



BULLETIN

Jesuit Centre for Theological Reflection
"Promoting faith and justice"



Contents

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QUOTE

"World hunger is a result of indifference and selfishness."
-Pope Francis message for the opening session of the 40th General Conference of the Food and Agriculture Organization of the UN (FAO), July 3, 2017

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LETTER FROM THE EDITOR

Dear Readers

Like in our previous issue of JCTR Bulletin, we are once again 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 share some highlights of three of the articles in this issue of JCTR Bulletin to whet your appetite to read all the articles from cover to cover.

The first article by Fr. Michael Kelly, S.J. addresses the issue of hunger and food security. The author challenges us to find creative and ethically correct ways of responding to the food and nutrition needs of hungry people across the world. Faced with the growing numbers of people who go to bed hungry each night, each country is called to make food security a dominant national priority in order to give our brothers and sisters who are hungry something to eat.

The second article by Temple Anuforo, S.J. addresses the issue of genetically modified seeds. He exposes the folly of the pro-GMO camp who argue that given the changes in the world, there is no way to assure food security and a robust agricultural economy without turning to bio-technology. He does not only underscore the importance of precautionary principle advanced by the anti-GMO camp, which argues that in the face of uncertainty about a biological technology, it is better to err on the side of caution, but he also goes further to make a case that GMO seeds in themselves, even if they were not biologically toxic, still embody a form of extractive and unjust agricultural economics that denies farmers and the general population of the inherent rights to seed varieties.

The author argues that GMO seeds do not solve the problem of providing for the growing population because GMO technologies do not preclude creation of an extractive economy around seeds, which in itself is reprehensible as it lacks moral, scientific and economic standing. The argument states that seed is not a commodity; it is an integral ecological or covenant good. Like air and water, seed is a shared “democratic commons” or “covenant good” of human beings, which cannot be privatized without concomitantly creating situations of injustice, poverty and even slavery.

The third article by Bro. Jithin Jose Kalan, CMI, addresses the issue of migration. He argues that migration is an ageless human reality that could be defined as a natural behaviour of human beings. Migration is an unavoidable phenomenon in the contemporary world, and it has been part and parcel of the society we live in. The number of people who can no longer live in their homeland for political, social, economic and religious reasons is increasing. Given that Christianity itself has its root in a migrant background (the story of Abraham, Israel, and of Jesus), it follows that as Christians we must have concern for immigrants and refugees. The experiences of immigrants and refugees, especially their experiences of loneliness and despair present us with an opportunity to witness our faith in a very concrete way in the manner that we treat and relate with our brothers and sisters who are immigrants and refugees.

I wish you all enjoyable and enriching reading.

Alex Muyebe, S.J.
Editor



HUNGER AND FOOD SECURITY GLOBALLY AND IN ZAMBIA

Introduction

“I was hungry and you gave me to eat” (Matthew 25:35). Millions upon millions of people go to bed hungry each night and the scandalous fact is that their numbers are increasing. Three recent reports bring out the way the great Christian challenge to respond to the food and nutrition needs of hungry people across the world is growing relentlessly from year to year and the way the world is failing dismally in its response. Using the data from these reports, this article presents some of the basic facts about the hunger situation globally and in Zambia and makes some suggestions about what Zambia can do about it.

The Global Food Security Situation

In September 2018, the United Nations Food and Agricultural Organization (FAO) published a comprehensive report on the *State of Food Security and Nutrition in the World*. According to this report, after a prolonged period of decline, world hunger began to rise again in 2017, with the estimated number of undernourished people rising from 804 million in 2016 to 821 million in 2017. This means that in 2017 one out of every nine people in the world experienced some form of hunger. They did not have access to the quantity or quality of food they needed to provide them with the energy for living a normal, active and healthy life, given their sex, age, stature, and physical activity level. They were hungry and we did not give them to eat

Following shortly after the FAO report, Concern Worldwide (Ireland) and Welthungerhilfe (Germany) published their *2018 Global Hunger Index* (GHI) which ranked 119 countries on a hunger index derived from aggregating the proportion of those in a country experiencing an inadequate food supply with three food-and-nutrition-related measures critical to children under the age of five—wasting, stunting and mortality. Child wasting is the proportion of children under-five who have low weight for their height, a measure that reflects acute undernutrition; child stunting is the proportion

of such children who have low height for their age, a measure that reflects chronic undernutrition; and child mortality is the mortality rate of children under the age of five, something that is brought about in large part by inadequate nutrition. The resulting GHI scores are on a 100-point GHI Severity Scale, where 0 is the best score (no hunger) and 100 is the worst.

GHI Severity Scale

<10.0	10.0 – 19.9	20.0 – 34.9	35.0 – 49.9	>49.9
Low	Moderate	Serious	Alarming	Extremely Alarming

The third report, published at the beginning of April 2019, is the *Global Report on Food Crises*, produced by the Food Security Information Network (FSIN) in collaboration with numerous agencies in the international humanitarian and development community. While this report complements the FAO report referred to above, it focuses specifically on the most severe manifestations of acute food insecurity in the world’s most pressing food crises. The report gives an overview of the food crises that occurred in 53 countries in 2018 and then presents a country-by-country analysis of food insecurity and malnutrition for the 27 countries with the most severe crises. The report also gives an analysis of expected trends in 2019 and identifies which countries are likely to experience food insecurity and those where the situation is likely to remain unchanged or to deteriorate.

Between them, these three reports draw attention to the key factors that contribute to global food insecurity, malnutrition and food crises. In order of severity of impact these are:

1. The instability arising in many countries from armed conflicts;
2. Adverse climate events; and
3. Turbulent economic situations.

More than half the people facing a food crisis in 2018 were in 21 countries or territories affected by armed

conflicts and insecurity; ten of these countries were in Africa, the remainder in Asia, the Middle East and Eastern Europe. Climate variability and extremes have always been leading causes of food crises but are becoming more significant in the way they are increasingly responsible for many of the recent rises in global hunger. The reports bear this out in the way they show that unfavourable climate-related events were the main drivers of food crises in 20 African countries and were also noteworthy in driving food crises in Central America and the Caribbean. Economic disturbances were the primary driver of the acute food insecurity experienced during 2018 in Burundi, the Sudan and Zimbabwe.

In 2017, the biggest number of undernourished people in the world was found in Asia which was home to more than 514 million hungry people (11.5% of Asia's total population). Africa, on the other hand, remained the continent with the highest percentage of undernourished people. In 2017, some 240 million people in Africa, or 19.6% of the total population, were estimated to be undernourished. Undernourishment and severe food insecurity are increasing in almost all parts of Africa, but the situation is more pressing in sub-Saharan Africa where an estimated 22.2% of the population (231 million people) were undernourished in 2017. A further point of concern is that in Africa (as in Asia and Latin America) women were more likely than men to be affected by severe food insecurity.

Hunger and Food Insecurity in Zambia

The 2018 Global Hunger Index (GHI) report, which ranked 119 developing countries on measures of hunger and undernutrition, has found that **Zambia is suffering from a level of hunger that is alarming**. The country's GHI of 37.6 marks it out as one of the hungriest countries in the world, fifth from the last, only better than the Central African Republic, Chad, Yemen and Madagascar, and worse than Sierra Leone, Sudan, Liberia, Zimbabwe, and several other African countries.

There are two principal reasons for Zambia's abysmally low performance. One is that nearly half the people in Zambia are undernourished, that is, their habitual food consumption is insufficient to provide the amount of dietary energy they need to maintain a normal, active, healthy life. According to the FAO's *State of Food Security and Nutrition in the World the prevalence of undernourishment in Zambia in the years 2015-2017 was 44.5% of the population, or 7.4 million persons*. Only four other countries in the world had a higher percentage of undernutrition in the general population.

In addition, the report also records extensive chronic malnutrition throughout Zambia in 2017, with **40.0% of children under five years of age being stunted, that is, they had low height for their age**. Stunting percentages were higher than this in nine other countries in the world, but **what makes Zambia almost unique is that its high rate of chronic malnutrition or stunting occurred in a country that also had a high rate of**

undernourishment. Only two countries in the world, Zambia and the Central African Republic, had stunting levels above 40% together with undernourishment rates above 44%.

In addition, wasting occurred among 6.2% of under-five children, indicating acute malnutrition. This latter figure might have been higher were it not for the fact that 72% of Zambian infants up to six months old are exclusively breast-fed, a practice strongly recommended by the World Health Organization which regards exclusive breastfeeding as a cornerstone of child survival and breast-milk as the best food for newborns. Unfortunately when the time for breastfeeding ends, a very large number of Zambian children face altogether unsatisfactory dietary conditions: only 12% of children aged 6-23 months receive a minimum acceptable diet, meaning that the diet of the remaining 88% does not provide them with adequate nutrients and sufficient food for growth and development.

Factors Driving Food Insecurity in Zambia

Thankfully, Zambia is free from the armed conflicts that contribute so greatly to food insecurity in other parts of Africa and the world. But it is different with climate variables. These have a major impact on people's ability to produce the food they need. Dry weather during the key planting period at the end of 2017 eventually led to the production of no more than an estimated 2.4 million tons of maize which was considerably less than the 3.6 million tons produced in 2017 (admittedly a year when there was a bumper harvest). This situation is being worsened by the droughts experienced in late 2018 and well on into 2019 in major maize-growing areas, especially in the southern, western and central provinces (and parts of the eastern province).

An outbreak of armyworm also contributed to the fall in production in 2017/18, and it is possible that similar outbreaks in 2018/19 may further reduce levels of production in the current year. Economic factors are also contributing to Zambia's hunger crisis. The smaller harvest in 2017/18 resulted in significant reliance on national reserves of maize and other foodstuffs. This led to increases in the prices of maize, rice and wheat at the end of 2018, with food price inflation in December 2018 being almost twice what it had been in December 2017. This increase in food prices, and especially in the price of maize and maize products, coupled with low levels of production, threatened the food security of a great number of poorer and rural households by reducing their ability to provide themselves with the food they needed to lead a normal, healthy, active life.

Remedying the Situation

The hunger and food crises that persistently plague the lives of so many millions of people in Zambia require radical measures. These include: Effective acknowledgement at all levels that Zambia's number one priority is to achieve food and nutrition security for every one of its citizens;

Priorities, policies and actions focused more clearly, intensively and effectively on promoting food-production, especially in small rural households;
One hundred percent success in timely, effective and adequate supply of agricultural inputs to small-scale farmers and in providing outlets for what they produce;
Reducing the extensive dependence on maize by adopting crop and seed varieties that are more resilient to rainfall variations.

Hopefully, agricultural and marketing experts could propose other effective and workable measures. But the

first priority must be to make food security a dominant national priority. Given the extensive human resources in the rural areas, together with Zambia's abundant land and water resources, it is intolerable that seven and a half million Zambians suffer from chronic undernourishment. They are hungry and we do not give them to eat. Surely we can do better than that. Surely Zambia can do better than that. Surely Zambia must do better than that.

