

A HISTORY OF THE MISSION PRESS IN ZAMBIA, 1970-2011

BY

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DECLARATION

I, **Yvonne M. Kabombwe**, declare that this dissertation:

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APPROVAL

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ABSTRACT

This study explores the crucial aspects of Mission Press with regards to the origin , social and political contribution in Zambia. It demonstrates that initiative began in 1951, by Catholic Franciscan missionaries in Kitwe. However, due to various challenges, Mission Press was only established in 1970 in Kansenshi border with Chifubu Township in Ndola. The Press began printing Christian Catholic publications such as the *Icengelo*, *Workers Challenge*, *Speak Out* and *Challenge* Magazines. Mission press also printed for other christian denominations and private companies.

The study highlights the various roles which the Mission Press played in Zambia. It highlights that the main purpose for establishing the Press was evangelisation through publications. Nonetheless, the Press also focused on the social concerns of the local people such as education, preservation of traditional values, youth empowerment, health issues and entertainment. The study also shows that Mission Press played a critical role in educating people through its publications on issues of human rights and good governance.

The study further shows that Mission Press faced opposition from successive Zambian governments as a result of its publications in the Second and Third Republics. Editors were intimidated, threatened and sometimes manhandled. In its fight for justice, Mission Press defended the rights of the poor and the vulnerable in society. Political prisoners were released, vulnerable settlers were not evicted from their settlements and the conditions of service for workers were improved. Lastly, this work argues that the Press played a valuable role in the transition from the one-party political system to multi-party democracy in Zambia.

DEDICATION

This dissertation is dedicated to my mother Eva Siakalima Kabombwe, a pillar and source of inspiration in my life. It is also dedicated to my three sisters Carol, Ivy and Sheena Kabombwe. This is for you.

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LIST OF ABBREVIATIONS AND ACRONYMS

(OFM: Conv)	Order of Franciscan Minor Conventuals
AIDS	Acquired Immune Deficiency Syndrome
AVS	Audio Visual Studio
BOZ	Bank of Zambia
Br.	Brother
C H	Contract Haulage
CEC	Copperbelt Energy Company
DAs	District Administrators
ERB	Energy Regulation Board
FENZA	Faith Encounter Centre of Zambia
Fr.	Father
HIPC	Heavily Indebted Poor Countries
HIV	Human Immune Virus
IMF	International Monetary Fund
IPRC	Indeni Petroleum Refinery Company
KCM	Konkola Copper Mines
LMS	London Missionary Society
MMD	Movement for Multi Party Democracy
MP	Member of Parliament
MPress	Mission Press
MISA	Media Institute for Southern Africa
NAC	National Aids Council
NAPSA	National Pensions Schemes Authority

NAZ	National Archives of Zambia
PEMS	Paris Evangelical Mission Society
UBZ	United Bus of Zambia Company
UCZ	United Church of Zambia
UNDP	United Nations Development Programme
UNIP	United National Independent Party
SDA	Seventh Day Adventist
VAT	Value Added Tax
WB	World Bank
ZCCM	Zambia Company of Consolidated Mines
ZEC	Zambia Episcopal Conference
ZIMCO	Zambia Industrial Mining Corporation
ZNBC	Zambia National Broadcasting Corporation
ZSIC	Zambia State Insurance Company

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CHAPTER ONE

INTRODUCTION AND HISTORICAL BACKGROUND

Mission presses have been in existence in Southern Africa as early as the 1830s. These presses were dominantly controlled by the White Missionaries. They were mostly owned by Protestant missionaries who were inspired by the great evangelical revival movement that took place in the eighteenth and nineteenth century in Europe and North America. The revival movements brought a new era of foreign missions. Missionaries produced translations of the Gospel and other portions of the bible, catechisms, prayer books, religious homilies, hymn books and primary educational instruction materials in addition to dictionaries and other works concerned with the local languages. The possession of Christian books in a home came to symbolise commitment to Christianity.¹ Unfortunately, some earliest mission presses ignored the printing of folktales, myths, songs, riddles and proverbs of the indigenous people because their main activity was evangelisation and sometimes supporting the endeavours of the colonial administration.²

By 1880s, there were missionary groups in Northern Rhodesia, who owned printing presses or were printing from their headquarters. For instance, the Paris Evangelical Mission Society (PEMS) established by Francois Coillard, printed in Basutoland. They settled in Sefula in 1885 and 1887 in Sesheke in Barosteland. The other groups included, the Primitive Methodist who came in 1893 and settled at Nkala near Kafue and London Missionary Society (LMS) in 1883 at Fwambo. The Church of Scotland also established mission stations at Kondwe, Mwenzo and Lubwa in 1884. The Dutch Reformed Church were in Fort Jameson and Nyasaland in by 1889 and many other groups. They built the earliest schools and produced textbooks for schools apart from printing hymn and prayer books.³

Among the Catholic missionaries, printing presses in Northern Rhodesia were pioneered by the White Fathers, the Jesuits and the Franciscans followed later at the beginning of the twentieth century. In mission headquarters, small printing presses were run to produce prayer, hymn and

¹Les Switzer, 'The African Christianity and its Press in Victorian South Africa,' *Cahiers d'Etudes Africaines*, 96, 24 (1984), pp.455-476.

²T. Couzens, 'History of the Black Press in South Africa 1836-1960', *Seminar Paper*, University of Witwatersrand (Institute for advanced Social Research), 09 September, 2010, p. 2.

³Peter Snelson, *Educational Development in Northern Rhodesia 1883-1945* Lusaka: Kenneth Kaunda Foundation, 1974, pp. 1-15.

school books.⁴ In addition to printing books, mission presses also produced newsletters for the local people. The main purpose of these mission presses was to spread the word of God in local languages. The Catholic Mission Presses began with very simple printing machinery and acquired advanced machinery later. Printing machines had to be imported since they were not manufactured in Africa at that time. Investing in printing technology was a better option to importing books because transportation took long and African languages were barely known in Europe. Missionaries mainly imported hand presses and wooden machines which were easy to transport.⁵

The missionary was usually the editor, publisher, printer and proprietor combining all these roles in one person. The operation of a printing press required specific knowledge and training. The proprietor had to train apprentices but did much of the mechanical work himself. Sometimes these printing presses were operated by white settlers who had prior experience of working at printing entity in Europe.⁶ Mission presses also provided employment for the Africans. The presses were usually funded by the mother body of the missionary society in Europe. However, these mission presses had to develop sustainable strategies because funding did not come regularly from the mother bodies of missionary societies.

The White Fathers began publishing Bemba literature as early 1925. Fr. Wolfele emulated the Christian Protestants in order to produce literature in local vernacular language. This gesture played a big role in making Bemba the lingua franca of the Northern, Luapula and Copperbelt regions. From 1929 to 1932, Fr. Van Sambeck edited a series of three Bemba readers called *Ifya Bukaya* (Traditions). These were written by his trainee teachers. The volumes contained gospel stories, hagiography, Bemba fables, traditional songs and games. The third volume contained the history of the Bemba and their chiefs. The White Fathers also translated and printed prayer books, hymns, catechisms and the life of saints. In 1935, they began publishing a monthly periodical called *Ishwi Lya Ku Mwesu* (The Voice from Our Place) at Chilubula. It was intended to serve the needs of the Christians on the Copperbelt, including labour migrants. It circulated

⁴Hugo Hinfelaar, **History of the Catholic Church in Zambia 1895-1995** (Lusaka: Book world Publishers, 2004), p. 214.

⁵ Julia Cage and Valeria Rueda, 'The Long Term Effects of the Printing Press in Sub Saharan Africa', **Harvard University, Science-po Paris**, (2013), p.5.

⁶ Cage and Rueda, 'The Long Term Effects of the Printing Press in Sub Saharan Africa', p. 5.

for a year before the colonial government established a vernacular newspaper called *Mutende*. *Ishiwi Lya Kumwesu* publication ceased after the Second World War.⁷

After being presented with a new series of a Chandler and Price Platen Press from St. Peter Claver Solidarity Fund, the Jesuits also began publishing reading materials for the Tonga village schools at Chikuni mission station in 1930. Fr. Torrend constantly revised his books to make them come as near to Chitonga idioms as possible. The Press worked under his personal supervision until he died in 1936 and a Catholic Brother took over. The following books were published at Chikuni Mission *Syaa-Zibwene* (An Expert), *Nkanga Grammar Ka Citonga*, (Grammar in Citonga) *Citonga Ca Sub-Standard B* (Tonga Textbook), *Joni Milimo*, (John Milimo), *Lusangano Lwa Jesu Kristo* (The Community of Jesus Christ), *Zya Mwami Jesu Mumuni* (Christ the Light), *Citonga Reading and writing Sub-Standard A*, *Evangelyo mu Cilenje*, (The Gospel in Lenge) *Zya Mu Sacrament* (Sacraments), *Syaa-Musonde* (Fortune Teller), *Katekisisima ya Lusangano Lukakatolika* (Catechism of the Catholic Church) and the Gospel according to St. Mathew. Printing stopped in 1940, when the Brother in-charge of the Press joined the army to fight in the Second World War.⁸

In 1940, the Catholic missionaries formed the Association of Bishops in Northern Rhodesia to coordinate all Catholic activities in the territory. This was done using pastoral letters. Eleven years later, the Conventual Franciscan Friars also began printing in Kitwe but later on the Press was closed. The first major pastoral letter that the Catholic Bishops published was the 1953 pastoral letter.⁹ This pastoral letter criticised the policy that barred the Africans from participating in the political, economic, industrial and cultural life of the country. In the 1953 Pastoral letter, the Bishops pointed out that,

Man had special dignity and it was therefore important to recognise this fact irrespective of colour or race. All men, irrespective of race, were God's beloved creatures, made in His own image, called to become God's children through sanctifying grace, bound to one another by the same destiny of eternal

⁷Brian Garvey, 'The Development of the White Father's Mission Among the Bemba Speaking peoples 1891-1964', P.h.D Thesis, University of London, 1974, p. 299.

⁸See, Mission Presses of Northern Rhodesia, **The Northern Rhodesia Journal**, 3, 6 (1960).

⁹Interview with Fr. Taziano, Chifubu, Ndola, Zambia, 26 November 2013.

life in heaven. Thus the Bishops called upon Africans and Europeans to respect the rights of every man.¹⁰

Mwale notes that these pastoral letters were very important because they contributed to the dislodging of the colonial rule in Northern Rhodesia. The pastoral letters were used to educate Africans on their rights. The pastoral letters also condemned the harsh treatment of Africans by the colonialist.¹¹

Between 1962-1965, there was a wind of change in the Catholic Church. The Second Vatican Council convened in Rome. It urged Catholic missionaries to use the media as a tool for evangelisation and for the enhancement of the people's lives in the political, social and economic sector. Prior to this, the Catholic Church separated matters of religion and politics. Therefore, the decree from the Vatican prompted Catholic missionaries to get involved in the social, economic and political aspects of the people they were serving. This gave an impetus to many Catholic missionary groups to use the media fearlessly as a vehicle to communicate and share ideas. Thus, the Catholic missionaries began to speak aggressively against oppression, injustice and discrimination by the colonial government towards Africans.¹² This decree from the Vatican influenced Catholic Press institutions established later.¹³

However, of keen interest to this study is the history of Mission Press (MP) in Zambia which was established by the Conventual Franciscan Friars in 1970. Once established, Fr. Umberto Davoli began publishing a Catholic vernacular magazine called *Nkombe* (Messenger) and later the most popular *Icengelo* (Light) magazine. These magazines were strictly religious until 1981, when it decided to incorporate issues of social justice and politics. The Press began publishing a series of articles on Human Rights (*Nsambu sha Bantu*), *the Social Teaching of the Church*, *the Rights of the Workers*, *The Cries of the Poor (Ukulilishika kwa Balanda)* and *Social Development*.¹⁴ The Press played a key role in promoting evangelising and providing literacy skills to the local

¹⁰J. Komakoma, **The Social Teaching of the Catholic Bishops and Other Christian Leaders in Zambia: Major Pastoral Letters and Statements 1953-2001** (Ndola: Mission Press, 2003), p. 37.

¹¹Nelly Mwale, 'Missionary Support for Colonial Rule', M.A Dissertation, University of Zambia, 2011. p. 53.

¹²Nelly Mwale, 'Missionary Support for Colonial Rule', M.A Dissertation, University of Zambia, 2011. p. 53.

¹³See St Paul Communications, **The Participation of Catholics in Political Life** (Nairobi: Pauline Publications, 2003), p. 14.

¹⁴Austin M Cheyeka, 'Church, State and Political Ethics in a Post-Colonial: The Case of Zambia', PhD Thesis, University of Malawi, 2002. p. 33.

people. Mission Press also played a critical role of political history of Zambia in the Second and Third Republics as it championed the fight for human rights, democracy and social justice.¹⁵

STATEMENT OF THE PROBLEM

Literature regarding mission presses is scanty in Zambia. Scholars of mission history have taken it for granted that the enterprises of the missionaries have been over researched. There is relatively very little written and published on the subject of printing by missionaries in Zambia generally. Many scholars just mention the relevant mission presses in their studies but do not provide in detailed outlines of the activities of the mission presses and how they helped transform society. The Mission Press promoted evangelisation, social concern of the people, production of textbooks for schools, literacy skills and the fight for democracy through its publications in Zambia. This study therefore attempts to outline the history, role and impact of the Mission Press in Zambia from 1970-2011.

OBJECTIVES OF THE STUDY

- (a) To trace the origin and outline the development of the Mission Press in Zambia.
- (b) To state and examine the role that Mission Press played in the history of Zambia.
- (c) To assess the relationship between the Mission Press and the post-colonial state.

SIGNIFICANCE OF THE STUDY

Extensive studies have been done on the enterprises of missionaries such as education, health, and agriculture. However, studies on the role and significance of mission printing presses have been largely sidelined in Southern Africa countries with the exception of South Africa and Lesotho where the history and role played by the mission presses has been highlighted. Regrettably, little has been written on mission presses in Zambia. The significance of this study is that it is the first of its kind in Zambia and it will bridge the gap in the historiography of mission history. This study will therefore document the history of the Catholic Mission Press, its role and impact in Zambia. It will also contribute to the body of mission history and it is hoped that it will provoke further research on other mission presses in Zambia.

¹⁵St Paul Communications, **The Participation of Catholics in Political Life**, p. 14.

LITERATURE REVIEW

While there is considerable literature on the Press in Zambia, studies on mission presses are rare. Studies on the Press in Zambia have concentrated on the development and policies of the Press during the colonial administration and post-colonial period. Studies on the post-colonial era on the Press were centred on government policies on the Press that have shaped the landscape of media and freedom of speech in Zambia. Furthermore, these studies devoted much of their space to state owned and the independent media institutions than they did for mission presses. Thus, the above scenario provides justification for undertaking this study. This study will establish the role and impact of the Mission Press in Zambia.

A study by Benedetto on the *Presbyterian Mission Press in Central Africa*, demonstrated that nor sooner did the missionaries settle than they began printing as a gateways to evangelisation. He highlights that the first task the missionaries embarked upon was to learn the indogenous languages of the local people. They went into towns with pencils and books in their hands and pointed to objects to learn the language. This was not easy because the Belgian Congo had over seventy local dialects. Fortunately they were assisted by the Africans to learn the languages. They later produced dictionaries, textbooks, hymn books and catechisms. The study indicated that missionaries experienced periodical shortfalls of funding and printing material.¹⁶ This study is vital to the work on the Mission Press in Zambia because it provides an insight on the foundations and challenges that the mission presses experienced in Africa though it does not examine the role of mission presses.

Mwiyeriwa examined the Mission Presses in Malawi. These included the United Church of Scotland Press, Blantyre Mission Press of the Church of Central African Presbyterian Church, Nkhoma of the Dutch of Reformed Church, Likuni of the White Fathers, Monfort Press owned by the Monfort Fathers, University Mission Press by the University Mission in Central Africa, Malamulo Mission Press by the Adventists and the Assemblies of God Press owned by the Pentecostals. Mwiyeriwa points out that missionaries took to writing before they even mastered the vernacular languages. He notes that the missionaries mixed up the rules of grammar, such as the phonemics, morphemes and syntax. These developments exposed the missionaries to the

¹⁶Robert Benedetto, 'The Presbyterian Mission Press in Central Africa.1890-1922', **American Presbyterians Journal** , 68, 1 (1990), p. 56.

charge that they were ignorant of vernacular languages and that they disrespected the local languages. Mwiyeriwa observes that while there were a lot of suspicions centred on the publications produced by Mission Presses, credit should be given to the missionaries for producing the greatest literature in Africa.¹⁷ Mwiyeriwa's work is valuable as it deals with the publications of mission presses generally. It is useful this study it sheds light on the strengths and weaknesses of the publications of mission presses.

Peires's study on Lovedale Press in South Africa highlights that the press initially concentrated on providing books and pamphlets for evangelical and educational tasks, but later, it also began to produce general literature.¹⁸ However, he charges that Lovedale Press stifled the meaningful development of vernacular historiography. He observes that controversial reference to colonial rule, missionaries, ethnic differences or contemporary politics and vivid references to natural human functions were taboos. These were deliberately omitted in the publications of the Lovedale Press. Authors were also not allowed to present their views on religion, circumcision and witchcraft.¹⁹ This study is a useful source in that it provides insight on editorial policies of mission presses.

Couzen's work postulates that mission presses in South Africa gave birth to the Black Press which later contributed to the political liberation of South Africa.²⁰ He argues that the teachings, education system, way of life and ideologies of mission schools were key influences in moulding Africans connected to the early days of black journalism in Africa. He notes that since the mission schools were dominated by Africans, it is not surprising that black journalism had an equivalent influence. He highlights that the early mission presses laid down the basis of literacy essential for journalism and the reading culture of the local people. The early missionaries provided the technical skills for printing and publishing newspapers. In support of this argument, Benedetto states that the mission presses of the Belgian Congo were key to the formation of the African Independent Church called the Zairian Christian Church that contributed to the political and religious movement in Zaire.²¹ The two studies are vital to this work as they demonstrated

¹⁷Steve S Mwiyeriwa, 'Printing Presses and Publishing in Malawi,' **The Society of Malawi Journal**, 31, 2 (1978), p. 33.

¹⁸Jeffery Peires, 'Lovedale Press: Literature for the Bantu Revisted', **English in Africa**.7, 1 (1980), p. 72.

¹⁹Peires, 'Lovedale Press: Literature for the Bantu Revisited', p.72.

²⁰Couzens, 'History of the Black Press in South Africa 1836-1960', pp. 2-5.

²¹Benedetto, 'The Presbyterian Mission Press in Central Africa, 1890-1922', p. 65.

that mission presses contributed to the social and political liberation of Africa. They also helped to look out for similar contributions made by Mission Press in Zambia.

