries. It shows that it is possible for a country to remain peaceful and ensure that its people enjoy human rights even when surrounded by countries that are marred by violent conflicts and disrespect of human rights. Elections in Zambia have been taking place according to the Constitution and

elections have generally been free of sustained violence unlike other countries.

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**No nation has all the resources to address all its needs. What a nation needs to do is to prioritise which needs to address given the available resources.**

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## **DEVELOPMENT CAN TAKE PLACE**

Despite the disputes on whether any particular party can bring about development in a short period, say 90 days, or in five years of taking office, in recent months and years, it has been demonstrated, as a best practice, that with a bit of right incentives, development can take place. The previous government somewhat demonstrated - although often exaggerated and politicised - that schools and hospitals can be built, roads can be done, unemployed nurses and teachers can be employed in their thousands, resources can be found to channel towards tangible development programmes. This shows that in the short term and in the long term, it is possible to develop our country. It is unhelpful to appeal to the excuse that a developing country does not have enough resources to address all development needs. No nation has all the resources to address all its needs. What a nation needs to do is to prioritise which needs to address given the available resources.

## **A VIBRANT CIVIL SOCIETY**

A third best practice is having a vibrant civil society that has supplemented Government efforts in service delivery, policy making and implementation, and holding Government accountable for decisions, policies, plans, and laws. Despite some threat to this vibrant civil society through the recent enactment of the NGO Act, civil society has continued to operate without interference from Government. Every week, civil society issues statements complimenting Government work, criticising failed Government efforts, and suggesting ways on improving governance. Civil society continues to greatly contribute to the welfare of all Zambians and it is a major voice in the governance of the country.

## **PLANNING AND LONG TERM VISION**

A fourth best practice in Zambia is good planning especially in having long term and short term development plans. Although development plans were dropped in the early 1990s, they were re-introduced in the 2000s. Before the 1990s, four development plans (first to fourth) were prepared and implemented. In 2006, the Fifth National

Development Plan (2006-2010) was introduced alongside the long term Vision 2030 where Zambia planned to be a middle income country by 2030. Development plans are operationalised through the Mid-Term Expenditure Frameworks and the Annual Budgets. These plans are developed after wide consultation with a wide sector of stakeholders. Currently, the Government is using the Sixth National Development Plan (2011-2015). Short term and long term planning ensures a transparent way of using national resources and clearly spelt path to development. Without a plan, it is difficult to develop in a good and sustainable way.

## **RELIGIOUS DIVERSITY**

The fifth good thing in Zambia is that religions exist without interference from the State and religions do not interfere with State business. Although some very much unknown religions and churches seem to be praise singers of Government, many credible religions and denominations play their proper role in not meddling in politics. Religious freedom, inter religious harmony, non-interference of religion are the order of the day in Zambia. The three Church Mother Bodies (Council of Churches in Zambia, Evangelical Fellowship of Zambia, and the Zambia Episcopal Conference) have continued to work together and speak with one voice on burning issues affecting the country in a way that demonstrates religious unity and ecumenism. Whilst in other countries, there seems to be a thin line between the State and religion, where conflicts both tribal and political arise from religious affiliations, Zambia has demonstrated that every individual has a right to worship in a religion of their own choice.

## **LESSONS FROM BEST PRACTICES**

In suggesting these best practices, I am not naively asserting that all is well even in the five areas mentioned above. There are many things that are working well in Zambia. What is important is not to lose sight of these things by concentrating too much on the negative aspects. A good analyst is one that does three things – highlight positive aspects of a particular issue, highlight negative aspects, and propose ways of perpetuating the positive aspects and ways of dealing with the negative ones. And this is what this article is proposing, to build on the best practices and propose workable ways of improving aspects where we are failing as a country.

What do you think are other best practices in Zambia that we should be building on?

***Dominic Liche***  
***University of Zambia***



# EQUITY AND EFFICIENCY IN RESOURCE MOBILISATION

The current tax system in Zambia has been criticized for putting too much burden on a few income earners who are in formal employment. Civil society organisations such as the JCTR have been advocating and suggesting various other ways through which the Government can broaden its revenue base. The article below, composed by the Economic Equity and Development Programme team of the JCTR, examines the current taxation system in Zambia, and offers suggestions on how the system can be made more equitable and efficient for the benefit of all Zambians.

## INTRODUCTION

Taxes world over are levied to finance government development agenda. While governments can use other means to finance development like debt, aid and remittances; taxes are the most reliable and sustainable source of government revenue and in the case of Zambia, taxes make up to 70 percent of domestic revenue base. As much as taxes are used to raise government revenue, it is also important to note that they can be used to redistribute wealth or income and thereby reduce disparity between the rich and the poor. So while a tax system must remain efficient to ensure enough tax revenue for government is collected without hampering economic growth, it must be equitable. Taxes therefore play a critical role in raising government revenue, encouraging economic growth; enhancing equity; and reducing poverty.

Although the non tax revenue contribution to the budget currently is very small standing at 2.6% of the 2011 budget, it has potential to significantly contribute to the budget. Government should therefore put in place measures that will improve its performance.

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**Best practices on revenue mobilisation recommends that a tax system should rely more on consumption taxes than income and trade taxes as these are more volatile.**

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Zambia is facing particular tax performance challenges that need to be addressed urgently. The ratio of tax revenue to Gross Domestic Product (GDP), often used as a basic measure of the performance of a tax system, has been on the decline, from 19.2 percent in 2000 to 15 percent in 2009. Underlying this overall decline in this performance measure is the change in the structure of tax revenue (i.e. the different sources of tax revenue). The performance of trade taxes that previously were the major contributors to the tax revenues have declined while consumption taxes have also not done well. This has left Government to rely on income taxes, particularly Pay as You Earn which has raised issues of equity.

The tax administration system in Zambia faces several challenges, such as a large informal cash economy; low taxpayer compliance; complexities associated with taxation of international transactions; poor traceability of taxpayers; smuggling; and inadequate funding to Zambia Revenue Authority (ZRA) for infrastructural and technological development.

## REVIEW OF CURRENT TAX SYSTEM

The tax system in Zambia generally consists of three broad tax types: Income taxes (i.e. Pay As You Earn, Corporate tax, etc), Consumption taxes (domestic VAT, Import VAT and Excise Duty) and Trade taxes (Customs and Export Duty). Income taxes are the largest contributors to the tax revenue base (contributing up to 70% to the national budget) followed by consumption taxes and lastly trade taxes.

It is important to note that under income taxes, the formal sector bears much of the tax burden and even then only a few firms and individuals in selected economic sectors are bearing this burden. The performance of Consumption (largely VAT) and Trade taxes has deteriorated due to a number of challenges. For consumption taxes, administration of VAT, especially management of refunds to the mines, must be improved as these have dictated the performance of VAT. It should also be noted that best practices on revenue mobilisation recommends that a tax system should rely more on consumption taxes than income and trade taxes as these are more volatile. Issues of equity on reliance on consumption taxes can be addressed by making VAT more progressive by, for example, excluding goods and services on which the poor segment of society spend their income from VAT.

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**While a tax system must remain efficient to ensure enough tax revenue for government is collected without hampering economic growth, it must be equitable.**

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Government also relies on other sources of revenue beside taxes, such as debt (foreign and domestic) and aid which currently constitute about 16% and 8% of the 2011 budget respectively. However, there are other sources of revenue that Government has not fully exploited, such as local government levies, wealth taxes, remittances, etc. These alternative sources of revenue, however, have challenges that need to be addressed if they are to be reliable and predictable sources of revenue.

Notwithstanding, the tax system has improved after having undergone several administrative and policy reforms, which has seen tax revenue contribution to the budget increase from around 50% in the late 2001 to around 70% in 2010. However, there is room for improvement, especially if the tax revenue is viewed in the light of economic growth. The growth in tax revenue has not kept pace with economic growth as shown by the decline in revenue to GDP ratio from 19.2% in 2000 to 15% in 2009. The number of tax types and rates should be reduced to make the tax system more effective and easier to manage. In its current state, the tax system is complex and difficult to administer. The many tax types and rates also results in high effective tax which may lead to lack of compliance on the part of tax payers.

On the tax formulation process, the system has become more inclusive as the private sector and civil society organisations are regularly invited to make their submission on revenue and non revenue measures to the Ministry of Finance and National Planning so as to feed into the budget process. This process, however, still has some challenges as the invitation is at the mercy of Government. The process can be enhanced by making it legally binding for Government to include the participation of non state stakeholders in the process so that government discretion is not subject to abuse as the current system is.

## RECOMMENDATIONS

1. Government must explore and create conducive policies to tap on alternative sources of revenue like remittances, local government revenue and wealth tax to relieve some pressure on the tax system.
2. There is need to support the operations of ZRA by providing it with adequate funding for its operations.
3. To avoid the risk of high effective taxation, Government must consider reducing the number of taxes and tax rates.
4. The tax system must develop an effective system of taxpayer services and education that will effectively communicate and educate taxpayers about their tax obligations and associated penalties. Tax payers should also be educated about ZRA's obligations towards

taxpayer especially in terms of refunds that arise when, for example, an employee leaves his/her job before the end of the charge year or makes contribution to a charitable organisation, etc. This will increase voluntary compliance and minimise cases of negligence, willful default and fraud in the tax system.

5. Government must further enhance the tax policy formulation by creating a recognised binding legal structure or mechanism that formalises the participation of non-government actors in the national budget process.
6. The tax system must move towards a tax structure that relies more on consumption taxes and less on income and trade taxes as these have proved to be volatile and may cause inefficiency and inequity.
7. There should be improvement in the VAT refund administration as the high tax refunds that go to the mining sector (over 90%) have dictated the performance of VAT.
8. There should be greater investment in VAT administration processes using information communication technology (ICT) options.
9. There should also be a major review of exemptions to determine their cost effectiveness and impact on the VAT tax base.
10. There is need to broaden the tax base by spreading to other sectors and individuals, including the informal sector. This is because the middle-class (those who derive the majority of their income from formal salaries) is faced with the highest burden of taxation.

## INFORMAL SECTOR

The informal sector includes the vast majority of individuals and firms involved in subsistence or near subsistence activities; and those that deliberately avoid inclusion in the formal tax and levy systems.

As the economy is growing, the informal sector is growing also, but its contribution to tax revenue has remained poor, contributing only 1.8% to the total income tax in 2009. Although ZRA has put in place specific taxes targeted at the informal sector (Turnover Tax, Advance Income Tax, Presumptive Tax and Base Tax), many potential taxpayers still remain outside the tax net. In order to meet the ever-growing demand for social services and development, there is need to extend taxation to the informal sector. This will enhance tax revenue productivity and attain equity in bearing the tax burden

It is generally argued that formalising the informal sector and subjecting it to tax can drive a lot of people further into poverty. However, it should be noted that there are benefits for the formalisation of the informal sector both to the Government and the informal sector. While formalisation of the informal sector increases tax revenue to Government coffers and reduces the inequitable tax burden on the formal sector, it opens doors for the informal sector to the business world where they can receive financial and other services. In the informal sector, for example, it is difficult to access bank credit. There is therefore enough justification to extend taxation to the informal sector to enhance tax revenue and attain equity in bearing the tax burden. Stakeholders have argued that failure to capture Small Medium Enterprises (SMEs) into the tax net has resulted in a heavy tax burden on the few taxpayers in the formal sector as well as compromising or discouraging compliance of those who are in the tax net.