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SEED DEMOCRACY: GENETICALLY MODIFIED SEEDS, EXTRACTIVE ECONOMICS AND INTEGRAL ECOLOGY

Composition of Place: A Particular Case of a Global Contention

In 2002/3, Zambia was in the headlines when food crisis hit Southern Africa from South Africa through Mozambique and Zimbabwe. Zambia alone had “nearly 3 million starving people (nearly 30% of its population).”¹ However, things turned dramatic when the Zambian government decided to “reject 35, 000 tonnes of food aid from the United States of America (USA) owing to the presence of genetically modified maize in the aid shipments.”² The reasons for the rejection were the fears that the GMO maize were considered unsafe for consumption by the people. Mr. Levy Patrick Mwanawasa, the then Republican President, “declared the GMOs as potentially toxic and not subject to sufficient testing.”³

The event soon gave rise to a political storm within Zambia, across Africa and even globally, with various groups aligned on either side of the debate. The pro-GMO side argued that given the changes in the world,

there is no way to assure food security and a robust agricultural economy without turning to bio-technology. More so, they argued that the government did not have enough evidence to warrant the kind of action that it took. The anti-GMO side, on the other hand, rebutted this argument.

The Jesuit Centre for Theological Reflection (JCTR), in collaboration with the Kasisi Agricultural Institute, swung their weight on the caution side of the debate. Central to their argument against the GMO maize was the precautionary principle (PP). This principle argues that in the face of uncertainty about a biological technology, it is better to err on the side of caution. PP not only formed a principal part of the 2004 Cartagena Protocol to which Zambia also signed up, it also informed the country's own agricultural policy and provided a moral talking-point for the government in this debate.

Gradual Change of Attitudes towards GMOs

However, there is evidence that such stances have since changed, not only in Zambia but across Africa. Today, statistics show that a large proportion of maize on the African markets are GMOs. In a press release in January, 2019, the JCTR once again, decried this trend; once more citing the PP as a bastion of caution. While I completely stand with the PP, I would like to make the

1 Emma Broadbent, “Research-based-evidence in African policy debates: The contemporary debate on genetically modified organisms in Zambia.” *Evidence Based Policy in Development Network (EBPDN)*. Briefing Paper, June 2012. <https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion-files/9122.pdf>. Accessed, March, 2019. pg 5.

2 Ibid, 6.

3 Ibid, 6.

case that GMO seeds in themselves, even if they were not biologically toxic, still embody a form of extractive and unjust agricultural economics that denies farmers and the general population of the inherent rights to seed varieties. Seedlings, this article argues, is a “democratic common” or a “covenant good” and privatising them violates covenant solidarity.

The article is divided into three sections using the see-judge-act paradigm of the pastoral cycle. In the “see” section, there is a case study that will help give a sense of how the GMO economy affects the lives of poor farmers. Thereafter, in the “judge” section it will go on to critique this with moral frameworks from Scripture and from Catholic Social Teaching values. The article concludes with the “act” section, where some tentative recommendations for action are proposed.

See: The Political Economy of Seeds –A Case Study from Kenya

In order to offer a sneak-peak into this situation, a case study from Kenya will be presented that shows how GMOs and its attendant market in seeds affects the lives and livelihoods of small-holder farmers. Kenya is one of the countries that has eventually allowed GMO maize imports as a way of dealing with biting food shortages since 2011. Kenya therefore provides a good example for evaluating its efficiency. However, rather than throw around statistics, a more personal narrative on how it affects farmers concretely is illustrated below.

The Case of Florence, a Maize Farmer in Sikai, Eastern Kenya.⁴

Florence Nzuki Ndeto is a maize farmer in Sikai which lies in the eastern part of Kenya. Apart from farming, she is also a community organizer and a seed collector. Like most of Kenya, residents in Sikai rely largely on Agriculture as a means of survival. “Maize is extremely important,” Florence says. “It provides us meals which is essential to my family. We also sell maize to get cash when we have a bumper harvest. Maize is also used to feed cows and the dung that they produce goes back to the soil as fertilizers.” Life, for Florence, essentially revolves around Maize. “If you have maize, you cannot suffer much” she says.

However, Sikai, is also a semi-arid region. And with climate change, the challenges for farmers like Florence, have grown increasingly. They need seeds that are disease resistant, that can survive draught and ensure high yields. This challenge has led to the creation of two seed pathways or a double seed economy – a formal and an informal one. According to David Karanja, “in the subsistent farming in semi-arid areas, 90% of the population rely on the informal seed system – they save their own seeds, because these are open-

pollinated varieties... that self-perpetuate themselves.” Karanja goes on to mention that in the informal seed system farmers could go on to share or even sell their own seeds to their neighbours.

The Creation of a Monoculture in Maize Seeds

However, today because of bio-technology, there is a new parallel and formal seed system which deals in “hybrid seeds.” According to Karanja, “hybrid seeds are seeds produced by the seed companies and after [a] farmer plants, [the] farmer cannot use that seed again to plant but has to go back to...those who supply seeds to get the seeds again to plant.” With the increasing threat of climate change and other challenges involved in farming, GMO or hybrid seeds present a huge advantage, as they reduce the risks with which farmers must contend. Informal seeds cannot provide that same level of guarantee. However, as un-scientific as their methods may seem, farmers like Florence have found ways for selecting and also preserving good seed varieties that can survive various conditions.

However, the problem for farmers like Florence is that this freedom is being taken away. Most GMO companies want to create a monoculture in maize seeds “because they want to maintain a particular brand.” So, today many seed companies are increasingly lobbying to close and repress the informal seed sector. This has created a huge challenge for Florence. “We are not allowed by government to sell our seeds to the wider market,” she says, “because they [the companies] control the whole process and won’t allow interference.” Florence goes on: “they know that if I introduce my seeds in the market, theirs will not earn them much profit because mine will be cheaper.” Speaking on the effects of the suppression of the informal seed sector, Joseph Wakunda, a seed policy analyst had this to say:

The multinational companies ...have been influencing even the making of the policies ...And as a result, this country has more or less gone towards the formal seed sector but they have virtually ignored the informal seed sector which produces most of the seeds that we use. The implication is that they [small farmers] continue to use bad seed, and we continue to have less production, and therefore the country continues to be seed insecure.

Judge: Seed as a “Covenant Good”

Florence’s story brings out the unjust underbelly of the economy of GMO seeds - an aspect that is often neglected and overshadowed by scientific conversations about whether or not the technology is biologically safe. Even if it were biologically safe, an economy in GMO seeds yet violates important principles within the social nature of seeds in themselves. According to the Indian seed and environmental activist, Vandana Shiva, seed is a “democratic commons.”⁵ Like air, biodiversity and

⁵ “By the very notion of commons means implies that a resource is owned, managed and used by the community.” Vandana Shiva, *Earth Democracy: Justice, Sustainability and Peace* (New York:

⁴ This case study has been scripted and adapted from the documentary “Seeds and Sustainability: Maize Pathways in Kenya.” by the STEPS Centre. <https://www.youtube.com/watch?v=wYgeMTg5UZU>. Accessed, March, 2019.

water, it is part of the ecological, global public good that has been freely given to every human person. So, the rise of GMO and privatization in seeds, she argues, violates this value by expropriating, prioritizing and privatizing this “democratic commons” in a way that creates and fosters poverty, especially for people like Florence, who rely on them for survival.⁶

The Effects of GMO Seeds

In most cases, the GMO seeds also begin to affect the soil, so that after people like Florence use a GMO seedling for a while, her farm-land changes in such a way that no other seedling can do well on it anymore. So, over time, the farmer’s seedling, her land, her fertilizer – everything becomes essentially tied to the multinational company. The market in GMO seedling, therefore, creates what the political economists Daron Acemoglu and James Robinson refer to as an “extractive economy.” An extractive economy according to them designates an economic system whereby the “democratic commons” of the people are captured and concentrated around a few hands, thus creating a central monopoly in the resources that should be open to all.⁷

The Attitude of Scripture towards an Economy of Extraction

The whole of scripture, especially the prophetic tradition is full of biting condemnations of an economy of extraction. This article focuses on the Exodus narrative because of the close similarity it shares with the current economics around GMO seeds. Often, when we think about the Exodus event, we forget to trace it to where it actually began. The events in the book of Exodus find their cause in the book of Genesis, where we are told that Pharaoh has a dream about an impending food crisis (cf Gen 41:1-37). In response to this, he gets the help of Joseph, a Jew. Together, they come up with a plan which essentially is that of creating a monopoly in food and biological goods.

It is the creation of this extractive economy around food items – and seeds - that eventually lead the people towards a kind of wilful slavery in Egypt. In Genesis 47:13-21, the narrator describes how Joseph, who was in charge of running this economy of extraction, essentially had people exchange their cattle for food the first year. One year later, when the food was finished, the people came again, this time, pleading to become slaves:

“We cannot hide from my Lord that, with our money spent and our livestock made over to my lord, there is nothing left to put at my lord’s disposal except our bodies and our land. Why should we and our land perish before our eyes? Take us and our land in

exchange for food, and we will become Pharaoh’s slaves and our land his property; only give us seed, that we may survive and not perish, and that our land may not turn to waste. So, Joseph acquired all the land of Egypt for Pharaoh. Each of the Egyptians sold his field, since the famine weighed heavily on upon them. Thus, the land passed over to Pharaoh and the people were reduced to slavery, from one end of Egypt’s territory to the other.

For Walter Bruggemann, Pharaoh and Egypt in scripture can therefore be read as a metaphor for an extractive economy. Concomitantly, the Exodus event and the eventual liberation of Israel from Egypt can similarly be read as a scriptural critique against Pharaoh’s extractive economy.⁸ It is interesting to note that immediately after the liberation of the people from the shackles of slavery, God goes on to make a covenant with them at Sinai – making them a people bound especially to God and to one another. Additionally, the Sinai covenant ends with two injunctions of “thou shall not covet,” meaning, “thou shall not extract wealth from those who are vulnerable.”⁹ An extractive economy in itself violates covenant solidarity, not only between persons and God, but also in relation to the common goods and social attitudes that make that solidarity possible. So, covenant solidarity is not only theological and social; it is also material and ecological.

Integral Ecology

This scriptural idea of covenant solidarity is essentially what we hear re-echoed when Pope Francis talks about integral ecology in *Laudato Si*. Like covenant solidarity, Integral ecology reminds us that “everything is interconnected;”¹⁰ that, *the natural* and *the social* are not two distinct spheres of being. So, the environment is not a commodity but a democratic commons. In thinking about her, we have to think of systems of interdependence. “Each organism, as a creature of God is good and admirable in itself; the same is true of the ensemble of organism existing in a defined space and functioning as a system... although we may not be aware of this, we depend on this larger system for survival.”¹¹

While this idea of integral ecology has come in very handy for thinking about climate change, I still think that this concept can provide a framework for thinking about questions of justice more broadly. As an approach to justice, integral ecology “respects our unique place as human beings in this world and our relationship to our surroundings.”¹² So, if we agree for a fact that *the environmental* and *the social-anthropological* are

South End Press, 2005), 21.