The work by Mukasa on Zimbabwe is valuable as it provides insight on the contribution of the church press in Zimbabwe. He argues that the Church Press in Zimbabwe never became part of the mainstream media in colonial Zimbabwe because of the constant harassment by the regime. The colonial government had little tolerance for dissenting views. He argues, for instance, that the Catholic Church began publishing a paper called *Moto* (Fire) in 1957, by Mambo Press in Gweru formerly under the name Mission Press. *Moto* was banned in 1964. Mambo Press was later on bombed during the liberation for criticising Ian Smith's government.²² Similarly, Maenzanise in her work, *The Church and Zimbabwe's Liberation Struggle*, argues that the Methodist church played a big role in the liberation of Zimbabwe through its publications and newspaper *Umbowo* (Witness).²³ Although these studies are not directly related to this study they are valuable because they indicate the useful role that the church press played in the struggle for independence in Africa.

Snelson's work reveals that missionaries were printing in hymn books and translating prayer books in Northern Rhodesia in the late 1800s in order to evangelize. These missionary groups include the Paris Evangelical Mission who settled at 1885 in Sefula and 1887 in Sesheke in Barosteland, the Primitive Methodist in 1893 at Nkala near Kafue. The Methodist also opened a teachers training in 1918. The London Missionary Society in 1883, the Church of Scotland in Kondwe in 1894, Mwenzo and Lubwa and The Dutch Reformed Church in Fort Jameson and Nyasaland in 1889. Snelson argues that these missionary groups played a valuable role in the development of education in Northern Rhodesia. They built the earliest schools and produced textbooks. This study was very valuable to this study even though it focused on the development of education, because it indicates when printing by early missionaries began in Northern Rhodesia.²⁴

A study by Garvey on the *Development of the White Fathers Among the Bemba*, shows that the White Fathers were printing in Northern Rhodesia as early as 1925. The White Fathers used the

²²Stanford D. Mukasa, 'Press and Politics in Zimbabwe', *African Studies Quarterly*, 7, 2 & 3 (2003), p. 1.

²³Beauty Maenzanise, 'The Church and Zimbabwe's Liberation Struggle', *Methodist History*, 46, 2 (2008), p. 78.

²⁴Snelson, *Educational Development in Northern Rhodesia 1883-1945*, pp. 1-15.

press as a tool to evangelise the local people. The mission press of the White Fathers became an important centre for publications of textbooks for schools in the country. He asserts that in 1935, the White Fathers began to produce a monthly publication called *Ishiwi Lya Kumwesu* (The Voice from our Place) distributed in Northern, Luapula and Copperbelt provinces of Zambia. This study was important to this work as it highlights the contribution of the White Fathers in the development of literacy in Zambia.²⁵ The study also gave insight on the nature of the publications that were produced in Northern Rhodesia by the Catholic Missionaries.

Komakoma compiled and analysed the pastoral letter written by the Catholic Church in Zambia. He argues that the Catholic missionaries played a role against the formation of the Federation Rhodesia and Nyasaland. By publishing the pastoral letters, the Catholic Bishops at that time made it known that the Catholic church and the African population were opposed to colonial rule. The *Pastoral Letter* written in 1953 contributed to the liberation course because it recognised the voice of the Africans in the political affairs of the country. The Bishops wanted the Africans to have political rights to make decisions that concerned them in their own land.²⁶ Komakoma's work is central to this study as it reveals what the Catholic missionaries were publishing.

Franz Joseph Eilers has listed the documents that guide the Catholic press organisations and these include the *Vigilanti Cura*, *Miranda Prorsus*. The *Inter Mirifica* encouraged the church to use different media tools to communicate with the lay people.²⁷ He argues that the *Communio et Progressio* was the magna charta of the Catholic Press with professional and concrete approaches. Other key documents include the *Aetatis Novae*, *Sacrum Officium*, *100 Years of Cinema*, *Ethics in Communication*, *Ethics in Internet*, and *Ethics in Advertising*, *Rapid Development* and *World communication Day Speeches*. Thus documents from the Vatican on the Press were examined.²⁸ This study is helpful because it gives insight on the documents that guide the Catholic Press institutions all over the world.

²⁵Brian Garvey, 'The Development of the White Father's Mission Among the Bemba Speaking peoples 1891-64', p. 299.

²⁶J. Komakoma, **The Social Teaching of the Catholic Bishops**, p. 37.

²⁷Franz-Josef Eilers, **Church and Social Communication: Basic Documents** (Manila: Logos Publication INC, 1993), pp. 8-120.

²⁸Eilers, **Church and Social Communication: Basic Documents**, pp.8-120.

Obiora in an article titled *Catholic Publishers as Evangeliser, Through Promoting Education, Development, Justice and Peace*, states that the role of the Catholic publisher was to achieve the aims of the Vatican Council Fathers to promote religious, moral and social development. Therefore, the role of the Catholic printing press was to promote education, justice, development and peace. The role of the publisher was to give hope and courage to the poor and the down trodden. The Catholic publisher was supposed to be the spokesperson for the poor, to create employment and to foster intellectual debates that would stimulate critical thinking.²⁹ In support of this moral assertion is Pobee, who argues that, mainstream churches continued to be the voice of the voiceless, champions of freedom, integrity and fair play in national politics. He further argues that these churches continued to preserve human dignity and justice with a human face.³⁰ These studies were valuable because they specified the role of the Catholic and Christian presses.

Murphy illustrates that the Second Vatican Council opened up new horizons for the Catholic church in Africa especially in the mission territories. The Council's openness to the realities of people's lives led to a more positive attitude by striving for freedom in both socio-political as well as underlying cultural levels in Africa. The Council's pronouncements in 1962 coincided with the struggle for independence in Zambia. This explains why the Catholic missionaries openly and indeed indirectly set out to help the Africans to fight for their freedom.³¹ This work is paramount as it helps in understanding how the pronouncements of the Vatican shaped the operations of the Catholic mission stations and press organisations.

Kasoma's work revealed when the Catholic Press in Northern Rhodesia began. The Catholic church began a newspaper which was called the *Leader* in 1961. The *Leader* was intended to be a peacemaker between the Africans and the white people. However, it closed in 1962 due to lack of funding. In 1963, the Catholic Church attempted to establish another newspaper but it closed down due to bankruptcy. Kasoma argues that it took eight years to establish another newspaper after the demise of the *Northern Star*. In 1972, the Catholic Church and other Christian organisations created a newspaper called the *National Mirror*. The articles published in the

²⁹ Ike Obiora, 'Catholic Publishers as Evangelizers through Promoting Education, Development, Justice and Peace', Raymond Boisvert & Teresa Marcazzan (eds), **Publishing at the service of Evangelisation: Proceeding of the Seminar of the Catholic Publishers in Africa Nairobi, 12-24 February 1996** (Nairobi: Paulines Publications Africa, 1996), p. 93.

³⁰J. S. Pobee, **Religion and Politics in Ghana** (Accra: Asempa Publishers, 1991), p. 72.

³¹E. Murphy, **A History of the Jesuits in Zambia: A Mission Becomes a Province** (Nairobi: Pauline Publications Africa, 2003), p. 37.

National Mirror were mainly opinions which expressed their views on issues affecting the nation. However, as the paper grew it became critical of the policies of the United National Independent Party (UNIP).³² This study provides insight on the role that the Catholic Press attempted to play in the history of Zambia.

Hinfelaar in his work, on the *History of the Catholic Church in Zambia*, is of value to this study. Hinfelaar provides a rich but brief historical background of all the Catholic mission presses in Zambia. This included the presses of the White Fathers, the Jesuits, the Franciscans Mission Press, the Teresianum Press run by Sisters from St. Peter's Congregation and the Kolbe Press in Chipata. He noted that these mission presses were run at the headquarters of mission stations. These presses were cardinal in the production and translation of hymn and prayer books.³³ This work is important to this study because it provides this study with information on the origins of the Mission Press run by the Franciscans which was the subject of my study.

Cheyeka's work gives insight into the contents of the publications of the Mission Press. In the early days, the *Icengelo* magazine contained strictly religious content. He observes that later the magazine published stories on the violation of human rights, detention of political prisoners, corruption, inefficiency and oppression by the United National Independence Party (UNIP) government. As expected, the publications of Mission Press infuriated the government such that the editors were constantly threatened and frequently intimidated. The publications on good governance played a critical role in the fight for democracy.³⁴ The study was vital because it helps to probe further the content and impact of the publications by the Mission Press in Zambia.

In another study, Hinfelaar states that the publications of the Mission Press played an important role in articulating opposition to the one party system regime under the UNIP government. Its magazines spoke against nepotism, corruption, misuse of public funds, property grabbing, inefficiency and low wages. Its idioms became more and more confrontational. Despite increased confrontations, the circulation of the *Icengelo* magazine reached 69, 000 per month in 1990. This

³²Francis Kasoma, 'The Development, Role and Control of National Newspaper in Zambia 1906-1975', M.A University of Zambia, 1979, pp. 34-180.

³³Hugo Hinfelaar, **The History of the Catholic Church in Zambia 1895-1995** (Lusaka: Book world Publishers, 2004), p. 214.

³⁴Austin M Cheyeka, 'Church, State and Political Ethics in a Post-Colonial: The Case of Zambia', p. 33.

prompted the future President Chiluba to beg for space in the *Icengelo* magazine.³⁵ In agreement with this argument is Chileshe who states that the *Icengelo* magazine played a vital role in educating the people on human rights.³⁶ The two works are important in that they help to ascertain the impact of the publications of the Mission Press in Zambia on the social, political and economic situation of Zambia.

Lungu discusses the role of Christian churches, labour organisations and the press in criticizing government policies and actions in the Second Republic in Zambia. He points out that the *National Mirror* took over the burden of revealing sensational stories as well as to criticising government administration when both the *Times of Zambia* and *Zambia Daily Mail* faced the possibility of censorship in 1972-1973. Its critical tone was equal to that of *Times of Zambia* during the One Party era. Lungu argues that labour leaders also gave critical comments on almost all government major policies and programmes. Their views were almost aired out every week in the *Times of Zambia* and, less frequently in the *Zambia Daily Mail*. This study provides insight into the other institutions that provided checks and balances during the one-party era in Zambia.³⁷

Makungu provides useful information on the policies that guided the press in the Second Republic in Zambia. He contends that Article 53 of the Penal Code of the Zambian constitution empowered the president in the Second Republic with absolute discretion to prohibit publications which in his own opinion were contrary to public interest.³⁸ The press was heavily controlled by the state in the One Party regime of the UNIP government. The government provided guidelines for the Press. Its sole purpose was to support humanism. Newspapers which published anti-government sentiments were admonished and foreign journalists deported. This study provides useful information on restrictions on the press during the Second and Third Republics in Zambia.

³⁵Marja Hinfelaar, 'Legitimization Power: The Political Role of the Roman Catholic Church', Jan Bart Gewald, Marja Hinfelaar and Giacomo Macola (eds) **One Zambia, Many Histories: Towards a History of Post-Colonial Zambia**. (Leiden: IDC Publishers, 2008), p. 141.

³⁶Margaret M Chileshe, 'Church and Politics in Zambia 1950-1991', M.A Dissertation, University of Zambia, 2014, p. 117.

³⁷Gatian F. Lungu, 'The Church, Labour and the Press in Zambia: The Role of Critical Observers in a One Party State', **African Affairs**, 85, 340 (July 1986), pp. 385-410.

³⁸Kenny Makungu, 'Prospects for Greater Press in Zambia', M.A Dissertation, University of Wales College Cardiff, 1993, pp. 27-31.

The work by Moore was useful to this study as it highlighted the political reality of the freedom of the press in Zambia. Moore points out that while it was stated in the constitution of Zambia that the government would protect the fundamental right of freedom of expression, that liberty was not extended to journalists. This was so because government words, actions and retribution spoke louder than the law enshrined in the constitution.³⁹ President Kaunda stated that he would not tolerate false reports. The president retained additional powers allowing him to control people and the press under the State of Emergency and Preservation of the Public Security Acts. These Acts made provisions for the government to control the prohibition and dissemination of material deemed prejudicial to the public to the extent that publications with dissenting views were regulated and controlled before production, sale, or distribution and possession of such publications was an offence. This study provides insight into specific legislations that constrained the Press in Zambia.

A study by Traber reveals that financial self-reliance was difficult to achieve by Christian printing presses. Creative and well managed Christian publishing houses only attained self reliance when they consistently sold catechisms, hymn and prayer books. Traber points out that another possible source of income was through striking a balance between semi-commercial and non-commercial printing jobs. Printing jobs which were not directly related to the printing of the Word of the God such as letterheads, invoices and cards could be charged a full or semi-commercial rate in order for the press to generate income and sustain its operations. However, Traber remarked that it was unfortunate that most Christian Presses had turned into industrial enterprises.⁴⁰ Although Trabers work does not examine the means of sustainabillity of mission presses it is useful in that it highlights the need for sustainability in mission press institutions.

In a study titled *Newspapers and Magazines in Zambia: A Question of Sustainability*, Banda states that most printing presses in Zambia had closed down due to structural, operational, environmental and strategic business challenges in the 1990s and 2000. These include papers like *Tiyende*, the *Sun*, the *Lusakan* and the *Citizen*. In terms of operations, printing presses were faced with high production costs. These included expensive printing materials and equipment, staff

³⁹R.C. Moore, **The Political Reality of Freedom of Speech in Zambia** (Lusaka: Multimedia Publications 1991), p. 10.

⁴⁰Micheal Traber, 'Some Principles of Christian Publishing', Raymond Boisvert and Teresa Marcazzan (eds), **Publishing at the Service of Evangelisation: Proceeding of the Seminar of the Catholic Publishers in Africa Nairobi, 12-24 February 1996** (Nairobi: Pauline's Publications Africa 1996), p.137.

salaries, commission for distribution and lack of advertising. The environment in which printing presses were operating was hindered by government policies which did not encourage printing and publishing such as high taxes when acquiring printing materials and equipment. The environment was also politically dominated because those who published anti-government sentiments were intimidated, arrested and deported. Banda also argued that printing presses themselves lacked viable business strategies to sustain their organisations. He also contended that most printing presses in Zambia collapsed because they did not have qualified staff and efficient structures to run these presses.⁴¹ This study was critical to this work as it indicates the challenges of operating press institutions.

In another study, Banda examined the relationship between the media and the Movement for Multi-Party Democracy (MMD) in Zambia from 1991-2001. He argues that even though President Fredrick Chiluba pledged to promote freedom of the press in Zambia, it was just lip service. He noted with regret that during President Chiluba's era, journalists from independent media bodies were barred from covering government meetings and rallies. The journalists were intimidated, threatened and arrested. Party cadres went as far as confiscating equipment and burning down of independent media houses. For instance, on 3 September 1999, *The Post Newspaper* suffered heavy losses when a large part of its newsroom was gutted by fire. The damage was estimated at US\$500, 000. Banda points out that the most unfortunate development was the dissolution of media boards in 1999.⁴² This study though it is not directly related to mission presses provides insight on the challenges that pressmen and women faced in Zambia.

RESEARCH METHODOLOGY

This study was based on primary and secondary sources. These included published and unpublished material as well as oral evidence. Data was collected from the University of Zambia main library from books, articles, seminar papers, reports, PhD thesis and MA dissertations. More data was collected from the Mission Press in Ndola in form of management's monthly reports , board meetings, annual reports and the publications by the Mission Press. An extensive

⁴¹Fackson Banda, **Newspaper and Magazine in Zambia: A Question of Sustainability** (Ndola: Mission Press, 2004), pp.81-90.

⁴²Fackson Banda, 'Zambia,' John Gobler, Catherine Sasman and Zoe Titus (eds), **So This is Democracy: State of the Media in Southern Africa: Report on the State of the Media in Southern Africa** (Windhoek: Solitaire Press, 2000), pp. 121-141.

study was also done on publications by the Catholic Mission Press such as the *Icengelo*, *Workers Challenge*, *Speak Out* and *Challenge* magazines. The Franciscans archives in Ndola were also consulted in order get data on the activities of the Franciscans in Zambia. The data collected was in form of letters and reports. The material at the Faith and Encounter Centre Library in Lusaka (FENZA) was consulted too. Correspondences between the White Fathers and Franciscan Fathers provided information on areas of cooperation in publications. The Catholic Secretariat Library in Lusaka was consulted in order to consolidate data collected from other archives. This included reports and newspapers. The study also relied on material at the National archives of Zambia. Documents from Government printers at National Archives helped to understand the challenges of printing in Zambia. In addition to the above, oral interviews were conducted with who informants who included the old and young Franciscan Fathers, workers and former workers at Mission Press in Ndola.

ORGANISATION OF THE STUDY

The dissertation comprises five chapters. Chapter One is the introduction and historical background of the Mission Press. Chapter Two traces the origin and outlines the development of the Mission Press from 1970 to 2011. Chapter Three examines the role of the Mission Press in Zambia. Chapter Four assesses the impact of Mission Press and its publications in Zambia. Chapter Five the is conclusion of the study.

CHAPTER TWO

THE DEVELOPMENT AND OPERATION OF MISSION PRESS IN ZAMBIA

INTRODUCTION

This chapter traces the origin, development and the operations of Mission Press in Zambia. It demonstrates that initiative began in 1951, by Catholic Franciscan missionaries in Kitwe.¹ Due to various challenges, it was only established in 1970 in Ndola in Kansenshi border with Chifubu Township. In 1970, the Press began publishing a local vernacular called the *Icengelo* magazine. The chapter shows that Mission Press expanded in terms of production and infrastructure. Later on it began printing the *Speak Out*, *Workers Challenge* and *Challenge Magazine*. Mission Press also printed for other Christian denominations, government and private institutions.² It demonstrates that in order to meet the needs of the Press built more room for production and bought new machinery.

The chapter also highlights the production policy of Mission Press. It states that Mission Press accorded twenty per cent discount to commercial jobs. Two per cent discount was given to publications focusing on the education of human rights, the environment and health material as a way of contributing to society. The largest discounts was given to the Catholic Bookshop at thirty-fourty per cent, Custodial works at fifty per cent, Catholic religious and social publications were given twenty five per cent, ecumenical publications were given fifteen per cent and cash payment got five-ten per cent discount on advance payment.³

The chapter also highlights that the Press was operated by Franciscan Friars. The terms and conditions of service for all the workers categories employed by the Province, Friaries, Apostolate and parishes were regulated by signing contracts and taking into consideration the labour laws of the Republic of Zambia and the policies governing the Franciscans.⁴ Finally, the

¹ Interview with Fr. Tiziano Bragagnolo (OFM:Conv), Chibufu, Ndola, Zambia, 26 November 2013.

² Interview with Fr. Luigi Policarpo (OFM: Conv), Chifubu, Ndola, Zambia, 29 November 2013.

³ Miha Drevensek, **Report to the First Provincial Chapter**, 01 November 2000, p. 3.