### **THE KEY CHALLENGES IN INFORMAL SECTOR TAXATION ARE:**

- A cash-based economy that reduces ability to audit transactions;
- Lack of resources or skills for proper record keeping;
- The labour intensive nature of tax administration;
- Bias towards cost effective taxation of the formal sector by Zambia Revenue Authority; and
- Susceptibility to political interference.

### **RECOMMENDATIONS:**

1. ZRA must consider contracting the collection of such taxes to formal institutions, such as local councils, that have some degree of legitimacy and can exercise control and sanctions in case of non-compliance.

2. ZRA must consider utilising informal sector business associations, such as cross border traders and similar representative bodies, to promote compliance using peer pressure and coherence.
3. ZRA needs to continue developing innovative approaches that can provide less costly taxpayer services, such as e-payment and e-filing and improve taxpayer education to the informal sector.
4. Consider reducing business fees and levies imposed by local councils.
5. Enforce use of cash registers for all traders and educate buyers on the need to demand receipts/invoices once they purchase a good or service.

### **CONCLUSION**

JCTR believes Zambia can equitably and efficiently raise enough resources through taxation to finance development, address the needs of the poor and improve social justice. All that is needed are sound tax and non tax policies and effective tax administration structures to ensure improved Government revenue. The tax system should be able to collect enough tax revenue from sectors of the economy proportional to the growth, of course without compromising productive efficiency. As Government focuses on maximising tax revenue, it should also ensure that the tax system is fair. The tax burden should be fairly distributed, unlike the current situation where employees in the formal sector are bearing the brunt of tax burden. JCTR believes it is possible to have a tax system that enhances economic growth (efficiency) and at the same time ensures fairness in terms of tax burden distribution (equity).

*Economic Equity & Development Programme*  
**JCTR**

### **JCTR MISSION STATEMENT**

The mission of the JCTR is to foster, from a faith inspired perspective, a critical understanding of current issues. Guided by the Church's Social Teaching that emphasises human dignity in community, our mission is to generate activities for the promotion of the fullness of human life through research, education, advocacy and consultancy. 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.

# NATURAL RESOURCES – A BLESSING OR A CURSE?

Africa is a continent endowed with an assortment of natural resources. Instead of these resources being used solely for the development of people by governments, they have in many cases contributed to violence, war and gross abuse of human rights. How exactly should the value of Africa's endowments be assessed, are they a curse or a blessing? Fr. Terry Mutesha offers his opinion.

I am rich for I come from a country blessed with various valuable natural resources. My country has an abundance of gold, diamond, copper, cobalt, iron and oil. The land is vast – the third biggest nation in Africa. Since the country lies in the Equatorial rain forest, there is an abundance of rain throughout the year. The nation has the best timber you can think of. Recently, another precious mineral was discovered in the country - coltan. Coltan is used in electronic devices as it has less radiation. My country, with all these natural resources, is supposed to be one of the richest countries in the world. Indeed, the land is blessed.

From the time of independence, this vast and rich land has never known real peace. Outside powers have fought to get control of the leaders. Patrice Lumumba was eliminated and in his place Mobutu was put to be played as a pawn. At the expense of the country, Mobutu was allowed to be the richest president in the whole world. When Mobutu's health was dwindling, he was pushed aside to pave way for another person to take over. Since Kabila Senior did not live to expectations, he was eliminated and the junior one installed in his place.

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**Most of the leaders in Africa have betrayed the struggle for equality, the struggle for freedom, the struggle for peace.**

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The Great Lakes region has been at war for a long time. And chances are that it will continue being at war until all the valuable natural resources are no more. The war is not a political one as such but it is purely based on economics. The powers thereof are busy gaining at the expense of the blood and sweat of people running away from this land cursed with so many natural resources. Nowhere in Africa are guns produced (except maybe Egypt and South Africa) therefore, the guns cross the seas to come to Africa. If the world is really interested in the end of war in Africa, it should stop supplying weapons to Africa. Instead of the United Nations wasting its resources and personnel on peace-keeping missions, it should use its resources and influence to monitor the movement of guns to Africa and bring an end to this movement. People preach peace and condemn

China for its dealings with its people while no one is condemned for the wars in Africa except unfavorable characters. In most countries in Africa where there is war, there are rich natural resources. Some countries in Africa are at peace simply because they do not have anything valuable to fight for.

A good number of children in Africa are born to be slaughtered like chicks. Women are raped and killed. The blood of innocent children and women is crying out. Can somebody hear! Rachel is weeping for her children for they are no more. Some people live in luxury: eating and enjoying the blood and pain of the Holy Innocent – the bloodshed to acquire the minerals and oil you are busy enjoying. Can you not see that that champagne you are tossing and drinking is blood? Can you not taste that that meat you are eating is a corpse? Some of that oil you are using is blood of innocent Africans who are caught up in the struggle for riches.

The person you are killing has the same blood as yourself, breathes the same air and drinks the same water you drink. The person you are killing feels the same pain as yourself. Therefore, the person you are killing is yourself. You are hurting you! It is very expensive to sustain a war and so it is only rich countries like the DR Congo that can manage to. In order to fight, one needs expensive guns and ammunitions and since they are not found in Africa, it is even more expensive to bring them in especially in the time of war.

The riches come and go. In the course of history, we have had powerful people who have come and gone. The mighty Pharaohs who were buried in gold are no more. The Roman Empire only exists in history. The dreadful Caesars have come and gone. Dictators like Hitler who wanted to eliminate the Jews have come and gone. Mussolini, Stalin, Lenin and various dictators have come and gone. Idi Amin "the conqueror of the British Emperor" has come and gone. Emperor Burkasa has come and gone. The deadly apartheid era has come and gone. The slavery and segregation in the United States have come gone. Most of the people remember such names with a sad feeling and wish they never existed for they inflicted pain on humanity. "It would have been better if you had not been born," said Jesus the owner of life.

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With happy memories, we remember great people who championed the cause of humanity: Gandhi the Father of non-violence and Martin Luther King Jr the son of non-violence. The 27 year old Mandela, the father of peace and reconciliation, fulfilled the statement: "I have a dream." Someone dreamed! Another lived the dream. Mother Teresa, the mother of real compassion. We remember such great sons and daughters of the world and we wish they could relive their lives and be multiplied on earth. If only they could reincarnate in you and me. They are the stars of our dark world showing us the way to the birth place of peace and harmony.

Most of the leaders in Africa have betrayed the struggle for equality, the struggle for freedom, the struggle for peace. Most of the powers thereof have betrayed humanity. In the spirit of development, they have developed more refugees. Development in most parts of Africa is backwards oriented. If it were foreigners taking care of us, we would bare it. Now it is my brother, my father who is betraying me with the kiss of bullets. The person I ate with, the person I shared the breast with. Weren't I in the same womb as you were, surrounded with love and hope? But now you surround me with hate and despair?

How can I run away from my father? How can I run away from my brother? Why are you chasing your brother? Why are you chasing him away from his home, from his comfort? You mean the cake is too small for the two of you? Let him take his share for the Intelligent Designer calculated that it was enough for the two of you. A ruler without the ruled is no ruler. Why impose yourself on the freed? Why rule the unwilling?

The natural resources are supposed to be used to develop the continent of Africa. The schools

should have been built to educate the young ones, instead of educating them on how to kill and dodge bullets. The resources should be used to build hospitals needed to care for the sick instead of leaving people to rot as they die in the open with no dignity. The road network needs to be well built to help with communication. There is also need for proper houses. The people are living in forests as they seek shelter from the shells of bullets.

Blessed are the peacemakers for they shall not give guns to the Africans to kill their fellow Africans. Blessed are the peacemakers for they shall not use the natural resources of Africa to sacrifice children and women. The God of Abraham, the God of Isaac and the Holy One of Israel, can you not hear the cry of blood of your children which cries like the blood of Abel or the blood of Jesus who was crucified. Where is Moses to liberate us and take us to the land of peace and harmony? Who shall pray for us to open the heavens so that it shall rain the manna of peace?

The natural resources are being used to kill. The blood diamonds and the blood gold are the conscience of the people of the world. As some people become richer and richer, others become less and less in number and in comfort. Therefore, one is made to conclude that it is not a blessing to have rich natural resources. Tell the outsiders to take all the natural resources from Africa and leave the poor Africans in peace. The blessing has become a curse and the curse has become a blessing. Blessed are the barren – the desert – for they will be left alone in peace!

**Terry Mutesha, S.J.**  
**Johannesburg**

#### 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* depends on your lively analytical exchange of views. The length of your article should be between 1000 and 2000 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* (fourth quarter) will be out in December 2011. So to contribute, please write articles or letters to the *Editor* either by regular mail to JCTR, P.O. Box 37774, Lusaka, Zambia; or by e-mail to [jctrbulletin@jesuits.org.zm](mailto:jctrbulletin@jesuits.org.zm). The deadline for submissions is 31 November 2011.

We look forward to hearing from you!



# SATELLITE HOMES SURVEY

Periodically, the Social Conditions Programme of the JCTR carries out a survey in select residential areas of Lusaka. Below are the results of a survey carried out in June 2011 that give a glimpse of the general living conditions of the majority.

## INTRODUCTION

The survey aims at collecting anecdotal evidence of what life is like in Lusaka's high density areas, with a specific focus on socio-economic issues ranging from access and affordability of health care and education, access to food, the availability and affordability of housing, unemployment and its effects. The areas surveyed include Kanyama, Ngombe, Chainta, Kalingalinga and Kamanga.

The survey is qualitative in nature with respondents selected using purposive sampling. Participants are picked from preselected groups relevant to the survey (for example, minibus conductors, taxi drivers, teachers, small market traders, construction workers, stone crushers and a private clinic owner). Some respondents are interviewed from one survey to another to monitor their household welfare and to generally understand their coping strategies as they struggle to meet basic needs. In addition, random interviews are also conducted with respondents who can add value to the survey, for example, patients at health centers.

## RESULTS

### ACCESS TO FOOD

Access to food still remains one of the biggest challenges facing most families in Lusaka's high density areas, although some improvement was noted from the last survey which was done in January this year. Of the seven households surveyed, two households as compared to one in January reported to have had three meals per day, while four households had an average of two meals a day and the other one household only managed to have a single meal a day for the month of May. The indication is still that most households in the high density areas are unable to afford the three required meals per day.

