



BULLETIN

Jesuit Centre for Theological Reflection
"Promoting faith and justice"



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QUOTE

"This concern for the poor is in the Gospel, it is within the tradition of the Church, it is not an invention of communism and it must not be turned into an ideology, as has sometimes happened before in the course of history."

-Pope Francis on Poverty and Social Justice

January, 2015

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LETTER FROM THE EDITOR

Dear Readers

This is the first issue of JCTR Bulletin this year. We are blessed with articles traversing a wide range of issues. We encourage JCTR readers to take time to read all seven articles presented in this issue of JCTR Bulletin. They are all loaded with very enriching and stimulating ideas. We take liberty to spare some space in this editorial to briefly share some highlights of two of the articles in this issue of JCTR Bulletin to whet your appetite to read all the articles from cover to cover.

One of the articles is on the 2019 national budget by Innocent Ndashe. This article raises the perennial question of the government's priorities when it comes to budgetary allocations. For instance, where will you justifiably allocate more money between defence, public order and safety in the time of peace and the social sector that attempts to improve the lives of the ordinary people? What do you make of the additional resources allocated (K23.6 billion) to debt servicing (both domestic and external), which is equivalent to the total allocation made to 3 essential areas of expenditure - education, health and social protection?

This issue of JCTR Bulletin also treats JCTR readers to a treatise of the relationship between incentives and improved performance. The article on cognitive cost of incentives by Temple Anuforo, S.J. discusses whether incentives motivate people to think more clearly, faster and more efficiently. This hypothesis has been disputed by recent discoveries by behavioural economists who argue that although human beings are motivated by self-interest in responding to incentives, it does not mean that human beings are not capable of questioning the linear thinking.

The article concludes that incentives work where simple linear thinking is operational but they are counter-productive where complexity or complex problem-solving is involved. We learn from this article that one powerful source for incentives yet to be tapped by many organizations is a "sense of meaning, purpose or fulfilment." We learn that if people feel that the work they do makes a difference in the world or in the life of someone, they are often motivated to do more.

With regards to exploring sense of meaning or purpose, we at JCTR are in the process of developing a new strategic plan. This process is informed by the Church's Social Teaching (CST) which guides our consciences in making just decisions, shapes our response to social issues and choice of action, makes the Gospel speak to us in our present circumstances, deepens our faith and makes faith practical to ensure that the Gospel is not divorced from day to day's living and from our work as we remain faithful to JCTR's vision and mission. We appeal for your prayers and support.

Alex Muyebe, S.J.
Editor



2019 NATIONAL BUDGET – DOES IT GIVE HOPE TO ORDINARY ZAMBIANS?

Introduction

On Friday, 28th September, 2018, the Minister of Finance, Ms. Margaret Mwanakatwe, presented a K86.8 billion 2019 national budget. Measures related to revenue generation and expenditure were outlined. In her presentation, the Minister acknowledged, and emphasised, that in national development no one should be left behind. She also reiterated the fact that Zambia's economic growth had been below the country's target and that poverty levels remained high.

Progressive Measures in the Budget

The progressive measures in the proposed budget include: the 1.5 percent increase on a sliding mineral royalty tax of 4 to 6 percent; the introduction of a 10 percent tax when the price of copper exceeds \$7,500 per ton; the introduction of 15 percent export duty on precious metals, including gold, precious stones and gemstones; and the increment of export duty on manganese ore and concentrates from 10 to 15 percent. These measures should be welcomed as avenues that will increase domestic resource mobilisation, grow the economy and create jobs as more minerals get processed in Zambia and exported as finished product as opposed to exporting copper concentrates.

Further, the increase in excise duty on plastic bags from 20 to 30 percent is a progressive measure. Apart from viewing this solely as a revenue measure, it will also likely discourage the rampant use of plastics that has proved extremely detrimental to the environment. The reduction in corporate income tax from 35 to 15 percent on companies that add value to copper cathodes is equally progressive. The measure will likely encourage value addition to copper and promote local industrialization and, subsequently, widen employment opportunities. However, there is need to be aware of the fact that much of the positive impacts of the measure, including increased industrialization and widened employment opportunities, may not be realized in the short and medium term.

There is also an increased allocation of budgetary resources to water supply and sanitation. If properly utilised, the K1.9 billion allocated to water supply and sanitation in 2019, compared to K564 million in 2018, will greatly increase the number of ordinary poor households that will have access to clean and safe water. The K6.5 billion allocation made to road infrastructure is equally progressive, especially if priority is given to the grading and maintenance of feeder roads in rural areas to open up these areas and increase farmers' access to markets.

Areas of Concern in the Budget

Significantly, however, the suffering for most ordinary citizens will continue throughout 2019. Despite being forewarned about excess and rapid borrowing, the government went ahead and contracted huge debts within a short space of time. In as much as it is an obligation to service debts, it is saddening to observe that additional resources have been allocated (K23.6 billion) to debt servicing (both domestic and external), which is equivalent to the total allocation made to 3 essential areas of expenditure - education, health and social protection.

However, despite increased allocation to the education and health sectors (K13.27 billion from K11.5 billion in 2018 and K8.06 billion from K6.7 billion respectively), essential areas such as school infrastructure will not be adequately addressed. Of the allocated amount in the education sector, only K258 million is slated to address the high challenges of infrastructure in most schools. Social protection programmes allocation has seen a reduction from K2.3 billion in 2018 to 2.18 billion in 2019. Within social protection, an allocation to the Social Cash Transfer (SCT) has been reduced from K721 million in 2018 to K699 million in 2019. One wonders how the government slogan, “leaving no one behind”, can be translated into reality when allocations to sectors where the majority of the poor are, have received insufficient allocations and attention.

Revisiting the Question of Priorities

This year’s budgetary allocations raise serious questions about the priorities of the government. Without underplaying the importance of ensuring peace and security, the increased budgetary allocations to defence, public order and safety at the time when the security of the country is not at risk raises more questions than answers. Furthermore, despite an increase in the cost of living over the past 12 months, (for example, the cost of living as measured by the JCTR Basic Needs Basket increased from around K4,900 to around K5,400 for a family of five in Lusaka), the non-taxable income threshold remained at K3,300. Therefore, despite some developments in the right direction, overall, the proposed measures in the 2019 budget will not significantly

improve the lives of ordinary people. It is likely that poor people will continue to suffer given that the cost of living has been increasing whilst incomes for many are likely to remain static.

Whilst acknowledging some progressive measures, such as the increase in sliding mineral royalty tax, the informal sector has been left largely untouched, beyond measures such as base tax announced for the 2018 national budget. Measures to improve financial accountability and regulation administration of the informal sector taxes need to be explored. The budget should also have provided more incentives to promote local industrialization. Other than creation of industrial economic zones, the budget has not offered much on how it will further industrialize the economy and create more jobs. The budget also provided no relief to workers as they continue to bear the burden of generating tax revenues through “pay as you earn”.

Conclusion

Finally, of general concern is the fact that, for the past 8 years or so, pronouncements have been made to the effect that the Planning and Budgeting Act will be put in place. The Act once enacted will surely strengthen the powers of Parliament to offer constructive criticism on the budget and allow the opportunity to make amendments to the budget. This will undoubtedly help in directing resources to the priority areas, and reduce the urban/rural divide. However, there has not been serious attention from government on this much needed piece of legislation. Budgets should reflect the priorities and aspirations of a country. While there were some advances in this budget, more is certainly needed in order to promote the common good, implement a preferential option of the poor and support the growth of social and economic inclusion.

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SOCIAL ACCOUNTABILITY: A TOOL TO BUILD A JUST SOCIETY

Brief Overview

Social accountability is an approach towards building accountability that relies on civic engagement, in which ordinary citizens and civil society organizations (CSOs) participate either directly or indirectly in ensuring accountability. The aim of civic engagement is to stimulate demand for accountability from citizens and thus put pressure on the state or private sector to meet their obligations to provide quality engagement and services. According to the World Bank, the supply side of social accountability is about building state capability and responsiveness.

How Does Social Accountability Work?

One might be wondering how social accountability actually works? Social accountability mechanisms are separate from conventional accountability mechanisms such as political checks and balances, accounting and auditing systems, administrative rules and legal procedures. Social accountability mechanisms include:

- Community monitoring of public service delivery
- Citizen reports cards and community score cards
- Freedom of information petitions and investigative journalism
- Participatory budgeting and public expenditure tracking
- Public commissions and hearings
- Citizen advisory boards
- Citizen charters

Social Accountability in Zambia

Social accountability in Zambia has been pioneered by civil society organizations who have achieved a number of things; however, overall, social accountability has been quite poor due to various reasons. There is a lack of access to information, limited awareness because not much information is made available to the general public, and the absence of a recognized law that backs social accountability. The following paragraphs will discuss some of the factors affecting social accountability in Zambia.