6 Jeremy Rifkin, *The Biotech Century* (New York: Penguin Books, 1998), 114.

7 Daron Acemoglu and James Robinson, *Why Nations Fail: The Origins of Power, Prosperity and Poverty* (London: Profile Books, 2013).

8 Walter Bruggemann, “Covenantal Economics: How God wants Us to ‘Treat the Other.’” Public Lecture at St. Michael (USA), on Sunday, April 10 2016. <https://www.youtube.com/watch?v=N-Lx9rgH5O0>. Accessed, March, 2019.

9 Ibid.

10 Pope Francis, “*Laudato Si*: Encyclical Letter of the Holy Father Francis on Care for Our Common Home,” 18th June, 2015, no 138.

11 Ibid, no 140.

12 Ibid, no 15.

integrally connected, then we should also take seriously the logical conclusion that “violations of the environment are violations of solidarity and civic friendship”¹³ and vice versa. In other words, they are human rights violations.

The commodification of seed and the economy of extraction that has been built around it, therefore, presents one case for thinking about integral ecology as a principle of justice, not just in relation to climate change, but also in relation to the day-to-day questions of development, policy-making and advocacy. Seed is not a commodity; it is an integral ecological or covenant good. And like air and water, seed is a shared “democratic commons” or “covenant good” of human beings. Covenant goods, just like democratic values by their nature are such that they cannot be privatised without concomitantly creating situations of injustice, poverty and even slavery. Today’s GMO companies by virtue of creating an extractive economy around seed commodification and privatization have therefore, become as it were, modern Pharaohs, armed with the backing of intelligent scientists and strategists beyond the ken of biblical Joseph.

GMO Seedlings Do Not Solve the Problem of Providing for a Growing Population

One of the arguments for supporting GMO seedlings is that it is the only way to produce enough food for our growing population. While this is true, I still feel it involves a false logical conflation. We need to make a clear distinction between biotechnological innovations, on the one hand, and the kinds of economic and social relations that they intend and create, on the other hand. It is possible to create GMO technologies that could scientifically improve seeds, but this does not preclude creating an extractive economy around seeds. While the first is noteworthy, the second is reprehensible and lacks moral, scientific and economic standing. One does not necessarily preclude the other.

In fact, research by Shiva shows that when it comes to solving the problem to productivity, a large distribution of small-holder farmers do far better than commercial agriculture.¹⁴ Among other reasons, this is because by all intents and purposes, commercial agriculture is mono-cultural and export-driven. So, it is possible to have a thriving commercial agriculture and still have growing starvation. The slave plantations in colonial Haiti presents a case in point. Protagonists of this system justified slavery on grounds that it was the only means for feeding the growing population.¹⁵ Yet, many people at this time, especially slaves, found themselves starving. This was because, much of their time was spent producing almost every other thing except what

13 Here I have reversed the quote as it appears in *Laudato Si*. Cf. Ibid, no 142.

14 Shiva, *Earth Democracy*, 105.

15 See Elizabeth Anderson, “The Social Epistemology of Morality: Learning from the Forgotten History of the Abolition of Slavery.” Public Lecture at the Harvard University Edmond J. Safra Centre for Ethics, delivered on April 4, 2013. <https://www.youtube.com/watch?v=ODPm1jjoPCw>. Accessed, March, 2019.

they truly needed – food.

Act: Creating a Seed Democracy



In this essay, I have argued that seed is a democratic common or a covenant good, and that the current economics around GMO seeds constitutes not only an integral ecological injustice against small-holder farmers, but also constitutes a threat to food security.

The question that follows from this therefore, “what then?” In response to this, there are three sets of recommendations that I would like to throw out. First, there is need for serious advocacy by civil society and religious organizations to offer a political push-back against the current surge in the commodification and privatization of seeds.

Secondly, governments and religious organizations need to invest in providing alternative research knowledge in agricultural and biotechnological innovations that are driven by the common good and not by private capital. Lastly, seed and agriculture need to be returned to the hands of the people. To achieve this, we need local, community-based and grassroots initiatives and participation in all phases of the project. We need to practice “agriculture of the people, by the people and for the people.” Like votes, seeds are a democratic right!

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JERUSALEM TO GALILEE: THE JOURNEY A CHRISTIAN MUST HAVE TO NURTURE THE FAITH, FRATERNITY AND FREEDOM OF THE MIGRANTS

Abstract

Migration is a phenomenon that shifts space and time. It is an ageless human reality and could be defined as a natural behaviour of human beings. In the contemporary society it has become a subject of investigation given some of inhuman experiences that define it. Academic researchers have responded to the challenges associated with this reality in diverse ways. Nonetheless, one is still faced with bewildering diversity in terms of migrant flows and the minority communities that form from migration. This paper shall underline Biblical reflections on three notions namely the question of Cain to Yahweh, the character of Joseph, and the post resurrection note of Jesus by which it shall argue that whereas migrant and refugee experiences are complex and present our times with diverse challenges, their experiences especially of loneliness and despair presents the Church with an opportunity to witness its faith to different immigrants and refugees. It shall argue that an open hand and heart to immigrants and refugees are necessary to nourish and nurture the faith, freedom and fraternity, so by and in its conclusion presents the Church as having a responsibility of nurturing the faith of immigrants and refugees and assuring them of divine providence and presence.

Introduction

Human beings, whether man or woman, frequently engages himself or herself in journeys. A journey is found in collaborations, conceptions, constructions and creativities. The human character of always moving from one particular journey to another dates ages back. The forest-oriented forefathers of humanity were called nomad who never settled in one place but kept on moving with their cattle. It was during the rock era that they started to establish themselves on the river shores. In the era of concrete forests¹ where people move and meet their colleagues, companions and counterparts around the world with the help of 4G and 5G while remaining in their cubicles, it sometimes irritates our ears to hear that there are migrants and refugees who flee their homeland due to economic, political and religious reasons.

Migrants and refugees are the people who lose their identity and suffer for the personal and particular pleasures and preference of the few. The ecologist would say that there will be a third world war for water, but a sociologist and an anthropologist would argue that the third world war is already happening in the form of the huge number of migrants and refugees in search

¹ Place or area packed with concrete buildings.

of their identity and independence. Let us try to be part of tackling this war, as Christians, with faith, formations and fraternity. This paper is an attempt to consider the relevance of the Biblical characters to shed light on the reflections of the current situation of migrants and refugees.



Relevance of Cain's Question in the World of Migrants

The concept of migrants is an unavoidable phenomenon in developing countries as it is practised and prevailed by the multi- religious and pluralistic culture. In Swahili one of the African language the word for migrant and refugee is *Mikimbizi* which literally means 'a person who runs' under compulsion away from his/ her homeland.² Thus, a migrant is a person uprooted from their own land and forced to run away to be dislocated in a different place, dropping his or her desires and dreams.

This exodus to an unknown destiny with the mental agony for security and survival, leads the migrants to suggest that others reflect on the question that Cain asked to Yahweh as his reply, am I my brother's keeper?³ Ferreting the answer to this question leads one to the book of Genesis, where God says "It is not good that the man should be alone; I will make him a helper as his partner" (Genesis 2: 18).⁴ And Pope Emeritus Benedict XVI would agree with the notion as he frames in his message on the World Peace Day 2008, "We do not live alongside one another purely by chance; all of us are progressing along a common path as men and women, and thus as brothers and sisters."⁵ The relation with the other is reciprocal by which one gives and receives life, love and ills. Refugees and migrants are in ill status to taste the life that they undergo, but to restore and

2 Sumita Das, *Refugee Management* (New Delhi: Mittal Publications, 2005), 2.

3 Book of Exodus, *Holy Bible: NRSV* (United States: Bible Society Resources Ltd., 2012), 6.

4 Book of Genesis, *Holy Bible: NRSV*, 4.

5 Pope Benedict, *Message of the Holy Father* (Vatican: Catholic Legal Immigration Network, Inc. 2011), 14.

reorganize their life. As St. Paul wrote in the first letter of Corinthians;

"To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law so that I might win those under the law. To those outside the law I became as one outside the law.... To the weak I became weak, so that I might win the weak. I have become all things to all the people, so that I might by any means save some. I do it all for the sake of the Gospel, so that I may share in its blessings." (1Corinthians 9: 19-23) ⁶

The revolutionary sound from Albert Camus would accentuate philosophically what Paul has said biblically; don't walk behind me; I may not lead. Don't walk in front of me; I may not follow. Just walk beside me and be my friend. Being in the era in which even the Robot has been given citizenship⁷ the best possible way to become more gospel oriented is to beside with the marginalized. The relevance of Cain's question is depicted in God's reply, "Listen your brothers' blood is crying out to me from the Ground" (Genesis 4: 10).⁸ Yes, we are the keepers of migrants and refugees and their cry have reached to God. As Pope Francis said, "May every parish, every religious community, every monastery, every sanctuary of Europe take in one family of refugee, starting with my diocese Rome."⁹ The Pope says to give space and time for the refugees and migrants in one's home is our fundamental responsibility.

He invites us to be like the father in the story of the prodigal son who paints the town red as his younger son returns. To celebrate life on behalf of the other one has to refurbish everything that he/she has lost. And we see that the father asks the servants to bring the best robe, ring and sandals. The robe symbolizes authority, especially in the Jewish culture, so by offering the robe the father brings him back to the authority that he has in the home. The ring represents the notions of commitment and covenant. Providing the ring, the father renews the commitment and covenant with his son and *vice versa*. The sandal signifies protection. The father in the story assures protection for the son whom he lost and makes an agreement that he will not lose him again. Accepting the migrants and refugees in the home and understanding their cataclysmic experience, a Christian as a brother's keeper fosters and fillips the robe of faith, the ring of fraternity and the sandal of freedom for the migrants and refugees.

Relevance of Becoming the Selected

6 The First Letter of St. Paul to Corinthians, *Holy Bible: NRSV*, 1353-1354.

7 Tracy Alloway, "Saudi Arabia Gives Citizenship to a Robot," *Blooms Berg*, October 26, 2017, accessed November 10, 2017, <https://www.bloomberg.com/news/articles/2017-10-26/saudi-arabia-gives-citizenship-to-a-robot-claims-global-first>.

8 Book of Genesis, *Holy Bible: NRSV*, 6.

9 Nick Gutteridge, "Pope Francis calls on Catholics to help refugees and says Vatican will house two families," *Express*, September 6, 2015, accessed November 10, 2017, <http://www.express.co.uk/news/world/603423/Pope-Francis-Vatican-Syria-refugee-families-EU-migrant-crisis-Catholic-bishops>.

and Separated: Joseph Both in the Old & New Testaments

The protagonist Joseph, the son of Jacob whom he loved the most, nudges to reflect upon the lives of migrants and refugees. As chronicled in Genesis chapter 37 verse 28 “When Some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.”¹⁰ It is very clear that the migration of Joseph was due to his own brothers’ personal piggishness and priorities. The line we must read and reflect is that Joseph has been sold to Ishmaelites. As it is written in the Bible, Ishmaelites are the enemies of Israelites because they have their root from Ishmael son of Abraham with Hagar the house maid. The very nature of Ishmael depicted in the book of Genesis chapter 16 verse 12 presupposes that he was an enemy to the descents of Abraham, and we read. “He shall be a wild ass of a man, with his hand against everyone, and everyone’s hand against him; he shall live at odds with all his kin.”¹¹ Joseph, therefore, had to face two enemies in his life; his own brothers and the enemies of his forefathers.