⁴ Miha Drevensek, **Conditions of Service for Mission Press Employees** (Ndola: Mission Press, 1998), p. 3.

chapter shows that Mission Press was funded by well wishers and Franciscan communities overseas. The Press also did some fundraising ventures to sustain its operations.⁵

THE ORIGIN OF MISSION PRESS IN ZAMBIA

The initiative to establish Mission Press in Zambia began in 1951 in Kitwe at a parish in Wusakile by the Franciscan Friars.⁶ They began by printing a parish newsletter called *Kristu Alundululuwe* (Let Christ be Proclaimed) on a duplicating machine. Soon, the newsletter became so popular that in 1954, other parishes made demands for the newsletter. The newsletter became later a monthly magazine for all Christians and the name changed to *Kacema* (The Shepherd). It was printed at La Kafubu typographic school which belonged to the Salesian Fathers in Lubumbashi in the present day Democratic Republic of Congo (D.R.C.) formerly known as Zaire in (Elizabethville).⁷ Father Luigi Policarpo (OFM:Conv) produced the *Kacema* magazine and was assisted by Simon Kafeshi.

During that period, the colonial government also operated a printing and stationery department in Northern Rhodesia. Regular supply of paper was difficult in the country.⁸ Africans educated to Standard VI were accepted for training as printers as they proved to be keen and adaptable workers.⁹ But many African printer trainees abandoned the training. For example, of the ninety-five trainee-printers enrolled in 1958 only twelve completed the course.¹⁰ This was because their spelling, arithmetic and neatness were poor.¹¹ The African Education Journal and several mass literacy grammars were printed in Bemba and Silozi languages for the African department.¹² Waste paper was collected and sold to a paper mill in Southern Rhodesia.¹³ When the paper mill in Southern Rhodesia stopped buying the waste paper, it was burnt away in an incinerator.¹⁴

⁵ Mission Press, **Report on Governors meeting for Mission Press**, 8 November 1974, pp.1-2.

⁶Catholic order of Friars whose patron is Saint Francis. They belonged to the order of the Minor Franciscans Conventuals and they are called Friars sometimes. Their names end with OFM Conv.

⁷Tiziano Bragagnolo, Werner Iten, Vincent Marcoli and Juniper Cummings, **Report for Franciscans in Africa**, 27 February, 1997. p. 1.

⁸NAZ, 132/18, Printing and Stationery Department Annual Report, 17 March 1952, p. 1.

⁹NAZ, 132/18, Printing and Stationery Department Annual Report, 28 January 1953, p. 3.

¹⁰NAZ, 132/18, Printing and Stationery Department Annual Report, 06 March 1957, p. 2.

¹¹NAZ, 132/18, Printing and Stationery Department Annual Report, 31 March 1964, p. 4.

¹²NAZ, 132/18, Printing and Stationery Department Annual Report, 06 March 1955, p. 2.

¹³NAZ, 132/18, Printing and Stationery Department Annual Report, 28 January 1954, p. 2.

¹⁴NAZ, 132/18, Printing and Stationery Department Annual Report, 18 January 1963, p. 2.

In 1958, the Franciscan Friars purchased a Rota printer. The Friars later hired it to a printer expert from German. He offered his services in exchange for using the printer for his personal publications. Therefore, he printed magazines, hymn and prayer books for the Friars with use of their Rota printer as payment. In 1962, the Friars began printing on their own first in Ndola and then in Kitwe. In 1966, with funds from Switzerland, a new building was built by Fr. Luigi Policarpo and it was called Kitwe Printers.¹⁵The Franciscan Friars trained their own staff like Government Printers. They trained their trainees in the evenings twice in a week. Practical work was done during the normal working hours. The only difference was that those who were trained by Government printers were required to take an intermediate certificate examination of the City and Guilds Trust (London) as a required standard at the end of three years as apprentices. The printing department of Salisbury Polytechnic School set the annual examinations.¹⁶

Fr. Luigi was appointed Director of the Kitwe Printers and Editor of the *Kacema* magazine. Brother Lucian Riedo was the supervisor of works and two European professionals were in charge of the administration and printing. The Press had a lot of customers including mining companies. However, due to serious malpractice by two European in charge of Kitwe Printers came to an end to avoid complete bankruptcy.¹⁷ The printing machines and other equipment were moved to Ndola at the Franciscan centre in 1968 and the publication of *Kacema* came to an end. For one year, Fr. Umberto published a Bemba bulletin for the local people called *Nkombe* (The Messenger) on a duplicating machine. The Press resumed operations in 1970, with a bookshop at the Franciscan Centre. When it reopened, it was called Mission Press.¹⁸

In view of the foregoing, it is evident that the Mission Press originated from the earliest printing Press that was operated in Kitwe by Franciscan Missionaries in Wusakile. Apart from printing prayer books, hymn books and newsletter, it printed materials for other organisations. Hence it can be argued that they did not publish only religious books but did private jobs to sustain the operations of the press. It seems that trained and experienced printers among the missionaries were few. This could explain why the missionaries employed outsiders to help them to run the press. The other reason could be that since the missionaries were concerned with evangelisation,

¹⁵ZEC, ADM1/7, Tiziano Bragagnolo, **Franciscans Conventual Report**, 20 June 1995, p. 9.

¹⁶NAZ, 132/18, Printing and Stationary Department Annual Report for the year 1955, p. 2.

¹⁷Interview with Fr Luigi Policarpo (OFM: Conv), Chifubu, Ndola, Zambia, 29 November 2013.

¹⁸Hugo Hinfelaar, **History of the Catholic Church in Zambia 1895-1995** (Lusaka: Book world Publishers, 2004), p. 215.

they needed to strike a balance between printing and doing pastoral work in the communities, hence they employed other people.

THE ACTIVITIES OF MISSION PRESS IN ZAMBIA, 1970-2011

When Mission Press was established in 1970, Fr. Alexander Ricciarelli (OFM: Conv) from Italy was appointed first Director and Chief Editor of Mission Press in Zambia. He began running the Press with two young Italian volunteers Marco Vaglia and Alberto Frigoli. Fr. Tiziano asserted that Vagaia and Frigoli contributed greatly to the growth of Mission Press.¹⁹ In 1971, three Franciscan Friars Alexander Luszcz, Arthur Sobiech and Zygmund Ostaszewski came from Niepokalanow, Poland, and joined Fr. Alexander Ricciarelli to run Mission Press in the spirit of Maximilian Kolbe.²⁰

St. Maximilian Kolbe (OFM: Conv) was a Polish Conventual Franciscan who began a printing press to counter heresy, schism and the teaching of the freemasons against the Catholic Church. He argued that since the heresy was spreading through the press, the church was also to use the same means with the help of Mother Mary, for the greater glory of God to counter anti-Catholic sentiments, sects and anti-clerics. He offered his life for a fellow prisoner in Auschwitz concentration camp where he was deported by the Nazi.²¹ Maximilian Kolbe was chosen as the patron saint for Mission Press in Zambia. After a few months of training the three Polish brothers took charge of the three main departments at Mission Press. Brother Arthur was in-charge of the production and administration, Br Alexander the printing department and Brother Zgygmund the binding department.²²

Therefore, Mission Press derived its inspiration and justification from the life of Kolbe. This is because although the Catholic Church had decreed that the Catholic Missionaries should use the media in 1965 at the Second Vatican Council as an avenue for evangelism, many Catholic missionaries had not yet embarked on the idea of using the Press in a radical way. Nevertheless, emulating Kolbe meant standing up and speaking the truth without fear of death or any

¹⁹ Interview with, Fr Tiziano Bragagnolo (OFM:Conv), Chibufu, Ndola, Zambia, 26 November 2013.

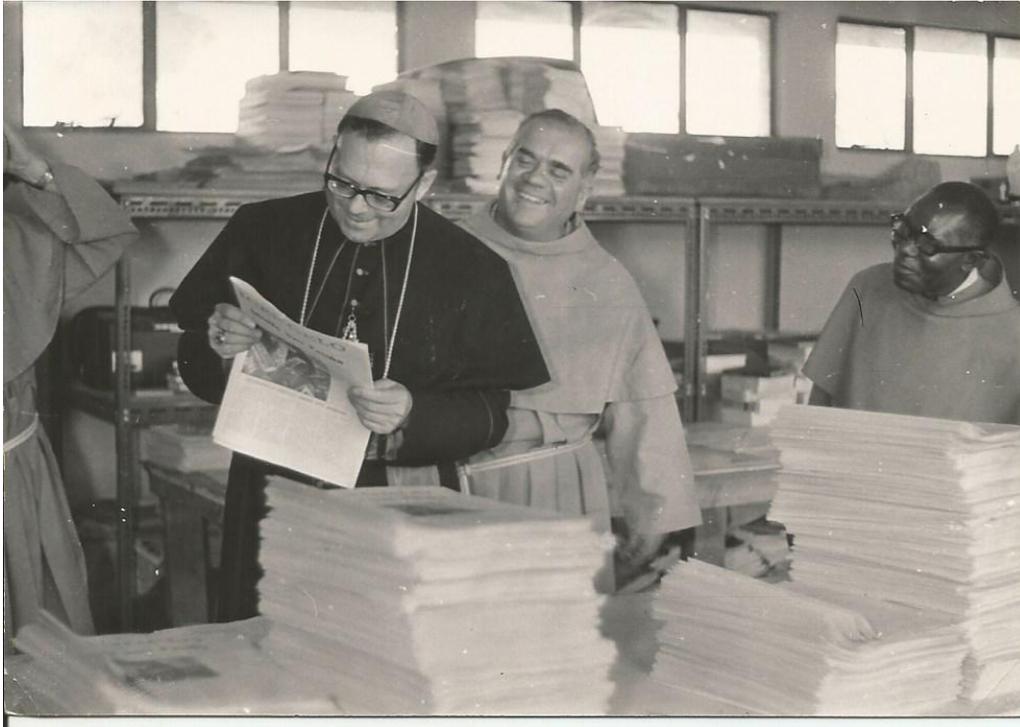
²⁰ Interview with, Fr Tiziano Bragagnolo (OFM:Conv), Chibufu, Ndola, Zambia, 26 November 2013.

²¹ Antonio Ricciardi OFM:Conv, **St. Maximillian Kolbe Apostle of Difficult Age** (Boston: Daughters of St Paul, 1982) p. 72.

²² Interview with, Fr. Lackson Chiti (OFM: Conv), Chibufu, Ndola, Zambia, 20 March 2014.

government, since he died as martyr. The proclamation from Vatican urged Catholic missionary press institutions to embrace issues of human rights and social justice as apart of evangelism.

Figure 1. Fr. Alexander Ricciarelli (OFM: Conv) and The Apostolic Nuncio



Source: Mission Press Archives, Ndola.

It is not surprising therefore that the Feast day²³ of St. Maximilian Kolbe which falls on the 14 August every year is celebrated by Mission Press to honour St. Maximilian Kolbe and encourages the workers at Mission Press to emulate his spirit and courage. On the Feast day of St. Maximilian Kolbe, the Press holds a thanksgiving service to honour the saint. The Press also translates books, leaflets and pamphlets of St. Maximilian Kolbe into Bemba and incorporates them into their publications. The feast day was also a day when the Press would have their new machinery such as printers, binding machines or new cars purchased to be blessed and dedicated to God.²⁴

²³ A feast day is a holy day or memorial day set aside to remember a particular saint in a special way.

²⁴ Mission Press, **Report on Governors Meeting for Mission Press**, 26 February 1982, p. 1.

Like the Mambo Press²⁵ in Zimbabwe, the aim of the Mission Press was to spread the Good News through the ministry of the printed word in local languages and to provide news to the Diocese of Ndola, Mbala and Kasama. The Mission Press also aimed at promoting social justice, respect of human rights and creation in the spirit of Saint Francis of Assisi by printing books, magazines and leaflets. It was intended to be a non-profit making business. Whatever profit was made was to be utilised to finance and subsidise wholly or partially the printing of Christian and social/educative literature. The Press took an ecumenical approach in that it embraced other Christian denominations. The editorial policy of Mission Press was to speak to the people and for the people. The Mission Press is answerable to the Catholic Church, the Regular Superior of the Franciscan Friars and the Government of Republic of Zambia.²⁶

In 1971, Mission Press began publishing the *Icengelo* magazine (Light) a Bemba Christian magazine which was first published in June, each copy was sold at 3 ngwee. It was a continuation of the *Kacema* magazine.²⁷ The *Kacema* magazine was edited by Fr. Zara and the White Fathers when Fr. Zara left, he handed over the magazine and editorial work to Fr. Luigi Policarpo (OFM:Conv) who changed the name to *Icengelo* and printed the magazine at Chingola Printers.²⁸ *Icengelo* Magazine was born out of the active cooperation of the Dioceses of Ndola, Kasama, Mbala and Mansa. It incorporated *Ubwina Kristu* (Christianity) of Mbala Diocese and *Bonse Pamo* (All of Us Together) of Kasama Diocese, *Nkombe* (The Messenger), a lay apostolate bulletin of Ndola Diocese.²⁹ The amalgamation of these publications was done so that they did not cease. Fr. Belin from the congregation of the White Fathers was appointed co-editor for the new publication and helped with the pastoral works in the Diocese of Ndola.³⁰ According to Bishop Nicholas Agnozzi, the *Icengelo* magazine was to give a voice to the Bemba speaking Catholics/Christians in Zambia and he fully endorsed the creation of the *Icengelo* Magazine.³¹

Since *Icengelo* was a Christian magazine, it focused on the spiritual, physical, socio-economic wellbeing of the people. The magazine covered news from the Vatican (*Icilye ica ku Vaticano*),

²⁵A Catholic printing press in Zimbabwe that began in 1958 in Gweru. It was once called Mission Press.

²⁶ Interview with Fr. Tiziano Bragnolo (OFM: Conv), Chibufu, Ndola, Zambia, 26 November 2013.

²⁷Hinfelaar, **History of the Catholic Church in Zambia 1895-1995**, p. 214.

²⁸Interview with Fr Luigi Policarpo (OFM: Conv), Chibufu, Ndola, Zambia, 29 November, 2013.

²⁹FENZA-3-P-R97, Bishop A. Furstenberg, Correspondences with Regional superiors and Others, Mbala Diocese, 24 February, 1970, p. 1.

³⁰FENZA-Rev 3-P-R98, Rev Father Levesque Correspondences with Regional Superiors and Others, Mbala Diocese 27th February, 1970, p. 1.

³¹Bishop Nicholas Agnozzi, 'I Fully Endorse', **Icengelo Magazine**, 1, 1 (1971), p. 1.

had sections for moral and christian reflections, published letters to the editor (*Kabusha Takolwele Bowa*) and *Tona*, a segment for comics. The last section was the Catholic Liturgical Calendar (*Abatakatifu ne Fisomwa fya Mu Bibilia*) with bible readings of the month and Saint of the day to help the Catholic readers grow in faith.³² The magazine also featured some news on what was happening in other towns and adverts on what Mission Press was publishing and selling such as prayer books, calendars and bibles.³³

Besides publishing *Icengelo*, the Press also operated a bookshop called the Zambia Catholic Bookshop. It gave priority to pastoral, liturgical and theological works in some vernacular languages in Zambia to support the work of evangelism.³⁴ The Press worked in partnership with the Inter-Diocesan Pastoral Coordinating Team³⁵ for Ndola, Lusaka, Mansa, Kasama and Mbala dioceses. Thus in collaboration with the Inter-Diocesan Coordinating Team, the Press was able to print prayer books and books in vernacular and English for the Catholic Church in Zambia. For instance, Mission Press printed Catholic hymn books such as *Ing'omba Ya Kwa Lesa* (God's Praise Singers), *Inyimbo Mumapepo* (Songs for Mass) from Mpika Diocese, *Telela Mulumbe* (Listen to the Gospel) from Monze Diocese and *Kanyimbile Lesa* (Let me sing for God).³⁶

In addition to selling hymn books, the bookshop sold English and Mbala Bible. The Press also printed English liturgical books and calendars, confirmation registers, registers for the deceased and baptism register books. The bookshop was further stocked with rosaries, bibles, posters, tapes and compact discs. Also in stock were chitenges for different lay organisations and saints, holy pictures for the saints, souvenirs, bells, candles, cards, bracelets, crosses, vestments for priest and statues of the Blessed Virgin Mary. Host and wine to help in the celebration of mass were equally sold in the bookshop. The *Icengelo*, *Speak Out* and *Challenge* magazines were also sold in the bookshop for the Mission Press.³⁷

³² Alexander Ricciarelli (OFM:Conv), 'The Icengelo Magazine', *Icengelo Magazine*, 3, 1 (1972), pp. 1-5.

³³ Ricciarelli, 'The Icengelo Magazine', p. 1-8.

³⁴ZEC, ADM1/7, Bragagnolo, **Franciscans and Conventual Report**, p. 9.

³⁵The Inter Diocesan Pastoral Coordinating Team is a Catholic group concerned with the pastoral needs of the Catholic Church in Zambia.

³⁶ Mission Press, **Report for the Inter Diocesan Pastoral Coordinating Team**, 03 June 1980, p. 1.

³⁷ Interview with Harriet Shinkolo, Mission Press, Chifubu, Ndola, Zambia, 20 March 2014.

The Press adopted an ecumenical approach as it was also involved in the printing of hymns, newsletters and books for churches belonging to other Christian denominations in Zambia³⁸ such as the United Church of Zambia (UCZ), the Brethren in Christ Church (BIC), the Salvation Army, Presbyterian Church and the Seventh Day Adventist (SDA). The Mission Press also printed works for the Bible Society, Multimedia Zambia and Mindolo Ecumenical Centre and the Catholic Secretariat.³⁹ The Press could have taken such a stance because of its long history of cooperation between the Catholic missionary groups had with other Christian denominations.

In 1975, there were requests from African writers to the Mission Press to print Bemba fiction stories and books. However, the Press had to seek permission from the Custodian General⁴⁰ to print books for the local people as it was strictly a religious Press. Once approved by the Custodian General, the Press opened its doors to African writers and Europeans who wanted to have their works printed by the Mission Press and encouraged the emerging African writers to publish with Mission Press. For instance, the Press printed books such as *Dear Mutinta, Tongue of the Dumb* by Dominic Mulaisho, *Kalulu Stories*, *The Smoke that Thunders*, *Bwana District Commissioner*, *Mukuni Lenge* and many other books.⁴¹ In 1977, Br. Camillo came from Italy to join the Press to help in the accounts department and later became the production manager.⁴² In 1978, Fr. Alexander handed over as director to Fr. Tiziano Bragagnolo (OFM:Conv).⁴³

The Mission Press also printed textbooks and teacher's books for the Ministry of Education such as the textbooks for Religious Education from Grade 1 to Grade 12. The Press was given these tenders by the Zambia Religious Education Teachers Association (ZARET). History textbooks for Grade 8, Geography books for Grade 8 and 9 and Revision books for English were also printed by Mission Press.⁴⁴ Mission Press moreover printed acceptance letters, lesson plan forms, school time-tables, teachers' record cards, library cards, students meal cards, school attendance register books, report forms, academic records, graph papers, exercise books and mathematics log tables. The Press likewise printed academic certificates and diplomas for schools. The

³⁸Br. Raymond Boisvert and Sr. Teresa Marcazzan (eds), **Publishing at the Service of Evangelization** (Nairobi: Pauline's Publications, 1996), p. 170.