Weak Legal and Policy Framework

The legal and policy framework does not recognize social accountability as a desirable practice. This lack of recognition has greatly impacted the extent to which social accountability can be implemented in the Zambian context. Social accountability in Zambia is undertaken more from a “good will” perspective rather than being a recognized and expected mechanism for accountability and transparency. There is no legal framework in Zambia to promote guaranteed public spaces for social accountability. All such processes are coined under “consultation”, and remain a preserve of Government.

Lack of Access to Information

There is currently no law that gives citizens complete access to information. Free access to information is a vital tool for practicing social accountability.

Government has been reluctant to enact the access to information legislation. This has created a significant setback in achieving the ideal state of social accountability in Zambia. In cases where some information is available, activists of social accountability are subjected to bureaucratic red tape in order to be allowed to obtain authorization to access the information they need for their work.

Technical Packaging of Information

Social Accountability relies on information generated from the public sector. The way this information is packaged and communicated has a bearing on the extent to which CSOs and citizens can actually engage with the information. Many people highlighted that information from Government is usually packaged in a very technical form, thus making it hard for ordinary citizens to understand it. If they cannot understand this information, then they are essentially blocked

from using that this information to in order to engage in social accountability.

Conclusion

In order to build a more just society, social accountability policies should be improved. Social accountability will be enhanced if the country has in place an improved legal and policy framework, access to information legislation, an improved public awareness system, and a decentralized system of government. These systems will provide an enabling environment for CSOs, local government officers, and the general public to be involved in policy making.

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THE COGNITIVE COST OF INCENTIVES

Introduction

In 2012, Michael Sandel wrote what I consider to be a very important book: *What Money can't Buy: The Moral Limits of the Markets*. In the book, Sandel decries the gradual decline of our society from a market economy to a market society. He notes that money is encroaching into different areas of our lives where it does not really belong. This idea of allowing money, or the markets organize our society for us, Sandel notes, is based on the assumption that, somehow, money, or the markets are essentially neutral and, so, do not affect the nature of the goods that they exchange.

Power of Money and the Markets in a Society

Sandel offers an ethical response to this prevailing view. He presents two central arguments against using the power of money, or the markets, to organize our society, or to encourage certain behaviours. The first, he notes, is that money or the markets, may cause the unfair distribution of goods that should be commonly available to all the members of a society. Therefore, in a society where everything is organized by money, income inequalities translate into serious inequalities of being. His second argument, is this – money is by no means a neutral means of exchange. It has the capacity to somehow corrupt the goods that they exchange, making them less “value-able”.

This second argument is the kernel of Sandel's thesis. For instance, if we give our children money to read more books, he argues, this will corrode the value and virtue of reading as an end that is worth pursuing on its own merit. Or imagine your friend presents a beautiful wedding toast at your wedding, only to find out later that he had simply bought one off a website. There are certain things, Sandel argues, that the markets cannot honour, and money cannot buy.

Sandel's book has since raised a lot of conversation among economists, philosophers and policy makers about the values and dangers inherent in our increasingly financialised society, whose moral economy practically runs on the fuel of money. In this essay I wish to offer an epistemological rejoinder to Sandel's argument. And my question is “Do financial incentives actually increase or decrease creativity and efficiency in a work place?”

In the last two years, I have found myself in two different schools [One in Nigeria, and one in Zimbabwe]. Though the two schools are far apart and located within different cultures, the problems in them were the same: the cry for incentives! Most teachers in Africa are poorly paid. Given this reality, and the fact that most teachers have to support large families, it, therefore, means that average teacher has to do other odd jobs to make ends meet.

In Zimbabwe, for instance, I noticed that many of the teachers I worked with spent most of their time speculating about gold, instead of concentrating on their work. In Nigeria, most of the teachers I met had to also engage in other forms of employment after school hours. I know of teachers who even brought their wares to class. The implication of this is that the average teacher has no time to really plan, and read and develop herself to properly deliver the relevant content. Thus, giving them incentives will motivate them to be more creative, because it will help to encourage them to work harder at their jobs. This was the arguments of the teachers in both schools.

Do Incentives Work?

In both schools where I encountered this scenario, the argument of the administrators has been: “we have no money!” The implicit meaning in this is that, they, somehow, concur with the argument that every marginal dollar you give to a worker as incentive, also translates to a concomitant marginal increase in their productivity and effectiveness. But the question is, is this true? In 1945, Karl Drunker developed the famous Candle Problem, in which he tried to study the effect of “functional fixedness” on the problem-solving capacity of people. People are taken into a room, and they are given three items: a candle, a thumbtack, and a box [See fig 1A] below.



Fig 1A: The Candle Problem.

And their task is simple: to attach the candle to the wall so that the wax does not drip on the floor. Most people tried to solve this problem by sticking the candle to the wall, and so many other methods. Finally, however, the people figured out the solution [See fig 1B].



Fig 1B: The Candle Problem Solved.

The key to the solution lies in the capacity to overcome what is called “functional fixedness”. To solve the problem, people have to overcome their functional fixedness, and see the box’s function not just as a receptacle for the thumbtack, but also as a stand for the candle.

Seventeen years later, Sam Glucksberg, in his paper, “the influence of Strength of Drive on Functional Fixedness and Perceptual Drives”, added a little twist to Drunker’s experiment. Glucksberg tried to study the effects of incentives on solving the Candle Problem. Glucksberg created two variants of the Candle Problem. In the First experiment— let us call it Candle Problem A, he sets it up just like we have above in Fig 1 that is with functional fixedness. But in the second experiment, say, Candle Problem B, he removes the pins from the box, and puts them so that the pin, the box, and the candle are all lying separately. In other words, he eliminates the functional fixedness, so that people are not immediately cognitively drawn to see the box as a container for the pins.

For both Problems A and B, Glucksberg created two groups – Groups 1 and 2. To Group 1, he offered no reward; to the second, Group 2, he offered a reward of between \$5 and \$25. The results were that, for Candle Problem A - with functional fixedness, the incentivized group performed less than the group without incentives – it took them about three minutes more to complete the task. But for Candle Problem B – without functional fixedness, the incentivized group did better than the group without incentives, beating them by over one minute, net time.

Thinking Things Through

As children in high school, many of us would remember solving mathematical problems where we arrive at an answer, only to look around the class and discover that the most intelligent boy in the class has a different answer. We quickly change our answer to his, only to later discover that his was wrong. If there was something that we learnt from elementary mathematics classes, it is that problems have one definitive answer. So the answer to the equation $2+3$, is 5, hence, $2+3 = 5$. When we plot this equation on a graph, we would get a straight line. These kind of problems, therefore, involve a certain kind of thinking – linear thinking or straight thinking. To solve these kinds of problems, all one has to do, is to find the line of coherence that holds everything together, and eureka - one has the solution. It involves linear thinking.

In this form of thinking, what is involved in finding a line of coherence. However, once in a while, we encounter complex problems. And what makes complex problems “complex” is that they exhibit, not just one, but multiple lines of coherence (Arecchi 4). A simple example is the Candle Problem we just looked at. The key to the complexity comes from the functionality of the “box”. One line of coherence is that the box is a “receptacle for the thumb pins”. Another line of coherence is that the box is a “stand for the candle”. To solve complex problems, one must be able to shift focus and attention between multiple lines of coherence. Anything that hinders this cognitive flexibility, also concomitantly hinders the capacity to solve complex problems.

Now, let's apply this to Glucksberg's Candle Problem. From this, we see that Problem A involves complexity, because it involves moving from a coherence regime where the box is a receptacle, to another coherence regime, where the box is a candle-stand. In Candle Problem B, this complexity is reduced, because by removing the pins from the box, we eliminate the “functional fixedness” or any suggestion of it. By removing the pins from the box, it means that the box will have just one new line of coherence embedded in the question: “how will it help make this candle stand?” And once respond to this question, the problem is solved. What this experiment shows is that when tasks are like Problem A, involving linear, straight-forward mechanistic thinking, that of moving things from point X to point Y (one question), then incentives increase creativity. But when they involve complexity, as in Problem B, where there are multiple lines of coherence, then incentives kill creativity!