Going by occupation, households headed by the taxi driver and the teacher managed to provide for their families three meals per day and the most incapable of all still remains the stone crusher who is only able to afford a single meal for her family. The most common type of meal taken at lunch and supper is nshima with relish, mainly comprising of vegetables, kapenta, beans, dry fish and pork. The families which managed to have breakfast relied on boiled rice and sometimes bread with plain tea. Generally the situation is better for these families, though one would have expected all or at least half of the families to be managing three meals a day, given

that this is a harvest season with a lot of agricultural produce on the markets.

### HEALTH CARE PROVISION

The researcher interviewed patients as they were leaving the health facilities at Kanyama, Kalingalinga and Chainta health centres. Five patients were purposively selected from each of the centres, translating into a total of fifteen respondents.

One notable issue which arose was the inadequacy of essential drugs prescribed for the patients. Whereas proper and complete diagnosis was done for all, six of the fifteen patients reported that they could not obtain the appropriate drugs at the facility but instead were just given prescriptions to go and privately source for the drugs elsewhere. Two of the drugs which were reportedly inaccessible were amoxicillin and some TB drugs. Seven of the respondents said they were given full treatment at the facility beginning from diagnosis to receiving drugs and two respondents were referred to other facilities to access the same drugs.

When asked about how long they had to wait from the time they reached the registry to the time they reached the dispensary or were referred to a high level of care, four waited for less than fifteen minutes, eight had waited between thirty and sixty minutes, while three complained that they had to wait for as long as five hours or more before they could be seen by medical personnel.

In terms of the cost of health care, there was only one respondent who complained of the cost of the service being so high for her to afford. She could not be treated at the clinic and was referred to a private clinic. The other respondents, especially those who got the drugs they required from the clinics, told the researcher that they had no problems with the cost of care as they were just required to pay consultation fees which currently stands at K2, 500 and K5, 000 for children and adults respectively. In certain instances, patients who need to undertake a laboratory test are charged K2, 000 per test.

*"Health care is now considerably affordable. Most of us manage coming to the health centres without worrying much about expenses. It only becomes difficult if the diagnosis cannot be done or the required drugs are not available at the clinic because then we have to seek for medical attention at private institutions or drugstores and some types of drugs can be very costly,"* said one respondent.

Of the households surveyed, only one reported to have had a patient during the month, a child under the age of 5 suffered from a cough and flu for which she was not taken to the clinic but was given some pain relief tablets bought from a drug store at a cost of K1, 000.

### **AFFORDABILITY AND ACCESS TO HOUSING, WATER AND ELECTRICITY**

Of the seven households surveyed, three of these own the houses they live in while the other four are renting. The distribution of the size of households surveyed were; 1 household had eight members, 4 households had a family size of seven and the other two had a family size of four and five respectively.

With the number of people in need of houses on a constant increase, housing has become one of the major item on which households spend a considerable amount of their earnings. To get an idea of how the costs of housing have been, I talked to the households who do not own a house but pay monthly rentals. The two tenants living in a one bed-roomed house reported to be paying a monthly rent of K500, 000 and K450, 000 in Kaligalinga and Kanyama respectively. These rentals were independent of the electricity and water bills which had to be settled separately. There have not been significant changes in the power and water expenses for the families from January this year. Five households which use electricity as a source of power reported that they spent between K250, 000 and K400, 000 last month, while two households depend on charcoal for cooking and heating and candles are used for lighting on which they spent approximately K70, 000, and K 65, 000 respectively. In comparison to the six months ago where they spent K45, 000 and K60, 000 respectively, the expenditure had increased. When asked why there has been this increase in expenditure on charcoal, one household attributed this to the rise in the price level especially over the past three months.

Water supply was reportedly stable over the past month in all the areas except for Ngombe township where some residents complained that in the month of May, they had piped water shortages for 4 days during which period they sourced the commodity from other sources, some of them unsafe, risking water borne diseases. Of the seven households, six had access to piped water supply either in their homes or from the nearest neighbours, while only one family relied on the communal tap for their daily water needs for which the charge is now K200 per 20 litre container.

### **UNEMPLOYMENT AND INCOME**

High unemployment levels continue to be one of the easy to note characteristics of Lusaka's high density areas, especially among the youths. The last survey conducted earlier this year revealed that of the

seven households interviewed, all of them were at that time keeping at least one member who had the ability to work, of the working age, and was willing to work but could not find any form of employment, be it formal or informal. Six months later, the situation has remained the same.

The quality of jobs from the income perspective has neither improved nor worsened over the six months period. The average household income was found to be K900, 000, with the highest earning household recording a monthly income of K2, 100,000 while the lowest only managed to earn K300, 000 for the month of May. With this average household income and monthly rentals being reported to be between K450, 000 and K500, 000 for a single bed-roomed house, it is evident that the income earned by most households is not able to fully sustain them throughout the month because after paying rent, which is over half of their average income, what remains is not even enough to meet the monthly food expenditure for the family. This begs the question of how the households meet other household basic needs. Who pays the children's school fees and what about the medical expenses in case of illnesses? With all these needs to be satisfied, prioritising becomes difficult though in most cases education is sacrificed as it may seem better to have food and no school than learn on an empty stomach.

### **ACCESS TO EDUCATION**

Some households interviewed are facing challenges in accessing education, especially primary. Three of the seven families told the researcher that they were keeping at least one child who was of the school going age but was not in school. The reason given was that they have failed to acquire a place for their children at government institutions where they can access free education. Some of the children who were reportedly not going to school in January this year still have no school places. If the situation persists, these children are likely to grow without the basic knowledge which will in future make it very difficult for them to find meaningful jobs. In fact, they are likely to develop into unemployable youths.

The cost of tertiary education (both public and private) is currently too high and cannot be afforded by many ordinary families. Two households are keeping three grade twelve graduates who have failed to progress with their education despite having done fairly well in their final exams. One of the three is fortunate enough to have found a job as shop attendant while the other two are part of those youths seen around the compounds as part of the unproductive, idle labour force.

**Oliver Kaonga**  
**JCTR, Lusaka**

# EMPLOYMENT AND THE SOCIAL TEACHING OF THE CHURCH

It has been rightly observed that the economic growth that Zambia has registered in the past ten years has not been accompanied by an increase in employment levels. As such, unemployment and low quality employment remain one of the most serious socio-economic problems in the country. The JCTR's Faith and Justice Programme team thought of reflecting on this important issue from the perspective of the Church's social teaching.

Ever since the origin of human life, human beings have had to work for their upkeep and survival. However, unlike pre-historic times where labour was mostly of an informal, subsistence, and individualised nature, today it has become more complex and formalised, with people having to seek paid work for their sustenance. Because of the importance of work in the well-being of every human being, governments in almost all countries have made employment creation a development objective in their national planning, although with different levels of commitment and success.

Yet despite the necessity of paid work, many people remain unemployed, and those that are employed do not always work under good conditions or get decent and just salaries. The employment situation in Zambia is dire. Out of a labour force of 5, 413,518, only 522,761(9.7%) people are employed in the formal sector, with the remaining 4, 699,585 (90.3%) being in informal employment where they are either paid very low wages, paid irregularly, or not paid at all.

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## **Employment is an important transmission mechanism between economic growth and poverty reduction.**

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Employment, particularly formal employment is a good that brings with it both individual and social benefits. There is a direct correlation between employment and poverty reduction. Employment guarantees income, and income is necessary for the acquisition of and access to basic needs and property. The larger the percentage of the formally employed, the lower the poverty levels in a country will likely be, provided that those employed get decent and just remuneration. Formal employment also offers workers the opportunity to sharpen their skills, thereby increasing the skills base of the labour force, making possible the economic and social advancement of communities.

The social value of employment is also seen in its stimulating effect on the economy as a result of an increase in local demand for goods and services, a direct result of an increase in income levels within the populace. Furthermore, a rise in the country's

employment rate provides the Government with the opportunity of broadening its revenue base through taxation. Growth in the economy facilitates human and infrastructural development in the country. Employment thus contributes to the development of individuals and to the general development of the country. It is an important transmission mechanism between economic growth and poverty reduction.

Because of the importance of labour and its instrumental role in the realisation of decent human living conditions, and therefore in the promotion of the dignity of the human person, labour becomes a social subject that the Church has deeply reflected on and offered insights into its intrinsic value.

## **THE PROBLEM OF UNEMPLOYMENT**

### **NON-EMPLOYMENT INTENSIVE ECONOMIC GROWTH**

In the last few years, Zambia has witnessed steady economic growth, mostly due to an increase in foreign direct investment. However, this growth has not contributed to a significant increase in employment levels in the country. This is because the growth has mainly been driven by a high productive sector (mining), which only employs 1.52% of the national labour force, whereas the less productive sectors, especially those in the informal economy, have been neglected. Because of this, economic growth has not enhanced employment and therefore earning opportunities for the majority poor, who mainly derive their income from work. What is desired is for growth to also occur in employment-intensive sectors, that is, those sectors of the economy that employ a large number of people, especially the poor. Agriculture is one such sector. These employment intensive-sectors also ought to be made more productive for better remuneration for workers.

### **INVESTMENT LAWS**

The country's foreign investment laws may hamper local efforts at creating employment. If the laws are more favourable to foreign companies to the detriment of the growth of local businesses, such as they seem to be in Zambia with regard to taxation, then this has the potential to harm local business,

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which in turn has a negative implication on employment. Foreign companies coming to operate in Zambia are usually exempted from paying tax for a minimum period of five years, a privilege not given to local companies whose production costs will then have to be higher than among foreign owned businesses. Some of these local businesses operate in buildings and complexes owned by foreign companies, to whom they have to pay comparatively high rates for rent. Consequently, local businesses suffer and are forced to employ few local people to reduce management costs.

On the other hand, foreign businesses have the habit of bringing their own labour force, thus further shrinking the opportunity for locals to find employment. The jobs offered to locals by some of these foreign companies are low quality jobs that do not give decent remuneration. Also, foreign businesses tend to import their own supplies from their own mother countries, supplies that could otherwise be provided by the local market. This especially applies to commodities like food products, thereby threatening the local market. Yet if local companies were supported by the Government, they would be able to ease the problem of unemployment by creating employment opportunities for fellow citizens.

#### **ACCESS TO EDUCATION AND AVAILABILITY OF SKILLS**

The problem of unemployment is not just related to the unavailability of vacancies in the market only, but also to the extent of the availability of education opportunities for young people. With limited access to a good education, good education facilities and learning material, people are disadvantaged and deprived of the education qualifications and skills that place them at a better position of finding employment.

Work is a human right, and like all other rights, its promotion is necessary for the realisation of social justice. But work is also a right upon which civil peace is dependant. Unemployment may cause social exclusion to its victims, which may lead to social unrest. Some unemployed people, feeling sidelined and frustrated, may resort to violent demonstrations that sometimes lead to looting, theft and even killings. The 2008 xenophobic attacks in South Africa is an example of the extent to which some unemployed and disgruntled people can go to express their grievance.