³⁹Interview with Harriet Shinkolo, Mission Press, Chifubu, Ndola, Zambia, 20 March 2014.

⁴⁰The Superior or Head of the Conventual Franciscans in Zambia.

⁴¹Mission Press, **Report on Governors meeting for Mission Press**, 26 May 1976, p. 1.

⁴²Mission Press, **Report on Governors meeting for Mission Press**, 09 July 1979, p. 1.

⁴³Mission Press, **Report on Governors meeting for Mission Press**, 09 June 1978, p. 2.

⁴⁴Fr. Umberto Davoli, **National Catholic Communication Meeting**, 08 January 1990, p. 3

Mission Press printed other documents school administrations items such as letterheads, brochures, invoice books, receipt books and payment vouchers. In addition, to the religious education textbooks, the Mission Press printed other materials such as the *Orbit magazine*, books and journals which were approved by Ministry of Education for use in schools, colleges and universities.⁴⁵

Fr. Taziano only worked for four years as director and chief editor handed over of Mission Press to Fr. Davoli Umberto in March 1981.⁴⁶ In 1982, Mission Press started printing another magazine called the *Worker's Challenge* for the Young Christian Workers Pastoral Centre Chaplaincy.⁴⁷ The magazine was established in order to address the plight of the working class in Zambia, especially those who were working in the mines on the Copperbelt province. It was an eight-paged magazine with the following segments: A reflection of the gospel by the Chaplain, *Lambwaza* (Blabbing), International stories, Experiences of the Workers, Know Your Rights and a Corner for Women. At that time the *Workers Challenge* was edited by Fr. Jean Marc Gaspoz, Fr. Joe Komakoma, Fr. Elias Afwenya, Fr. Misheck Kaunda and Fr. Simon Kabanda.⁴⁸ The magazine published articles both in English and Bemba. It dealt with issues such as the exploitation of workers, poor working conditions and low wages. The purpose of this magazine was to educate the workers about their rights and also to learn about what other workers in the world were doing to resolve their challenges.⁴⁹

In 1984, Mission Press began printing for the Dominican sisters a youth magazine known as the *Speak Out Magazine*. The *Speak Out* was a bi-monthly magazine aimed at reaching out to the young people in Zambia on issues regarding their faith, careers and aspirations. This magazine was created in order to promote human and spiritual development for the youths in Zambia. It urged the young people to work hard and make better decisions in life for them to be responsible citizens. The *Speak Out Magazine* also challenged the young people to refrain from drugs and sugar daddies and mummies as they would destroy their future. This would expose them to the risk of contracting sexually transmitted infections and unwanted pregnancies which would

⁴⁵Davoli, **National Catholic Communication Meeting**, p. 6.

⁴⁶ZEC, COM1/6, Moses Chitendwe, 'Icengelo Director: A Human Activist', **National Mirror**, April 13, 1992, p. 5.

⁴⁷An International Catholic Organisation for young workers which was inter-denomination.

⁴⁸Interview with Simon Kabanda, Presidential Housing Initiative (PHI), Lusaka, Zambia, 25 April 2014.

⁴⁹ See **The Workers Challenge Magazine**, 40 (March/April 1989), p. 1.

negatively affect their aspirations The *Speak Out Magazine* provided entertainment and sports education for the youths as well.⁵⁰

Figure 2: Publications of the Mission Press by 1989

MISSION PRESS PRODUCTION 1st JAN - 31st DEC. 1989.

PERIODICALS:

WORKERS CHALLENGE	Bimonthly, 8pp. A3 size	16,000
SPEAK OUT	Bimonthly 20pp. A4 size	40,000
ICENGELO	Monthly 20pp. A4 size	60,000
IMPACT	Quart. 24pp. A4 size	1,000
VOICE OF THE REFUGEES	Sem. 56pp. A4 size	2,000
M.I.MAGAZINE	Quart. 30pp. A4 size	2,000
MINDOLO N/Letter, NDOLA HOSP. N/Letter, DALLO ZAMBIA.....		

ENGLISH RELIGIOUS/SOCIAL PUBLICATIONS.

TITLE	PAGES	SIZE	N° of COPIES
R.E. RESOURCES N° 14	8	A4	3,500
R.E. (Pupils) GRADE 6	88	A4	80,000
R.E. GRADE 11 (Syllabus)	140	A4	5,000
R.E. RESOURCES N° 13	8	A4 + Poster	3,500
R.E. 5Pupils) GRADE 9	48	A4	25,000
52 Stories (school)	68	A5	3,000
History GRADE 8	120	A5	10,000
Music Practice and theory	120	A4	2,000
Insights	68	A5	5,000
Music Manuscripts	36	A4	2,000
Kalulu Stories	20	A4	2,000
Christian Growth	44	A5	2,000
ZYCS Handbook	52	A5	5,000
The Youth	32	A5	5,000
Follow me	28	A5	2,000
The Social Concern of the Church	60	A5	10,000
Christian freedom and liberation	68	A5	4,000
Work and Man (new edition)	24	A5	5,000
Dear Mutinta (2 editions)	52	A6	4,000
Zambian Humanism, Religion & Soc. Morality	116	A5	3,000
Coping with alcohol	72	A5	1,000
Daily Prayer	144	A6	10,000
Your Guide to life	76	A6	10,000
Soya Beans (nutrition)	36	A5	20,000
Light and Shadow in Secondary Schools	60	A5	5,000
Women and Children first	104	A5	2,000
The vocation of the people of god	12	A5	1,000
Health posters		A2	65,000
ZYCW Handbook	32	A5	3,000

⁵⁰ The *Speak Out Magazine* (May/June 1984), p. 17.

TITLE	PAGES	SIZE	N° of COPIES -
Geography Book GRADE 8/9	100	A4	10,000
Praying with the church	36	A5	3,000
Calming the storm (Aids)	68	A5	5,000
Planted in Love	116	A5	3,000
Sing Along	36	A5	3,000
What do Catholics Believe	52	A5	5,000
New every Morning	96	A5	5,000
Liturgical Calendars	24	A4	35,000
Signpost 1 & 2	8	A4	2,000
Faith Renewal Leaflets (Firs 6 Issues)	4	A4	18,000
The Smoke that thunders	302	A5	5,000
The Tongue of the Dumb	264	A5	5,000
Bwana District Commissioner	136	A5	5,000
<u>For the Papal Visit:</u>			
Papal Visit Info	76	A5	10,000
Prayer Leaflets (different languages)			400,000
Signposts of the Pope's life (leaflet)			101,000
Program of the Visit (leaflet)			100,000
Mwaiseni (Ndola Diocese), leaflet			50,000
Reflections on the Visit	28	A5	10,000
Zambian Youth for Christ	24	A5	107,000
Celebration of the Word			1,000
Kitwe Mass celebration	28	A5	156,000
Lusaka mass celebration	36	A5	100,000
John Paul II Talks to Zambia	44	A5	5,000
Papa YoaniIII Alanda kuli Zambia	56	A5	5,000
Posters (various)		A2	30,000
Spiritual Reflections (9 sets)			157,500
Entrance Tickets (Kitwe)			307,000
Nyanja, English, bemba small leaflets, car parks tickets, etc			200,000
The Youth, truly Christian/African	32	A5	5,000

RELIGIOUS/SOCIAL PUBLICATIONS IN OTHER LANGUAGES.

Amafunde ya Butumishi	12	A5	5,000
Isakamika Iya Eklesia	72	A5	5,000
Eklesia Katolika mpaka na nomba	212	A5	10,000
Akatabo ke Sali	76	A6	20,000
Umutima utakatifu wakwa Yesu	52	A6	4,000
Mapemphero a Akhristu (leaflet)			5,000
Mlozo wa nchito	184	A5	5,000
Kaonde Catechism	64	A6	10,000
Amafinde ya M.I.	52	A5	3,000
Kristu mu Tushimi twesu	72	A5	3,000
Chokwe Catechism	80	A6	2,000
Sikwamashi Catechism	130	A6	3,000
Amafunde ya Parish (leaflet)			5,000

Abashilishiwa bushe ni bani?	52	A5	3,500
Papa Yoani alanda kuli Zambia	56	A5	5,000
Ubukota bwa batersiari	200	A6	5,000
Citonga songs	324	A5	5,000
Inyili ni Milumbe (Cinamwanga)	76	A6	2,000
Inshila ya Bumi	64	A6	10,000
Yangeni A	404	A5	20,000
Ziyo zya Nsondo (Citonga)	108	A4	1,000
Mansa liturgical Calendar	24	A4	75,000
We Mwina mwandi	84	A5	10,000
Ukuli Nongo (New edition)	96	A5	10,000
Kanyimbile Lesa (reprint)	148	A6	20,000
Kabusha Takolelwe Bowa (reprint)	256	A5	3,000
Kaonde Missal (not yet out)	992	A5	5,000
Icita ca Misa (52 sets X 4 A5 pp.)			20.000

Source : Fr. Umberto Davoli, **National Catholic Communication Meeting**, 08 January 1990, p. 5

From the above report, it can be noted that the Press printed various publications. The only challenge that the Press faced during this period was that there was a lack of personnel in writing and publishing especially among the Franciscan Missionaries. Only a few Friars could write in English and local languages. Thus the writing was poor both in terms of content and grammar. Therefore, frustrated readers' interest.⁵¹ There were too many typing and grammatical errors, more especially in the vernacular magazine the *Icengelo*. These factors affected the quality of the work that the Press produced. In an effort to improve the quality of its work Mission Press decided to establish an editorial committee to counter the numerous errors. This committee met twice in a month. Sometimes the production of magazines delayed because the articles from the authors came in late. Thus, the onus was on the editorial committee to decide what to publish or not to publish in the magazines.⁵²

Low literacy levels were another hurdle that the Mission Press was saddled with in its operations. Even among the literate people, only a few had a reading culture. Camillo attributed the problem of low readership to the lack of pastoral workers to encourage a reading culture

⁵¹ Interview with Br. Camillo Venturini, Mission Press, Chifubu , Ndola, Zambia, 20 May 2014.

⁵²Mission Press, **Board of Governors Report**, 19 February 1975, p. 2.

among their members in parishes and other churches.⁵³ In agreement with this statement Kasoma argues that:

The press was always alien in its conception and operation in Africa.⁵⁴ He further postulates that the very idea of selling news and information was alien to the African mentality since news was never exchanged for money. Radio and television were considered as the white man's magic, while newspapers carrying photographs belonging to the world of the incomprehensible by the uneducated.⁵⁵

After serving the Press for nine years, Fr. Umberto handed over as Director and chief editor to Fr. Alex Ngosa in September 1990.⁵⁶ It is important to note that Fr. Ngosa was the first Zambian priest to be appointed Director of the Mission Press after twenty years since inception. The white missionaries hoped that they would hand over to the local people once the Press was established. Thus the appointment of Fr. Ngosa could have been a step to fulfil that promise. Nevertheless, in November 1991, Fr. Ngosa left the Mission Press to take up a teaching job in St. Bonaventure in Lusaka to train young priests in the Order of St. Francis. The following year in February, Br. Camillo Venturini was appointed deputy Director of the Mission Press.⁵⁷ On 31 May 1993, the Press decided to reappoint Fr. Umberto Director of Mission Press and Chief Editor of *Icengelo* for the second time.⁵⁸

In 1997, Fr. Miha Drevensek took over as Director and Chief Editor of the Mission Press. Prior to his appointment as Director of the Mission Press, he had worked in various capacities as Parish Priest, helped to build Kalumbwa Secondary School in Lufwanyama and in the setting up of the popular Radio Cengelo. Fr. Miha was a multi-talented person with a great passion for art and music. He was described as “a big dreamer, visionary, learner, organiser, risk taker and manager who enjoyed leading from the front. He had a sharp eye for talent. Chiti states that “His real genius lay in his unique ability to tap talent from others, putting the best brains to work and

⁵³ Br. Camillo Venturini (OFM: Conv), **Report on the Mission Press to the Fourth Provincial Chapter**, 12 July 2012, p. 3.

⁵⁴ Francis P. Kasoma, ‘The Press and Multiparty Politics in Africa,’ PhD Thesis University of Tample, 2000, p. 88.

⁵⁵ Francis P. Kasoma, ‘The Press and Multiparty Politics in Africa’, p. 88.

⁵⁶ Mission Press, **Report on Governors meeting for Mission Press**, 17 January 1991, p. 1.

⁵⁷ Mission Press, **Report on Governors meeting for Mission Press**, 24 February 1992, p. 1.

⁵⁸ Mission Press, **Report on Governors meeting for Mission Press**, 31 May 1993, p. 1.

achieved great feats of architectural and engineering work.”⁵⁹Fr. Miha spoke strongly and boldly on matters of good governance and freedom of the press.⁶⁰

In 1999, the Mission Press participated in the Zambia International Trade Fair and Agriculture Show for the first time. The participation led the Mission Press to win tenders for big commercial jobs from various government departments, companies and corporations such as AUTOREC Japan, Newsletters for Bank of Zambia (BOZ), Energy Regulation Board (ERB), Copperbelt Energy Company (CEC), Konkola Copper Mines (KCM), INDENI Petroleum Refinery Company (IPRC), Lumwana Mines, Mopani Mines, the United Nations Development Programme (UNDP), Ministry of Education, Workers’ Compensation Control Board, National Pensions Schemes Authority News (NAPSA), Zambia Army, Zambia National Aids Council (NAC), and many more.⁶¹ Magazines from Congo and Angola were also printed such as the *Katanga Magazine* and *Reine D’Afrique* were also printed by Mission Press.⁶²

In the same year, another Christian magazine was created by the Mission Press called the *Challenge Magazine*. The aim of this magazine was to educate people who wished to deepen their knowledge of their Christian faith and practice. The magazine was also produced to provide a platform to the people to air out their grievances in response to the severe social, political and economic Zambia had experienced in the 1990s. These issues included the effects of poverty, liberalisation, unemployment, corruption, diseases and underdevelopment. It was published in English. The magazine also featured articles on the religion and the social teachings of the Church. The magazine was written for those who could read, judge and advocate for their rights. Most of the articles were written by the clergy, lecturers from the University of Zambia, leaders from the civil society and Non- Governmental Organisations. The majority of these writers were Catholics.⁶³

In the year 2000, Fr. Miha launched the Audio Video Studios (AVS) at Franciscan Centre in Ndola. Three years after taking over from Fr. Umberto Davoli as Director of Mission Press. It began as a small project at the Franciscan Centre and in a few years, it blossomed to international

⁵⁹Interview with Fr.Lackson Chiti, Mission Press, Ndola , Zambia, 10 March 2014.

⁶⁰Antony Salengeta (OFM:Conv), ‘Friar Miha,’ **Icengelo Magazine**. 13, 3/4 (2011), p. 29.

⁶¹ Interview with Danny Chiyesu, Mission Press, Chifubu, Ndola, Zambia, 15 March 2014.

⁶² Interview with Harriet Shinkolo, Mission Press, Chifubu, Ndola, Zambia, 20 March 2014.

⁶³Miha Drevensek (OFM:Conv), **The Challenge Magazine**, 1, 1 (1999), p. 1.

standards. It developed out of Fr. Miha's great passion for music. He always had a vision of animating the Church with religious music using modern instruments that were attractive to the youth. His intention was to use the new form of media to spread the gospel. Thus the AVS was born as a platform for electronic evangelisation.⁶⁴

The AVS led to the formation of the Mukuba Arts Trust in 2004. The aim was to promote artists in visual arts, music, theatre, film and short story writing on the Copperbelt province. It was initiated by Danny Chiyesu, a graphic designer at Mission Press and Davis Sichinasambwe from the Copperbelt Visual Arts Council of Zambia. They approached Fr. Miha to join hands with them to create the Mukuba Trust. Miha did not hesitate to be part of the project. The Mukuba Trust was established in collaboration with stakeholders from Zambia National Broadcasting Corporation (ZNBC) Studios from Kitwe and the Music Association which was spearheaded by Cecilia Mwape, Chrispin Mbolela and Stephen Ngosa from the Ndola Tourism Association. Once the Mukuba Art Trust was established, Moses Chavula from ZNBC was elected as chairperson and Miha as coordinator of the Mukuba Art Trust supported by a committee. The Mukuba Arts Trust shortly gave birth to Mukuba Annual Awards in 2005 which recognised and honoured artists in visual arts, music, film and theatre.⁶⁵

In 2008, Fr. Miha incorporated high schools from the Copperbelt in the Mukuba Awards activities. He introduced programmes aimed at spreading awareness about HIV/AIDS through music and art. Competitions in drawing and painting, short story and poem writing as well as singing were held under the theme 'I am not Alone'. Schools responded very well. A small booklet containing the best selected artworks and writing compositions were published by the Mission Press. It included a digital video decoder (DVD) of the best songs compiled by selected school choirs and individual pupils recorded at the AVS studios.⁶⁶ Fr. Miha's last coordination of the Mukuba Awards was in 2010. It was held at Mukuba Hotel next to the International Trade Fair grounds. For the first time in the history of the Mukuba Art Trust, Fr. Miha invited

⁶⁴ Drevensek, **Mission Press Report for the Extraordinary Provincial Chapter**, October 2002 , p. 2.

⁶⁵ Interview with Danny Chiyesu, Mission Press, Chifubu, Ndola, Zambia, 20 March 2014.

⁶⁶ Interview with Danny Chiyesu, Mission Press, Chifubu, Ndola, Zambia, 20 March 2014.

Franciscan Friars living in Kenya to come and perform. Franciscan Sisters from Ndola Convent were also invited and spiced up the show.⁶⁷

After suffering from a heart attack Fr. Miha died in 2011. During the requiem mass for Fr. Miha, the Bishop of Ndola then, Alick Banda, remarked that “death had robbed the nation of a champion for the voiceless.”⁶⁸ In the same vein, the Archbishop of Lusaka Archdiocese Teleshore Mpundu of the Catholic Church noted that, “Miha was not like other leaders who were there to decorate the church and did not belong to members of the clergy that sung praises for the government... but Miha was a courageous priest and a true prophet.”⁶⁹ Fr. Salengeta observed that “Miha was committed to hard work, was a father to the poor and a voice of the voiceless.”⁷⁰ Br. Camillo Venturini took over as Acting Director and chief editor of the Mission Press.⁷¹

As can be noted from the above discussion, the Mission Press was solely managed by Franciscan priests and brothers. The lay people were employed to do other jobs but never as director. It is also evident that the Press developed from just publishing one magazine to producing three more magazines. From the content of the magazines it can be argued that the Press took keen interest to educate the people of Zambia on national political, social and economic issues. The Press also added other programmes such as recording and supporting arts in Zambia. Credit should be given to the Mission Press for adopting an ecumenical policy as it helped to support the efforts of evangelism in Zambia. The Mission Press should also be applauded for allowing the local people to print books because this encouraged the local people to read and write.