This is because creativity, essentially, involves the capacity to move from one coherence regime to another. Incentives, reduce, if not kill, this capacity.

Discoveries by Behavioural Economist on the Use of Incentives

The whole idea about using incentives to motivate creativity and productivity is founded on the belief that human beings are motivated by self-interest, and that we have the capacity to think clearly about things. So, once we increase incentives, then they would be doubly motivated to think more clearly, faster and more efficiently too. However, as we know from recent discoveries by behavioural economists from Daniel Kahneman to Richard Thaler, this view is not true. Today, we know that when it comes to thinking, our minds use a lot of mental shortcuts, we think with mental models, and we take cues from the environment and from others around us.

Consequently, although we have an unlimited desire to know, often our thinking can be overtaken by biases. A simple way of defining a bias is that it is anything that takes over or captures our mind and subverts its capacity or process of asking and exploring relevant questions. For the Jesuit philosopher, Bernard Lonergan, too much self-interest, in itself, is also a source of bias – he calls it individual bias. Individual bias blinds our capacity for cognitive openness by focusing our reasoning only on the self and on the imminent reward, in such a way that we are unwilling to think outside the box, thereby becoming more unable to entertain more questions, since the only thing of relevance now is the self. This does not mean that the agent is not capable of asking relevant questions at all. Rather what individual bias does is that the person's self-centeredness subverts and shortcuts it by creating a functional fixedness, an unmovable one.

Creativity and the capacity to solve complex problems often depend on the capacity and freedom to ask as many relevant questions as possible. Individual bias, shortcuts these questions, and eliminates all other relevant questions that do not contribute to answering the question, “what's in this for me?” And considering the fact that incentives also introduce an element of competitive speed into the equation, the need for quick answers becomes even more heightened. So, the thinking becomes more and more linear, because, as they say, “a straight line is the shortest distance between two points.” Short-cut, quick thinking, is consequently, often linear thinking.

This is what we see in the Candle problem. Introducing money or financial incentives into the more complex Candle Problem A, meant that the money introduced a form of individual bias into the horizon of the “problem solvers.” This further meant that the agents became somewhat cognitively forced into patterns of linear thinking, which limited their capacity to ask other more relevant questions. With this capacity reduced, they could no longer freely shift focus creatively from one regime of coherence to another quite as easily. And it is that capacity or habit of shifting focus along multiple coherence regimes, what some of us call out-of-the-box thinking which is the cognitive skill critical for solving complex problems. Incentives, it appears, limits this capacity.

Conclusion

On the whole, there are two sets of conclusions that we can draw from this analysis. The first is that when the work we are doing is one that involves simple linear thinking, then incentives work. For instance, think of the tasks of a workman in an industry – the type Adam Smith had in mind when he spoke of division of labour and specialization. Such a workman’s only responsibility, may involve simply turning a material within the machine upside down, or moving it from X to Y. In these kinds of tasks that involve mechanistic thinking, incentives do increase productivity and effectiveness. The second point is that this is not the case when it comes to work that involves complexity or complex problem-solving. As we have shown in our analysis, for such kinds of works, incentives are actually counter-productive.

The challenge that lies before us therefore, is that considering the fact that our world is now entering a post-industrial age, where machines are more capable of out-performing human beings in mechanistic tasks, most of the jobs that human beings carry out today, necessarily and would increasingly involve complex thinking. On the one hand, this raises questions about the kind of skills that our education system need to train for. On the other hand, and more pertinent to the point of this paper, it raises questions about the place of incentives within our work-spaces. Organizations today need to also come up with more complex understandings and systems for motivating their employees. The idea of incentives came out of a certain age - the industrial revolution. And so it was founded on an assumption of a certain kind of manual worker and a particular vision of work. That age is now largely over and gone. Today, we need a more robust system, a more holistic understanding – one that suits our times.

It follows therefore that in this age and time, every worker should be paid a decent living wage. When it comes to motivation, every company needs to tap into as many techniques as possible of going about this. One powerful source for incentives that I think many organizations have not adequately tapped into is a “sense of meaning, purpose or fulfilment.” If people feel that the work they do makes a difference in the world or in the life of someone, they are often motivated to do more, and in a way that is not blinding or bias inducing. A famous example that comes to mind is the often-told story about the encounter between John F. Kennedy and a janitor. During the period when Russia and the United States were racing to be the first to put a man on the moon, the story goes that the president visits the space agency. And at one moment, he meets a janitor who was cleaning an office, and to be polite he says “ok, so, what is your job here?” and the janitor responds “Mr. President, I am putting a man on the moon!” Hopefully incentives can be used to give workers a sense of purpose and to enhance the dignity and meaning of work.

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INDUSTRIAL POLICY (IP) - UNLOCKING ZAMBIA'S POTENTIAL

Introduction

The object of this article is to discuss the elusiveness of Industrial Policy (IP) in Zambia. This article has been motivated by two issues. First, a whatsapp video in which President Edgar C. Lungu, President of the Republic of Zambia, while on a tour of the Eastern Province, made a stop-by along the highway and purchased some mangoes and began to treat himself to a good taste of the mango. While eating the juicy mango lusciously, which some people found humorous, he asked one of the principal officers in his entourage why government cannot set up a mango processing plant in the region? From the short clip, it is clear that the man has a liking for mangoes! The peel and chew was quite classic and reminiscent, for many of us, of childhood memories about mango fruits. Nevertheless, President Lungu, asked a fundamental industrial question, which deserves serious consideration, despite the almost humorous context in which it was posed.

The second experience is quite personal. As I was going to our Jesuit Retreat Centre in Los Altos, in the Bay Area of San Francisco, I saw a massive concentration of high-tech industries dotted around the Silicon Valley of the USA. The industries included, among them, ICT, automobile, electronics, finance, manufacturing, energy, aeronautics, software developers etc. For a moment, I thought how might I participate in the transfer and adaptation of this industrial technology to Africa in general and to Zambia in particular?

Industrial Policy Defined

The long and short of industrial policy, lies in the clustering of economic activities around the natural resource endowments of a region and country. Industries are established either on the upstream or downstream side of the natural resources spectrum of given country. What is industrial policy? It is a state framework aimed at stimulating a country's manufacturing sector. Industrial policy might be implemented by way of various interventions, including spurring productivity, product innovation with research and design, establishing strong industrial linkages alongside the implementation of supportive trade policies aimed at accessing and securing markets. This can be done through firm subsidies or sector support. Industrial policy, aside from human resource endowment, is a key ingredient in sustaining the dynamism of a country's economic system. Examples abound, Japan, South Korea, Malaysia, Singapore and now China attest to this fact.

Assessment of Industrial Policy in Zambia

However, the actual implementation of the framework of industrial policy in Zambia has been rather elusive. This can be seen in the performance of the manufacturing sector in Zambia. To have some insights into the performance of the manufacturing sector in Zambia, one has to consider two aspects, namely its contribution to the country's GDP and its share of labour in the country's employment distribution curve. The contribution of the manufacturing sector

to employment growth remains sub-optimal. In 2014, the manufacturing sector's share of labour was estimated at 223,681 (representing a 3.2 percent rise from 2012) jobs.

The total manufacturing sector jobs represented 3.8 percent of the 5.9 million total employed population. Other sectors, for example, Agriculture, Forestry and Fishing accounted for 48.9 percent. While mining and quarrying accounted for 1.4 percent (Zambia Labour Force Survey, 2014). The contribution of Zambia's manufacturing sector to the country's GDP between 2010 and 2015, averaged 7.2 per cent. According to the Central Statistical Office (CSO), the highest contribution was in 2010 with a share of 7.9 percent, while the lowest being 6.0 percent in 2014 (CSO Industrial Production Statistics).

At her independence Zambia inherited a lopsided economic system which situated the country as a resource extractive country. Subsequently, the country has failed to meaningfully exploit her natural resources by way of value addition through industrialization. Industrial policy has been faced with discontinuities between the regimes that have been at the helm of the country. It constitutes, in my assessment, a single economic tragedy of the country. These discontinuities have affected the quality and quantity of the country's economic activities, and have had a significant impact on the quality of life and economic opportunities of Zambians. In terms of the implementation of industrial policy, Zambia has suffered from policy discontinuities, inadequate tools for industrial policy co-ordination, and the lack of innovation.