Migrants and refugees in my view reflect the character of Joseph in the Old Testament. Being in a situation of the uncertainties, the enemies for migrants are also two, namely the cosy and creamy mob and the circumstances they are in. To the discussion one must focus on the former rather than the latter. The tone of St. Paul seems to be reflective on the above understanding as he writes in his first letter to Timothy chapter 5 verse 8, “And who ever does not provide for relatives and especially for family members, has denied the faith and is worse than an unbeliever.”¹² Edwin Louis Cole an American author put the same in the business and organizational spectrum he notes “Good is the enemy of the best.”¹³ An understanding in Indian philosophy would make the concept of family more relevant as it says *Vasudhaiva Kutumbakam*¹⁴. This is a Sanskrit phrase which means the world is one family. And the MNC’S (Multi-National Companies) would describe it as Under One umbrella. Migrants and refugees are also part of this *Vasudhaiva Kutumbkam* or Under One umbrella. We the advantaged are responsible for the needs of the expatriates.

Joseph has been sold to the Ishmaelites for twenty pieces of silver, which today as the vale of around \$10. According to CNN’s Freedom Project, dedicated to ending modern-day slavery, in 2009, the average price of a slave is 90 dollars.¹⁵ However can anyone truly

10 Book of Genesis, *Holy Bible: NRSV*, 39

11 Book of Genesis, *Holy Bible: NRSV*, 16.

12 First Letter of St. Paul to Timothy, *Holy Bible: NRSV*, 1396.

13 Edwin Louis Cole, “Edwin Louis Cole Quotes,” Brainy Quote, Accessed on November 11, 2017, <https://www.brainyquote.com/quotes/quotes/e/edwinlouis360092.html>.

14 Vasudhaiva Kutumbakam, Wikipedia, Accessed on November 11, 2017, https://en.wikipedia.org/wiki/Vasudhaiva_Kutumbakam.

15 Emily Smith, “Average Price of a Slave,” The CNN’s Freedom Project, Accessed on November 11, 2017, <http://thecnnfreedomproject.blogs.cnn.com/2011/04/06/bales-average-price-of-slave->

sell a man who is created in the image and likeness of God? To answer this question Jesus noted “You are of more value than many sparrows.”¹⁶ Thus twenty pieces of silver were poor compensation for the great evil they bought.

A deep and different reading on the character of Joseph can shed light on our role towards the migrants and refugees. The lines in the book of Genesis chapter 45 verse 5 would be the base for the notion and it is written; “And now do not be distressed, or angry with yourselves, because you sold me here; for God send me before you to preserve life.”¹⁷ It is contrary as we see that Joseph who has been sent to Egypt as a migrant or refugee becomes the care taker or custodian of his own brothers who destined him the jinx. We all are sent to the earth for the other. A Shakespearean reflection would augur the notion as he speaks through the mouth of Jacques in ‘As You Like It.’ “All the world is a stage, and all the men and women, merely Players; they have their own exists and their entrances, and one man his time plays many parts, his acts being feuen ages.”¹⁸

The very existence of human being is to play their character more effectively and efficiently. Chetan Bagath an Indian author through his novel ‘Revolution Twenty Twenty’ will enable us more understandable as he writes, “Everyone must do their bit.”¹⁹ Being in Egypt the bit that Joseph had done was to save his brothers’ life from the famine. And Egypt in those days was rich in terms of everything to say; fertile land, money, gold, cattle, crops and the beauty of the people etc. It smells and sounds the same character of Joseph in the New Testament. He saves the life of a virgin woman in Nazareth with his grain of conviction, humility and Justice. And the key to his life for the other is well portrayed in the Gospel of Matthew Chapter 1 verses 19 and 24;

“Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. When Joseph awoke from sleep, he did as the angel of the lord commanded him; he took her as his wife.”²⁰

We the white collars must stage our character livelier and more loyal in relation with the issue of migrants and refugees. A call given to us is to become a “Joseph” both in the Old Testament and New Testament to feed the migrants and the refugees in their needs. Yes, you and I are a Joseph who have the obligation to protect the life of the migrants and refugees for nourishing and nurturing their faith, fraternity and freedom by developing with the grain of conviction, humility, justice and God fearing.

has-decreased.

16 The Gospel According to St. Matthew, *Holy Bible: NRSV*, 1181.

17 Book of Genesis, *Holy Bible: NRSV*, 48.

18 William Shakespeare, “The Folio” in William Shakespeare’s Comedies, Histories, and Tragedies (England: Issac Jaggard and Edward Blount, 1623), 141.

19 Chetan Bhagat, *Revolution 2020* (New Delhi: Rupa & Co, 2011), 137.

20 The Gospel of St. Matthew, *Holy Bible: NRSV*, 1172.

Relevance of the Jaunt from Jerusalem to Galilee in the Post Resurrection Note of Jesus in the Diaspora

Rationalizing and realizing the relevance of the question of Cain to Yahweh and becoming the selected and separated Joseph a paradigm shift is required. The shift is from Old Testament to New Testament. In reflecting the life of migrants and refugees the apt and assiduous person we intrude into is Jesus. He had been relocated and replaced too much in his life. God alike having birth in a woman's womb is the first frame where Jesus has started his migration. Jesus was born in the journey of his parents from Nazareth to Bethlehem and again the return to Galilee due to the King Pharaoh's command to curb the male children above two years. He was always on move like a nomad when he started his public ministry. The very mission that he declares in the synagogue describes it very clearly and we read it in the Gospel of St. Luke Chapter 4 verse 18. "The spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to captives and recovery of sight to the blind to the oppressed go free, to proclaim the year of the Lord."

A deep analysis of this mission statement of Jesus explains that he was a migrant who journeyed from his self to the other's self in order to promote and provide life for them in all sense. St. Paul would underline the statement as he writes the letter to Philippians in chapter 2 verses 6 and the following; "He was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being in human likeness. And being found in human form." The tech savvy world today forecasts everything with the help of technologies and here the migrations are the sign of time²¹ to have best possible journey from one's self of comfort zones and cosy cabins to corrosive and culled life of the other. And Pope Emeritus Benedict XVI draws it very clear in his message on world migrant's day in 2006;

*"The Church sees this entire world of suffering and violence through the eyes of Jesus, who was moved with pity at the sight of the crowds wandering as sheep without a shepherd. Hope, courage, love and creativity in charity must inspire the necessary human and Christian efforts made to help these brothers and sisters in their suffering."*²²

Church being acknowledged and attracted to a nomad (Jesus) and trying to follow him with different vocations one must read and reflect on his verse the post resurrection note, "Do not be afraid, go and tell my brothers to go to Galilee; there they will see me." (Matthew 28: 10)²³ Reading between the lines it's clear that Jesus did not ask them to go to Jerusalem. Jerusalem is the

21 Pope Benedict, *Message of the Holy Father* (Vatican: Catholic Legal Immigration Network, Inc. 2006), 25.

22 Pope Benedict, *Message of the Holy Father*, 26.

23 The Gospel of St. Matthew, *Holy Bible: NRSV*, 1206.

place of rituals, rites and richness. In opposition Galilee is the fringe, fringe of everything which lacks charity, commitment, compassion and contemplation. To see Jesus as his follower I have to go to Galilee. Today the Galilee the fringe is where the migrants and refugees are located. Proclamation of the kingdom of God is the key aspect of Christian life. Going to the Galilee of migrants or opening our borders for them is also a proclamation of gospel in this 21st century. Invitation to Christ's discipleship is to be a catalyst in the migrants' mystical, material and monetary life. An open hand and heart to migrants and refugees will bolster Jesus to utter "I was a stranger and you welcomed me." (Matthew 25: 35) And go to the eternal life.

Conclusion

Migration is an unavoidable phenomenon in the contemporary world, and it has been part and parcel of the society we live. The number of people who can no longer live in their homeland for political, social, economic and religious reasons is increasing. As a Christian whose root is from a migrant background (The story of Abraham and Israel) we the Catholic should have concern about the migrants and their issues. A tradition, that has nurtured and asked to follow the virtue of leaving the balance of the crops for the poor and for the alien (Leviticus 23:22) depicts the role of Christian matters relating to migrants and refugees.

The mission of the Church, herself a pilgrim in the world and the Mother of all, must revise and reflect the question that Cain has asked to Yahweh. Am I the custodian of my brother? Seeking and serving God is something that takes place on the sky but here on the earth as one seriously searches and serves his own brother in his or her moments of trials and tribulation. And here the prophetic voice of Apostle John becomes meaningful as he writes in his first letter chapter 4 verse 20 "For those who do not love their brothers and sisters whom they have seen cannot love God whom they have not seen."

In short we are challenged to adopt the attitude of Joseph by being and becoming the grain of faith, freedom and fraternity for the marginalized and for the people in periphery. Thus, one must constantly renew commitment to love Jesus Christ and bring up the post resurrection note by embracing people who live on the periphery. To sum up migration is one biggest issue that the contemporary world faces today. People who struggle to find their self and state as a migrants and refugees in the fringes of Galilee require altruistic ceremonies, customs and comfort from Jerusalem. To sum up migration is one biggest issue that the contemporary world faces today.

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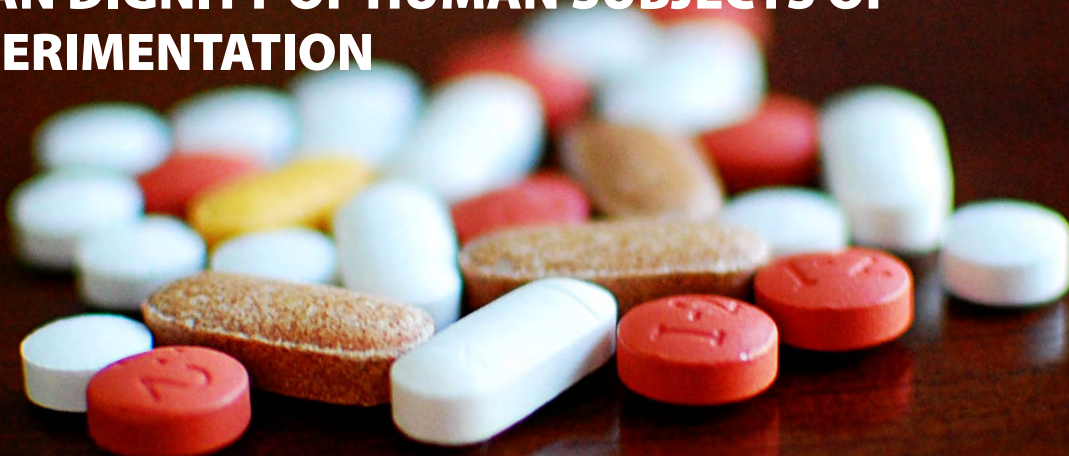
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APPROPRIATING CATHOLIC SOCIAL THOUGHT ON THE HUMAN DIGNITY OF HUMAN SUBJECTS OF MEDICAL EXPERIMENTATION



Introduction

While there is a universal need and consensus for continuous positive improvements in research and development (R&D) in the pharmaceutical and medical industry towards enhancing a healthy population, determining the question of human persons as subjects of bio-medical experimentations or clinical trials (to be used interchangeably) is a subject matter of much interest both for Catholic Social Thought and also for bioethics, politics and law. The question is about any possible principle(s) or framework(s) to guide such activities which will appropriately respond to such concerns.