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#### **Work is a human right, and like all other rights, its promotion is necessary for the realisation of social justice.**

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In South Africa, the frustration was directed towards foreigners who were perceived to be taking jobs meant for South Africans. Yet people overlooked the responsibility of the Government in bringing about

that situation. For example, it could have been that these foreigners had better education qualifications than the disgruntled nationals, such that companies preferred employing them than employing South Africans. This is especially true when one does a survey of South African universities, which are littered with foreign students; South African companies who even have foreigners in their top management; and small businesses such as restaurants and security companies who have a sizeable number of foreigners in their staff.

This therefore shows the importance of the role of government in preparing young people through a good education system that does not solely focus on strictly academic subjects, but that offers vocational and skills training as well. The availability of and access to these education opportunities increase the opportunities for employment.

#### **THE PROBLEM OF LOW WAGES**

The obligation to exercise justice in the allocation of wages is usually compromised by the employers' desire for maximisation of profit. In order to ensure that the cost of production and the running of a company are as cost-effective as possible, some companies end up giving unfair wages to their employees.

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#### **Remuneration for work should be determined in accordance with justice and equity.**

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One other contributing factor to the problem of low wages is the legal minimum wage which is set at K419 000 (excluding allowances). Some employers strictly stick to this amount when paying their workers, an amount insufficient for one to support themselves and their families (which requires at least K2 000 000 a month according to the JCTR Basic Needs Basket). The challenge of low wages is mostly faced by those in the informal sector, where it is difficult for the State to monitor and regulate conditions of labour in this sector.

Of course there are factors that help determine the amount of remuneration that one should get, such as one's expertise, contribution and input, and the financial status of the company for which one works, or that of the country. However, justice still needs to be exercised in the presence of these factors within a company.

#### **CONDITIONS OF LABOUR**

Although labour laws in Zambia do state the conditions under which workers should perform their duties, some employers do not follow these statutory directives. We often hear of abuses in work places. Abuses are usually common in foreign owned businesses and in less formalised employment such



as in domestic work, but even in formalised employment such as in the mining industry.

This would therefore mean that one factor that causes or at least that perpetuates the problem of poor working conditions is the poor enforcement of the law and the absence of effective monitoring mechanism by the Government's Labour Ministry to ensure that employers provide good working conditions for their employees.

The other factor that contributes to the problem of poor conditions of service in some companies is the insatiable need for the maximisation of profit. These companies try to limit as much as possible the cost of production, which often leads to compromise in safety standards and the ignoring of various benefits and rights which people are entitled to as workers.

### **The Social Teaching of the Church and Labour**

The dignity of the human person is the foundational principle of the social teaching of the Church. The Church sees all social activity as revolving around the human person for the person's flourishing. Likewise, with regard to labour, the Church sees human labour not only as proceeding from the person, but as also essentially ordered to and as having its final goal in the human person.

Work makes possible the attainment and enjoyment of one's independence. Getting a decent income facilitates the acquisition of private property, thus making it possible for one to be self-sufficient and less dependant on others for one's upkeep. Over-dependence on others at times reduces one's self-esteem, self-worth and self-respect, thus blemishing one's dignity. Dependency opens opportunities for the abuse of the dependant by the one who provides the assistance. Women are the most vulnerable in such situations. When people are getting a decent salary, they reduce this dependence and exercise greater autonomy in directing their own lives.

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**Labour has dignity and value only because it is performed by the human person.**

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The income that we get from our labour expands our freedoms and human functionings. If we have money, we are able to engage in various activities and buy various things that we as human beings require for a decent life. Closely related to this is also our ability to enjoy other economic, social and cultural rights such as the right to food, clean water, adequate housing and health, all these being necessary for a dignified life. Our dependants are also able to enjoy rights such as the right to education. Labour thus makes it possible for us to lead happy and fulfilled

lives that we otherwise would not if we had no work, and therefore no source of income.

Good remuneration from our labour also makes it possible for us to participate in society and to enjoy the benefits of contemporary cultural and technological innovations. Poverty has the tendency to marginalise people by pushing them to the periphery of society. Such people are not offered the opportunity to enjoy with others the benefits of belonging to and being an active member of society contributing to the common good. These benefits of employment make it an imperative that the right to employment and the dignity which accompanies it be promoted by the relevant sectors of society, especially the Government.

### **EMPLOYMENT CREATION**

The Church's social teaching encourages governments to be in the forefront in the creation of an enabling environment for the creation of employment opportunities for their peoples. A government can do this by enacting and promoting active labour policies that create conditions which ensure job opportunities by stimulating, sustaining and supporting business activities. Since work is a right as well as a good that belongs to everyone, it must be made available for everyone capable of engaging in it. "Full employment therefore remains a mandatory objective for every economic system oriented towards justice and the common good" (*Compendium of the Social Doctrine of the Church*, 288).

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**The Church sees human labour not only as proceeding from the person, but as also essentially ordered to and as having its final goal in the human person.**

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### **FAIR WAGES**

In his encyclical *Laborem Exercens* (*On Human Work*, 1981), Pope John Paul II stresses that the needs of the poor must take priority over the desires of the rich, and the rights of workers over the maximization of profit. In another encyclical entitled *Mater et Magistra* (*Mother and Teacher*, 1961), Pope John XXIII points out that remuneration for work should be determined in accordance with justice and equity, which will enable workers to live a truly human life and to fulfill their family obligations in a worthy manner. A just wage is the legitimate fruit of work.

### **CONDITIONS OF LABOUR**

Labour has dignity and value only because it is performed by the human person. The conditions under which work is carried out should therefore be such that they respect the dignity of the person carrying out the work. The social teaching of the

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Church stresses that “it is essential that within a business the legitimate pursuit of profit should be in harmony with the irrenounceable protection of the dignity of the people who work at different levels in the same company” (*Compendium*, 342). Exploitation of a person is an offence to their dignity.

The Church insists on the intrinsic priority of labour over capital, since it is labour that is the cause of production. Capital, however, does play a complementary, important and instrumental role as a means of production. However, whilst the two are complementary, labour, an undertaking by a human being, should always take precedence.

### **THE RIGHTS OF WORKERS**

Workers, like other special groups of people, have rights that are meant to promote their dignity. First and foremost, they have a right to good and just working conditions, as mentioned above. Secondly, they have a right to fair remuneration, which is the most important means for achieving justice in work relationships. Workers also have a right to be in solidarity with each other by belonging to labour unions that seek to defend their rights, and where these rights are violated, they have the right to strike. They also have a right to sufficient rest, and this should be respected, especially with regard to obligatory religious days of worship (such as Sunday for many Christians) and public holidays. The institution of the Sabbath (Genesis 2:2) by God who rested from all work testifies to the importance of rest, and affirms that “work is for the human person and not the human person for work” (*Compendium*, 272).

### **RECOMMENDATION TO GOVERNMENT AND POLICY MAKERS**

Through effective implementation of good policies, it is possible for the Government and relevant stake-holders to address the challenges of employment in Zambia. The following are some of the actions that should be considered and undertaken:

- i. The Zambian Government should mandate the Ministry of Finance and National Planning to be the focal government institution that should drive the employment generation agenda as well as provide a coordination mechanism for various policies and institutions dealing with formal employment in Zambia.
- ii. Government should improve labour market and employment statistics through the generation of data to provide a basis for

evidence based planning and monitoring in the area of employment. In addition to this, Government should report on employment creation targets in every national budget - alongside economic growth and inflation targets - and provide on how to achieve the employment target set in the Sixth National Development Plan (2011-2015).

- iii. The Government, especially through the Ministry of Labour, should fervently enforce labour laws and make sure that employees abide by them. Close relationships with labour unions should be established as it is through these workers express their grievances.
- iv. Foreign direct investment should be governed in a manner that improves employment returns. This calls, among others, for a re-visitation of the structure of investment incentives to ensure that it supports domestic investment.
- v. There is need for economic diversification for the creation of more employment opportunities, as opposed to having an economy that is mostly driven by the mining sector which is not employment-intensive. Hence the Government needs to aggressively pursue, as a compliment to the mining sector, the development of employment-intensive sectors such as agriculture and manufacturing by implementing targeted industrial policies.
- vi. The education and training system needs to be re-oriented and strengthened in order to improve the quality of skills of youths and their employability. In schools, non-curricular activities such as sports and music should be promoted and graded so as to cater to the needs of non-academically oriented students, and thus increase their chances of finding employment outside mainstream corporate employment.
- vii. Government could also introduce a youth learnership wage and a youth training subsidy for companies providing youth apprenticeship programmes and on-the-job training.

***Faith and Justice Programme  
JCTR***

# THE HEALTH RISKS OF GENETICALLY MODIFIED FOODS

The debate on the safety of genetically modified foods is well documented, and it still rages on between scientists, governments and biotech companies. In the following article, Jeffrey Smith contributes to the debate and presents a spirited argument against GM foods. He provides evidence that is meant to demonstrate the ruinous effects the intake of GM foods could have on people's health.

The biotech industry and the US Government insist that genetically modified (GM) foods are not substantially different from the natural foods we have eaten for centuries. Therefore, people should just stop complaining and buy the stuff. A closer look, however, exposes that the basis of this rhetoric is a lie. The falsehood officially appears in the policy statement on genetically modified organisms (GMOs) by the US Food and Drug Administration (FDA). It claims that the agency is not aware of any information showing that GM foods are different in any meaningful way. On that basis, the FDA doesn't require a single safety study on GMOs, or even required labels. They let biotech companies like Monsanto, which have been convicted of lying about the safety of their other toxic products, determine if their own GM foods are safe.

This policy, released in 1992, is still in force. But a 1998 lawsuit forced 44,000 secret internal FDA memos into the public domain, and the lie was revealed. Not only was the agency aware that GMOs were significantly different, it was the overwhelming consensus of the agency's own scientists, "The processes of genetic engineering and traditional breeding are different, and ... they lead to different risks". In fact, the scientists outlined the risks in great detail: allergens, new toxins, higher levels of existing toxins, accumulation of environmental toxins, concentration of toxins in GM-fed animal meat or milk, new diseases, and nutritional problems. They had urged superiors to require long-term safety studies, including human studies, and had vigorously complained about the proposed policy. But their warnings were ignored and even denied.

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**Nearly all GM crops in the world, more than 99%, are either herbicide tolerant or pesticide producing, or both. In other words, they either drink poison or produce poison.**

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It turns out that the White House had instructed the FDA to promote biotech products, and the person in charge of FDA policy was Michael Taylor, Monsanto's former attorney, later their vice president, and now the US Food Safety Czar.

Were the concerns by the US Government

scientists justified? According to the American Academy of Environmental Medicine (AAEM), yes they were. They state, "Several animal studies indicate serious health risks associated with GM food". These include infertility, immune problems, accelerated aging, faulty insulin regulation, and changes in major organs and the gastrointestinal system. The AAEM urges physicians to advise all patients to avoid genetically modified (GM) food.