Nitrogen Chemicals of Zambia (NCZ)
(Source: www.daily-mail.co.zm)

The IDC Concept

The Industrial Development Corporation concept, however, is not alien to Zambia. In 1968 the precursor to IDC, as a concept was conceived as an ambitious strategy intended to complement the private sector, mainly arising from the need to attain specific growth targets. The role of the Industrial Development Corporation (INDECO) then, was to invest in industries and sectors that private firms were unwilling or had very limited capacity to venture into. Therefore, INDECO was used as a tool for assuming strategic state ownership of firms by acquiring 51% shares in most private firms and 100% percent ownership in state parastatals.

The change in policy was aimed at accelerating economic diversification, industrialisation and indigenization of industries otherwise referred to as Zambianisation. The objectives of the strategy included, among others, capital localization, employment creation and strategic development mechanism for sectors that had been forsaken by the colonial regime. To this end, the Industrial Development Corporation (INDECO) was mandated to operate nationalized enterprises and venture into new companies and sectors. During the period 1968 to the mid-1970s, state-led industrialization succeeded largely because Government was able to finance most of the ventures using the surplus earnings from copper exports. State-owned enterprises were managed through an institutional framework that comprised, the Zambia Industrial and Mining Corporation (ZIMCO) which was established as a holding company to oversee the Industrial Development Corporation (INDECO) and the Mining Development Corporation (MINDECO).

SAP and a Shift from State-led Industrialization

In response to the 1972/3 oil crisis and the 1975 global recession, the country attempted to implement the demands of the structural adjustment programme spearheaded by the International Monetary Fund (IMF) between 1983 and 1985. The reforms entailed adopting market-oriented economic liberalisation and price decontrols. By the 1990s, the economy could not support state-led industrialization, as it proved fiscally unsustainable and unpopular with international interests. Consequently,

the government introduced the Structural Adjustment Programme which included among other initiatives the divestiture of government from strategic industries and national trade. The new policies called for a reorientation of trade and industrial policies towards a market driven economy.

Government's role changed from that of being a local investor and active player in the economy to creating a conducive (mainly macroeconomic stability and licensing reforms) and an enabling environment for a private export oriented industrialisation strategy. In this regard, the state-wide reforms marked a shift from heavy public investment in the economy to an emphasis on private sector participation. Accordingly, policy focus shifted to developing an open, competitive, dynamic and sustainable industrial sector that was to be dominated by the private sector. The economy-wide reforms included: removal of exchange controls, floating of the Kwacha, trade liberalisation, privatisation of state-owned enterprises and public sector downsizing.

Through these reforms, it was fathomed that there would be a corresponding incentive for increased private sector investment, an acceleration of growth, and the progressive diversification of the economy. But alas, despite the so-called logic of the market, the envisaged private sector investment was paltry and at most predatory. Hence, to this day industrial policy in Zambia has remained largely a semblance of the model designed during the privatization process of strategic economic state entities in the mid-1990s. Government therefore abandoned a state-led industrialisation strategy in preference to a private-sector-led and export-oriented industrialization strategy.

Chilanga Cement Plant (Source: www.zda.org.zm)

The Mandate of the IDC

By and large Zambia operated under this framework and some semblance of the same industrialization strategy until the 2014 presidential pronouncement establishing the Industrial Development Corporation (IDC), which was given the mandate to spearhead the Zambian Government's commercial investments agenda aimed at strengthening Zambia's industrial base and promoting job creation. However, the chaotic privatization process, the lack of vertical policy continuity and industrial fatigue are three factors that have led to the decimation of industrial policy in Zambia. Zambia has literally been reduced to a dumping ground and trading area for finished goods. This has created a challenge to its balance of payments and the country's current account, which has implications for Zambia's poor. There is neither recovery nor relief in sight with regard to industrial policy in Zambia.

Despite the barriers mentioned above, the establishment of the IDC is commendable. This institution must spearhead state-private sector led industrialization in Zambia. At its creation, it was intended that the IDC, "will be the holding company of all state-owned enterprises that are incorporated under the Companies Act or the Banking and Financial Services Act." Hence with regard to the initial public investments in the IDC, Government, "authorized capital was K20 millions of which K10 million was paid up using funds from the Privatization Revenue Account as sanctioned by Section 39 Subsection (2) (J) of the Privatization Act, Cap 386 of the Laws of Zambia." Government envisaged that, "75% of the dividends from the IDC itself and its subsidiaries be paid into the Sovereign Fund. Some of the balances of the Privatization Revenue Account constitute an initial capital stock of the Sovereign Fund."

Calling for a Comprehensive Mandate of IDC

I argue that the IDC's mandate should go beyond mere management of state enterprises, and should extend to the identification of strategic areas and sectors which may be utilized as avenues for investments for purposes of restoring



dynamism in the Zambian economy. The IDC must be the lead public institution to drive state-wide industrialization because private sector-led industrialization in Zambia has been a dismal and utter failure. Among the major constraints to industrial growth in Zambia have been limited diversification and low levels of investment, outdated technology and poor linkages between Research and Design and key and leading industries.

There are other constraints, which I consider of marginal nature, namely limited access to appropriate industrial technical skills, particularly in the area of engineering and innovation, low levels of the entrepreneurial spirit among the general citizenry, and that which exists is mainly in the trading sector. What is my argument for the revival of an aggressive industrial policy in Zambia reminiscent of the post-independence industrial reforms? It is the emerging demand for Zambia's natural resources, among them heavy metals. For example, copper (dabbed red gold), which is a key ingredient in the manufacturing of hybrid and electric cars.



Copper wires (Source: www.zda.org.zm)

Therefore, I envisage an industrial cluster along the lines of the Metal Fabricators of Zambia (ZAMEFA) graduating from production of copper cables and pipes to production of high-tech components for the automobile industry. Zambia has to graduate from being an exporter of primary goods to one that exports processed goods. The export of copper cathodes must slowly be phased out by creating opportunities for industrialization on the upstream and downstream side of copper mining activity in Zambia. Another example, I wish to consider is Mansa Batteries. Imagine if Mansa Batteries graduated to production of solar panel in this area given the demand for green energy.



Part of Lusaka South Multi-facility Economic Zone (Source: www.zda.org.zm)

Conclusion

In conclusion, I re-assert the triple failure of industrial policy in Zambia, mainly from policy discontinuities, inadequate policy coordination, and lack of industrial innovation. Industrial activity in Zambia has been characterized by weak linkages between policy formulators, industries and research institutions. On this score, I argue that if Zambia had sustained her industrial policy of the late 1960s all through to the third millennia, the country would have graduated to middle-industrialised nation recording production of high-tech goods and services, and her economy would have been among dynamic industrial clusters on the African continent.

Industrialization lies at the heart of unlocking Zambia's economic productivity. Rapid and coordinated industrialization will lead to a triple gain of the Zambian economy in the areas of employment generation, diversification and growth of the Zambia's economic capital output (GDP), and widening of the tax base. The question then is, will the IDC and the newly developed industrial policy deliver on Zambia's industrialization aspirations by addressing the triple failure of industrial policy in Zambia, on account of policy discontinuities, inadequate tools for industrial policy co-ordination and lack of innovation? I sincerely hope that this will be the case as the common good of the Zambian people is dependent on this.

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A POSITIVE MINDSET

VITAL SKILLS & SOUND VALUES



John Yanko Mudalitsa

In his article 'The Models of Development in Zambia: The Challenges', Philip Maimba acknowledges that we have failed to bring about Zambia's development even though we have tried both the socialist type of economy and the western liberal economy. Why? 'Development will occur when we change our mindset'. Maimba does not specify his deep insight: he does not tell us what is actually wrong with our mindset and how we need to change it so that development can take place.

Why is Africa the richest continent with poorest people? According to Lawrence Mukuka, 'the root cause of poverty is our predominantly negative mindset. But what makes our mindset predominantly negative and how can we make it predominantly positive? Mukuka does not give a straightforward answer. He refers to our subconscious mind, which I find difficult to understand even though I like psychology and enjoy Mukuka's article in the Times of Zambia every Thursday. What is a positive mindset? This essay refers to the latest documents on education and proposes the following formula for a positive mindset: vital skills + sound values = a positive mindset. Let us

explain the meaning of this formula.