The primary focus of this paper is to examine the essence and meaning of Catholic Social Teaching, particularly on its key principle of the dignity of the human person, and how to appropriate it to the issues arising when human

persons are subjects of medical experimentation and research. A contextual methodology will be adopted for this purpose. Thus, select case studies involving such medical experimentations carried out especially on vulnerable subjects will be highlighted. One aim of this paper is to consider the relevant contribution of this discourse for promoting and protecting human dignity particularly in Africa and other developing nations, and for a more deepened reflection, a better understanding and effective application of Catholic Social Teaching.

Some Background Case Studies

Several incidents of bio-medical research and treatment trials involving human subjects have been documented and are widely reported and discussed in various inter-disciplinary publications. A focus on few of such incidents will be used to highlight the background to this discourse.

Pfizer Clinical Trial

The classic case is the 1996 Pfizer clinical trial in Kano, Northern Nigeria, in the midst of a severe public health crisis with an outbreak of a three-sided epidemic: meningitis, measles and cholera which left many dead or maimed. Pfizer was seeking a US government approval (but for its American and European markets) for its new oral antibiotic, Trovafloxacin Mesylate (otherwise called Trovan) for treating meningitis, so the epidemic provided the opportunity. It quickly set up its test protocol at its Connecticut headquarters and dispatched its team to Nigeria on, so it seemed, “humanitarian grounds.”¹



About 200 children aged between 1 and 13 years were isolated, with half placed on Trovan; lower dosages of Ceftriaxone, an otherwise globally effective treatment for meningitis, were administered on the other half – this misrepresented Trovan’s relative effectiveness.² With no ethical review committee, the research protocols which required, *inter alia*, the provision of sufficient information and the need to obtain the informed consent of the parents, were violated. Pfizer was aware that Trovan test was being carried out, via oral administration and for the first time, on children or any human subject; previous tests on animals showed some life-threatening



1 *Rabi Abdullahi v. Pfizer, Inc.*, 05-4863-cv (L), 05-6768-cv (CON) US Court of Appeals for the Second Circuit, http://www.circare.org/lex/05-4863-cv_opn.pdf (accessed March 13, 2019): 1-7.

2 Ibid.

side effects, including degenerative bone conditions, liver damages and more.³ Unfortunately, the troubled parents believed their children were actually receiving proper medical care. While 11 children died, many of the survivors became blind, deaf, paralysed or brain-damaged.⁴

Initial court trials against Pfizer in Nigeria failed woefully; the concerned parents later sued Pfizer in the US lower district court after some newspaper publications exposed the scandal, but the case was dismissed on the grounds that the international norms requiring Pfizer to obtain informed consent of the parents and their children, a breach of their basic human rights, in addition to other protocols, which were violated in a foreign soil were not enforceable in US soil (“please, go home; you are in the wrong court!”).⁵

After 8 years of resolving the question of jurisdiction, the US Court of Appeal sent the case back to the lower court to be retried *do novo*. It reasoned that following the development of international conventions, regulations and agreements after the Nuremberg trial of the Nazi doctors, “the norm prohibiting non-consensual medical experimentation on human subjects has become firmly embedded and has secured universal acceptance in the community of nations.”⁶ It ruled that such international norm now has a weight that is sufficiently: “(i) universal and obligatory, (ii) specific and definable, and (iii) of mutual concern [and common interest of different nations].”⁷ This permits the courts to infer that legal action exists under US local laws. The US cases were stalled after two later separate Nigerian trials were instituted by the State and Federal Governments against Pfizer in Nigeria; the company’s confidential agreements with the government saved its face from the scandal.⁸

AZT Studies on Mother-To-Child HIV Transmission

Again, in the late 1990s, several placebo-controlled (treatments with no designed therapeutic value) mother-to-child HIV transmission studies were conducted in many developing countries including Uganda using Zidovudine (otherwise called AZT) treatment: its administration was oral, instead of through the veins, and on lower dosages at cheaper rates; it was administered during the late stages of the pregnancy on grounds that the women do not normally have access to early routine pre-natal care.⁹ In the same period, children between 1 to 16 years were subjects of large-scale vaccination

3 Ibid., 6.

4 Ibid.

5 Ibid., 5, 8, 9.

6 *Abdullahi v. Pfizer, Inc.*, 34-35.

7 Ibid., 22.

8 Joe Stephens, “Pfizer to Pay \$75 Million to Settle Trovan-Testing Suit,” *Washington Post* (July 31, 2009), <http://www.washingtonpost.com/wp-dyn/content/article/2009/07/30/AR2009073001847> (accessed March 15, 2019).

9 Ruth Macklin, *Double Standards in Medical Research in Developing Countries* (New York: Cambridge University Press, 2004), 15-17.

clinical trials of hepatitis A in Northern Thailand. This study discovered that the treatment will be effective for one year, but no alternative effective medication was provided for them.¹⁰ The impoverished children and their families bore the inevitable risks associated with the study. The lack of full public information necessary for local discussion and willing participation raised more questions than answers.¹¹



Common features characterise clinical trial cases like these: the sponsors are industrialised countries or mostly large and financially buoyant, multinational pharmaceutical corporations from industrialised countries; the location for the medical experimentation involves the less powerful or disadvantaged subjects, including the sick, the poor, children and pregnant women from Africa and other developing countries; double standards are employed as standard medical trial requirements are clearly violated, ignored or are recklessly exploited due to weak regulatory institutions and different circumstances in the host country.¹² One key motive and target beneficiaries of such trials are the citizens of the industrialised nations.¹³ The procedures adopted are mostly illegal or lead to the unjust exploitation of the most vulnerable. While several issues and questions may arise from these, the emphasis here is on the human subjects of such research trials. This is where the Catholic social thought becomes highly relevant.

The Church's Claim on the Human Person

While most cultures and religions make claims on the worth and dignity of human life and on personhood, the unique anthropological and theological contribution of the Church to this discourse is particularly firm in leading to distinct conclusions on individual moral choices and on ethical practices which affect bio-medical

10 Ibid.

11 Ibid., 106-107.

12 Macklin, *Double Standards in Medical Research*, 106-107.

13 Ibid.

experimentations. The concept of human dignity is the first of the nine key principles which provide the framework of the Catholic Social Teaching; it forms the very cornerstone upon which all others may either become totally meaningful or just otherwise. Thus, the Church's teachings, its perspectives and convictions on the human person may need to be established before a discourse on other equally principles can find their respective relevance.



Sources of the Church's Position on Human Dignity and Personhood

There are some key sources for the development of the Church's unique claim on human dignity and personhood. The first is Scriptural revelation; the second is the Catholic moral tradition and the last, to be viewed in greater detail, is the Magisterial-ecclesiastical teaching tradition which responds to contemporary issues. In all, these provide, and contribute to, a common motif and point to a common biblical, theological and political vision on human dignity.¹⁴ A key scriptural foundation is the belief that God made all human beings in His image and likeness as found in the creation story (Gen 1:26-27). As wonderful reflections of God's image, human beings (being both corporeal and spiritual) are fully entitled to be treated with the highest sense of the sacred, with the most invaluable dignity and the greatest possible respect.¹⁵

This inherent dignity is grounded in the human relationship with God - which is not, and cannot be, subjected to other considerations. The principle rests on revelation and on a foundation of faith in God, the source of all life; through such faith human beings are fulfilled as their dignity acquire a new and unique meaning. The Church draws from its enriching resources of natural and moral tradition to deepen the understanding of man (in a generic sense), created *imago Dei*, and for interpreting God's endowment of humanity with intelligence, rationality and freedom.¹⁶

14 Katherine Feely, "The Principle of Human Dignity," https://www.caritas.org.au/docs/cst/education-for-justice-dignity.pdf?sfvrsn=dd1f90aa_0 (accessed March 15, 2019): 2.

15 Thomas Massaro, *Living Justice: Catholic Social Teaching in Action* (Lanham, Maryland: Rowman and Littlefield, 2016), 83.

16 Ibid.

This strengthens the belief in God's design which supports man's primacy in creation.

The Catholic doctrine of creation *imago Dei* is strengthened by that of Incarnation: that God in Jesus Christ became Man in human history.¹⁷ The reality of the mystery of Incarnation radically underscores something more about God and mankind as well. That a finite being can now receive and relate to the Infinite God makes "a wondrous claim about the [human] person."¹⁸ Indeed, the two doctrines strongly affirm the conviction on the inviolable and inalienable dignity of the human person; by its belief, the Church cherishes and upholds humanity's transcendental value and thus opposes all forms of manipulation and exploitation.¹⁹ The necessity of inalienability and inviolability means that human dignity can never be lost under any other considerations particularly due to poverty, age, gender, and debilitating illnesses or more.²⁰ On the contrary, they offer the best considerations which demand more protection. Michael Himes rightly asserts that this faith-informed, anthropological-theological, understanding of the mystery of the human person provides the starting point of Catholic social teaching.²¹ If minimised or ignored, the door is open for manipulating human dignity easily.

Magisterial Position on Human Dignity in Medical Experimentation

The teaching authority of the Church in contemporary times is explicit and unequivocal concerning human dignity. The paradigm shift on the subject matter from the Natural Law basis is strengthened in Vatican II's emphasis on scriptural revelation and theological foundation. *Pacem in Terris* (1963) is a principal document which appeals more to human rights, including the natural right to be respected.²² *Gaudium et Spes* while acknowledging the unanimity of believers and non-believers alike on the centrality of man, in relation to things in creation, rests this dignity on the inseparable corporeal and spiritual dimension of a human person, who is in a relationship with God and whose freedom, religious aspirations, destiny and true fulfilment are bound up in God.²³

17 Kenneth Himes, *Responses to 101 Questions on Catholic Social Teaching* (Mahwah, New Jersey: Paulist Press, 2001), 28-29.

18 Ibid., 29.

19 Ibid.

20 Massaro, *Living Justice*, 83.

21 Himes, *Responses to 101 Questions on Catholic Social Teaching*, 29.

22 John XXIII, "*Pacem in Terris: Peace on Earth – Encyclical*" (April 11 1963), http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html (accessed March 20, 2019): Para 12.