## GMO CROPS DESIGNED TO DRINK OR PRODUCE POISON

There are nine genetically modified (GM) food crops on the market in the US. The five major ones are soy, corn, cotton, canola, sugar beets, and alfalfa. All five are engineered with genes from bacteria that confer the trait called herbicide tolerance. For example, you can spray Monsanto's Roundup Ready soybeans with their herbicide Roundup, and not kill the crops. Just the weeds die. Now each of the five crops has a Roundup Ready version. Some also have Liberty Link variety, which survives otherwise deadly doses of Liberty herbicide, from Bayer Crop Science.

Although the biotech industry claimed that herbicide tolerant crops would reduce the use of herbicides, the opposite happened. Over the first 13 years, there was an increase of 383 million pounds—or 10 percent. But now that weeds are getting wiser, and they too are developing resistance to Roundup, farmers are forced to spray lots more. So the rate of herbicide use is now growing in the range of 30 percent per year or more. And this means that we consume more herbicide residues in our food. And so do the animals.

The second popular trait, found in some corn and cotton varieties, is pesticide producing. These crops produce a pesticide in every cell, which breaks open the stomach of certain insects and kills them. The plants' DNA is outfitted with a gene from the soil bacteria called Bt (*Bacillus Thuringiensis*), which makes Bt-toxin. Hence these plants are called Bt crops.

Nearly all GM crops in the world, more than 99%, are either herbicide tolerant or pesticide producing, or both. In other words, they either drink poison or

produce poison. The three minor crops are Hawaiian papaya, and a little zucchini and yellow squash. They have viral genes added that allow the crop to resist a particular plant virus.

### **GMOs: UNNATURAL, IMPRECISE, AND PRONE TO SIDE-EFFECTS**

Gene insertion into plants is done by shooting cells with a "gene gun" or using bacteria to infect the cells. Then the cells are cloned into plants. These laboratory techniques are imprecise and bear no resemblance to natural breeding. The technology is based on outdated scientific assumptions and can lead to massive collateral damage in the plant. The DNA of GMOs, for example, can have hundreds or thousands of mutations, and the activity of up to 5% of their natural genes can be significantly changed.

This means that GM crops may have new or higher levels of allergens, toxins, carcinogens, and anti-nutrients. Natural corn, for example, has a gene designed to create a known allergen, but is permanently switched off. In Monsanto's MON 810 Bt corn, however, the gene was accidentally switched on, and now the GM corn has a dangerous allergen not found in natural corn.

### **RELENTLESS ATTACKS ON SCIENTISTS**

Whenever a scientist discovers adverse findings or even criticizes the GMOs, according to Nature, they face a large block of scientists who denigrate research by other legitimate scientists in a knee-jerk, partisan, emotional way that is not helpful in advancing knowledge and is outside the ideals of scientific inquiry.

Dr. Arpad Pusztai, for example, was working on a UK Government grant in the mid-1990s to create protocols for testing the safety of GM crops to be approved in Europe. But when he discovered that supposedly harmless GM potatoes damaged virtually every organ and system studied in lab rats, he got quite a shock. When he went public with his concerns, he was a hero at his prestigious institute - for two days. Then two phone calls were allegedly placed from the pro-GMO UK Prime Minister's office, forwarded through the Institute's receptionist, to the Institute's director. The next morning, he suspended Dr. Pusztai after 35 years of service. He was silenced with threats of a lawsuit and his twenty member research team disbanded. The Government never implemented their GMO safety testing protocol.

The Institute released numerous statements, some contradicting each other, others misrepresenting the research, but all designed to discredit Dr. Pusztai and the implications of his findings. It is not surprising that numerous scientists refuse to do any research in this field, putting the number of independent studies perilously low. And industry funded studies are widely criticised as

superficial and rigged to avoid finding problems. Nonetheless, GMO research does point to serious dangers.

### **COMPROMISED IMMUNE SYSTEM AND ALLERGIES**

Numerous GMO animal feeding studies show immune system problems, such as inflammatory and immune reactions, impaired immune responses, damage to organs associated with immunity, and altered parameters in the blood. No tests can guarantee that a GMO will not cause allergies. Although the World Health Organization recommends a screening protocol, GM soy and corn fail those tests because their GM proteins have properties of known allergens.

Soon after GM soy was introduced in the UK, soy allergies skyrocketed by 50%. Although there was no follow-up to see if GM soy was the culprit, there are many reasons why it might be. GM soy, for example, contains up to seven times higher levels of trypsin inhibitor, a known soy allergen. It also contains higher residues of herbicide and may contain an entirely new allergen.

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**The one good thing about all these dangerous findings is that as the word gets out, more and more consumers are seeking healthier non-GMO foods.**

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The biotech industry claims that Bt-toxin is harmless to humans and mammals because the natural bacteria version has been used as a spray by farmers for years. In reality, hundreds of people exposed to natural Bt spray had allergic and flu-like symptoms. Now, farm workers throughout India are getting those same symptoms from handling Bt cotton. Likewise, mice fed natural Bt had powerful immune responses; now mice and rats fed Bt corn also show immune responses.

### **GMOs MAY MAKE YOU ALLERGIC TO NON-GM FOODS**

Since GMOs were introduced in the US, food allergies have become a huge problem, especially for kids. Some of the foods that trigger reactions, however, are not genetically engineered. But studies show how GM foods might create sensitivity to other foods, and may in fact be contributing to this national epidemic. GM soy, for example, drastically reduces digestive enzymes in mice. If our ability to breakdown proteins was impaired, we could become allergic to a wide variety of foods.

Mice fed Bt-toxin not only reacted to the Bt itself, they started having immune reactions to foods that were formerly harmless. The Bt-toxin in the corn we eat may have a similar impact. Mice fed experimental

GM peas also started reacting to a range of other “safe” foods.

## **GMOs AND LIVER PROBLEMS**

The liver is a primary detoxifier. Its condition can indicate if there are toxins in our food. Mice and rats fed GM feed had profound changes in their livers. In some cases, livers were smaller and partially atrophied. Some were significantly heavier, possibly inflamed. And certain cellular changes indicated a toxic insult from the GM diet.

## **REPRODUCTIVE PROBLEMS AND INFANT MORTALITY**

Both male and female animals showed horrific problems when fed GM soy. More than half the babies of mother rats fed GM soy died within three weeks, compared to 10% of the non-GM soy controls. The GM babies were also considerably smaller, and were unable to conceive in a subsequent study. Male rats and mice fed GM soy had changed testicles, including altered young sperm cells in the mice. And when both mouse parents ate GM soy, the DNA of their embryos functioned differently. When hamsters were fed GM soy for two years, by the third generation most lost the ability to have babies. The GM group also grew slower, had a 4-5 fold increase in infant mortality, and some had hair growing in their mouths. GM corn also had an impact. The longer mice were fed the corn, the fewer babies they had and the smaller their babies were.

## **LIVESTOCK STERILITY, DISEASE, AND DEATH**

Many of the problems seen in laboratories are also reported by farmers and investigators in the field.

- Thousands of sheep, buffalo, and goats in India died after grazing on Bt cotton plants after harvest. Others suffered poor health and serious reproductive problems.
- Farmers in Europe and Asia say that cows, water buffaloes, chickens, and horses died from eating Bt corn varieties.
- About two dozen US farmers report that GM corn varieties caused widespread sterility in pigs or cows.

## **GENES TRANSFER TO OUR INTESTINAL BACTERIA**

The only published GMO human feeding experiment found functioning soy transgenes inside human gut flora. The subjects had Roundup Ready gut bacteria. This means that long after we stop eating GMOs, we may have dangerous GM proteins continuously produced inside us. Although it was never evaluated, if Bt genes were to transfer from corn, for example, it might turn our intestinal flora into living pesticide factories.

## **TIPPING POINT ON THE HORIZON**

The one good thing about all these dangerous findings is that as the word gets out, more and more consumers are seeking healthier non-GMO foods. This could reach a tipping point that could ultimately kick them out of the market. The case of Dr. Pusztai is particularly telling in this regard. Seven months (and one heart attack) after being silenced, Dr. Pusztai's gag order was lifted in February 1999, when the Parliament invited him to testify. As the true details of the study began to emerge, the media responded. About 750 articles on GMOs were pumped out within the month. By the end of April, the public's distrust of GMOs reached a tipping point. Use of GM ingredients had become a marketing liability. Within a single week nearly every major food company committed to stop using GMOs in Europe.

A similar trend is on the rise in the US, where most Americans say they would avoid GMOs if they were labeled. But now that there is a comprehensive Non-GMO Shopping Guide available (see [www.nonGMOShoppingGuide.com](http://www.nonGMOShoppingGuide.com)) and the word about GMO health dangers is circulating, millions are actively limiting their intake of GMOs. At the same time, the label Non-GMO has become the third fastest growing claim on food packages this year, as the industry responds to the greater demand.

Many experts predict that a massive divestment of GM ingredients in the US will follow soon, since GMOs provide no consumer benefit, and the same companies that already removed them from their European and Japanese brands are on the lookout to see if the same trend starts to grow in the US. Perhaps after the tipping point drives GMOs out of US food, the Government will stop bullying other countries, trying to get them to open their markets.

**Jeffrey M. Smith**  
*Institute for Responsible Technology*  
*Fairfield, USA*

**“A SOCIETY WHERE FAITH PROMOTES JUSTICE FOR ALL IN ALL SPHERES OF  
LIVE, ESPECIALLY FOR THE POOR.”**



# WHAT SO EVER YOU DO TO THE LEAST OF MY PEOPLE: DISABILITIES, RIGHTS AND SOCIAL INCLUSION

People with physical and mental disabilities often find themselves in the margins of society, not being fully recognised and included in society's mainstream services. Timothy Wild and William McKay remind us that just like all human beings, people with disabilities are also endowed with the inherent dignity that comes from their having been created by God, hence the need for society to respect this dignity by responding to their situation.

During a pastoral visit to Australia in 1988, Pope John Paul II made the essential but, sadly, counter-cultural point that people with disabilities "are citizens with full rights and they should be helped to have a real share in the life of a society. It would be radically unworthy of man and a denial of our common humanity to deny disabled persons access to the full life of the community". Indeed, the Holy See has consistently called for disabled individuals to be completely and compassionately integrated into society, recognising that they possess full and inalienable human rights. The work of Jean Vanier and the *L'Arche* movement is just one example of this wonderful mission. The *Catechism of the Catholic Church* tells us that those whose lives are diminished or weakened deserve special respect, and that disabled persons should be helped to lead as normal lives as possible.

It further instructs us that families should live in such a way that its members learn to care and take responsibility for the disabled and the poor. Where families are incapable of providing this help, the Church argues that this responsibility devolves to other persons, families and society. Moreover, and perhaps most importantly, care for the disabled was something that Jesus taught by example both for the afflicted individuals and their families, but also for the assembled crowds.