New Documents on Education

In 2013 our Ministry of Education published Zambia Education Curriculum Framework – a new national policy on education. It resembles UNESCO's Rethinking Education – Towards a Global Common Good of 2015. Both documents promote the education for transformation. The aim of education is to promote the full and well-rounded development of the physical, intellectual, social, affective, moral and spiritual qualities of all learners so that each can develop into a complete person for their own fulfilment and for the good of society (Curriculum Framework, p.2). The documents stress the great importance of vital skills and sound values. Traditionally education just emphasized the importance of knowledge. The curriculum will equip learners at all levels of education with vital knowledge, skills, and values that are necessary to contribute to the development of the individual, society and economy (Curriculum Framework, p.iii). We will refer to these documents to identify vital skills and sound values and show how

only persons who have acquired these skills and values can bring about development.

Identifying Vital Skills

Curriculum Framework, which is a 60-page document, mentions the word 'skills' 102 times and the word 'competences' 23 times. It refers to many types of skills like vocational skills, literacy skills, mathematical skills, computer skills, business skills, and sports skills. What are skills? Abilities to do something well arising from talent, training or practice. I cannot become a skillful singer without practicing. But what are vital skills? Vital skills are the most important skills every person needs to acquire and become competent in. Why? Without these abilities, we cannot really succeed in life and make this world a better place. Vital skills are divided into four groups: thinking skills, personal skills, social skills, and entrepreneurial skills. Here are 18 vital skills, classified and defined briefly:

Thinking Skills

- Critical-thinking: question everything whether it is true, right, good and noble;
- Creative-thinking: always think about how to improve things and make them better;
- Problem-solving: find the truth of the problem and search for a good solution;
- Decision-making: make constructive decisions and implement them.

We cannot live a successful life and prosper in our work without being very good in these thinking skills.

Personal Skills

- Self-knowledge: know that your life is basically good and make the best of it;
- Self-esteem: consider yourself great biologically, psychologically and religiously;
- Self-dedication: pursue noble goals and attain them;
- Self-discipline: remain strong and sensible even when things are hard;
- Stress and anxiety management: deal with painful emotions in a positive way.

We cannot be and do our best without these personal skills. For example, I cannot know others unless I know myself well. I cannot do my best unless I have acquired a good self-esteem. I will get sick if I fail to manage my stress properly and regain inner peace.

Social Skills

- Effective communication: speak clearly and honestly and listen attentively;
- Empathy: understand how others really are and what they wish;
- Loving relationship: be kind, encouraging and

- challenging to make things better;
- Good leadership: make sure the common aim is understood, pursued and achieved.

We cannot relate to others well, have a positive impact on them and cooperate with them to build a better world without excelling in these basic social skills.

Entrepreneurial Skills

- Passion to succeed: know what you want and pursue it passionately;
- Ability to plan: be focussed, well organized and progressive;
- Personal expertise: become a professional and offer excellent goods and services;
- Market knowledge: know which goods and services people need;
- Enterprise management: manage your business well, especially your finances.

We cannot succeed in any enterprise unless we have mastered these basic entrepreneurial skills. We have briefly explored vital skills and shown how they enhance personal and social development. Only if we master these 18 skills and use them constantly can we be agents of positive change.

Identifying Sound Values

One of the aims of the new curriculum is to produce learners who are 'animated by a personally held set of values as the basis of personal and national development' (Curriculum Framework, p.8). But what are values? According to my dictionary, values are beliefs about what is important in life. People differ in what they consider important. Some value wisdom and hard work but some just value pleasure and money. Not all values are sound: corruption is not a sound value because it hinders development. Curriculum Framework mentions more than 20 values 'we believe are important for our country and complimentary to the attainment of Vision 2030' (p.ix). Here is a list of 12 sound values with a simple explanation:

- Human life: our own life is the greatest treasure; let us make the best of it;
- Truth: there is no progress without knowing the truth and acting on it;
- Love: we are Godlike if we love others as we love ourselves;
- Ubuntu: traditional values enhance our personal and social identity;
- Development: things are not ideal but they can be made better;
- Autonomy: the quality of our life, above all, depends on how we use our brains and hands;

- Equality: all humans are equal in dignity and rights, and have freedom of thought and expression;
- Fairness: we need to fight corruption by always affirming and doing what is right;
- Patriotism: Zambia is beautiful and full of potential; let us make her fully developed;
- Hard work: progress depends very much on personal effort and collaboration;
- Orderliness: we need to be well organized to make the best of time and resources;
- Courage: bravery is needed to deal with many problems and fight constantly for a better world.

We must appreciate these values and behaviour based on them. Why? We cannot develop fully as individuals and society unless we are in love with sound values. Here are two examples that prove this point: Abraham Maslow had studied great people, like Martin Luther King, to find out what made them great. He called them self-actualizers because they have actualized their potential for greatness. Unfortunately, according to Maslow, only 1% of adults become self-actualizers. Why? Most adults are not in love with sound values. The fulfilment of our basic needs for nourishment, security, affection, and respect is not enough. Only if we appreciate sound values and emulate them, will we be able to become self-actualizers - our very best. Why do we not have many great leaders like Mandela in our world today? In his presentation 'A Leadership Crisis in Africa', Vernon Mwaanga argues that our political leaders have failed to bring about development because their leadership is based on base values of 'separatism, corruption and anarchy' [3]. Our leaders will bring about development only when they will really be in love with sound values like unity, integrity, fairness, orderliness, and patriotism. Therefore, sound values, too, just like vital skills, make our mindset positive, which then brings about personal and social development.

Teaching Vital Skills and Sound Values

This is why our students must be taught vital skills and noble values. What about us who had finished institutional training some time back and have never been taught these skills and values? We can become our own teachers and teach ourselves those skills and values! How? In his book *The One Minute Teacher*, Spencer Johnson shows how each one of us can become his/her best teacher. We just need one minute a few times a day to teach ourselves anything we want to learn. Altogether we need less than 10 minutes a day to do that. (A day has 1440 minutes!) If we teach ourselves for about a month, we can master any skill and value mentioned above. Here is how you do it.

First, decide which skill or value you want to teach yourself: choose only one skill or value at a time. Then write on a piece of paper what you want to teach yourself and why; you need to keep that paper with you all the time. Take one minute, several times a day, to read it to remind yourself what you want, and get excited about it. After a week add the question: Am I actually changing and becoming more like that? If the answer is yes, congratulate yourself; if the answer is no, say sorry and reaffirm what you want to achieve. If you do that for a month, you will see a nice change in you. This is how you will make your mindset more and more positive.

Book Vital Skills & Sound Values

There is a new book called *Vital Skills & Sound Values*. It elaborates in some detail what has been presented in this article. For example, in this article each skill has been characterized by one sentence or point only; the booklet characterizes each skill by three points and then elaborates each set of skills in a number of pages, using simple examples from everyday life and referring to different authors. The same is done with values. Each unit starts with a reference to Jesus. Jesus is the most beautiful example of a human person whose mindset displayed the above skills and values. This is the main reason why he was such a wonderful person and had such a great impact on this world. Jesus is the best proof that our formula 'vital skills + sound values = a positive mindset' is correct.

Conclusion

We do need a positive mindset to bring about personal and social development. We have tried to find a good answer to the challenging question: What is a positive mindset? Our answer comes from the new documents on education: vital skills and sound values make our mindset positive. Jesus' life and work is the best evidence that our argument is valid.

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THEOLOGY BY BUILDING: RETHINKING SACRED ARCHITECTURE IN THE AFRICAN CONTEXT

Introduction

People's everyday experience can be described using the categories of their context (situated-ness), physical, cultural, political and economic realities. Interestingly, all these experiences have considerable influence on their relationship with God, which is expressed in their theology. For example, the Liberation Theology of the Latin America is a theology that is born from the people's experience, trying to understand the place of God in their oppressive situation. Hence, theology is at once an experience and expression. It is an individual's and a people's expression of God-experience in their life. According to Laurenti Magesa, Christian theology can be expressed in such activities as writing, reading, dancing, singing, artwork, and liturgical worship.¹ Sacred architecture is also a way of doing theology, since it provides the space for expressing God-experience, and, being art, is a way of actually expressing this experience. Architecture is an important aspect of culture and is also influenced by context, culture and a people's experience.

Unfortunately, in most cases in Africa, our sacred or religious spaces (buildings, etc.) do not depict anything of our African experience of God within the African cultural context. They are usually modelled after religious buildings in the West. This has shaped our mental capacity for the appreciation of sacred buildings. Our evaluation of a "properly" or "beautifully" designed church is based on whether it looks like one Basilica somewhere in Europe or the Americas. I believe it is about time we started rethinking sacred architecture in our African context. We need to begin to create architectures that truly reflect our experience of God in our context. In this paper, I will explore the means by which we can achieve this revolutionary intention.