23 Paul VI, "*Gaudium et Spes: The Joys and the Hopes - Pastoral Constitution on the Church in the Modern World*" (December 7,

John Paul II in *Evangelium Vitae* particularly challenges the rising use of science and technology for attacking inviolable human life and dignity. He notes that the Gospel of Life is at the heart of Jesus' message and that all humanity are called to the fullness of life in this temporal order and to the supernatural vocation; thus, participating in the divine life adds the greater responsibility towards protecting, at all cost, the sacredness of all lives.²⁴ He calls on medical practitioners who, rather than being directed towards the care and defence of human life, become increasingly willing to do the opposite. The Pope is clear that he can, in the Church's name, and in a rightful interpretation of a genuine sentiment of every morally upright conscience, condemn anything and everything which opposes life and the sanctity of life, and which insults human dignity or violates the integrity of other persons including, *inter alia*, the infamous mistreatment of people as mere objects for profiteering rather than as free and responsible persons.²⁵

The socio-political and legal discourses on human dignity are limited on issues concerning human dignity. In the Pfizer Trovan scandal, for instance, only the affected victims and their parents had the right to seek legal remedies as the only interested and affected parties; moreover, even the dead and surviving child-victims, being minors, are not legal persons so to speak, so their parents and guardians have to act as their legal representatives. The Church thinks and proposes a different and more expansive view. For this, John Paul II emphasises that the attack on the dignity of the human subjects of human experimentation also adversely afflict the dignity of the medical profession which is thereby distorted and contradicted, the medical professionals also degrade their own dignity themselves – even causing more injury to themselves more than their innocent victims suffer in their hands; they not only poison the society, most importantly, they supremely dishonour God.²⁶ This is aimed at awakening the conscience of the medical professionals and all other stakeholders involved in medical experimentation.

Beyond Human Rights and Justice

The juridical response in handling cases like Pfizer's are not opposed to the Catholic social thought concerning human subjects in medical experimentation. While the Church always welcomes such moves which address and redress such dehumanising treatments, its point of departure fully embraces but certainly goes beyond questions of justice and human rights. It is true that the developments and convergence of events especially following the 2nd World War has pushed the conscience of nations towards adopting the UN Declarations on

1965), http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html (accessed March 20, 2019): Para 12-19

24 John Paul II, "*Evangelium Vitae: The Gospel of Life – Encyclical*" (March 25, 1995), http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html (accessed March 25, 2019): Para 1-4

25 John Paul II, "*Evangelium Vitae: The Gospel of Life*," Para 3.

26 Ibid., Para 3-4.

Human Rights of 1948. In particular, the world was horrified in witnessing the possible, but otherwise unimaginable, depth of human deprivations in which physicians and other medical professionals conducted atrocious medical experiments on their non-consenting innocent detainees and powerless prisoners treating them like mere objects and worse than animals, and likewise grossly disrespected and violated the bodies of the dead.



The Nuremberg Code, the World Medical Association [WMA] Helsinki Declaration and others respectively regulate or forbid medical experimentations on human subjects. For instance, the Code, the first to address such clinical trials provides as follows: “The voluntary consent of the human subject is absolutely essential... [and includes] legal capacity ...free power of choice without the intervention of any element of force, fraud, deceit, duress, over-reaching, or other ulterior form of coercion...sufficient knowledge and comprehension of the [nature, duration, and purpose of the experiment]... to make an ...enlightened decision.”²⁷ Claiming that such clinical trials can promote the common good and has qualitative benefits to the society is insufficient: in order to meet certain moral, ethical and legal thresholds, the human rights of the subjects must be respected; their full and informed consent must be obtained.

Principles of Medical Ethics

The goal of the “Catholic human rights revolution”²⁸ is not for promoting a partisan socio-political or individualistic agenda in the human rights discourse. The Church, conscious of the limits in these, offers a real alternative, a genuine development of the doctrine

27 “The Nuremberg Code,” https://www.fhi360.org/sites/all/libraries/webpages/fhi-retc2/Resources/nuremberg_code.pdf (accessed March 15, 2019): Art 1. These include the United Nations (UN)

General Assembly’s International Covenant on Civil and Political Rights (ICCPR) – Art. 7, the Council for International Organizations of Medical Science (CIOMS) International Ethical Guidelines and others.

28 Michael Hornsby-Smith, *An Introduction to Catholic Social Thought* (New York: Cambridge University Press, 2006), 146.

which unambiguously affirms the inherent worth and dignity of each and every human being.²⁹ Pope Pius XII refers to the need and excellence of absolute moral character in medical practices; in emphasising the universal essence of human nature, the common goal of medical science and the conscientious doctor: “to aid, to cure, and to prevent disease, not to harm or to kill,”³⁰ he proposes three key ideas that medical ethics must consider: firstly, the essence of human nature and its corresponding ontological principles; secondly, conformity to reason, ultimate goals and positive values and lastly, being rooted in God, the transcendental higher authority.³¹

These considerations apply to all medical experimentation on human subjects in both war-time Nazi and in peace-time Pfizer type of cases. In all, the Church’s unending appeal to conscience and to morality remains strong. In identifying a common link between promoting human rights and human dignity, the Church’s vision grounds this on the transcendental God-given value of human life. This vision includes but goes beyond considerations of outcomes or the technicalities of pursuing justice; it embraces a more holistic web of relationships that connect all humanity, all human activities, and faith, to God. While research will contribute to medico-scientific breakthroughs, Pope Benedict XVI condemns any biotechnological development that is purely materialistic: such contradicts true development. Thus, development must embrace, in truth and charity, the totality of people’s spiritual and moral growth.³² The call here is for a bio-medical research that respects: human rights, human dignity, scientific laws and standard protocols which are all illumined by Gospel values, by faith, truth and charity.

Call to Action: Promoting the Culture of Life

The Church is solidly behind promoting the culture of life and has a mission towards promoting integral and authentic human, personal and spiritual development of both the physicians, and especially the inviolable dignity of human subjects involved in medical experimentation. Such call to responsibility raises its voice more for the poor, the most vulnerable and easily exploited members of any society particularly in the developing nations. Again, justifying modern clinical trials must equally accommodate the interests of the medical scientist, the human subjects and the common good of the community.³³

29 Ibid.

30 Pius XII, “Address to the VIII Congress of the World Medical Association” (September 30, 1954), https://w2.vatican.va/content/pius-xii/en/speeches/1954/documents/hf_p-xii_spe_19540930_viii-assemblea-medica.html (accessed March 20, 2019).

31 Ibid.

32 Benedict XVI, “*Caritas in Veritate*: Charity in Truth – Encyclical Letter” (June 29, 2009), http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.pdf (accessed March 20, 2019): Para 76-77.

33 Benedict XVI, “*Caritas in Veritate*: Charity in Truth,” Para 76-77.

Pope John Paul II calls on all health-care personnel to be true servants and guardians of human life; they must reject all such medical research and trials which trample on the inviolable dignity of human beings and which in pretending to be beneficial to the people, just like in Pfizer's case, cause them harm and thereby promote the culture of death.³⁴ In particular, Catholic intellectuals, research centres and Universities are invited to actively bring their talents, nourished by the Gospel, for a respectable scientific and technological research which promotes the new culture of life: for achieving this goal of life, the Pontifical Academy of Life is established for promoting studies and training relating to the issues of law and biomedicine.³⁵ This definitely encourages a continuous reflection for deepening the authoritative teachings of the Magisterium in promoting human dignity and its related Catholic social teachings.

Conclusion

The selected case studies of bio-medical experimentation in this paper were useful for highlighting and appropriating the Church's thought on the principle of human dignity. It is certain that promoting the dignity of human persons, especially for those who are subjects of clinical trials, will also promote medical benefits for all while being faithful to the social concerns of the Church. The necessary response towards the call to challenge clinical trials that degrade human dignity, and a continuous reflection that leads to protecting the human subjects in such trials, in the light of the Church's incisive contributions, can only bring great signs of hope for medical science, for physicians engaged in clinical trials and their human subjects, particularly the poor and most vulnerable in developing nations, and for all humanity.



³⁴ John Paul II, "Evangelium Vitae: The Gospel of Life," Para 89.

³⁵ Ibid., Para 98.

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SOCIAL ANALYSIS IN THE FACE OF SOCIAL INJUSTICE AND VIOLENCE IN ZAMBIA

Introduction

Violence has become indispensable to electoral processes in Zambia. By indispensability, I entail that whenever Zambia engages in electoral process, violence is equally implied, especially from 2011 elections and onwards. Therefore, Zambia has reached a stage of the two being inseparable, i.e. violence and electoral process. In 2016 tripartite elections and the subsequent by-elections coupled with campaign processes have been characterised by bloody violence and in some cases death. Physical violence is a social pathology that ought to be eradicated. Further, it leads to social injustices.

In this article, I reflect on the need for a substantive social analysis that leads to social justice and social transformation. Is Zambia adequately prepared for 2021 general elections characterized by peace and harmony? The process of preparedness begins now, as it begins by educating the competing candidates as well as the citizens. This can only be done if Zambia through her commissions conducts social analysis and further implement the recommendations of the analysis.

What is Social Analysis?

Social analysis is a tool, but a tool for what? It is a tool for attaining social justice when a society has been engulfed by social pathologies. This tool is not an end in itself. If the end and goal of social analysis as a tool is social justice, then, the procedural endurance of social analysis culminates in social justice and therefore, to remove social justice from the equation of social analysis is to make social analysis a vague and empty concept.

We are challenged to inquire if anything has been done in Zambia after inquiries into the 2016 elections characterized by violence and the continued trend as witnessed in Sesheke. If the actualization of the fruits of social analysis are social justice and social transformation and these are not yet visible in Zambia, then, there is need for social analysis on the electoral processes in conjunction with the pathology of physical violence. In this regard, social justice as the teleology, goal, end and purpose of social analysis is relevant to the whole process of social analysis.

Social Analysis a Pastoral Tool

Social analysis is like a pastoral circle and not purely a secular tool. By pastoral cycle it entails that the process

takes account of the emotions, feelings and dispositions of the people analyzing and the society being analyzed, while a circular tool would merely take account of calculable measures and predictive assumptions. With social analysis as a pastoral tool, the analyst inserts him/herself with the reality or phenomenon.

In the case of Zambian elections, there is violence as a phenomenon. Insertion is a stage of contact. By contact, one gets the feelings about the issue, what people are saying and their reactions. At this stage, one chooses a social justice issue. This stage calls for conversion. The conversion calls for special attention to a social justice issue and conversion from disordered biases. It makes one realize the social injustice at play and develops a desire to change the situation. What is causing physical and verbal violence in Zambian electoral processes? The problem goes beyond the assertion that poverty is the cause of violence during the electoral process.

The second stage is analysis stage. At this stage, the analyst questions the forces, processes, structures, values, history and systems influencing the situation. The analyst also looks for the people and institutions involved. In Zambian elections, who are the people, individuals and institutions involved both in causing the violence and victims as well? When analyzing, one demands for the major root cause which should be singled out.