EXPANSION

By 1976, the Mission Press had expanded so rapidly that there was no space for offices and machines. A plan was mooted to extend the premises but this project had to wait for approval from the General Custodian.⁷² It was also suggested that the Press should be moved to Lusaka at

⁶⁷Interview with Danny Chiyesu, Mission Press, Chifubu, Ndola, Zambia, 20 March 2014.

⁶⁸ Fr. Antony Salengeta, ‘Friar Miha (R.I. P.)’, **Challenge Magazine**, 13, 3/4 (2011), p. 29.

⁶⁹ Fr. Salengeta, ‘Friar Miha (R.I. P.)’, p. 29.

⁷⁰ Fr. Salengeta, ‘Friar Miha’, (R.I. P.), p. 29.

⁷¹ Interview with Br. Camillo Venturini, Mission Press, Chifubu, Ndola, Zambia, 26 November, 2013.

⁷²Mission Press, **Report on Governors meeting for Mission Press**, 30 April 1977, p. 21.

the Teresianum Press.⁷³ Meanwhile Br. Arthur was asked to prepare a sketch for the new building. As soon as the approval was given than Mission Press began building. The new building was finished in 1979. It provided more space for working and machinery in three big sections for printing, binding and storage of paper.⁷⁴ The old building was also restructured for offices, editing, typing, layout pool and the dark room.

The number of employees also increased apart from, Br. Alexander Luszek in charge of the printing department, a printer fell ill in 1987 and went to Poland for special treatment but he later died in 1988. The number of employees in 1988 was forty-one of which five were employed in management and the thirty-five worked in various departments. Br. Leszek Gosciwski joined the Press and worked in the administration, importing and accounts department in 1989.⁷⁵ In September 1990, there was serious need for a staff canteen.⁷⁶ The Mission Press had expanded rapidly and there was need for more manpower. Hence it was decided that more volunteers and casual workers should be engaged. In 1991, Br Arthur Sobiech also went to Poland for health reasons and did not recover. Ten or twenty casual workers were to be employed whenever need arose.⁷⁷ By 1996, Mission Press had employed forty two workers.

Figure 3. **Number of Employed as of 1996**

S/N	Department/ Position	Number
1	Production Office	4
2	Accounts	2
3	Computer Analyst	1
4	Electrician	1
5	Lay out and Computer Graphics	9

⁷³ Mission Press, **Report on Governors meeting for Mission Press**, 27 April 1977, p. 2.

⁷⁴ Mission Press, **Report on Governors meeting for Mission Press**, 17 October, 1980, p. 1.

⁷⁵ Davoli, **National Catholic Communication Meeting**, p. 1.

⁷⁶ Mission Press, **Report on Governors meeting for Mission Press**, p. 1.

⁷⁷ Miha Drevensek, **Report to the First Provincial Chapter**, p. 1.

6	Records	2
7	Dark Room	7
8	Printing	8
9	Binding	1
10	Guillotine	1
11	Stores	1
12	Cleaning Department	1
13	Bookshop	1
14	Editors	1
15	Drivers	1
16	Personnel Officer	1

Source : Miha Dravensek, **Report on the First Provincial Chapter**, 01 November, 2000, p. 1.

In 1997, Fr. Miha turned one of the passages inside the Mission Press into a plate-making department while the front office and production manager's offices and layout Department received face-lifts. He personally designed the wood tables and desks. The staff toilets were increased and improved upon. For the first time, the Mission Press employed a lot of professional and trained personnel in almost all departments.⁷⁸ The staff canteen was built and good catering equipment installed in 1997. Uniforms and safety clothes for the employees were

⁷⁸ Interview with Fr. Lackson Chiti, Mission Press, Chifubu, Ndola, Zambia, 10 March 2014.

purchased.⁷⁹ By 2011, the Press had expanded greatly and had seventy-three employees. Two other Friars Br. Thomas Munthali and Br. Francis Kansenga joined the Press.⁸⁰

WORKING CONDITIONS

As earlier stated, the Mission Press was run by Franciscan Friars who were committed to spreading the word of God. Management was composed of solemnly professed friars. It was made up of the following positions: director, chief accountant, production manager and binding supervisor. In addition was a personnel officer, a chairman and the vice chairman of the Franciscan Publishing Committee who were either lay people or priests. All friars were in charge of the bookshop.⁸¹ The Mission Press also enlisted local volunteers and from other countries to help with the operations of the press.⁸²

Since the Mission Press was under the Franciscan Fathers, it had to ask for permission from the Superiors of the Franciscans who in turn asked for permission from overseers of the Catholic Church in Zambia who are called the Zambian Episcopal Conference (ZEC). No decision was ever made without getting permission from the authorities. It had to seek the permission of the superiors on what to publish, on the purchase of machinery and extensions of contracts. Banda points out that the structure of the media house institution was very important because it determined the day-to-day running of the organisation.⁸³ This bureaucratisation took long and sometimes delayed the production.⁸⁴

Sometimes the Mission Press found itself in conflict with ZEC over the kind of material it produced for public consumption in their publications and the audio visual studio. One particular instance when the Press and ZEC found themselves in a clash was when the Press produced a controversial series of *Dr Jose* on 22 January 2004 at 18:30 hrs and on 5 February 2004, at 18:30 hours. *Dr Jose* was a comedy by Zambians for Zambians. It was designed to illustrate Christian double standards and to castigate hypocritical behaviours and attitudes. The Bishops argued that it presented ambiguous morals and distorted messages about Christianity. The Bishops further

⁷⁹ Interview with Danny Chiyesu, Mission Press, Chifubu, Ndola, Zambia, 10 March 2014.

⁸⁰ Br. Camilo Venturini, **Report on the Mission Press to the 4th Provincial Chapter**, p. 2.

⁸¹ Drevensek, **Conditions of Service for Mission Press Employees**, p. 3.

⁸² Br Camillo Venturini, **Report on the Mission Press to the 4th Provincial Chapter**, p. 3.

⁸³ Fackson Banda, **Newspaper and Magazines in Zambia: A Question of Sustainability** (Ndola: Mission Press, 2004), p.81.

⁸⁴ Mission Press, **Board of Governors Report**, 19 February 1975, p. 3.

charged that no Catholic organisation was allowed to transmit programmes which were ambiguous and which distorted life stories. They appealed to the Press to put in place corrective measures so that it would continue to serve the people diligently.⁸⁵ Mission Press was disappointed with the stance of the Bishops by their reaction over the two productions of *Dr Jose*, and appealed to the Bishops to give clear and specific guidelines on the types of dialogues and scenes it was supposed to avoid in the production of films and comedy future.⁸⁶

In addition to the guidelines of the superiors and ZEC, Mission Press adhered to the regulations of the Printers Workers' Association and the Zambia Typographical Workers' Union. As stipulated in the Government Gazette concerning engagement and probation, termination of employment, contract of service, salary advances, overtime, annual leave, female employees' leave, redundancy and terminal benefits. Wages were paid in accordance with the industrial scales and grades. Salaries were reviewed every year. The terms and conditions of service for all the workers' categories employed by the Province, Friaries, Apostolate and parishes were regulated by signing contracts and taking into consideration the labour laws of the Republic of Zambia and the policies governing the Franciscans.⁸⁷

Every employee was governed by a disciplinary code of conduct which described the details of breaches and their related punishments. For instance, persistently coming late for work after three written warnings would attract loss of pay and suspension of up to seven working days. All the employees were supposed to report for work at 7:30 hours in the mornings until 12:30 hours in the afternoon and from 13:30 hrs till 17:30 hours in the afternoon. All workers were urged to be punctual. Late comers were penalised according to the disciplinary code of conduct. All workers excluding management were required to clock in and out their cards when coming in or going out of Mission Press on personal business. It was an offence to punch in another person's card in the absence of the card owner.⁸⁸

⁸⁵Correspondence between the Very Reverend. Fr. Patrick Chilambwe and Fr .Miha Catholic Diocese of Ndola, 12 February, 2004.

⁸⁶Correspondence between Fr. Miha Drevensek and Most Reverend Telesphore Mpundu, All Bishops and the Provincial Fr. Timothy Kayula, 7 March 2004.

⁸⁷Friar Patrick Chisenga (OFM: CONV) and Friar Mathew Mumba (OFM:CONV), **Friars Minor Conventual Provincial Statutes** (Ndola: Mission Press, 2011), p. 18.

⁸⁸Drevensek, **Conditions of Service for Mission Press Employees**, p. 22.

Silence at work was compulsory in every department. All employees were to avoid singing, whistling, loitering around or talking aloud. Employees were required to take care of all equipment issued to them properly. Breaking, losing or causing malicious damage to property was a serious case liable to disciplinary action. Management could take appropriate measures against any kind of sabotage. In order to avoid possible accidents, all employees were urged to be safety conscious.⁸⁹ No one was allowed to smoke in places such as the paper and chemical stores, binding department, printing plant, dark room and typing and layout rooms and in any room that could catch fire easily. In order to keep the properties of the Press safe as well as those of employees within the premises, management reserved the right to search an employee or his/her personal belongings before he/she left the Press.⁹⁰

However, despite having a generally committed staff some employees were indisciplined. While some came late for work others reported for duty drunk. Mission Press decided to buy a time clocking machine that recorded the hours each employee worked. A time-table for all workers was drawn so that every employ worked the numbers of hours which were required. Furthermore to rectify the time problem Mission Press began to pay salaries based on ticket time. Ten per cent of the pay was allocated on time and the ninety per cent was allocated for other things. The workers were required to keep time and to be committed to their work.⁹¹ Banda argues, that who the media house employed was important in that their skill, experience, charisma and passion contributed to the branding of their publications.⁹²

The operations of the Mission Press were hampered by court cases involving employees that had been dismissed. The dismissed employees sued the Press to courts of law. These employees had been dismissed for stealing, printing materials and computers. The challenge with court cases was that the cases dragged on and on for a long time. Mission Press ended up spending more money on such cases. For instance in 2009, four employees who stole bibles and they were dismissed.⁹³

⁸⁹Drevensek, **Conditions of Service for Mission Press Employees**, p. 18.

⁹⁰Drevensek, **Conditions of Service for Mission Press Employees**, p. 18.

⁹¹Mission Press, **Board of Governors Report**, 26 October 1986, p. 2.

⁹²Banda, **Newspaper and Magazines in Zambia: A Question of Sustainability**, p. 87.

⁹³Mission Press, **Board of Governors Report**, 10 October 2009. p. 1.

Mission Press offered loans to its employees. Only employees who had worked for two years or more were eligible for such loans. The employees were supposed to be hard working and honest. The loans were to be repaid in two years time. The loans were for housing, bicycles and education.⁹⁴ The loans were only granted three months after approval. The loans were not to exceed seventy per cent of one's salary. All loan applicants were required to produce evidence such as enrolment forms, profoma invoices, evaluation papers, school acceptance letter or police report before the application could be considered.⁹⁵ The policy to give loans to employees did not work well because most of the employees did not repay. For instance, in 2006, about thirty-four employees owed the Mission Press money through the loans. In 2008, an employee resigned and went away with a loan of K75 million but promised to repay the loan. Mission Press advised the employees to request for part of their terminal benefits instead of getting loans. In July 2008, Mission Press decided to stop giving loans and advised their employees to start getting loans from Barclays Bank.⁹⁶

The reports from management indicated that the workers at the Mission Press were given Christmas bonus every year. This bonus varied. Sometimes the workers were given a blanket, sugar, mealie-meal, cooking oil and sometimes money. Mission Press also gave their workers a 13th salary cheque every year to start the year well in January and to help with school expenses such as school uniforms, shoes and school fees and exercise books at the start of a New Year. Most of the workers would be broke after spending for Christmas and New Year days. Bonuses were given to all Mission Press employees as stipulated in the Government Gazette.⁹⁷

Mission Press gave sixty per cent as allowances for medical treatment and drugs to the workers and their families at government hospitals. School allowance of sixty per cent was given to the workers to enable them send their children to school. Mission Press granted travelling and housing allowance pegged at twenty five per cent of the basic salary.⁹⁸ Mission Press also gave lunch allowance and a tea break for the workers before the canteen was built in 1997. When the canteen was built tea was served twice in day in the morning and in the afternoon to increase the

⁹⁴ Mission Press, **Report on Governors meeting for Mission Press**, 16 February 1989, p. 1

⁹⁵ Mission Press, **Report on Governors meeting for Mission Press**, p. 1.

⁹⁶ Mission Press, **Board of Governors Report**, 07 March 1993, p. 2. , Mission Press, **Board of Governors Report**, 27 September 2000, p. 2. and Mission Press, **Board of Governor Report**, 31 July 2008, p. 2.

⁹⁷ Drevensek, **Conditions of Service for Mission Press Employees**, p. 12.

⁹⁸ Drevensek, **Conditions of Service for Mission Press Employees**, p. 12.

efficiency of the workers. All employees were required to take their tea in their respective departments. Lunch was served at 12:30 hrs to all permanent employees.⁹⁹

Workers who were diagnosed with HIV were given a K50 and salary advances to support them. The money was to be used to meet the expenses for medication and to purchase food to nourish them so that they could work efficiently. The money was to be given by the director and the human resource manager to avoid stigma and discrimination.¹⁰⁰ In the case of death of an employee, the legal spouse, children or dependants, mother or father assistance was given as stipulated in the Government Gazette. Mission Press also provided a standard coffin and transport to and from the grave yard.¹⁰¹ It is clear that besides the strict work regulations, Mission Press favourably considered employees welfare.

MACHINERY, EQUIPMENT, PAPER AND PRODUCTION POLICY

PRINTING AND BINDING MACHINES

When Mission Press reopened in 1970, it had the Solnar Offset A2, Heidelberg Machine (Code 64) A2 and the Gestetner A3 printing machines. These machines could print about 10 to 12, 000 copies of the *Icengelo* per month. The machines were bought from Germany. Two volunteers from Padua, Italy, Alberto and Marco and later Br. Alexander Maria Luszczy joined Mission Press. It should be noted that Br. Alexander Maria had worked with Maximillian Kolbe, the patron saint of the Mission Press before the latter was executed. Br. Alexander together with the two Italian volunteers and two other trainees Raphael Nshinga and Rabson Chilongo were assigned to work in the printing department. Br. Alexander was the head of the printing department and instructor for the trainee printers at the Mission Press.¹⁰²

In 1974, Mission Press acquired new equipment which helped to improve and enhance the production of high quality works. The equipment included an electronic calculator for calculating and for printing till rolls, a car fiat 128/S/W for transport logistics and an International Business Machine Typewriter (IBM). The IBM typewriter made the typing of work easier and faster. A Hohner stitching machine for stapling and binding books and a three knife

⁹⁹Drevensek, **Conditions of Service for Mission Press Employees**, p. 8.

¹⁰⁰Mission Press, **Report on Governors meeting for Mission Press**, 14 January 2011, p. 1.

¹⁰¹Drevensek, **Conditions of Service for Mission Press Employees**, p. 17.

¹⁰²Interview with Fr. Tiziano Bragagnolo, Mission Press, Chifubu, Ndola, Zambia, 20 May 2014.

trimmer wohlenberg-cutting machine to size up a book were also acquired. This was in addition to a Heidelberg two colour printing machine, a Bonelli Folding machine to fold paper into various shapes and sizes and the Kenro camera for taking images of typed texts, images and objects in order to print. A letterphot various headliner for printing headlines for headings and a Martini Sewing Machine for stitching pages were also purchased.¹⁰³

It should be mentioned here that some equipment was donated to the Press from time to time from well wishers. For instance in 1974, binding machines were donated for the smooth running of the Press. On the other hand, occasionally, Mission Press did not have the capacity to print or publish on large scale because of the limited machinery they had. A case in point is when the Press was given an opportunity in 1974 to print 2, 000 copies of the Nkoya Bible by the United Bible Society of Nairobi, Kenya. Mission Press could not undertake this job because the typesetting of the Nkoya Bible was too big and complicated for the typesetting machines at the Mission Press.¹⁰⁴

Sometimes machinery and equipment got damaged in the process of transportation from the place of purchase to Ndola where the Press was located. In the same vein, from time to time, the equipment and machinery were delivered late by transporting companies. For instance, the Heidelberg machine which was purchased in 1974, stayed in Mombasa for long time before being delivered to the Press at the agreed time. The Bormeli folding machine that was purchased in 1975 and transported from Lobito broke down into many pieces and could not be used by the Press. Thus Press resolved to be purchasing machines and equipment locally to avoid losses through accidents.¹⁰⁵

In 1975, Mission Press bought a guillotine machine for cutting and sizing up paper, a plate making machine known as 'little John', a processing bench for washing the plates, a gathering machine which collated papers automatically and put them together for stapling and an embossing machine for printing golden writings on covers and on cards by heating plates after being sprinkled with powder. These machines did not only improve the production and quality of the work at Mission Press but they made the Mission Press to be ranked number three after

¹⁰³Interview with Br. Camillo Venturini, Mission Press, Chifubu , Ndola, Zambia, 20 May 2014.

¹⁰⁴Mission Press, **Board of Governors Report**, 01 November 1974, p. 1.

¹⁰⁵Mission Press, **Board of Governors Report**, 04 April 1976, p. 1.