In the similar vein of social inclusion and participation, the United Nations' *Convention on the Rights of Persons with Disabilities* states that the purpose of the Convention is "to promote, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities, and to promote respect for their inherent dignity". The Convention then practically considers what this means, and advocates objectives such as equality and non-discrimination, accessibility, living independently and being included in the community.

The Holy See is not a signatory to the Convention principally because many countries interpret the term "reproductive health", which is included in Article 25 of the Convention, to include abortion. Indeed, in the words of the former Permanent Observer of the Holy

See to the United Nations – Celestino Migliore, it would surely be tragic if the Convention could be interpreted in a manner that "wherever foetal defect is a precondition for offering or employing abortion, the same Convention created to protect persons with disabilities from all discrimination in the exercise of their rights, may be used to deny the very basic right to life of disabled unborn persons". Despite this not insignificant flaw in the document, much of the Convention reflects values rooted in our faith. Moreover, both Canada and Zambia are among the 103 countries that have ratified the Convention and have, by implication, committed to implementing its objectives.

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## **Christians are compelled to push for reforms that move us towards the ideal of true equality and inclusion of people with disabilities.**

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As Christians we need to become actively involved in this process and ensure that policies and programmes are adopted that support people with disabilities in their inalienable quest for greater integration, participation and dignity. The concrete application of the spirit of the Convention, together with the radical call to action contained in Pope John Paul II's words and the teachings of the Church, could have far reaching implications and liberating dimensions for people with disabilities and their families. These objectives, and the promise they hold, are essential to the creation of a just and inclusive society.

Yet, as we all know, simply because a document exists and lofty aspirations are stated doesn't necessarily mean action will be taken through policy development and programme implementation. Application forces us to enter the maelstrom of politics, economics and vested power. It requires confronting the unfortunate reality that often the quantifiable results of an economic cost / benefit analysis will trump basic (and long overdue) extensions of justice. In both Canada and Zambia this norm appears to be prevailing.



For example, in the Canadian province of Alberta, a recent review of the Persons with Developmental Disabilities programme promoted changes that, in an effort to reduce costs, will put an increasing amount of responsibility on family members, regardless of ability to cope. Although this may cut public expenditures, it is not in keeping with the spirit of the Convention that Canada ratified and could lead to the isolation and segregation of people with disabilities. A colleague of ours, who has a son with severe disabilities, voiced his fear that "what it means is that he gets parked in the corner in semi-institutionalisation". He then suggested that the reasons behind the changes are "purely economic, regardless of the capacity of individual families to do it (the supplemental work)". This hardly suggests inherent dignity.

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**We must reflect on the unnecessary limits to social participation for people with disabilities, and we must do so in recognition of our common humanity.**

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Additionally, in the June 2011 summary *World Report on Disability*, it was noted that there was a significant lack of provision of services in four Southern African countries, including Zambia. The report also argued that "in many low-income and middle-income countries governments cannot provide adequate services and commercial service providers are unavailable or not affordable to most households". Financial capacity is obviously an important factor. Yet, as recently argued by World Vision and reported in *The Post*, progress towards

meeting the imperatives of the Millennium Development Goals (particularly with reference to poverty reduction) is "unlikely unless the rights and needs of people with disabilities are considered".

Despite the inertia caused by the political calculus of neo-liberalism, Christians are compelled to push for reforms that move us towards the ideal of true equality and inclusion of people with disabilities. We would argue that, in both our countries, our current choices are based on political and economic factors rather than the demonstrated needs of the people. Even when a social problem is widely recognised and common solutions are developed, there is still the obstacle of "economic realities" and "political will". This, in our view, is the foundation of the socially constructed hurdle faced by people with disabilities around the world. We would argue that the issue can only be addressed by fundamental changes in the social relations of our society. We need to address broader social needs rather than focus on the capital accumulation of the minority. In short, we need to be radically worthy!

The International Day for Persons with Disabilities is December 3, 2011. On this day in particular, we are given the opportunity to reflect on the unnecessary limits to social participation for people with disabilities, and consider how we can dismantle these barriers. But one day is not enough. We can and must do more on a daily basis. We must do so in recognition of our common humanity.

**Timothy Wild & William R. MacKay**  
**Ottawa, Canada**

## **JCTR 2011 MEDIA WORKSHOP**

The Jesuit Centre for Theological Reflection (JCTR) held its annual media workshop on 13 and 14 September 2011 at Cross Roads Lodges in Olympia Extension. The meeting was opened by the Deputy Director of the Centre after which reflections on servant leadership and solidarity were shared on the first and second days respectively. Thereafter, different presentations were given by the Centre's programmes, followed by a plenary session at the end of each day.

### **Objective**

The Objectives of the workshop were:

- 1) To raise awareness among media practitioners on the work of JCTR and social justice concerns in Zambia;
- 2) To learn from media how best JCTR's communication strategies can be enhanced;
- 3) To strengthen collaboration with media houses in disseminating information on various social justice issues further to the people in communities within and outside Lusaka.

### **Participants**

This event brought together journalists from 8 provinces: Lusaka, Copperbelt, Central, Eastern, North Western, Northern and Southern Provinces. In total there were 30 journalists; 3 women and 27 men from public and private, print and non print media houses.

*Continued on next page*

# THE CHURCH, CULTURE AND HIV/AIDS

The JCTR conducted an HIV/AIDS study in the Diocese of Chipata in the eastern part of Zambia. Fr. Leonard Chiti reflects on some of the findings of the research, drawing attention to the tension between Christian ethics and traditional beliefs and the extent to which each of these has an influence in people's behaviour, and in the fight against HIV/AIDS in the long run.

A recent study of the Church's response to the HIV/AIDS conducted by the Jesuit Centre for Theological Reflection (JCTR) with the support of the German Episcopal Conference in Chipata Diocese of Zambia appears to show that some traditional norms and practices continue to exert a strong influence on the sexual mores and practices of some Christian communities. The study was carried out early in 2011.

These norms and practices are contributing to the slow progress in fighting the HIV/AIDS pandemic. For instance, the study uncovered practices such as offering a visiting chief a woman for the night, initiation rites such introducing girls who reach puberty into sexual activities by assigning one man to have sex with the girls, early marriages and polygamy. These traditional practices are contributing to the escalation of the HIV/AIDS pandemic.

This is happening in the context of over a century of evangelisation in this part of the country. An apparent dualism exists whereby Catholics receive the Church's teaching on sex and marriage but at the same time allow some traditional practices at variance with the Church's teaching to continue. Some of the Christians participate in the same traditional cultural practices that are against the teaching of the Church and that are counter-productive to the fight against HIV/AIDS. It appears as if there is a disconnect between theory and practice in this respect. The Church's moral teaching has been clear that sex can only take place in the context of marriage. This rules out sex outside marriage as well as sex between a married person and a non married person (adultery). The Church proscribes polygamy and can not countenance such practices as introducing girls to sexual activity as part of the initiation rites.

Given the strong intervention of the Church in the fight against HIV/AIDS, how are we to explain the above practices as they continue side by side with the Church's moral teaching on sex and marriage? How can the Church's teaching on sexual morality address the negative cultural norms and practices? What can the Church do to influence a change in these norms and practices? How can the gap between knowledge and practice in respect of the fight against HIV/AIDS from the Church's perspective be filled? Are our evangelisation efforts in this realm effective?

The Church has done extremely well in terms of caring after infected people. One of the most successful interventions in this regard has been the Home Based Care system, where local people attend to the needs of the ill on a voluntary basis. This has enabled the much needed moral, spiritual and medical support to reach many home bound patients.

The Church has also scored highly in educating, conscientizing and warning people against dangerous sexual practices such as sex before marriage and in encouraging faithfulness in marriage. However, when it comes to changing some traditional sexual mores, the teaching of the Church is slow in achieving the desired behavioural change.

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**An apparent dualism exists whereby Catholics receive the Church's teaching on sex and marriage but at the same time allow some traditional practices at variance with the Church's teaching to continue.**

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The problem of dualism is not exclusive to sexual ethics and practices. It can be applied to other dimensions of human life. However, what is interesting in this case is that we are dealing with life and death situations. One would expect that at this stage in history that people vulnerable to the threats posed by the HIV/AIDS would do all in their power to stay away from being infected. One would also expect that significant people such as traditional leaders will assume the responsibility of protecting weaker and younger members of their communities from this danger. In the case of Chipata Diocese, the data shows that in some cases this is not happening. What can we learn from this situation?

It appears as if our evangelisation efforts have had limited success in the area of sexuality at a time when we need to impress many people in danger of being infected by the HIV virus that the best protection is abstinence for those unmarried and fidelity in marriage for those already married. Since a cure for HIV/AIDS has not been found yet, it is important for people to avoid infection. Infection in our part of the world comes about mainly through sexual activities involving at least one partner who is already infected.

Many people interviewed during the research on the Church's teaching on sexual morality revealed that they know the Church's position. However, many times they fail to practice such teachings. One explanation could be human concupiscence. Another could be that in face of other socio-economic factors such as poverty and unemployment, many young people find themselves practising vices out of sheer boredom.

Side by side with finding a solution to poverty and unemployment it will be important to reinforce the teaching of the Church that the best way to stay HIV negative is to delay sexual activity until marriage and to stick to one's partner when married. Some of the traditional sexual mores and practices are not helping in this regard.

**Leonard Chiti, S.J.**  
**JCTR, Lusaka**

*Continued from previous page*

### **Content**

The media workshop was based on issues that JCTR is currently dealing with in its strategic plan. This was deliberately meant to help journalists in the media to understand these issues so as to enable them effectively disseminate JCTR's advocacy messages to the general public through news articles. The following were some of the presentations made:

1. *The Zambian Taxation System* by the Economic Equity and Development Programme
2. *Media Responsibility in a Democracy* by the Faith and Justice Programme
3. *Importance of Freedom of Information Legislation in Zambia* by Faith and Justice Programme
4. *Employment and Investments* by the Social Conditions Programme
5. *Rural Poverty in Zambia and the JCTR Rural Basket* by the Social Conditions Programme

### **Lessons Learnt**

- JCTR should translate its publication into the 7 major Zambian languages as some people are not literate in English.
- JCTR's workshops have helped the media understand some of the technical issues that the Centre works on and as such will improve their writing and reporting.
- The media acknowledged that it is sometimes difficult, due to political and commercial reasons, to feature certain stories even if they are well written and will increase people's knowledge
- There was also admitted that such workshops also provide a platform for media houses and journalists to network with colleagues from other media institutions.

### **Recommendations**

The following were some of the recommendations given by the participants:

- There is need for JCTR to consider travelling with the media whenever they undertake field visits so as to enable the media to bring out issues that highlight the Centre's advocacy messages with the hope of stimulating government action and consequently improving the standard of living of the people.
- There is need for enhanced collaboration between JCTR and the media so as to fight social injustices.
- JCTR should periodically sponsor some programmes on community radio stations as they are not always able to air programmes on issues the Centre deals with due to the profit making nature of most media houses.
- There is need for JCTR to familiarise itself with the operations of media houses so as to maximise its benefits.
- The media workshops should not only be held in the Lusaka and other major cities but they should also be held in far flung areas so that more community radio stations can benefit from these media interactions.