Asking Questions that Prompt Action

The third stage is a theological and ethical reflection. At this stage, the analyst picks a perspective and lens for interpreting the social injustice and the pathology. Whether, theological or ethical reflections, there are some values the analyst upholds. In the case of a pastoral circle, it's a question of 'would God want this?' It is a question of establishing if the situation is virtuous, right, good or bad. Zambia is commonly and widely known as a Christian nation. Hence, the violence Zambia experiences during the electoral process, is that a relevant feature of a Christian nation and would God want that? From an ethical

perspective, is the situation good, virtuous, right, wrong or bad? These questions should prompt action.

The last stage is a response or conclusion which is basically a plan. Hence, it questions who will carry out the task, the timeframe, the methodology, the resources needed and evaluation of the whole process. From the inquiries and the resources in the form of human, machinery and financial thus far, has there been a response, plan, task, process, timeframe, structure and system to prepare Zambia for peaceful and harmonious 2021 elections? What guarantee is there to assure her people that there is hope for conducive electoral process?

The Case of Zambia's 2016 General Elections

The above is the general social analysis process interpreted in the pastoral circle. To relate it to an example, I will use the case of Zambia's 2016 general tripartite elections and subsequent by-elections. In the last general elections, they were scenes of violence during campaigns and some after elections. Hence, I will show the relevance of social justice in social analysis using the example of Zambia's violent scenes from pre- to post-2016 elections and subsequent general elections as a social justice issue and as a social pathology to be eradicated.

The Insertion Stage

What is the dynamics surrounding electoral processes in Zambia? There are huge followings for the two main political parties – the ruling party and the major opposition party. The ruling party cadres are empowered by tycoons in the party to eliminate all possible opposition. These cadres begin to control bus stations and market places. They begin to use machetes to attack known staunch supporters of the opposition party. They begin to interrupt opposition political party rallies. Their interruptions result in physical violence. Some people are injured, and others killed. Some people complain that the ruling party uses youths. Equally, there are also complaints that the opposition wants to become rulers by violent means.

The opposition parties too owe a responsibility to its followers by ensuring that they participate actively and positively in the electoral processes and by disseminating to them accurate, credible and reliable information as opposed to grapevine and rumors. Further, there is a feeling that the opposition campaigning strategy is based on tribalism. The actions of political leaders and cadres in promoting physical and verbal violence are indicators of social pathologies that need attention. It is clear that the people of Zambia are not happy with this situation. This is the stage of insertion, contact and conversion. In this case, the incident is the physical and verbal violence witnessed during the electoral process in parts of the country.

Analysis Stage

The second stage is analysis of the occurrence. At this stage, one tries to make sense out of the reality and give it meaning. What is the nature of violence, who are involved, what is its history and what are the causes? The nature of violence being witnessed is physical violence. The involved are youths, young adults, political parties, state apparatus,

that is, police, military and security and the government, the Church, the SADC community.

In 2006 and 2011 general elections, the two political parties consolidated materialistic approach to campaigning by dishing out handouts, t-shirts, money, etc. Some people used to fight for these handouts and this in a way marked a starting point of political violence. In 2016, it started with hateful speeches by the leaders of the two parties. The political leaders used the unemployed youths to drive their political agenda. An uninformed or blind loyalty and patriotism also played a role in entrenching political violence. In most cases the cadres are ignorant of economic, developmental, social, and cultural dynamics and realities. Manipulation of the unemployed youth by the political leaders takes different forms including tribalism.

Ethical Response Stage

The third stage is a reflection or ethical response. At this stage, I will use the Catholic Social Teaching to analyze the situation. I will take three principles only. The first principle I will use is human dignity. Human person should not be reduced to means only. In the case of violence and elections, politicians use youths as means to secure their political position and not the welfare of youths. Why let youths fight over ten kwacha and then take pride of that as a political leader? The second principle is the preferential option for the poor and the vulnerable. The unemployed youths and ignorant masses are vulnerable and susceptible to abuse by politicians.

The third principle is the role of government. The government has the right to protect the people and make conducive policies and structures. Hence, the Zambian government should make policies that are economically viable to the youths. Similarly, the government must strain itself from abusing state apparatus. Basically, these principles highlight social injustice which required that both state and non-state institutions have a great role to play to ensure that youths are not used as vehicles of political violence. Politicians must be encouraged to avoid hateful speech.

Conclusion

Basing on the above example to illustrate the relevance of social justice in social analysis, I can conclude that social justice work hand-in-hand with social analysis to bring about social transformation. The combination of the two is what Zambia needs to prepare herself for peaceful electoral processes in 2021. We all must do something to stop political violence because violence affects everyone. It also affects the social structures and systems by creating a society full of social pathologies.

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A SOCIETY OF CLASSES

Introduction

We are now living in a globalized world. However, whichever country one goes to there are class divisions, be it economically “rich” or “poor” countries. These classes are based on a number of inter-related factors, which include wealth: religion, gender, race, age and colour. Even human habits, such as patterns and displays of consumption, have created classes. However, because of the modernity of today’s world, one could say that these divisions cannot easily be avoided, neither can they be easily controlled as they are rooted in divisions starting from family, community, national and global levels. Such divisions, based on concepts of “difference” can also undermine the principle of solidarity, which is an essential component of community and Catholic Social Teaching. With that in mind, the following will consider some of the divisions that have led to the social construction of classes in our society.

Divisions by Wealth

Many would argue that wealth naturally divides humans into two classes, the “haves” and the “have-nots.” The so-called natural segregation that occurs between the rich and poor has led to selfish moves and motives by people in society. A society has



been constructed where the wealth that one has largely controls decisions and influences the way people behave towards those they associate with. We are now in both a local and global environment which seems to generally accept the fact that the rich keep getting richer and the poor, poorer. This is the major reason that wealth continues to play a major role in dividing our society into classes.

Locally, this can be seen in the fact that the role of family reunions has changed. Presently, most family reunions are centred on business discussions, and judgemental comparisons of who has more wealth. Thus, most poor people no longer find pleasure in attending family gatherings, as it is mostly not to their social benefit, and their presence is not as much appreciated as the ones who have financial wealth.

Divisions by Religion

Even in the major religions of the world we find divisions. The existence of different religions, including Islam, Christianity, Judaism, Hinduism and Buddhism, has also brought about the creation of classes in society. However, it is unfortunate that this has led to a selection of



association among people. And it is sad that people tend to forget that religion is one of the major factors that should bring us together, but instead has been misused to create divisions amongst the people. The arguments regarding what the proper day of worship is, are a demonstration of how religion has divided people. People overlook the fact that though they worship on different days and invoke God by different names, their aims in all this are similar, that is, in larger part, because they want to be saved and live in right relationship with their neighbours.

The arguments, however, based on notions of difference and exclusivity that exist amongst religions, especially different Christian denominations, are truly dismaying. Arguments of who worships a true God, who understand the Bible better, condemning others of worshipping idols and many other insensitive arguments have led to the different religions and denominations creating classes amongst themselves. The much-needed presence of inter-religious dialogue and understanding, therefore, is frequently missing.

Divisions by Power

For any society to have order and avoid chaos, it is necessary that it has people it looks up to and that it has either individuals or groups of people to spearhead its affairs and authentically represent the people. It is for this reason that a community or a nation comes together, and provisionally lends power to particular people whom they trust will run their affairs honestly and truthfully. Unfortunately, however, this loaning of the stewardship of power sometimes means giving those in power the opportunity to create chaos and divisions amongst the people for their own social, political and economic gain.

As a result, society is slowly losing confidence in leaders, as they have sometimes proven that they only want the power to further their own selfish motives. For many of them their aim has been to create wealth, as they see themselves as more superior to those that gave it to them. Therefore, when people lose faith and trust in their leaders this is often caused by the actions and attitudes of our leaders themselves. Frequently they forget the reason they were given power and begin favouring others at the expense of vulnerable citizens.



This is a prime example of class divisions being created amongst our people though the abuse of power.

Divisions by Gender

We live in a society where equality cannot be compromised because each and every person has rights they would want to enjoy to a certain extent but of course without forgetting that every right comes with a responsibility. But in most cases especially of leadership, gender has been a hindrance especially to our women. Female leaders do not receive as much support as their masculine counterparts do, even from other women. The reason for this lack of support is based on sexism rather than ability.



Conclusion

Human beings in the world today have different talents, goals, intelligence, economic resources, social supports and reasoning, and are bound to be divided by elements of “otherness” and in so doing creating a society of classes. A realistic recognition of differences does not necessarily have to lead to inequality, injustice and marginalization. The well-being of certain classes in our society should never be at the expense of others. Society should be conducted in such a way that the evils of inequality and inequity are liquidated. Basic human rights should be enjoyed by everyone.

Society, then, must aim at promoting and implementing social justice where all will enjoy equality of opportunity, and all will be equal before the law. Though a classless society is almost impossible to exist, a society of fairness and equal opportunities can, and must, be created. This will result in opportunities for development and growth, both individually and collectively.

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VOLUNTEERING AT THE JCTR

Introduction

I first visited Zambia in July and August 2008, on an exposure tour organized by Canadian Jesuits International. During the course of my stay, I was able to look at the advocacy and hands-on work of the Kasisi Agricultural Training Centre (KATC), explore the initiatives of a wide range of civil society organizations, and participate in grassroots community-based exercises. I was also introduced to the policy and social change work of the Jesuit Centre for Theological Reflection (JCTR).

Fr. Peter Henriot, S.J., provided an overview of social conditions in Zambia, introduced the promise and premise of the Basic Needs Basket, and discussed the Centre's work in advocating for transformative social, cultural and economic change. I was impressed by the dedication, scope and reach of the Centre, and could easily understand its reputation for well-researched, value-based and timely work. It was a wonderful example of a practical and enduring application of the Social Doctrine of the Church. I was hooked.

Writing Articles through the Lens of Catholic Social Teaching

Since my initial visit to Zambia, I have written and co-written several articles for *The Bulletin* on a range of issues from the perspective of Catholic Social Teaching. Subjects have included: electoral reform, the meaning of community, taxation and the rights of persons with disabilities. I find that writing these articles helps me more clearly define what I actually believe as opposed to what I sometimes say. It also gives me an opportunity to develop my faith, and consider how I can apply my time, treasures and talents to promote the development of a more just, humane and inclusive world. Writing these pieces, contributing to political blogs, reading *The Bulletin*, and devouring everything else I could find on the history, politics and culture of Zambia also kept me relatively up-to-date on events in the country. But I constantly felt the need to return.

Returning to Zambia

Therefore, over the last couple of years, I have tried to get back to Zambia. Eventually, I wrote to Fr. Emmanuel Mumba S.J., asking if I could volunteer at the JCTR for a couple of months. Fr. Mumba agreed, and we set the process of my coming back to Lusaka in motion. Unfortunately, due to work commitments in Canada, I was only able to volunteer at the Centre for five weeks. But those five weeks have been tremendous. In that time, I have been able to help edit an edition of *The Bulletin*, write letters to the editor of a Lusaka newspaper on proportional representation and mining taxes, and pen an article on eco-spirituality for *The Bulletin*.