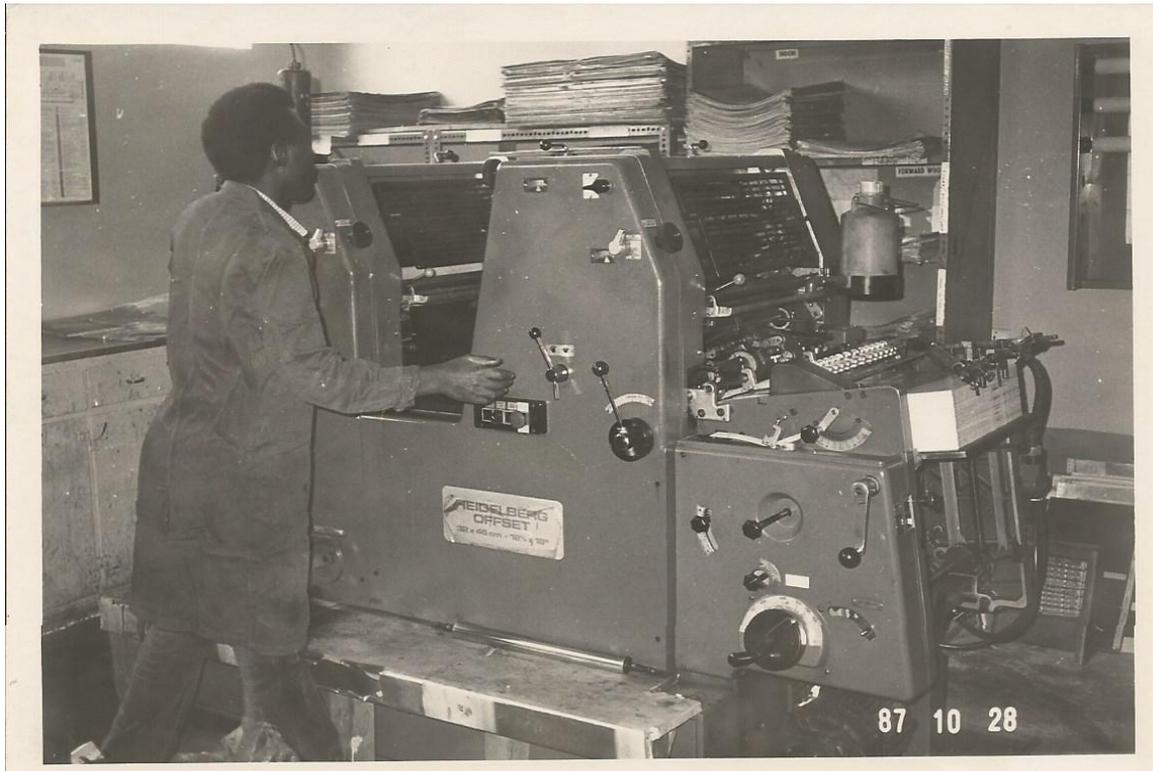
Falcon and Montary Press on the Copperbelt. A telephone was installed in 1976 to improve communication services.¹⁰⁶

In 1977, replacement of old machinery began by purchasing machinery for the binding department including as the double press hectometer, round covering machine ESF, perforating machines HF/2/68 and trimming knives for binding, perforating paper and sizing paper. Mission Press also decided to buy a Rota R 50 printer to replace the old Gestetner 213 and 113 machines. In addition to the above mentioned machines, Mission Press bought an automatic developer AGFA 2660 for developing positive and negative images, a fork lifting machine to lift paper from pellets, the hand guillotine machine for cutting papers, writing table for pasting information and a camera for taking films. From 1980-1990 the Press had only bought three printing machines, the GTO Heidelberg, SORKZ Heidelberg and a two colour printing machines. The two colour printing machines could capture four colours twice than the old Heidelberg machine. These machines were bought in order to replace the Rota printer and Kord 64. The procurement of the machines lead to increased production speed of printing publications and books. The quality of products improved because of the introduction of four colour printing. During this period Mission Press also replaced the old headliner, envelope headliner, gathering machines and the Kenzo camera.¹⁰⁷

¹⁰⁶Mission Press, **Report on Governors Meeting for Mission Press**, 28 May 1976, p. 1.

¹⁰⁷ Interview Mr Joseph Muyunda, Mission Press, Chifubu, Ndola, 26 May 2014.

Figure 4: The Printing Department



Source: Mission Press Archives Ndola.

From 1991 to 1999, Mission Press procured more advanced equipment for the printing department. For example, in 1991 a laser printer was bought from St. Joseph Formation House, together with two GTO Heidelberg printing machines, a CP Tronic printing machine and a TOK printing machine for smallest print size like on A 6 paper size. These machines were bought from Germany. In 1998, Mission Press became digital following the installation of the pre-press digital equipment making it the first printing company in Zambia to acquire a colour separation equipment. The pre-press digital equipment was faster, with fewer mistakes and excellent quality. This machine required skilled labour, proof-readers and software in order to produce good quality. In 1999, Mission Press installed a digital security system to prevent fires and thefts.¹⁰⁸

¹⁰⁸ Interview with Fr.Lackson Chiti, Mission Press, Chifubu, Ndola, Zambia, 28 May 2014.

Figure 5: The Binding Department



Source: Mission Press Archives, Ndola.

From 2000 to 2011, Mission Press acquired an image setter for making negative and positive films. In 2002, a four colour Printer Master (P74) was acquired and a plate setter in 2005. These machines were faster and very precise thereby lessening the jobs of printing plates four times per colour. The quality and production improved and more importantly customers' demands were met. In 2011, the Print Master GTO 52/4NP was installed at the Mission Press and blessed by Bishop De Jong the overseer of Ndola Diocese in Zambia on the feast of St. Maximillian Kolbe.¹⁰⁹

Despite efforts by the Mission Press to acquire good machinery and equipment, power failures affected its running. This adversely affected the production and the Mission Press sometimes failed to meet customers' demands because of the power cuts. The unfortunate part was that due to the Zambia Electricity Supply Corporation (ZESCO) power cuts, many machines, appliances

¹⁰⁹ Interview with Jonathan Mfula, Mission Press, Chifubu, Ndola, Zambia, 08 May 2014.

and equipment got damaged. This was a drawback to the Press because the damaged machinery and equipment had to be replaced. Fortunately in 2006 when Mission Press experienced a power cut which resulted in some equipment and appliances being damaged, ZESCO agreed to pay K20 million in twenty monthly instalments towards the damages. With this money, Mission Press decided to acquire and install an electricity transformer to supply electricity to avoid damages and losses through ZESCO power cuts. Shortage of power had become common phenomena due to increased demands by various stakeholders in the country.¹¹⁰

THE AUDIO-VIDEO STUDIO EQUIPMENT

Mission Press established an audio visual studio. They started operations with two video cameras and one digital video recorder. The Audio Video Studios (AVS) acquired the most sophisticated state of the art equipment second to none in Zambia. The equipment was bought for the main studios at Mission Press and the other for events hire. The AVS did music audio and video recordings for bands, choirs and individual artists. Interviews and documentaries, weddings and kitchen parties, church gatherings, crusades, boxing and other sport events, trade and commercial shows, seminars, traditional ceremonies and political rallies. Therefore, it can be argued that the step taken to invest in machinery was in a bid to provide good quality services to their customers and this served the local people better through publications which were heavily subsidised.

PRODUCTION POLICY

The inputs for printing were mainly paper which was imported overseas. However, later on paper was bought from Lusaka or Nairobi in Kenya as it was sold at half the price importing through the Ministry of Commerce. When the demand increased, paper was bought from South Africa, United Technical Equipment, Grafitik in Slovenia, Sampian Investments and Vista Zam Limited Company in Zambia.¹¹¹ Sometimes the printing materials or funding came in late from the sources. Thus the above mentioned factors affected the production of *Icengelo, Speak Out, Workers Challenge and Challenge*. Regular supply of paper and printing materials were necessary for the Press to run efficiently. The high cost of production was as a result of high

¹¹⁰Mission Press, **Board of Governors Report**, 17 October , 1980, p. 2 and Mission Press, **Board of Governors Report**, 11 July 2006, p. 2.

¹¹¹ Mission Press, 'The History of the Press', **Unpublished Paper** (2014), p. 5

taxes on the purchase of newsprint, printing inks, chemicals, films, plates and other printing consumables.¹¹²

The production policy for publications at Mission Press was that it accorded twenty per cent discount to commercial jobs. Commercial jobs included works such as printing reports for various organisations, magazines, brochures and newsletters, receipt books and booklets. It gave sixty eight per cent discount to Catholic publications which consisted of liturgical books, Catholic magazines and registers, two per cent to social publications such as books on AIDs, cholera, diarrhoea , dysentery , tuberculosis dots register and many more. For printing Catholic stationery, the Press also bestowed three per cent discount and this included items such as priesthood forms, certificates for marriage, death and baptism and brochures for lay organisations in the Catholic Church. Two per cent discount was given to publications focusing on the education of human rights, the environment and health material as a way of contributing to society. Commercial jobs were important because the money realised was used to sustain the Mission Press. The largest discounts was given to the Catholic Bookshop at thirty-forty per cent, custodial works at fifty per cent, Catholic religious and social publications were given twenty five per cent, ecumenical publications were given fifteen per cent and cash payment got five-ten per cent discount on advance payment.¹¹³ For details you can see appendix one.

Commercial quotations were lower than those charged by other commercial printing companies. Mission Press was criticised for this policy because it did not account for self-sufficiency, continuity and planning for future development. The justification for this policy was that Mission Press was above being a mere press, in that its main duty was evangelism not just printing.¹¹⁴ Fr. Umberto argued that, ‘a Christian Press was supposed to keep in mind that it was a mission, failure to do so meant that it was not a Christian press but a commercial press.’¹¹⁵

The finished products by the Mission Press were distributed through Catholic bookshops, Parishes and delivered using the Zambia Postal Services. Some customers preferred to directly collect their works from Mission Press once was done. The *Speak Out* and *Challenge* also had subscribers from countries within Africa, Europe and the United State of America. The *Speak*

¹¹² Banda, **Newspaper and Magazines in Zambia: A Question of Sustainability**, p. 45.

¹¹³Drevensek, **Mission Press Report to First Provincial Chapter**, p. 3.

¹¹⁴Davoli, **Mission Press Yearly Report 1989**, p. 4.

¹¹⁵ Davoli, **Mission Press Yearly Report 1989**, p. 4.

Out was also distributed to schools. It should be noted, however, that Mission Press engaged private distributors such as Book World, Eskayarts in Kitwe, Kutungu's supermarket in Chingola just to mention but a few.¹¹⁶

FUNDING

The Mission Press was mainly funded Franciscan communities from Switzerland, Italy, Austria and Germany. For example in 1974 the Swiss Province Lenten Fund donated 11,250.00 Lira (Italian currency) equivalent to US \$16.47 at that time to Mission Press. The Press purchased a binding machine and Martini sewing machine. From the German province, a donation of Lira 3,250.000 was received equivalent to US \$4759.18. The Padua community of Franciscans from Italy province donated binding machines. These donations were entrusted to Fr. Luo in Rome opened an account for all the donations which come from Europe.¹¹⁷ Thus the money sent by other Franciscan communities was used to buy inputs such as paper, ink and equipment. As earlier stated, Mission Press did not depend entirely on the external funding but sustained its operations through commercial printing.

Another organisation that funded Mission Press was Missio.¹¹⁸ The main focus of this organisation was to fund the pastoral work of the Catholic Church. In 1975, Missio sent a grant of 24.000 DM (Deutsch Mark) equivalent to US \$9152.27. It was used to buy three trimming knives. Loans were obtained from Misereor to buy paper while MIVA Slovenia¹¹⁹ gave grants to Mission Press to buy cars. A double cab car was donated in 1998 to replace the old cars. MIVA provided transport for mission work, pastoral duties and youth welfare. Mission Press was invited to send some of its members of staff to Slovenia and was given two computers for the editorial department. MIVA also organised a training programmes for the two employees from Mission Press in different companies while in Slovenia. These were Mr Daka and Mr Chiyesu from the graphics department and Mr Muyundu from the printing department.¹²⁰

Mission Press also undertook some fundraising activities such as singing tours around the world. A case in point was in 1999, when Fr. Miha organised a singing tour in Europe and the United

¹¹⁶Interview with Br.Camillo Venturini, Mission Press, Chifubu, Ndola, Zambia, 26 November 2013.

¹¹⁷Mission Press, **Report on Governors meeting for Mission Press**, 8 November 1974, pp. 1-2.

¹¹⁸A Catholic Mission society in German under the Pontifical Mission Societies.

¹¹⁹MIVA is a Catholic Lay Association that Funds Projects for Transport in the Developing World.

¹²⁰Mission Press, **Report on Governors meeting for Mission Press**, 03 November 1997, p. 1.

States of America (USA) with youths from St. Antony's Parish. They were also invited to fundraise in Ireland, Austria, Slovenia, Germany and the USA in order to raise funds for a four colour printing machine, a solar system to backup the computer department and the running costs of the Press.¹²¹ In 2002, the *Habakkuk Brothers* and *Cengelo* merged. The singing group went for a singing tour to Austria and Slovenia. In 2009, another singing tour was undertaken but this time it was a smaller group.¹²² Therefore, Mission Press came up initiatives to raise money for Mission Press.

The Spanish Episcopal Conference and Slovenia Bible Society also funded the production of the Mbala Bible in 2009. The reprint for the Mbala Bible required 70, 000 Euros equivalent to US \$97419 at that time. The Mbala Bible was published by Mpika Diocese for Christians in Mbala. Mission Press tried its best to serve the local church with the production of Bibles at the cheapest prices possible.¹²³ Mission Press also received donations from well wishers from all over the world. For instance, the equipment for the AVS was bought using money donated by donors and friends to Fr. Miha. Mission Press also received a fork lift from an individual from Italy in 2005.¹²⁴ It is therefore evident from the above discussion that Mission Press worked hard to keep the Press in operation in order to serve the needs of the local people.

The *Media Review Team on Zambia* observed that the lack of a strong business ethic among media operators exacerbated in part the notion that they could not survive without external support.¹²⁵ It is also argued that access to capital by the independent media was limited on the commercial market just as it was in the corporate and banking sectors.¹²⁶ The team attributed this to the unaffordable interest rates by commercial banks ranged which ranged from 37.5 per cent in 1998 and 54 per cent in 2001. There were also stringent repayment and unaffordable collateral requirements. Further, the banks were reluctant to finance independent media houses because of the risky nature of their operations. Media houses also lacked support with regard to financial management and training project development and revenue generation.¹²⁷

¹²¹Mission Press, **Report on Governors meeting for Mission Press**, 05 March 2002, p. 1.

¹²² Interview with Fr Lackson Chiti, Mission Press, Ndola, Zambia, 20 March 2014.

¹²³ Mission Press, **Report on Governors meeting for Mission Press**, 16 March 2010, p. 1.

¹²⁴ Mission Press, **Report on Governors Meeting for Mission Press**, 04 May 2005, p. 1.

¹²⁵ See Colela Group International, **Report of the Norwegian Support to the Media Sector**, Lusaka, 1999.

¹²⁶ See Colela Group International, **Report of the Norwegian Support to the Media Sector**, Lusaka, 1999.

¹²⁷ Banda, **Newspaper and Magazines in Zambia: A Question of Sustainability**, p. 46.

A private press was required to generate sufficient finances to sustain operations and investment in order to consolidate its position in a state dominated media environment.¹²⁸ Unfortunately, the Press was owed money by many organisations such as the Ndola City Council, Ministry of Education and the Zambia Association for Religious Education for Teachers (ZARET) and Multimedia Zambia, the owners of the popular newspaper the *National Mirror*. For instance, the Diocese of Ndola owed the Press K250 million by the year 2000. Fortunately, the diocese agreed to pay part of the money to Mission Press. The other problem was that Mission Press did not receive its money from some parishes where its periodicals were distributed to be sold. Some parishes used the money realised from the sale of publications for other activities. Such tendencies made Mission Press lose out and was made to look for other strategies to avoid the above mentioned challenges. Thus Mission Press looked for other distributors and selling points to avoid confrontations and losses. It was decided that Mission Press would sell its products in post offices, super markets and the Catholic bookshops throughout Zambia.¹²⁹

CONCLUSION

This chapter has traced the origin, development and operations of Mission Press in Zambia. It has highlighted the aims, activities and policies of Mission Press. The chapter has shown that Mission Press was established in 1970, from an initiative that began in 1951 in Kitwe by Franciscan Friars. It expanded from producing one magazine the *Icengelo* to three other magazines and activities such as the *Speak Out*, *Workers Challenge*, *Challenge Magazines* and Audio Visual Studio. Mission Press also printed for other Christian denominations, government and the private institutions. The chapter has also demonstrated that the Press was committed to producing quality work for customers in that it invested heavily in machinery and the welfare of its employees. The chapter also highlighted the publishing policy of Mission Press. Finally, the chapter shown that Mission Press was funded by well wishers and Franciscan Communities overseas. The Press also did some fundraising ventures to sustain its operations.

¹²⁸ Banda, **Newspaper and Magazines in Zambia: A Question of Sustainability**, p .38.

¹²⁹ Mission Press, **Board of Governors Report**, 25 July 1995, p. 1.

CHAPTER THREE

THE ROLE PLAYED BY THE MISSION PRESS IN ZAMBIA

This chapter examines the role played by Mission Press in the Zambian society from 1970 to 2011. It is based on the understanding that Mission Press published magazines such as the *Icengelo*, *Workers Challenge*, *Speak Out* and the *Challenge*. In addition to publishing, the Press also operated an Audio Visual Studio. This chapter demonstrates that Mission Press played a key role in spreading the word of God because much space in the publications was devoted to bible teachings and reflections.¹ The reflections and teachings were published in order to build the faith of the local Christians particularly from the Catholic Church. Press also educated the people on the importance of church unity among Christians and religions. Apart from promoting evangelism it also promoted the social concerns of the people such as preservation of traditional values of family life, education, health, environment, sports and entertainment.² This was achieved by creating awareness, sensitisation and advocacy on issues concerning social life to enhance human development.

The chapter also highlights the cardinal role that the Mission Press played in providing information and educating the local people on human rights and social justice. It published articles in order to create awareness and appreciation of the human rights in society. The rights of the children, women, workers, the disabled and the vulnerable were addressed in the publications.³ Good governance was also promoted by encouraging participation, debates and discussions on issues of national importance such as voting, the constitution and economic issues. This helped provide checks and balances in the government. The Press also advocated transparency and accountability in the government in that it condemned misuse of the use of public resources.⁴

¹ See *Icengelo Magazine*, 1, 1 (1971), p. 1.

² ZEC COM1/6, Chris Lombe, 'Media Breaks Barrier,' *National Mirror*, 03 March, 1975, p. 5.

³ See Umberto Davoli, 'Ukulwila Insambu Sha Bumuntu', *Icengelo Magazine*, 11, 6 (June 1981), p. 1.

⁴ Umberto Davoli, 'Isuku Lya Kutotolelwa Lipompo', *Icengelo Magazine*, 3, 11 (1973), p. 2.

EVANGELISATION

When the Franciscan Fathers came to Northern Rhodesia in 1930 and settled on the Copperbelt, one of the main tasks was to spread the word of God. The Franciscan Fathers sought to provide pastoral care for the migrant workers and the Lamba people. The creation of Mission Press in 1970 was an opportunity for the Franciscans to proclaim the word of God and to promote Christian values using the printed word. The Second Vatican Council had also endorsed the use of the media in the Catholic church.⁵ In Zambia, Bishop Mpundu had urged the priests to use the mass media to preach the good news.⁶ In the same vein, Bishop Otunga of Kenya pointed out that social communication was essential for evangelisation and human development.⁷ Therefore, Mission Press used its publications as a vehicle to evangelise to all the local people. This is exemplified in *Icengelo* and other magazines which had segments on Christian reflections tagged as *Ishiwi lya Bumi* (The Word of Life), moral stories and bible study.⁸

The Press played role in educating the people about Christian living. For instance the *Icengelo* magazine had articles such as *Ubwalwa pa Fililo Fya BaKristian* (Beer Drinking on Funeral for Christians) in this article the author denounced beer drinking at funerals because people lost their self respect when they were drunk. He further noted that smoking and expressing cousinship at funerals for Christians brought unnecessary confusion which disturbed prayers and mourning.⁹ In another article called *Ubupyani* (Marriage Cleansing) the author argued that marriage cleansing was not a good practice as it was done out fear and not based on the love of God. He also contended that women should not be forced to marry a relative of a husband but the family of the husband should help the woman to take care of the children.¹⁰ In *Icilye Kwa Chisunka* (Meeting at Chisunka), the article encouraged Christians to be involved in farming, to encourage their children to go for priesthood or sisterhood, to take up farming. Also to forgive one another, work

⁵ John Pope II, **Message of the Holy Father For the Twenty Third World Communication Day Sunday**, 7 May, 1989, p. 1.