Sacred Architecture in Africa before Christianity

Types of architecture, or characteristics of an architecture, are usually informed by different motivations which are based on human experiences. "Like any true art, architecture is a product of the spiritual climate of a particular age and is a reflection on human endeavour, thoughts and aspirations. Through understanding of architecture, we can come near to understanding

¹ Laurenti Magesa, "Class lecture," August 31, 2018

the mind of man...”² Although, an architecture can be evaluated based on form, function and stability, it is generally influenced by cultural values, beliefs and period (characterized by the prevalent style). This is true for all kinds of architecture, including sacred architecture.

Down the centuries, sacred architecture has been as a way of expressing sentiments and beliefs in gods or divinity. Temples, synagogues and shrines existed before the birth of Christianity. In some places in pre-colonial Nigeria, before the advent of Christianity, sacred architectures – temples and shrines – were not elaborate buildings of great enormity, adorned with golds and gigantic columns of Doric or Ionic order, and entablatures bearing ornamental decorations. Religious building, as we know it today in the conventional modernist sense, is alien to them. In the Eastern part of Nigeria, for example, sacred buildings are small round or rectangular-shaped huts built of either wattle and daub or kneaded mud and crowned with thatch. The walls are usually adorned with *ull*³ drawn with *nzu*.⁴ The huts are made to shelter an *alusi* (or *arusi*)⁵ alone, which is perceived as a king and deserving of a castle for himself.

A space is allowed for the priest or priestess to stand in when attending to the *alusi*. Ordinary people do not enter the *alusi* house. There would be space outside, around the hut for people. There are no seats; people would sit on the floor, sometimes in a circle, looking toward the shrine. One is also required to take off shoes out of reverence and devotion for the *alusi* and in recognition that one is on a holy ground. The chief priest (or priestess) stands close to the shrine (altar), backing the people. He or she turns once in a while to face the people and communicate something important from the gods to them. The physical structure of the sacred buildings supports the experience and expression of their theology.

However, with the coming of Christianity to

2 Bodo, Cichy, *The Great Ages of Architecture: from ancient Greece to the present day*, (London: Oldbourne Press, 1964), 12

3 Decorations of different patterns and designs made on the body or on a wall.

4 White chalk from silicate. It can also be prepared by mixing clay, ash and water, and then left to dry in the sun.

5 Can mean a lot of things, but is associated with divinities. E.g. a god or deity, the image or sculpture of a god, the house of a deity.

Nigeria, the sacred architecture of the people suffered a major loss. The missionaries threw everything of the culture out of the window with the excuse that they are evil. Albert Rouet recounts that there was “early mistrust of Christians toward the pagan cults... We remember that St. Bernard rejected the arts as influences foreign to Christianity. Before being brought into worship, the arts need to be purified or converted.”⁶ As this bias attitude prevailed, over time, people begin to see everything about their traditional religious practices as evil and not compatible with the new “ideal” religion. This inferiority complex also influenced the provision of sacred architecture. European church buildings became the model, and architects and designers no longer paid attention to some practical cultural and contextual factors, including construction costs.

One thing that the post-Christian era architects seem to have forgotten is that in most places in Africa, it is impracticable and inadvisable to separate religion or religious practices from culture. Thus, in their design of churches, they don’t pay attention to the spirit and practice of communality which is very pronounced among Africans. This spirit is evident in the way people come together to spend time and to share meals and drinks; to support one another; and in outward or external expression of emotions, intentions and solidarity. This communal spirit is usually present in religious practices – dancing, singing, handshaking, etc. Sacred architectures in the pre-Christian era provided for these expressions. For example, the surrounding (spaces) around the *arusi* house can be useful for this kind of elaborate, high-spirited expressions and movements. Unfortunately, the “modern” churches in Africa, usually lack adequate space for this kind of religious expression based in active and expressive communion.

What Does the Church Entail? A Crucial Question for Sacred Architecture in Africa

What is the Church? Unfortunately, as Priest⁷ opines, this is a question the early missionaries failed to reflect on and have a good grasp of, when they came to Africa with “their” Christianity.

6 Albert Rouet, *Liturgy and the Arts*, (Collegeville: The Liturgical Press, 1997), 25.

7 Doug Priest, *Doing Theology with the Massai*, (Pasadena: William Carey Library, 1990).

Also, the Church in Africa and the designers of churches in Africa also makes this mistake. This is a major problem in the design of a church, says the American congregationalist theologian, Marvin Halverson. According to him, a clear understanding of the function and vocation of the Church is necessary for a church building to achieve its end.⁸

The Church is “firstly the community of all believer...;”⁹ that is the people of God. The term “people” includes everything that make them who they are – location, culture, context, values, history, economic and political realities, etc. All these, as Magesa rightly says, influence the way a people worships and prays.¹⁰ Also, Pope Francis, commenting on the importance of culture in the experience of God by the people of God, asserts that culture “embraces the totality of a people’s life...; [it is] the specific way in which its members relate to one another, to other creatures and to God.”¹¹ Hence, religion and culture overlap. The apostles lived and practiced their faith within their culture, milieu and time.¹² Even Christ’s teachings were informed by the culture and context he lived. In recognition of this, the Pope concludes that it will not be proper to demand that every Christian express their faith the European way.¹³

Pope Francis’ statement is a new invitation for the Church in Africa to begin to practice African theology. Although, the Second Vatican Council¹⁴ made this call a long time ago, when it said that local Churches may use their discretion to adapt liturgical practices to suit their local contexts, unfortunately, most of the Church’s current practices in Africa are still informed by the cultural realities of Europe. These don’t respond adequately to the unique situations of Africa. In as much as we may try to accuse the Church’s authority for insensitivity toward the African

8 Quoted in: Peter Hammond, *Liturgy and Architecture*, (London: Barrie and Rockliff, 1960), 10-11

9 Joseph Rykwert, *Church Building*, (New York: Hawthorn Books, 1996), 7.

10 Magesa, “Class Lecture,” August 14, 2018.

11 Pope Francis, “Apostolic Exhortation: *Evangelii Gaudium*,” (Rome: Libreria Editrice Vaticana, 2013).

12 Second Vatican Council, “*Ad Gentes*: Decree On the Mission Activity of the Church,” (Rome: 1965), no.22

13 Pope Francis, “Apostolic Exhortation: *Evangelii Gaudium*,” (Rome: Libreria Editrice Vaticana, 2013)

14 Second Vatican Council, “*Sacrosanctum Concilium*: Constitution on the Sacred Liturgy,” (Vatican: 1963), no.37.

Church, some conservative local ordinaries and traditional Catholics have also resisted changes in the African Church – in liturgies, but also in the architecture of churches, which has persistently been modelled on churches in Europe.

In fact, the people’s assessment of well-designed church, befitting of God’s dwelling is in comparison to churches in Europe, even when the building may be considered as not very functional, when judged on the basis of our African way of expressing our experience of God – doing theology. Another unfortunate thing is that the European models are usually expensive to construct, and the poor people who already don’t even have enough to feed themselves are tasked heavily to generate funds adequate to construct these churches. It is important that the leaders of the Church at all levels understand the meaning of the Church as a community of people and the vocation of the Church, which is primarily to help the people find God and relate with Him in their culture and context. This understanding must reflect in creation of spaces that will help Christians realize this intention.

Designing for the African Church: Duties of the Architect

A church building in Africa is properly a sacred space where the communal worship of God and celebration of community can take place. Despite the fact that the Instruction for the Proper Implementation of the Constitution on the Sacred Liturgy made some prescriptions¹⁵ with respect to church architecture, I think it is important that the design of sacred space in Africa be such that it helps the people realize the intention for which they gather – a people who have come to express their experience of God in their culture and context. Since, “all theology takes place within a cultural context,”¹⁶ it is appropriate that the sacred architecture is contextualized, taking into consideration all important realities of the people for whom it is designed. An example of these realities is the fact that Africans express aspects of their faith by dancing. It is a human response to the invitation to faith and friendship with God. It is an expression that has the potential of healing. Therefore, this aspect of theological

15 See Sacred Congregation of Rites, “Instruction for the Proper Implementation of the Constitution on the Sacred Liturgy,” (Rome: 1964), 90–99.