I have also worked on the strategic planning process, attended meetings on financial policy and extraction

issues, and created background briefs on the need for ongoing vigilance in terms of Genetically Modified Organisms (GMOs) and for enshrining economic, social and cultural rights in the Zambian Bill of Rights. Additionally, I have been afforded the opportunity to get to know staff at the JCTR and see first-hand their commitment to a faith that does justice. They are all welcoming and knowledgeable and were helpful and patient. I am truly grateful for my gift of time with the Centre.

Immersed in the Zambian Culture

Finally, during my time at Lusaka, I had the privilege to stay with a local family. Their hospitality was immense, and they played a massive role in helping me enjoy the experience, navigate the culture and simply "be". I was given time for reflection, but also welcomed to be actively involved in family activities. I even became familiar with the highs and lows of Zambian television, particularly the soap opera Zuba. They were a family who exuded love, faith, generosity, commitment and community. I cannot say enough about them but thank you!

Conclusion

I was given a gift. I was able to see an expansion of faith and justice one day at a time. I felt my faith grow too. The JCTR does tremendous work. Certainly, significant social, cultural and economic issues remain in Zambia. Natural resources are exploited for private profit and not the common good. Children still do not have an enforceable right to quality education. Health care, together with access to clean water and sanitation remain cruel illusions to many Zambians. The Bill of Rights needs to be amended so that rights are actually rights and not simply privileges extended.

Issues surrounding corruption and unsustainable debt need to be addressed. Democratic mechanisms must be developed or implemented so that Zambia works for all of its citizens, particularly those on the margins. There is a patent need for a comprehensive, pro-poor, social policy framework. These are not easy tasks, but the JCTR is attempting to address injustice and create conditions of authentic inclusion and joy. They are making a difference. I have learned so much during my time here. My faith has grown and my understanding of my secular vocation, grounded in Catholic Social Teaching, is becoming clearer. Thank you JCTR for this wonderful time. I hope to be back soon.

Timothy Wild
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JCTR BASIC NEEDS BASKET

Lusaka

June 2019

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

Commodity	Price (ZMW)	Quantity Units	Total (ZMW)
Mealie Meal	99.71	2 x 25 Kg	199.43
Beans	28.33	3 Kg	85.00
Kapenta (Dry)	116.50	2 Kg	233.00
Fish (Bream, Dry)	119.00	1 Kg	119.00
Beef	34.33	4 Kg	137.33
Dark Green Vegetables	5.71	4 Kg	22.86
Tomatoes	16.29	4 Kg	65.14
Onion	12.71	2 Kg	25.43
Cooking oil (2.5L)	54.14	3 Litres	64.97
Bread	8.67	1 Loaf/day	260.00
Sugar	26.14	3 x 2 Kg	78.43
Milk	7.29	4 x 500ml	29.14
Tea	82.20	1 Kg	82.20
Eggs	10.00	2 Units	20.00
Salt	8.42	1 Kg	8.42
Subtotal			ZMW 1,430.35

(B) COST OF ESSENTIAL NON-FOOD ITEMS

Commodity	Price (ZMW)	Quantity Units	Total (ZMW)
Charcoal	140.00	2 x 90 Kg bag(s)	280.00
Soap (Lifebuoy/Champion)	8.29	10 Tablet(s)	24.86
Wash soap (BOOM)	9.80	4 x 400g	39.20
Jelly (e.g. Vaseline)	22.60	1 x 500ml	22.60
Electricity (medium density)	292.00	1 x 1month	292.00
Water & Sanitation (med - fixed)	197.00	1 x 1month	197.21
Housing (3 bedroom)	3,000.00	1 x 1month	3,000.00
Subtotal			ZMW 3,855.66
Total for Basic Needs Basket			ZMW 5,286.01

Totals from previous months	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	Jan 19	Feb 19	Mar 19	Apr 19	May 19	Jun 19
Amount (K)	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	5,395.35	5,331.12	5,543.16	5,433.04	5,457.64	5,286.01

(C) SOME OTHER ADDITIONAL COSTS

Education		Transport (bus fare round trip)	
Item	Amount	Item	Amount (ZMW)
Grade 8-9 (User + PTA/Year)	500.00	Chilenge - Town	20.00
Grades 10-12 (User + PTA/year)	975.00	Chelston - Town	20.00
School Uniform (Grades 1-7)	145.00	Matero - Town	17.00
		Fuel (cost at the pump)	
Health		Item	
Item	Amount		Amount (ZMW)
Registration (book)	4.00	Petrol (per litre)	15.20
Self-referral (Emergency Fee)	80.00	Diesel (per litre)	13.43
Mosquito net (private)	75.00	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
5,286.01	3,189	3,216	3,324	5,376.36	4,827.35	4,240	3,563	3,200	3,931.12	4,648	4,494	3,969	3,935	4,048

This survey was conducted on **27th June, 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, Chainda, Kabwata, Matero and schools, clinics/hospitals and filling stations around Lusaka. The June Basic Needs Basket is approximately **US\$407** based upon the exchange rate of **K13** prevailing on the days of data collection. Please note that other monthly costs would include personal care, clothing, recreation, etc.

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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.faithandjustice@gmail.com and jctr.info@gmail.com

PHOTO



Faith and Justice Peace Building session at Evelyn Hone College



The session criticized civic leadership that promotes Violence, Tribalism, Hate Speech and Interference with the Judiciary.



JCTR Participating in the 8th ZAMI



JCTR staff participate in the CSO-SUN Milk Day Run



Day of the African Child celebrations in Kitwe with JCTR partner Save the Children



Project beneficiary Girl Child makes an address during the Day of the African Child Event

FOCUS



SED PO at a radio engagement program



ZAMI attendants listening to an outside interview on a launched campaign at the Indaba



Stakeholders dialogue meeting on finding solutions the challenges faced by mining host communities in Solwezi



Solwezi PO making a presentation during dialogue meeting



Majorettes showcasing official banner for Milk Day event

THE JCTR UPDATES:

HERE ARE SOME HIGHLIGHTS OF WHAT KEPT US BUSY IN THE
SECOND QUARTER OF 2019

FAITH AND JUSTICE PROGRAMME (F&J)

During the 2nd quarter of 2019, the JCTR's Faith and Justice Programme held stakeholder dialogue meetings with community members and service providers in Kitwe, Kasama, Mongu and Livingstone to identify and address identified challenges in the area of water and sanitation, health and education. This was to ensure that identified community projects are included on their project schedule for development. Stakeholder dialogue meetings revealed gross limitations in the provision of reliable, consistent and adequate social services thereby denying the poorest of the poor access to economic social and cultural rights. In terms of education, it was found that almost without exception, pupils had to travel long distances in order to get to school. All these factors confirmed that children in these communities could not have the benefits that a good education would bestow upon them, severely limiting their chances of success in the future. Additionally, the health facilities lacked essential services such as ambulance services and maternity wards. Community members had to rely for their water either on shallow dug wells or to trek for several miles as far as 2km in order to have access to fresh water. Consequently, the people are denied human rights in general and ESCR in particular. Without any such access, human dignity is compromised. It is imperative therefore that the government improves citizens' access to ESCR.

The Programme also offered workshops to communities on budgeting submission and tracking. These workshops aimed at preparing communities to participate in budget submission at local level through Area and Ward Development Committees. It is important that communities are sensitized on budget submissions and tracking to allow for organized participation and enhance ownership. Following the workshop on budget submission and tracking, community members in the four outreach areas (Kitwe, Kasama, Livingstone and Mongu) identified priority projects for development in their respective areas and further made budget submissions that were compiled and submitted to Ministry of Finance for consideration.

Under the enhanced good governance and respect for human rights project, the Faith and Justice Programme held meetings with Ministries of Justice and Information and Broadcasting services

to push for speedy implementation of the Public order and Access to information review processes. It was recommended that the government through the above named ministries should legislate pieces of legislation in a transparent manner by allowing stakeholders to review the contents and validate before enactment into law.

A social forum was held with members of the legal and governance parliamentary committee and Ministry of Justice to follow up on the progress made following the JCTR's submissions on the legal reforms to the POA. Following release of the Public order Bill, the JCTR's Faith and Justice Programme has been collaborating with Ministry of Justice and CSOs to review the contents of the Public Order Bill.

The JCTR has continued to demand for the enactment of the Access to Information (ATI) Bill into Law. It is for this reason that the Faith and Justice Programme held eight radio programmes in Kitwe, Livingstone, Mongu, Kasama and Lusaka to increase advocacy for enactment of the ATI Law by raising awareness on its importance. Various callers expressed that having Access to Information Law would not only aid local development it would also improve transparency and accountability on public office-bearers in the management and utilization of public resources.

In a bid to contribute to improved social and economic wellbeing of the Zambian society, the Programme held formation workshops with student leadership from Evelyn Hone College of applied Arts and Commerce and University of Zambia. The aim of the workshops was to enhance the capacity of students to engage peacefully in the electoral process. The programme has begun engaging young people preserving peace, our common good as the country prepares for the 2021 general elections. Young people need to develop a culture of peace preservation especially as the country prepares for the 2021 general elections. In the recent past, youths have been used by political parties in electoral violence. It is imperative that they are formed in preserving peace. It was expected that students would use the information shared to conduct civic education on voter apathy and denounce political leaders that use violence to gain political support.

SOCIAL AND ECONOMIC DEVELOPMENT PROGRAMME (SED)

Promoting sustainable agriculture practice is one area JCTR is supplementing efforts of other stakeholders. In this regard the SED Programme conducted sensitization activities in Kazungula district of Southern Province, Kaoma district of Western Province and Kasama district of Northern Province.

The Programme continued to carry out the Basic Needs Basket (BNB) Survey. And to ensure data quality, held a review meeting in Lusaka with all its data collectors' during the month of April. Further, major review of the BNB was to ensure its nutritious sound was conducted and concluded. The Centre has since revised its food section on its Basic Needs Basket to capture a nutritious diet. Further revisions were made to essential non-food items. The launch of the revised BNB is planned for August 2019.

The Programme held community trainings and meetings in Livingstone, Mongu, Solwezi, Ndola, Kitwe and Lufwanyama districts and gathered Community views and recommendations towards the 2020 national budget. The compiled recommendations were later submitted to the district government offices and Ministry of Finance for consideration.

In a quest to ensure accountability in public resources management, the Programme launched the Social Audit report of a social audit conducted on the construction of health facilities at Livingstone General hospital in Livingstone in the Southern part of the country. Further, a wide range of meetings were held in Ndola on the Copperbelt aimed at promoting accountability in the management of mining and mineral resources. The platforms created dialogue between rights holders and duty bearers including government, mining firms and community members. An analytical report on the 2017 Auditor General report was also produced. The analytical report was used in engagement meetings with Government Ministries, Government Provincial Offices, representatives of Civil Society Organisations (CSOs), media, civic leaders and law enforcement agencies etc. Further, the Programme conducted training for rights holders in areas such as Solwezi in social accountability to enable them audit community projects being implemented by duty bearers.

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