⁶ZEC COM1/6, Bishop Telesphore Mpundu, 'Use The Mass Media', **National Mirror**, 19 April 1985, p. 4.

⁷ZEC COM1/6 Cardinal Maurice Michael Otunga 'Africa Needs Modern Mass Media', **National Mirror**, 16 December 1983, p. 9.

⁸ See **Icengelo Magazine**, 1, 1 (1971), p. 1, Fr. Gazpos, 'Faces of Discrimination', **The Workers Challenge Magazine**, 7, 40 (March/April 1989), p. 4, Fr. Obino, 'Live your Faith', **Speak Out Magazine** (May/June1984), p. 11 and Umberto Davoli, 'Are You Saved ?', **The Challenge Magazine**, 1, 1 (1999), p. 8.

⁹ Joseph Musonda, 'Ubupyani' **Icengelo Magazine** 9, 2 (July 1979), p. 4-5.

¹⁰ **Icengelo Magazine** , 9, 8 (August 1979), p. 8.

together and love another. The author also urged the people to avoid property grabbing, abortions and seeking help from witch doctors.¹¹

Mission Press also used its publications as a platform to educate and inquire about the Catholic Faith. Examples are articles such as *Uyu e Eklesia Wesu* (This is Our Church), this article provided information to the local people on how the Catholic Church was organised in the world. In an article *Ubupatili* (Priesthood) the author explained ministry of priesthood to the local people. The purpose was to educate the people about the teachings of the church. For instance *Speak out Magazine* was used as a platform for youths to inquire about the teachings of the Catholic church the people did not understand such as why the Catholic church members worshiped on Sunday, what purgatory meant and the significance of the Virgin Mary.¹²

The magazines also featured articles on the Social Teachings of the Catholic Church. The purpose of the Social Teachings of the church was to educate people on their duties in the political, social and economic sphere. This was done by publishing pastoral letters and statements issued by the Zambia Episcopal Conference (ZEC). Komakoma points out that in 1958, the Bishops of Northern Rhodesia in their letter postulated that, ‘The church had a right and duty to teach and guide Christians not only in purely religious matters but also in social, economic and political affairs in so far as they connected with moral order.’¹³ The purpose of the letters or statements was to give one solid basis for social action. Pastoral statements were sometimes written in collaboration with other Christian mother bodies such as the Christian Council of Zambia (CCZ) and the Evangelical Fellowship of Zambia (EFZ).

Consequently, pastoral statements were a major feature in the publications by Mission Press. Examples of pastoral letters published by the Catholic Bishops from 1970 were the *1972 Declaration of the Zambian Episcopal Conference on Abortion*, the *pastoral letter of the Catholic Bishops on the Occasion of the 10th Independence Anniversary Day*, the *statement of the Catholic Bishops on Zambian Elections of 1978*, *Marxism, Humanism and Christianity in*

¹¹ **Icengelo Magazine**, 10, 1 (January 1980), p. 9.

¹² Chipulu Kangombe, ‘Uyu e Eklesia Wesu’, **Icengelo magazine** , 8, 1 (1979), p. 4, Joseph Longe, ‘Ubupatili’, **Icengelo magazine** , 8, 1 (1979), p. 5, Martin Mwanashibula, ‘Dear Kabilo’, **Speak Out Magazine** (May/June, 1989), p. 5.

¹³ Joe Komokoma(ed), **The Social Teaching of the Church of the Catholic Bishops and Other Christian Leaders: Major Pastoral Letters and Statement 1953-2001** (Ndola: Mission Press:2003), p .ii-iv and H. E Nicola Girasoli , ‘The Church and Politics in Zambia , ’ **The Challenge Magazine**, 12, 3 (2010), p. 15.

1979 and the Christian Liberation, Justice and Development: The Concern of the Church for Human Development. Other pastoral statements include *choose to Live: A Reflection on the AIDS Crisis by Christian Churches in Zambia 1988*, *pastoral on Letter Economic, Political and Justice by Catholic Bishops 1990*, *letter to all Christians before 30 October 1991 Elections by EFZ, CCZ and ZEC*, *press Statement on the Declaration of Zambia as a Christian Nation by ZEC, CCZ and EFZ in 1992*, *the Open Letter to President Chiluba*, *Church Leaders Statement on Constitutional Debate in 1995* and many more pastoral letters were published to guide the Catholic Church and Christians in Zambia.¹⁴

Mission Press also sought to promote ecumenism in Zambia by highlighting the activities by the Catholic church and other denominations in their publications.¹⁵ Mission Press published articles which embraced all people from different religious groups. Mission Press called upon all religions in Zambia to put aside their differences and work together for the common good. Therefore, the Press featured articles from the different religions in the world such as Hinduism, Judaism, Confucianism, Islam, Baha'i Faith, Moonies and Christianity.¹⁶ For instance in an article called *Ukwampana Pamo* (Ecumenism) in the *Icengelo* magazine the author highlighted the importance of different churches working together in the community for the common good.¹⁷

Mission Press also highlighted the challenges in the Christian faith in Zambia. For instance, the disintegrations of churches in Zambia was on the increase in the 1990s. This negatively affected the mainline churches such as the Catholic Church, United Church of Zambia and Brethren in Christ in the Third Republic. Churches were mushrooming, leaders disappearing with church money, leadership wrangles for positions and splits in the traditional churches. Breakaways in Zambia started in the early 1960s with Emilio Muloni and Alice Leshina leaving the Catholic Church. Though they were not as pronounced as in the 1990s. The disintegrations were claimed to have been as a result of declaring Zambia a Christian nation in 1992 by then republican President Fredrick Titus Jacob Chiluba. Immediately after the declaration, there was a rapid increase in

¹⁴ Komokoma (ed), **The Social Teaching of the Church of the Catholic Bishops**, p. 3.

¹⁵ Br. Raymond Boisvert and Sr. Teresa Marcazzan (eds), **Publishing at the Service of Evangelisation** (Nairobi: Pauline Publications, 1996), p. 170.

¹⁶ Fr. Ben Henze, 'Religious Groupism', **The Challenge Magazine**, 1, 3 (1999), p. 16, A.Z. M Salufa, 'Imipepele Ku Samfya,' **Icengelo Magazine**, 9, 6 (1980), p. 9, **The Speak Out Magazine**, 'Letters to the Editor' (May/June, 1984), p. 9 and **The Challenge Magazine**, 'World Religions', 2, 1 (2000), p. 20.

¹⁷ Joseph Musonda, 'Ukwampana Pamo', **Icengelo Magazine**, 10, 10 (1980), p.10.

the number of churches.¹⁸ Phiri remarks that the declaration brought about conflicts among the three Christian mother bodies in Zambia and politicians. They felt that consultations should have been made before the declaration was made because of the democratic nature of the state.¹⁹

Therefore, Mission Press played a key role in spreading the word of God through publications based on bible teachings and moral religious stories. Every edition of a publication contained a segment of the word of God. This is what distinguished the Mission Press from other commercial press institutions or the state owned print media houses because spreading of the word of God was its main focus besides other activities. This was notable among the Bemba speaking groups on the Copperbelt, Luapula and Northern provinces. Mission Press also reached out to people from other provinces by producing magazines which were published in English in the subsequent years.

SOCIAL CONCERN

Apart from evangelisation, Mission Press played a vital role in promoting cultural and social development in society in that it encouraged the preservation of traditional values. A number of articles were written to urge the local people to preserve their culture in all their publications. For example, articles were written to reprimand old men to stop marrying young girls because it was not respectful. The elderly people were supposed to guide the young people and not mislead them.²⁰ Mission Press emphasised the importance of working together, respect for the elderly and living in peace with other people. The young people were also challenged not be carried away by western cultural values but to maintain their indigenous traditional and cultural values. Archbishop Millingo urged that the media should also promote literacy, local culture and entertainment. He contended that the media should foster awareness, cultural and traditional values.²¹

Examples of such articles include, *Mwilufya Ntambi: Amano Ya Mikalile Ya Kale* (Do not lose your values: How people used to live in Past) in this article, Kanuma illustrates that a long time

¹⁸ Joe . M. Kapolyo , ‘A reflection on the World Council of Churches’, **The Challenge Magazine**, 1, 1 (1999), p. 12. and Chanda Sindazi , ‘A Call to Action’, **The Challenge Magazine**, 3, 1 (2002), p. 9.

¹⁹ Isabel Apawo Phiri, ‘President Fredrick J.T Chiluba of Zambia, The Christian Nation and Democracy’, **Journal of Religion in Africa**, 33, 4 (2000), p. 401-428.

²⁰ Damian Kanuma, ‘Mwilufya Ntambi: Amano Ya Mikalile Ya Kale’, **Icengelo Magazine**, 9, 2 (1979), p. 5-8.

²¹ZEC COM1/6, Chris Lombe, ‘Media Breaks Barrier,’ p. 5.

ago in the African community people used to welcome strangers, cooperated when there was communal work and worked hard. Kanuma called upon the people to hold on to their traditional values and not to be influenced with foreign practices as they did not help to hold society together.²² In *Umuti Wa Mpali* (Medicine for Polygamy), Muchinshi warned people to stop using love portions for them to keep their marriages as it killed people and destroyed family life.²³

The *Icengelo* magazine also had a segment called *Insaka Sha Fyupo Mu Zambia* (Marriages). In this column the magazine encouraged married people to remain strong and build healthy and exemplary marriages. This was done through the Marriage Encounter group a Catholic lay organisation for couples. Couples were encouraged to love one another and to use money wisely as it brought about problems in marriages if it was not used properly. This was especially when both partners were working and contributed towards the welfare of the family. Couples were taught to be transparent to avoid fighting in homes and to take care of relatives when visited. The youths were encouraged to concentrate on studies and not to rush into marriages.²⁴

In *Ulutambi Lwa Cisungu* (Traditional Rites for Girls) in the *Icengelo* magazine, Fr. Peter appealed to the older women who taught the young girls at initiation rites to teach them things which were appropriate for their age. It also urged the young people not to experiment what they learnt but concentrate on school. Most girls shunned school after going through these rites hence the priest expressed concern and appealed to Christians to get involved in training of young girls who had reached puberty. Other articles published taught women how to use natural methods for family planning. For instance, in *Ukupima Ulupwa Mu Ng'anda: Ukwabula Ukubomfya Nelyo Kamo* (Natural Family Planning), Sr. Luisa Maria discouraged women from using contraceptive pills for family planning but instead to use the natural method. On the other hand, she warned the unmarried women not to abuse this method. The other issue that these magazines covered was the consequences of divorce in *Ububi bwa Kulekana Mufyupo* (Consequences of Divorce). For

²² Kanuma, 'Mwilufya Ntambi: Amano Ya Mikalile Ya Kale', pp. 5-8.

²³B.T Malyanga Muchinshi, 'Umuti Wa Mpali', *Icengelo Magazine*, 9, (1979), p. 4.

²⁴See Louis Bweupe and Emmy Bweupe, 'Insaka Sha Fyupo Mu Zambia', *Icengelo Bemba Magazine* 13, 4 (April 1983), pp. 14-15, Denis Wood and Monde Wood, 'Winter to Spring Marriage', *The Challenge magazine*, 9, 2 (2007), p. 33 and Serverlino Daka, 'Dear Kabilo', *Speak Out Magazine* (January 1991), p. 7.

instance, Kaoma urged parents not to divorce because children from broken homes did not grow well because they lacked parental love and guidance of both parents.²⁵

The Press also empowered the local people with knowledge to improve their standards of living. For instance, in the *Icengelo* readers were encouraged to form and join credit unions to empower themselves economically. The magazine reported that there were seven credit unions which people could join in places such as Chilonga, Lwitikila, Mpika, Chinsali, Mutambe, Chillinda and Ilondola formed from 1971 to 1973. These credit unions were giving loans of K25.00, K100.00 and K200.00 to people to take their children to school, to buy tractors and hammer mills. The *Icengelo* magazine also encouraged people not to hide money under the ground but to invest it in credit unions.²⁶ It can be noted from this article that the Press was concerned with the holistic development of the local people because it provided information on how people could improve their standards of living.

Mission Press empowered the youth with knowledge, skills and information. For example, *The Speak Out Magazine* addressed the issue of unemployment faced by many Zambian youths in the 1980s. The youths were encouraged to go for National Service or to Resettlement Schemes in order to deter them from loafing, roaming the streets, drug abuse and theft. The government had established resettlement schemes in such as in rural areas like Ngombe, Kansenshi and Chipulukusu to help the unemployed youths by teaching them practical skills in farming and carpentry which would help them earn a living. There was a column on career guidance in the *Speak Out* to motivate young people to take up different careers such as becoming a nurse, a pilot or secretary. The magazine encouraged young people to use their hands in order to make a living through fishing art and farming.²⁷

This was clearly shown in the *Icengelo magazine* in a segment called *Kapoloshi*. Under this segment the young men who went to work in the mines were encouraged to work hard and not to

²⁵See Fr Peter Lafollie, 'Ulutambi Lwa Cisungu', *Icengelo Magazine*, 11, 10 (1981), p. 5-6, Sr Luisa Palmerini SCM, 'Ukupima Ulupwa Mu Nganda :Ukwabula Ukobomfya Nelyo Kamo', *Icengelo Magazine*, 9, 8 (1979), p. 9.

²⁶ *Icengelo Magazine*, 3, 8 ,(1973), pp. 1-2.

²⁷ See *Speak Out Magazine*, 'Youth Resettlement Schemes' (September/October 1988), p. 9, *Speak Out Magazine*, 'A Secretary Speaks' (January/February 1988), p. 10, *Speak Out Magazine*, 'Kapenta Fishing' , (September/October 1988), p. 13.

look down on the people that they had left in villages upon returning. The youths were also encouraged to work hard and stay in the village than to go to towns and do nothing.²⁸

Mission Press also provided the youths with information where they could learn skills so that they could earn a living. A good case is an article on the Mutendere self-help project in Mutendere township in Lusaka. The article encouraged young people to join the project so that they could learn some skills. This was a group of women who taught other women how to sew in order to make a living in 1988 they had 18 sewing clubs in Mutendere, Kalikiliki and Kalingalinga.²⁹ Sometimes profiles of successful people in a given field were written to inspire young people to work hard and emulate them.

The Press also provided a platform for the young people to ask questions which puzzled them. In *Speak Out* magazine letters were written to Kabilo by the youths to ask question on issues on which challenged them in their day to day life. For instance, one youth wrote, “I am a girl of 20 years of age a boy proposed to me, but after a few days I found him with another girl. I have tried to forget him but I have failed, for I love him very much what can I do?”.³⁰ Another one wrote “ am 17 year old and am in grade Grade ten at Luanshya Boys Secondary School. I like biology and hope to become a doctor like my uncle. Rumours were circulating late last year that a cure for AIDS had been found in Zaire. But all news of this discovery has now died out. Was it just a rumour?”.³¹ Therefore, Kabilo responded to the youths and helped them to make good choices.

There was need for youth empowerment by Mission Press because the social services for the youths inherited at independence were quite inadequate by any reasonable standard.³² There was need for expansion in the area of education and manpower to develop the country. Many schools were built to meet the challenge of education. Unfortunately, the economy of Zambia began to decline in 1975, due to failing copper prices and the oil crisis. The social services began to decline. As a result, the youths were adversely affected by this crisis in that entry into educational and training institutions was limited. Employment was hard to find even for those

²⁸ See **Icengelo Magazine**, Kapoloshi , 10, 2 (1980), p. 6.

²⁹Bibian Mwale, ‘Dear Kabilo’, **Speak Out Magazine** (November/December, 1988), p. 10.

³⁰ Mildred Mills Mwanza, ‘Dear Kabilo’ , **Speak Out Magazine** (March/April, 1988), p. 14.

³¹ **Speak Out Magazine** (March/April, 1989), p. 16.

³²Situmbeko Musokotwane , ‘Structure Adjustment Programs and Youth Development in Zambia’ , Kwaku Osei-Hwedie and Muna Ndulo (eds), **Studies in Youth and Development** (Lusaka: Mission Press, 1989), pp. 40-50.

with formal education. Musokotwane observes that the policies that the government put in place to counter the crisis did not serve the interests of the youths. Government had resorted to importing rather than the manufacturing goods. This led to the rural urban exodus by the youths to seek employment in towns and when they did not find any, they resorted to crime. The government put in place some measures to alleviate the problem by coming up with policies such as going back to the land, resettlement schemes and National Service training but they did not meet the needs of the youth.³³

Kalapula asserts that many primary school leavers with an aversion to traditional farming began to drift to cities in search of paid labour.³⁴ The main reason behind high unemployment levels for youths after completion of school was due to the belief that education was to transform one's life for the better. This led to such as high demand for education such that the labour industry could not absorb all of them. Consequently, the urban areas became overcrowded and government was strained to provide social services such as schools, health and housing.³⁵ In *Social communication and the Youth*, Pope Paul VI appealed to pastors, priests, religious and lay people to use the media to promote the agenda for the youths. Pope Paul VI argued that the media had a great deal to offer to the youths such as recreation, information and for some the beginning of education before they could read and write. However, he called upon all Christians to put to an end all enterprises in the media corrupting the youth.³⁶

The other way the Mission Press empowered the young people was through music and visual arts. When Miha became the director for Mission Press, he exposed youths to musical talents in Zambia and beyond. In 1997, he created a musical ensemble with youths from St. Antony Padua Parish and called them *Ba Cengelo*. In 1999, they recorded their first album titled "He is a Man of Sorrow." In 2005, they recorded another album called *Sansamukeni* (Rejoice). Fr. Miha did not only empower Catholic youths but embraced youths from other denominations. For instance, he identified the *Habakkuk Brothers* from the Seventh-day Adventist church after an inter-

³³ Situmbeko Musokotwane, 'Structure Adjustment Programs and Youth Development in Zambia,' p. 43.

³⁴ E. Shamulipa Kalapuka, 'Agriculture Land Settlement Schemes for Youths and the Role of the Youths in Agriculture and Rural Development in Zambia' Kwaku Osei-Hwedie and Muna Ndulo (eds), **Studies in Youth and Development** (Lusaka: Mission Press, 1989), pp. 52-58.

³⁵ A. C Callaway, 'Unemployment Among African School Leavers', **Journal of Modern African Studies**, 1, 1 (1963), pp. 351-371.