16 Rouet, 123

expression has to be provided for spatially in the design of a church in Africa. Interestingly, dancing is understood differently in some European contexts. They see dancing as something that belongs to the realm of the secular and mundane, and thus “contrary to the dignity of the Church.”¹⁷ So churches are built with no consideration for faith expression through dancing. However, insisting that churches in Africa be built this way amounts to insensitivity, considering that theology has to be contextualized to be affective, practical and realistic and embraced by the people.

In designing a church in Africa, then, the task of the architect is to create sacred architecture which meets both the prescriptions of the Church and represents the local people’s experience of God. Since, a building is a brainchild of an architect, the architect must become one who does African theology for his church design to be properly African, fitting to the context. It may help to familiarize himself with writings of African theologians. He must be one who pays attention to cultural values, context, politics, economic situation and other factors. The architect has to use African categories (arts and materials) in his designs. Arts and cultural practices of a people is usually reflected in their architecture. Finally, the architect has to cost-conscious in his design, understanding that Africa is not as economically buoyant as its European counterpart. As I mentioned earlier, most of our churches in Africa are very expensive to construct and can be a burden on the people of God.

Conclusion

Architecture, as a form of theology should be influenced by contextual factors. It is the responsibility of the architect to ensure that a church he creates is a product of these factors. Hence, an architect who designs a church for the African Church has to begin by appreciating the cultural values of the people for whom he is designing. He must understand that the Church no longer exists separate from the people, but as a component or spiritual extension of the community,¹⁸ and so his creation must be immersed in the cultural realities of its environment. Borrowing from indigenous sacred architecture may enhance his design. For

¹⁷ Ibid., 128.

¹⁸ Theodor Filthaut, *Church Architecture and Liturgical Reform*, (Baltimore: Helicon Press, Inc., 1968), 5.

example, in designing a church in the eastern part of Nigeria, it may be helpful to study and understand the traditional religion, including the *arusi* house and see what can be adopted from it. To create sacred architecture that is properly African, the architect must be courageous enough to go through a rite of passage – a shift from the mindset that it can only be “good” when it looks Western. Also, he must be someone who has the courage to say no to bishops, priests and the conservatives Catholics who insist on doing it the “traditional” way. A good contextual architecture must be sympathetic and pragmatic (functional) if it is to provide for the expression and experience of God in Africa.

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TREES AND ROOTS OF CATHOLIC SOCIAL TEACHING

Environmental Responsibility

Many of us are already well acquainted with the 3Rs of primary environmental responsibility: Reduce, Reuse and Recycle. But, in his book, *Toward an Eco-spirituality*, the theologian Leonardo Boff adds a fourth R to the list: reforest. This important suggestion is made almost in passing, but is placed within the larger context of the assertion that the integrity and gift of creation needs to be supported by a progressive, healthy and intentional human stewardship and arguing that those four primary principles need to be lived in a “radical” way.¹ I agree with Boff. I am generally in awe of the splendor and diversity of trees all

over the world. I think they are symbolic of the strength and inter-connectedness of nature and of the need for both roots and space to grow. Indeed, I have always enjoyed the simple (and, yes, overly sentimental) words of the American poet Joyce Kilmer in the poem *Trees* when he writes:

*“I think that I shall never see
A poem as lovely as a tree
...Poems are made by fools like me
But only God can make a tree”*

And I know that in my tentative recovery from a disease, the colours of nature popped out

¹ Boff, *Toward an eco-spirituality*, (2015), p. 48

almost everywhere and I especially appreciated the colours and contours of trees and their leaves. To me, trees are important simply as trees. However, in addition to being pleasing to the eye, trees obviously, perform an essential function in supporting life on Earth. For example, in terms of promoting biodiversity, they support the habitation of a wide range of plants and animals. Through photosynthesis, trees also produce oxygen, which is a requirement for life and helps clean the air. Trees hold on to Carbon Dioxide (CO₂), which reduces the concentration of CO₂ and is sorely needed in these decades of increasing global warming.

Stewardship Under Attack

Yet despite the aesthetic beauty and environmental importance of trees, we are witnessing massive campaigns of deforestation for economic growth, market-based consumption and human habitation. And we are certainly not employing the fourth R of reforestation as widely as we should. Individuals – often out of dire necessity - continue to burn trees to make charcoal, and when these single acts of daily use are aggregated to the collective, they become a serious environmental problem. Certain trees – such as the Oil Palm tree (*Elaeis guineensis*) – are cultivated and harvested for the production of consumer products, such as palm oil. In parts of South-east Asia, for example, palm oil plantations are reducing the diversity of trees in the rainforest and having a significant impact on the overall biodiversity within these rainforests. And even if the Oil Palm trees are actually reforested after harvesting, the overall diversity lost to rainforests remains a problem. Orangutans, in particular, are paying a hefty price for the expansion of palm oil production into their natural habitat. Ultimately, the demand for profit and the dictates of market production and consumption, seem to be taking over from the necessary (*including future focused*²) stewardship of God's abundant blessings.

And the lack of trees, particularly when added to a host of other environmental considerations

2 See, for example, section 467, in the *Compendium of the social doctrine of the Church* 2005 for a discussion of our inter-generational stewardship.

such as the inequitable distribution of clean water and sanitary facilities, soil erosion, and threats to the bee population, will, if left unchecked, lead to significant environmental and humanitarian crises. Sadly and predictably, it will be the marginalized people who will, initially at least, pay the price for the environmental, social and political consequences of these unnecessary and preventable economic decisions. As noted by Boff, the 2003 Earth Charter clearly stated that “We stand at a critical moment in Earth's history, a time when humanity must choose its future...The choice is ours; form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life”³. Following from this, Boff argues that “we need to change our model of production and adopt different patterns of consumption... This requires a new paradigm of civilization, a globalized model.”⁴

A Call for Radical Action

However, that is easier said than done. I think most of us, at some level or another, recognise the Earth as a collective good. Yet it is a lot easier to subscribe to noble aspirations based on that recognition than to actually put them into practice. Those of us who live in the global north have, for centuries, experienced both the costs and benefits of industrialization. And it would be hypocritical of us to say to countries in the global south that they should give up on their attempts to reach a certain “standard of living”, particularly if we continue to consume the lion's share of resources in an ego-centric attempt to selfishly maintain our unsustainable standard of living. We are all in this together. Therefore, what is needed is planning or at least adopting of some mechanisms and processes, so that various “costs” associated with these long overdue reductions in production and consumption, are not borne disproportionately by those who are already marginalized by unjust social structures.⁵

3 Cited in Boff, p. 5

4 Boff, p. 19

5 See Andrew Dobson *Green Political Theory* for an excellent overview of the various shades of green and their individual social, political and economic assumptions and implications. Also *Compendium of the social doctrine of the Church*, section 482.

We can idly fret about global warming all we want, but, as Boff notes, we need radical action. And while recycling has its place, we certainly cannot recycle our way to environmental sustainability and global social justice. In fact, recycling itself has its own footprint of production and consumption, and many of the items recycled are not actually used in their original form again. We need, for example, to drastically re-think the irrational single use of items made from plastic. For Catholics, the Social Teachings of the Church provides an excellent framework as to the content of this new paradigm, and on the reasons why it is right and just to work for a planned and equitable reduction in production and consumption.

For example, application of principles and imperatives such as the common good, subsidiarity, solidarity and the preferential option for the poor readily leap to mind.⁶ It is essential that the manifold eco-political decisions be made that include the people in making them, and not be beholden to the interests of, say, profit-driven environmental companies who simply and cynically want to “green” the social and economic relations of the existing capitalist economy. As history has shown time and time again, the market doesn’t have all the solutions, especially for complex problems. Additionally, in terms of making concrete the preferential option for the poor, it is necessary that all people be provided with the basics of social, economic and cultural participation, including food, water, health, sanitation, access to information and education. The application of Catholic Social Teaching will help ensure that those on the margins are not further marginalized.

Conclusion

This will not be an easy task. And there are vested interests more intent on maintaining short-term economic profit than promoting an authentic sustainability, even our survival on Earth. But it is necessary. As mentioned, we are stewards of the abundant blessings of God in Creation. The scientific facts are in, and they clearly reveal that we cannot maintain the current pace of

production and consumption if we are to survive. We are already at the point of a significant drain on Earth’s resources. However, the Earth is a collective good, and environmental stewardship is a collective endeavour. Therefore, Catholic Social Teaching provides us with a wonderful framework to help us respond in a manner that promotes the rights of those on the margins, fosters participation, ensures application of an equity lens and, through principles such as the Common Good, reminds us of our common responsibilities on our collective journey.