# CELEBRATING CATHOLIC MISSIONARY NATIONALISTS AND THEIR INDIVIDUAL CONTRIBUTION TO ZAMBIA'S STRUGGLE FOR INDEPENDENCE

The 47<sup>th</sup> Zambia independence anniversary presents yet another opportunity for the nation's citizens to reflect with gratitude on the lives of those who contributed to the attainment of political freedom. Included in those are the Church, both as an institution and also through its individual priests and religious. Nelly Mwale and Joseph Chita highlight the lives of some missionaries whose contribution to the liberation of Zambia deserves appreciation.

As Zambia celebrates its 47<sup>th</sup> Independence anniversary, it is important to reflect and celebrate the role the Catholic missionaries played in Zambia's struggle for independence. This article therefore highlights the work of individual Catholic missionaries in colonial Zambia and shows how they contributed to the fight for Independence. The Catholic missionaries here identified do not mean that they were the only nationalists, but show that the Church has always played a liberating role in society. We can therefore celebrate the independence anniversary while appreciating the Church's contribution.

## **Bishop Ren Pailloux, MAfr**

He was a Bishop of Mansa and had a keen interest in opinions of the African leaders. He contributed more positively to the constitutional debates of the late 1950s despite little success. He also gathered a group of educated young men and women and encouraged them to aspire for the responsibilities of a future independent nation. In this, he urged them to play important roles in the trade unions and political movements of the Copperbelt (Hugo Hinfelaar, *History of the Catholic Church in Zambia*, Lusaka, 2004, p.181).

He further published a book entitled "Abakristyani ne Milando ya Calo: Ni Bonse Pamo" (*Christians and Their Country's Problems are One*). In this book, he explained the importance of voting. Bishop Pailloux was even awarded the Zambian Order for Distinguished Service (ZODS) as officer by President Kenneth Kaunda.

## **Fr. Patrick Walsh, S.J.**

He came to Zambia in 1946 after being appointed to work as parish priest at Sacred Heart Parish in Kabwe where he had to serve whites only. He moved to Lusaka after 1957 when he was appointed as secretary to the Archbishop, chaplain to the African Hospital and parish priest at Kabwata from 1958 to 1969. He involved himself in the creation of inter-

racial dialogue between the Catholic members and the colonial administration. He founded the United Northern Rhodesia Association which was an inter-racial club cutting across denominations. (Hugo Hinfelaar, *History of the Catholic Church in Zambia*, Lusaka, 2004, p.164).

In 1959, he was able to influence the Bishops to publish a newspaper, "The Leader", which was started in 1961. This newspaper offered a voice to the Africans especially when mistreated. Apart from this, the newspaper had articles on nationalist leaders and policies. It was accused of sharing with the African nationalists their contempt for anyone and anything not connected with African nationalism (Bizeck Phiri, Decolonisation and Multi- Party Liberation in Northern Rhodesia: A Reassessment, *Zambia Journal of History*, No. 5, 1992, p.44). It was through him that the Jesuits honoured Kenneth Kaunda with an honorary doctorate of Doctor of Laws by the Jesuit Fordham University in New York. The representations through letters he made to the colonial government which exposed the misery of the people and the call for action made him unpopular with some of the colonial officials but enthroned him in the hearts of the Africans (*Irish Province Newsletter*, WP Archives, Lusaka).

## **Fr Jean Jacques "Kolebeki" Corbeil and Fr Van Rijthoven, MAfr**

They were appointed to Mulilansolo, a mission in the North of Chinsali district. Fr Corbeil combined his knowledge of elementary health care with a good grasp of traditional herbal medicine and so was regarded as a *ng'anga* (healer). People nicknamed him *Butala wa maka* (storage of strength). When Chinsali became much politicised as members of the newly formed UNIP arrived from urban areas and encouraged the people to work against the federation and demand political independence, the two priests remained understanding and got involved in the affairs of the Africans. They protected the Africans who were running away from the colonial authorities



in their bid to flush out freedom fighters and offered them food (Hugo Hinfelaar, *History of the Catholic Church in Zambia*, Lusaka, 2004, p.177). When the colonial government heard this, the head of the Catholic Church in Northern Rhodesia, Archbishop Adam Koslowiecki, was told that if the personnel of the Mulilansolo Mission were not transferred within three months, the Fathers concerned would be criminally investigated. It was only after independence and at the special request of Kaunda that Fr Corbeil was recalled to Zambia where he continued with his collection of traditional art and founded the Moto Moto museum. In October 1984, Corbeil was honoured by President Kenneth Kaunda for his service as a Catholic missionary and for having founded the Moto Moto Museum.

### **Bishop Fuerstenberg Adolph, MAfr**

In the *Cha Cha Cha* 'freedom now' period in 1962 just before the blocking of roads and burning of public buildings, he encouraged calm and for the Church to have close contact with party leaders (Circular Letter, Number 11 of 1961, 11 August, 1963). He added that no distinction should be made on purely racial grounds and urged missionaries to use their discretion in order to find the right attitude to take so that people feel at home (Circular Letter, Number 15 of 1963, 15 August, 1963). This contact with African party leaders instilled in them a sense of belonging and encouraged the Africans to fight for justice.

### **Francis Mazziere (Conv Franciscan)**

He was aware that the Africans were looked down upon and considered as second class citizens in colonial Zambia. In the beginning, he was forced to accept for a short time a special church for whites in Ndola, but wished this to change (Cumming, J. and Musonda, C. OFMConv (2003) *The Missionary Francis Mazziere Conventual Franciscan*, Ndola, 2003, p.57). It did change indeed very soon so that the Church was open to all. Before independence, he insisted on racial harmony, peace and mutual love and was happy to see independence come. He was decorated by President Kenneth Kaunda with the first division of the Order for Distinguished Service (ODS) in the area of Religious Education and the social field as well. Kaunda expressed appreciation and admiration for the Catholic Church and its representatives, especially for their good support during the phase of acquiring independence. Mazziere was also awarded Order of the British Empire (OBE) by the Queen of England and the commendation of the Order of Merit (OM) was given to him by the Republic of Italy (*ibid*). This shows that he was a friend of all though not liked by the colonial administration.

### **Fr Maximilian A. Prokoph, S.J.**

He contributed to Zambia's decolonisation through his efforts in education, including that of women. At a time when education was a preserve for men, he encouraged the women to be educated and enroll in teacher training. He further held talks on radio which were called 'Thoughts for the Day', among others, where he presented clear, well thought out views on current questions and on life in general (Hugo Hinfelaar, *The History of the Catholic Church in Zambia*, Lusaka, 2004, p.346). In 1964 he was conferred with the award of the Member of the British Empire (MBE) for his distinguished service by the last Governor of Northern Rhodesia, Sir Evelyn Hone. In 1985, he was honoured and awarded the Grand Commander of the Order of Distinguished Service (GCODS). On his death, Kaunda wrote "I have learnt with deep sorrow of the death of Father Max Prokoph as he worked tirelessly for the development of the country during the major part of the past fifty (50) years and will be remembered as one of the greatest educationalist in our country and a true humanist" (Edward Murphy, *A History of Jesuits in Zambia*, Nairobi, 2003, p.338.)

### **Fr John Waligora, S.J.**

He made efforts to eradicate tsetse flies by sending school children to kill a tsetse fly for a payment. This was important in helping the people live healthy lives. He also saw the progress and development of people to be aided by schools. Other than this, he confronted the colonial government on behalf of the people (Edward Murphy, *A History of the Jesuits in Zambia*, Lusaka, 2003, p.330). In 1961, he was given an award in recognition of his accomplishments in the valley at Katondwe. While getting ready for the conferring in Lusaka, the Governor's wife asked her husband why Fr Waligora was being honoured and she was told that "this man has managed to fool the British government for twenty years" (*ibid*). At Katondwe, he was called *Ambuya basu* as he was known to be the man of the people. He thus made known his desire to be buried in the ground like any other African so that he could always remain with his people and not in the religious sepulcher. He died in Katondwe in 1968 and was buried there.

## **CONCLUSION**

The work of the Church and these Catholic missionaries should not be forgotten. The Church can through this work be encouraged to foster the common good of the people as it has done in the past. Happy 47<sup>th</sup> Independence Anniversary.

**Nelly Mwale and Joseph Chita**  
**University of Zambia**

# PRAYER WHEN SICK

Below is a heartening and very personal reflection of Fr Michael J. Kelly, a Jesuit of the Zambia-Malawi Province. The reflection is inspired by his experience of convalesce after a fortuitous heart surgery in Ireland. The nature of the reflection, different in texture from other articles, could perhaps serve as an invitation for us to pay attention to our inner world, something which we can easily neglect in our attentiveness to the injustices of the outer world.

For the past two months, i have been convalescing from a heart surgery. Somebody asked me one day after I began to feel a little better, "how did your prayer go during the weeks you were in hospital"? I felt the way hundreds of Jesuit Provincials must feel when they ask the same question every year to their Jesuit brothers, "what about your prayer-life"? And very likely they only get answers that are not very informative, little more than half-embarrassed mutterings. Or is it just that this was how it is with me? How did it go when sick? How does it go at any time? I have two answers: it didn't "go" at all, and it "went" all the time.

It didn't go at all in the superficial sense that I had to give up all the usual support prayers. No Mass, no Divine Office, no Rosary. My mind and the semi-sedated confusion I was experiencing made these quite impossible. I couldn't even coordinate enough for a simple prayer like the Rosary. And with this, most of the set prayers seemed to go out of my life for many weeks. There were touches of them in the background, but only whispers and a vague reaching out.

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**I felt that was my job during those days. Yes, to get strong and better, but through it all "to let all God's glory through".**

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The Eucharist was brought round very regularly, but I was nearly always in the hands of nurses (literally at times!) or physiotherapists when the Eucharistic Ministers came, and at such times the medical attention had priority. And I don't know why it was, but there never seemed to be any time after receiving the Eucharist, just moving from one piece of hospital routine to another. But it was a great comfort to be able to receive periodically and to know that in this way at least I still belonged to the Body of Christ.

At a deeper level, I experienced very little desire to associate anything I was going through with the sufferings of Christ or the needs of the Church and the world. In so far as such a desire was there at all, it was very subdued and muted. None of the mysteries of the life of Christ came easily to mind. There was a kind of enveloping darkness, though always with the deep assurance that "if I should walk in the valley of darkness, you are there with your crook and your staff; with these you give me comfort".