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⁶ See *Compendium of the social doctrine of the Church*, 2005





ARTICLES AND LETTERS

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

We also encourage comments on the articles in this or previous bulletin issues. Views for the improvement of the bulletin are also welcome.

So to contribute, please write articles or letters to the Editor- JCTR Bulletin by E-mail to jctr@jesuits.org.zm; infojctr@jesuits.org.zm

JCTR BASIC NEEDS BASKET

Lusaka

February 2019

(A) COST OF BASIC FOOD ITEMS FOR A FAMILY OF FIVE

Commodity	Price (ZMW)	Quantity Units	Total (ZMW)
Mealie Meal	86.33	2 x 25 Kg	172.67
Beans	22.20	3 Kg	66.60
Kapenta (Dry)	178.83	2 Kg	357.67
Fish (Bream, Dry)	140.00	1 Kg	140.00
Beef	35.00	4 Kg	140.00
Dark Green Vegetables	7.83	4 Kg	31.33
Tomatoes	7.50	4 Kg	30.00
Onion	11.14	2 Kg	22.29
Cooking oil (2.5L)	49.50	3 Litres	59.40
Bread	8.29	1 Loaf/day	248.57
Sugar	25.50	3 x 2 Kg	76.50
Milk	7.00	4 x 500ml	28.00
Tea	96.00	1 Kg	96.00
Eggs	10.00	2 Units	20.00
Salt	6.83	1 Kg	6.83
Subtotal			ZMW 1,495.86

(B) COST OF ESSENTIAL NON-FOOD ITEMS

Commodity	Price (ZMW)	Quantity Units	Total (ZMW)
Charcoal	132.00	2 x 90 Kg bag(s)	343.33
Soap (Lifebuoy/Champion)	8.20	10 Tablet(s)	57.99
Wash soap (BOOM)	9.75	4 x 400g	36.57
Jelly (e.g. Vaseline)	23.67	1 x 500ml	19.93
Electricity (medium density)	292.00	1 x 1month	200.00
Water & Sanitation (med - fixed)	192.00	1 x 1month	197.21
Housing (3 bedroom)	3,000.00	1 x 1month	2,650.00
Subtotal			ZMW 3,835.27
Total for Basic Needs Basket			ZMW 5,331.12

Totals from previous months	July 17	Aug 17	Sep 17	Oct 17	Nov 17	Dec 17	Jan 18	Feb 18	Mar 18	Apr 18	May 18	Jun 18	Jul 18	Aug 18	Sept 18	Oct 18	Nov 18	Dec 18
Amount (K)	4,859.35	4,928.37	4,883.57	4,869.47	4,924.54	4,957.47	5,229.14	5,385.42	5,574.81	5,433.04	5,369.49	5,247.99	5,256.29	5,402.31	5,356.36	5,317.95	5,324.40	5,424.18

(C) SOME OTHER ADDITIONAL COSTS

Item	Amount	Item	Amount (ZMW)
Education		Transport (bus fare round trip)	
Grade 8-9 (User + PTA/Year)	145.00	Chilenge - Town	20.00
Grades 10-12 (User + PTA/year)	975.00	Chelston - Town	20.00
		Matero - Town	17.00
Health		Fuel (cost at the pump)	
Registration (book)	4.00	Petrol (per litre)	16.06
Self-referral (Emergency Fee)	4.00	Diesel (per litre)	14.65
Mosquito net (private)	20.00	Paraffin (per liter)	11.34

D) A COMPARISON OF COSTS (in Kwacha) OF BASIC NEEDS ACROSS ZAMBIA IN DECEMBER

Lusaka	Kasama	Mansa	Mongu	Ndola	Solwezi	Monze	Chipata	Mpika	Luanshya	Kitwe	Kabwe	L/gstone	Choma	Chinsali
4,918.76	2,964.86	3,137.83	3,018.03	4,627.85	4,161.62	3,722.75	2,745.65	2,654.38	3,699.12	4,031.28	3,612.16	3,863.69	3,714.90	2,740.65

This survey was conducted on 27th February, 2019 by the Social & Economic Development Programme of the Jesuit Centre for Theological Reflection. Average prices were calculated on the basis of prices gathered from retail outlets at Northmead, Shoprite (Cairo Road), City Market, Chawama, Chinda, Kabwata, Matero and schools, clinics/hospitals and filling stations around Lusaka. The February Basic Needs Basket is approximately US\$464 based upon the exchange rate of K11.5 prevailing on the days of data collection.

Please note that other monthly costs would include personal care, clothing, recreation, etc.

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THE JCTR UPDATES: HERE ARE SOME HIGHLIGHTS OF WHAT KEEPS US BUSY

SOCIAL AND ECONOMIC DEVELOPMENT PROGRAMME (SED)

The Basic Needs Basket was conducted on a monthly basis. This involved surveying of the cost of living, data entry and drafting a press statement which gave recommendations on reducing cost of living and ensuring that Zambians live dignified lives. The programme also conducted sensitisation activities to marketeers on the importance of availability of data on nutritious foods so that they can easily release the data.

The Programme analysed the 2017 Auditor General's report and produced an analytical report to be used in advocacy. The Programme also participated in a Climate Justice and Corporate Accountability working group meeting held in Harare, Zimbabwe between the 17th and 20th February. The meeting was organised by the Jesuit Network for Justice and Ecology (JENA). Jointly working with other CSOs, the Programme launched a "Budget Policy Brief" that highlighted government commitment to areas of education, health and social protection during the occasion held on 12th March at Mulungushi Conference Centre in Lusaka.

The programme re-opened the Solwezi office and commenced implementing of the Strengthened Accountability Project II in Solwezi, Kalumbila and Chavuma Districts. In this regards the programme has constituted community working groups in its six communities in the three Districts. These community working groups are aimed at raising awareness about the programme, objectives, duration among stakeholders in the target locality as well as to get buy in and ownership of the project from target stakeholders. The JCTR will build capacities of the group members in advocacy to ensure sustainability at the end of the project as well as providing leadership and direction the groups to ensure corporation and commitment from group members.

Additionally, the programme participated the Alternative Mining Indaba (AMI) in Cape Town represented by a programme officer and one community member form Muzabula. The AMI attracted more than 350 community representatives, civil society organizations and multi-lateral organizations and to provide viable recommendations for the future of natural resource extraction in Africa. The AMI remains a platform for building radical alternative ideas and voices of the poor and marginalized. These ideas take people as the starting point of human development and not profits. This helps to continue building capacities in JCTR staff and

FAITH AND JUSTICE PROGRAMME (F&J)

The vision of the JCTR is to have a society where faith promotes justice for all in all spheres of life especially the poor. Guided by the Church Social Teaching that emphasizes human dignity in communities, the Faith and Justice Programme (F&J) is implementing a project that promotes access to Economic, Social and Cultural Rights with a focus on Education, Health and Water and Sanitation in selected marginalized areas of Zambia. In order to see that people's standards of living are improved through the concrete implementation of Economic, Social and Cultural Rights (ESCR), such as the right to education, healthcare and water and sanitation, in the 1st quarter, the F&J Programme conducted stakeholder dialogue meetings between service providers and users in Chamboli Community of Kitwe, Chishipula Community of Kasama, Kapulanga Community of Mongu and Simoonga Community of Livingstone. The meetings provided a forum where challenges in accessibility of education, health and water and sanitation services could be identified, considered and addressed. Field visits conducted in these communities, revealed that the dignified and predictable access to the basic requirements of daily living were limited. Residents walk as far as 5kms to access education, health and water and sanitation services. Infrastructure in the education and health sector is inadequate thereby compromising people's dignity and opportunities to live fulfilled lives.

Under the Enhanced Good Governance, Respect for Human Rights and Citizen's Participation in Zambia Project, F&J has continued to demand for strengthened legal frameworks. The programme held social forums with Ministry of Justice, Zambia Police Service and National Assembly to push for reforms to the Public Order Act. The discussions highlighted the importance of active involvement of all stakeholders in the legal reform processes especially at the level of submissions and validation of the zero draft as it becomes difficult for the stakeholders to influence the content of the law once the process has reached the bill stage. Once the Bill is approved by cabinet and presented to Parliament for debate not much change can be effected on the Bill before it is assented into an Act of the Laws of Zambia. The JCTR recommends that the Ministry must delink the legal reform process from the national dialogue in order to expedite the completion of the process to ensure that the amended Public Order Act and the amended Electoral Process Act are enacted by the end of 2019.

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

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