And yet some form of prayer seemed to go on all the time. Not words. Not thoughts. But a yearning and longing that whatever might be happening to me, would somehow bring praise and glory to the Lord. I have always been of a fairly bright disposition (one of my nicknames when I taught in Chikuni was *usekelele*, the smiler!). I made a conscious decision to be just that in my circumstances, not to complain, to demand as little as possible, and always to try to show a cheerful face. I was greatly heartened when one of the staff nurses told me that as I was being brought back one day to the ICU and was really very sick, I gave her great encouragement with a wide smile. But that didn't stop me being troublesome at times as when one day I pulled the feeding tube out of my nose and paid for my misdemeanour by the nauseating experience of having to have it re-inserted!

I suppose yearning and longing were key to it all and wondering what has this to do with the coming of the Lord's Kingdom. I think it was with a Jesuit colleague that I shared that this question or thought sustained me even when I had to be looked after in the most intimate way. Somewhere in her diary, Anne Franck has the line "I only know that I am longing". I felt it was the same with me. Just a longing and a wish and hope that somehow this was all adding up and making its own small contribution to the world God wants this to be.

But even though there were no formal prayers, a couple of short things kept running in and out of my head, making a constant background for me. The most persistent came from Hopkins, "Mary had this one work to do, let all God's glory through". I felt that was my job during those days. Yes, to get strong and better, but through it all "to let all God's glory through". One very practical outcome was a strong resolve to eat everything they put before me. I had little idea how demanding this could be and how much energy it took to eat!

These words of Hopkins have always been a great favourite of mine and I incorporated them years ago into what I call a Jesuit prayer. I append this, in case it is of interest or help to anybody. When you think of it, there's hardly more to be asked for than to let all God's glory through. So this was a great refrain during the long hours of the days and nights. Not there all the time, but enough to give direction.

Something else from Hopkins, something I've carried from the novitiate and the days of Donal O'Sullivan, was also of great help. His lines: Thee God come from, to thee go // All day long I like fountain flow // From thy outstretched arm // Mote-like in thy mighty glow.

I'm no literary bod, but it's extraordinary how some of these loved words from the past came to the surface and expressed so well what was deep in me at a time when I couldn't put it into other words. The way, I suppose, that the Spirit prays in us when we don't know what to say or ask.

Another refrain came at night (and still comes when I can't sleep). It's from Coleridge's *Rime of the Ancient Mariner* and runs, "O sleep it is a blessed thing, beloved from pole to pole. To Mary Queen the praise be given! She sent the gentle sleep from heaven that slid into my soul". I shared this with some of the night staff in the hospital and they all remarked on the beautiful idea of "the gentle sleep from heaven sliding into the soul".

One great religious experience was the Youth Day Mass in Madrid towards the end of August. Fortunately one of the nurses turned on the TV shortly after this had started and so I was able to watch it. It was simply magnificent. The setting was wonderful, the Pope's words were terrific, the commentary was extraordinarily inspirational and helpful. But what inspired most of all were the one to two million young people from all parts of the world, praying and committing themselves. A high point for me was during the distribution of Holy Communion (to

a crowd spread over several square kilometres) when the whole crowd sang in English the hymn "I am the Lord of earth, sky and sea". I'm no music-maker, but the refrain from that hymn has been haunting me ever since, "Here I am, Lord, is it I Lord, I have heard you calling in the night". I think this Mass was the nearest thing for me of an out-of-this-world religious experience.

And the offering and question have remained with me ever since. Indeed they were latent much earlier. I began to ask myself more insistently, why me, Lord? Why all this colossal expense and trouble to enable an old man live a few more years? Is there something special that I am being asked to do, or is the special thing just accepting and living things as they are? I don't know the answer, but it is a good and a great stimulus that the question remains with me.

After all that hype, you might have thought that getting back to Mass again, in the Hermitage Clinic and in Cherryfield, would have been very meaningful. But far from it, in so far as externals go. I feel so tired and weary during Mass and am disappointed that it is not a more energising experience. Maybe if I was able to celebrate on my own, as for the greater part I was used to doing, it might be different, but for now concelebrating from a chair doesn't bring me any great sense of joy or awareness of the Lord's presence. But please God that will come.

**Michael J. Kelly, S.J.**  
**Ireland**

## A JESUIT PRAYER

Lord, I have this one work to do, let all your glory through.  
Help me always to realise that the immensity of the power is God's and not my own.  
Help me to let God be God in every aspect of my life.  
Help me to be filled with an ongoing awareness that God always works all things  
together for good.  
Help me see your glory in every person, especially my fellow-Jesuits, family and  
friends.  
Help me see your glory in every manifestation of your creation.  
Help me see your glory in myself and always to let that glory shine through for your  
greater reverence, service and praise.  
Amen.

# 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 and rural areas across Zambia that include Lusaka, Ndola, Kitwe, Luanshya, Kabwe, Livingstone, Mongu, Kasama, Chipata, and Monze. For the month of September 2011, the cost of the Basic Needs Basket in Lusaka stood at K2 915 200, just slightly less than August's K2 922 950.*

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

Commodity	Kwacha	Quantity	Total
Mealie Meal (breakfast)	46,100	3 x 25 Kg bags	138,300
Beans	14,700	2 Kgs	29,400
Kapenta (Siavonga)	69,200	2 Kgs	138,400
Dry Fish	57,500	1 Kg	57,500
Meat (mixed cut)	23,800	4 Kgs	95,200
Eggs	8,100	2 Units	16,200
Vegetables (greens)	3,600	7.5 Kgs	27,000
Tomato	4,900	4 Kgs	19,600
Onion	10,000	4 Kgs	40,000
Milk (fresh)	14,500	1 x 2 litres	14,500
Cooking oil	25,900	2 x 2 litres	56,000
Bread	4,300	1 loaf/day	129,000
Sugar	7,000	8 Kgs	55,200
Salt	3,600	1 Kg	3,600
Tea (leaves)	3,800	1 x 500 g	3,800
<b>Sub-total</b>			<b>K820, 300</b>

## (B) COST OF ESSENTIAL NON-FOOD ITEMS

Charcoal	102,500	2 x 90 Kg bags	205,000
Soap (Lifebuoy)	2,400	10 tablets	24,000
Wash soap (Boom)	4,200	4 x 400 g	16,800
Jelly	9,100	1 x 500 ml	9,100
Electricity (medium - fixed)	130,000		130,000
Water & Sanitation (med - fixed)	210,000		210,000
Housing (3 bedroom)	1,500,000		1,500,000
<b>Sub-total</b>			<b>K2, 094,900</b>

**Total for Basic Needs Basket**

**K2, 915,200**

**\*Note that the cost of housing has not been adjusted because research and consultations are still ongoing**

Totals from previous months	Sep 10	Oct 10	Nov 10	Dec 10	Jan 11	Feb 11	Mar 11	Apr 11	May 11	Jun 11	Jul 11	Aug 11
Amount	K2,850,680	K2,877,830	K2,861,480	K2,879,430	K3,019,100	K2,982,350	K3,008,800	K3,003,550	K2,917,350	K2,928,750	K2,922,800	K2,922,950

## (C) SOME OTHER ADDITIONAL COSTS

Item	Kwacha	Item	Kwacha
Education		Transport (bus fare round trip):	
Grades 8-9 (User+PTA/year)	K350, 000 – K470, 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 – K200, 000	Matero-Town	K5, 400
Health (clinic)		Fuel (cost at the pump)	
3 Month Scheme (per person)	K5, 000	Petrol (per litre)	K7, 639
No Scheme Emergency Fee	K5, 500	Diesel (per litre)	K6, 999
Mosquito Net (private)	K30, 000 – K120, 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	Pieceworker 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 September Basic Needs Basket is approximately US\$607 based upon an average middle exchange rate of 4800 Kwacha per US\$ at the end of September.*



# THE JCTR UPDATE: PEOPLE AND ACTIVITIES

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

### Faith and Justice Programme

For two months prior to the elections, the Faith and Justice team conducted civic education public forums on values that should guide elections in Monze, Livingston, Luanshya, Chipata, Kasama, Mansa and Mongu. In addition to these forums, radio programmes on elections were held in various community radio stations in these places. On 1 September, the programme organised and hosted about 56 people from different churches for its annual Ecumenical Theological Reflection Day. Representatives from Zambia's three Church Mother Bodies gave presentations on the theme "Faith and Elections".

The programme also facilitated a workshop for novices from different religious congregations on the social teaching of the Church, the African Synod and on human rights. Other programmes from the Centre also gave presentations on issues relevant to their work, such as poverty and public resource management.

### Social Conditions Programme

In the third quarter, the Social Conditions programme finalised the expansion of the Rural Basket—a tool that measures household food security and social security. The expansion was in six districts, bringing the total number of areas where the Rural Basket is conducted to eighteen. The programme helped in the development and understanding of other organisations' interventions on rural development and related subject.

The programme sponsored a thirteen-series radio programme on employment in Zambia on Radio Phoenix, featuring stakeholders with technical expertise on employment and labour related issues. The rationale of the radio programme was to sensitise the public on plans, policies, strategies and practices of employment and labour related issues in Zambia. The programme was aired live every Thursday and topics covered included employment, labour statistics and investments, among others. Further, the programme strengthened its partnerships with strategic institutions such as the International Labour Organisation (ILO) and successfully co-hosted a high level forum on investments and employment in conjunction with ILO on 14 July 2011 at Protea Hotel in Lusaka. The forum was attended by over 60 participants made up of CSOs,

Government, Cooperating Partners, Private Investors and the Media.

### Economic Equity and Development Programme

The Programme made a submission on tax and non-tax policy measures on the 2012 budget to the Ministry of Finance and National Planning in conjunction with other civil society organisations. It also led a team of five CSO representatives to an oral submission that was meant to explain and defend the written submission. The Programme held a public forum on innovative strategies of resource mobilization for sustainable development in Solwezi. This was followed by a guest lecture at the Copperbelt University and a phone-in radio programme at Radio Ichengelo in Kitwe on the efficiency and equity nature of the Zambian taxation system.

### Outreach

As a way to reach out to many people, the Copperbelt Outreach team participated in the Zambia International Trade Fair from the 28th of June to 5th July. On a daily basis, an average of 40 people passed through the stand to collect a wide range of JCTR materials that were being displayed. In an effort to contribute to the 20 September electoral process, Outreach teams in Southern, Western, Central, Northern and the Copperbelt provinces conducted several meetings on values in elections in many areas within their provinces. Other independent stakeholders participating in these meetings equally extended sensitisation programmes to other groups.

Besides sensitisation programmes, most Outreach teams participated in the conflict management trainings which were being organised by the Electoral Commission of Zambia in many provinces in readiness for the 20 September elections. This facilitated the teams' participation in the conflict management committees during the recently held elections. Other activities conducted related to workshops and meetings on the Basic Needs Basket which were held in all the 6 areas. The Basic Needs Basket information continues to be a vital tool to many as reflected in the feedback the Centre has received. Among the feedback is the positive response of some employers in salary negotiations.

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

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Bulletin

General Articles on Different Topics

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2011

# JCTR Bulletin 3rd Quarter 2011

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