³⁶ Pope Paul VI, **Social Communication and the Youth: Message of the Holy Father for the World Social Communications Day**, Vatican 06 April 1970, p. 1.

denomination musical concert. He recorded their first album called 'Great Love'. He later sponsored them to record another album at MUVI studios. Apart from sponsoring the youths with music talent, he also sent the *Habakkuk Brothers* and some members of the *Cengelo* singing group for further studies in colleges and universities in Zambia and abroad.³⁷

Mission Press promoted literacy in Zambia. Through publications it provided a platform to read and write in English and Bemba. It provided a segment for youths to write about their experiences. Some youths therefore, gained some literacy skills in the process of reading and writing. The youths were also encouraged to write poems and draw pictures. The best entries were awarded prizes by the Mission Press. The Mission Press also encouraged the youths to be innovative. The youths were encouraged to invent and share their creativity. For instance, they shared ideas on how to make homemade envelopes, shared things like simple crayons and sleeping bags. Therefore, we note that apart from providing information to the youths, the Mission Press also gave the young people opportunities to share ideas and their talents. Literacy skills were important in the social, political and economic development for the country.³⁸

For example, the *Speak Out* magazine provided a platform for the young people to write in the poetry section. Prizes were won in this category for example in 1987, Pauline Hope Mwila won a prize for her poem titled the *Gift of True Friendship*. Another poem was *Africa my Africa* by Chilekwa Lawrence it depicted the struggles of the African people in Namibia and South Africa in this poem the writer appealed to other African countries to help Namibia and South Africa in the struggle for liberation.³⁹ *In the City*, by Stanely Mwale wrote , about the challenges of city life.⁴⁰ Time by Musonda Kasonde wrote on the value of time to encourage the young people manage time well.⁴¹ However, in 1989 there was a complaint from the editorial board that some writers submitted poems that were not original and asked the readers to beware of poems that

³⁷ Interview with Danny Chiyesu, Mission Press, Ndola, Zambia, 20 March , 2014.

³⁸ **Speak Out Magazine** (September/October, 1989), p.7 and Johanna Martinsson, 'The Role of Media Literacy in Governance Reform Agenda', **Seminar Paper for Communication for Governance and Accountability Programme World Bank** , May 2009, p. 3.

³⁹ **Speak Out Magazine** (September/October, 1989), p. 7.

⁴⁰ **Speak Out Magazine** (September/October, 1988), p. 6.

⁴¹ **Speak Out Magazine** (January/February, 1989), p.9.

were plagiarised and inform the editor immediately.⁴²Therefore, the publications of Mission Press provided the young a platform to read and write.

The other area of concern for Mission Press was education in Zambia. Articles were written concerning the challenges in the education sector, such as inadequate funding, teachers, the curriculum, examination leakages and low teachers' salaries. Mission Press appealed to the government to increase the allocation of funding to the Ministry of Education and to reduce school fees as education was a basic right for every child. The education system was not easy to access for children from poor families. They were deprived of their rights to education and only the rich could manage to go to school. It also condemned the Education Boards for impeding children's rights to education in the 1990s.⁴³ Lulunga argued that "Umberto's fight for social justice was justified in that the situation in the country proved that the Movement for Multiparty Democracy (MMD) government was not concerned about the social welfare of the people."⁴⁴

Mission Press exposed the evils which were happening in schools because of the establishment of education boards. There were too many types of fees to paid such building and maintenance without proper accountability. Mission Press reported that most headmaster had become rich because of education board yet schools were not buying text books, brooms and chalk. While the ministry of education urged headmasters and education boards not chase pupils who did not have money they did so. The Press challenged the parents to call on headmasters and the boards to give an account of how they were using the money they getting from the pupils.⁴⁵ For instance, in a certain school in Kitwe the Mission Press went to investigate what happening. The team discovered that for pupils to learn they had to pay the teacher an amount of K3,000 in 1999. This tendency disadvantaged the poor in society. Some schools had too many receipt books which created a problem for accountably.⁴⁶ Thus, the Press unceasingly spoke for the poor in society.

Mission Press also published a lot of articles on the challenges in the health sector of Zambia. An example is an analysis of the health reforms which began in 1993. Seven years after the reforms

⁴² **Speak Out Magazine** (May/June, 1989), p. 15.

⁴³ See George Phiri, 'Investing in our Future', **The Challenge Magazine**, 2, 1 (2002), p. 37, Icengelo Correspondent, 'Education Boards: They only Fleece the Poorest of the Poor', **Icengelo Magazine**, 1, 2 (1998), p. 6, and **Speak Out Magazine**, 'Letters to the Editor', 7, 6 (1989), p. 15.

⁴⁴ZEC COM1/6, **National Mirror**, February/March 1995, p. 4

⁴⁵ Editor, 'Editorial', **Icengelo Magazine**, 29, 2(1999), p .1.

⁴⁶ Editor, 'Editorial', **Icengelo Magazine**, 32, 4(1999), p. 1.

were introduced, the health sector was in shambles. The morale of the health workers was low. There was a critical shortage of drugs and people were turned away because they had no drugs and were unable to pay user fees. The infant mortality and maternal mortality increased. Many people were dying of malaria, malnutrition, measles and HIV/AIDS continued to kill many people. Phiri wrote that there was need to address these issues by government for the country to have a viable health system.⁴⁷

Mission Press provided information on health matters in Zambia in its publications. All their publications had a column on health education. The *Icengelo Magazine* had a segment called *Ukusunga Imublili Wesu* (How to take Care of our Bodies). In this segment people were advised to stay away from beer drinking as it destroyed the liver and impaired the sense of judgment. Readers were warned about smoking as it brought about lung diseases and cancer. In this section parents were encouraged to give children healthy foods such as eggs, kapenta, meat, pumpkins, fruits and vegetables, rather than sweets, Fanta and Coca Cola. People were also encouraged to eat the right foods to avoid diseases. People were also encouraged to grow their own vegetables. Women were encouraged to give breast milk to babies, fruits and vegetables. The youths were encouraged to eat fruits. Mission Press published symptoms and cures for different diseases such as obesity, diabetes and hypertension. The *Challenge Magazine* also had a section for healthy issues by Manasseh Phiri, Gricelia Mukumba and other health specialists.⁴⁸

Mission Press contributed to the fight against HIV/AIDS. It devoted much space in its publications in order to sensitise and educate people on HIV/AIDS in Zambia. The publications focused on prevention and interventions that were suggested by the Catholic church, other churches, government and Non-Governmental Organisations to help alleviate the problem of HIV/AIDS in Zambia. For instance, in the *Icengelo* had articles such as *Tineni Aids Alebuluma* (Fear Aids it is Roaring) it warned the readers to avoid promiscuous behaviour as it would lead them to contract the HIV virus.⁴⁹ From the late 1980s, many articles were published on HIV/Aids in Zambia. This was because many people were dying from Aids. There were a lot of

⁴⁷ Manasseh Phiri, 'Re-De Forming Health', *The Challenge Magazine*, 1, 1 (1999), p. 24-25.

⁴⁸ See *Icengelo Magazine*, 'Tusambilile Ubumi Bwesu' 10, 9 (1980), p. 1, *Icengelo Magazine*, 'Ukupeepa Fwaka' 13, 4 (1983), p. 15, *Icengelo Magazine*, 'Ukusunga Umbili Wesu: Ifilyo Fisuma Filatupela Bumi', 13, 6 (1983), p. 15, *Icengelo Magazine* *Ukusunga Umbili Wesu: Ifilyo Fisuma Ifya Bana Banono*, 14, 2 (1984), p.19, Puriey Musunga, 'Eating Fruits,' *The Speak Out Magazine*, 28, 2 (2008), p. 8 and Gricelia Mukumba 'Uterine Fibroids,' *The Challenge Magazine*, 9, 1 (2007), p. 37.

⁴⁹ Stanilous Mbolela, 'Tineni Aids Alebuluma', *The Icengelo Magazine*, 17, 9 (1987), p. 6.

orphans because of the HIV virus. There was an increase of street kids. Women and children were at risk of contracting the disease because of abuse, sexual cleansing, rape and myths. Many women were left vulnerable after their husbands died as they could not take care of their families or send their children to school. In an article called *The Church and HIV/AIDS* Carmody noted that, the church was not doing much to fight AIDS even though Zambia was a Christian nation. The church also had challenges in providing information about AIDS in that what was portrayed in the media and church were always clashing. Nevertheless, he contended that the church was the key in the fight. Therefore, the fight against HIV/AIDS was one fundamental issue the Press concentrated on.⁵⁰

Mission Press promoted awareness, sensitisation and protection of the environment. This was exemplified in the *Icengelo* Magazine in a column called *Umushili We Mwana E Noko* (The Soil My Child is Your Mother). Under this column, magazine the readers were encouraged not to burn bushes anyhow as this destroyed the soil. The segment gave information on proper farming methods and new scientific methods of farming. For example, the magazine urged people to avoid using too much fertilizer as it destroyed the soil. Farmers were also encouraged to plant beans as it provided good nutrients for the soil and to weed their fields. The publications carried articles on the dangers of land degradation, water and air pollution desertification and deforestation. The magazines highlighted legislations, initiatives that had been used in other parts of the world to protection the environment. For instance, the Press also urged the readers to plant a tree to reduce deforestation.⁵¹ Nyango'ro argued that the African environmental problems included deforestation, desertification and soil erosion.⁵²

Mission Press encouraged sports development and sport news in Zambia. It provided information on different kind of sports and how to play them. The magazines had columns for sports. They also featured a profile for awarding wining sportsmen and women in Zambia and what it took to be a good sportsman and woman.⁵³ A good example is that of Efford Chabala who was the goal keeper and Fighton Simukonda the captain of the KK 11 national team. Chabala became a

⁵⁰Bredan Carmody, 'Churches and Hiv Aids in Zambia', **The Challenge Magazine**, 3, 2 (2001), p. 32.

⁵¹**Icengelo Magazine**, 'Umushili We Mwana E Noko', 10, 10 (1980), p.11, Tyler Millers, 'The Environment', **The Challenge Magazine**, 1, 4 (2002), p. 22 and Kenty M.Makai, 'Let us Defend Our Environment Passionately', **The Speak Out Magazine**, 28, 2 (2011), p. 17.

⁵²J Nyango'ro, 'Africa's Environmental Problems' in A April Gordon and Donald L Gordon (eds) **Understanding Contemporary Africa** (Colourado: Lynne Rienner Publishers Boulder, 1992), pp. 151-173.

⁵³**Speak Out Magazine**, 'Sports Woman of the Year' (May/June 1988), p. 17.

national hero when he saved two vital penalties in the East and Central Africa Cup of nations tournament in 1985 held in Kampala, Uganda. Featured also in the *Speak out Magazine* was Lucky Msiska from the KK 11 a professional player for F.C. Roselare of Belgium.⁵⁴ In the same vein another interesting figure who featured in the *Speak Out* magazine was Dennis Liwewe. was the first African to present a sports programmes on Northern Rhodesian Television in 1962.⁵⁵

The Mission Press also provided entertainment to their readers. The *Icengelo*, *Workers Challenge* and *Speak Out Magazine* had segments for comics. In the *Icengelo* magazine it was called *Tona*, in the *Speak Out Magazine* the column for comics was called *Frida and Friday* it was later called *Lole*, Workers Views in the *Workers Challenge* and Laughing Drum in the *Challenge Magazine*.⁵⁶ The columns for comics were basically used to teach morality in society. However, sometimes they reflected the social, economic and political situation of the country. The *Speak Out Magazine* featured a segment called Discman. In this segment disc man reviewed the songs, profiles for most famous musician and shared lyrics with the readers.⁵⁷ Mission Press also shared lyrics of Zambian musicians such as John Vinaa and Nyirongo, Ackim Simukonda. Lyrics for songs like ‘*Tatwaba na Tata*’ a song about the orphans’ plight, *Uluse kuli Mukamfwila* (Sympathy for the Widows), were incorporated in the *Icengelo*. Also *Vilambwe* by Anna Mwale which talked about the wealth of the African Continent and *Zilile Ngoma Za Kwathu* which expressed nostalgia for Africa.⁵⁸

From the above mentioned discussion, it can be argued that the Press had the welfare of the people at heart in that they sought to promote human and cultural development of the people in society. It is evident that Mission Press was in touch with the needs of the local people in that it sought to make their lives better through their activities and publications by empowering them with knowledge and skills. It is clear that the publications of Mission Press helped to change the perspective of the local people on critical issues such as life, unemployment, health and the environment. The youths were encouraged to use or learn a skill such as music, farming, carpentry, fishing instead of waiting for white collar jobs. Therefore, the contribution of Mission

⁵⁴ **Speak Out Magazine**, ‘Efford Chabala Zambia’s Number 1’ (March/April 1985), p.17-18.

⁵⁵ **Speak Out Magazine**, (May/June, 1986), pp. 16-17.

⁵⁶ **The Speak Out Magazine**, ‘Speak Out Magazine Celebrates 25 Years 25’, 1, 25 (2008), p. 2.

⁵⁷ **Speak Out Magazine**, ‘Disc Man’, (January/ February, 1989), p .19.

⁵⁸ **Speak Out Magazine**, ‘Disc Man’, p. 19.

Press towards the social and cultural development of the people cannot be underestimated in that it empowered people with knowledge.

PROMOTION OF HUMAN RIGHTS AND SOCIAL JUSTICE

The Press played a valuable role in the promotion of human rights by creating awareness and educating the people on their fundamental rights. The Press began promoting human rights in 1981. For instance, it published a series of articles on human rights in *Icengelo* magazine in a segment called *Ukulwila Insambu Sha Bumuntu* (Fighting for Human Rights). These articles focused on the rights of children, women, workers, disabled and the poor. The Press also produced articles on the ills of property grabbing and detaining prisoners without trial. In the same vein the it created a platform to educate employees/employers in its publications on their rights in segments like *Know Your Rights*. Under these columns the Press stated the rights of the people and employees.⁵⁹

For example, in one of the series for human rights in the *Icengelo* magazine, it urged people to respect the rights of every person more especially for children.⁶⁰ In *Insambu sha Bumuntu* (Human Rights) series number eight the article stated that every person had a right to mitigation while in court. Every person was not guilty until proven by the courts of law.⁶¹ Therefore published articles to educate people that every person had a right not be ill-treated even if the person had been convicted by the court of law. Every prisoner had a right to be treated with dignity. The people were also given information concerning their citizenship and duties. In *Insambu sha Bumuntu* (Human Rights) series number 18 it stated that people had a right to protected.⁶² Therefore, articles focusing on human rights were a major feature in the publications by the Mission Press.

A case in point is when Mission Press denounced the activities of the Vigilantes in Zambia. The Press advocated for the respect of human rights in society for every individual from the Vigilante. The Vigilantes were a group of unruly party cadres of the United National

⁵⁹See Umberto Davoli, 'Ukulwila Insambu Sha Bumuntu', **Icengelo Magazine**, 11, 6 (June 1981), p. 1, See ZEC COM1/6, Times of Zambia, **Worker Underpaid-Catholic Magazine**, 03 March 1992, p. 1, Justice Alphonse Kamanzi, 'Women Equal by Law?', **The Challenge Magazine**, 1, 1 (1999), pp. 22-23 and **Workers Challenge Magazine**, 'Know Your Rights', 9, 4 (November, 1990), p. 6.

⁶⁰Umberto Davoli, 'Insambu ShamBumuntu (6)', **Icengelo Magazine**, 13,1 (1983), p. 5.

⁶¹Umberto Davoli, 'Insambu ShamBumuntu (8)', **Icengelo Magazine**, 13,1 (1983), pp. 3-4.

⁶²Umberto Davoli, 'Insambu ShamBumuntu (18)', **Icengelo Magazine**, 14,11 (1984), pp. 3-4.

Independent Party (UNIP) who had a hand in the running of the country. Vigilantes lacked respect in the way they treated people. They did not recognise the people's rights and freedom of movement. They lined-up people when getting on to buses or shops. It was such activities that prompted the Press to educate people on their rights because it strongly believed that no one was above the law.⁶³

The Mission Press used its publications during the one party system of rule to appeal to the government to respect the rights of political prisoners. The publications were also used to educate the people that it was illegal for a person to be in prison for long period without trial. For instance, the following people had been imprisoned without trial by the government as political prisoners for treason for the 1980 failed coup d'état. These were H. Kalenga J. Chitalu, Captain J. Kasamanda, Lt. Gen C. Tembo, Lt. Col. Chongo Shula, Lt. Col. B. Nkunica, Major C.K. Mulenga, Captain P.W. Maimbolwa and A.L. Kachila. These prisoners were detained in conditions which were inhabitable and brutally treated. Therefore the Press published articles to remind the government of the rights of the prisoners.⁶⁴ Considering the importance of human rights, Mission Press felt compelled to educate the people about their rights and duties in society.

Mission Press also gave a voice to workers in Zambia more especially those that worked in the mines on the Copperbelt. Larmar argues that as the Zambian economy continued to decline in 1980, mineworkers wages which were an important source of living to their immediate family and their kin in the rural areas declined.⁶⁵ Government revenue fell by 30 per cent between 1974 and 1984. As result government plunged into debt and development projects slowed down. The Zambian economy was later subjected to the harsh conditions of Structural Adjustment Programmes (SAPs) of the World Bank and International Monetary Fund (IMF). Due to the policies of the IMF and World Bank, there was high inflation which led to price controls and pay limits. This consequently led to rioting and strikes in December 1986 in Kitwe. Looters displayed political aggressiveness by targeting state stores and government offices. Those who

⁶³D Chimanse , 'Ba Vigilante Nabaya Sana', **Icengelo Magazine** , 18, 1 (1988), p. 8.

⁶⁴ Umberto Davoli, 'Ulufyengo Mu Zambia,' **Icengelo Magazine**, 9, 2 (February, 1979), p. 11.

⁶⁵Miles Larmar, 'The Hour Has Come out of the Pit :The Mine Workers Union of Zambia and Movement of Democracy, 1982-1991', **Journal of Southern African Studies**, 32, 2 (2006), pp. 293-312.

dared to speak out were arrested and tortured by the government.⁶⁶ The Mission Press provided a platform for the working class to air their views.

President Kaunda condemned the illegal strikes they would scare prospective foreign investors.⁶⁷ On the other hand, Mission Press focused on the plight of mineworkers and employees in Zambia in their publications. The conditions of services of African miners were so poor compared to those of expatriates. Miners were exploited and abused by their employers. Employees worked for long hours but could not afford to adequately take care of their families. The workers were usually victimised and their rights were not respected. The magazines also highlighted how the selling of the mines would negatively affect the mineworkers and their families. The *Icengelo* also called upon the government to define the minimum basic salary.⁶⁸ Articles were written to appeal to the government to look into the working conditions for the workers in factories owned by foreigners. For instance, those working in bakeries were locked to work overnight, sometimes the bakeries caught fire and innocent people died. In the *Workers Challenge*, the workers were given a column to write about their plight. For example, a concerned employee wrote:

I am an employee of Auto Care Limited in Ndola. We get low salaries and our payslips are not clear...

No accommodation is provided by the firm and we get very little money for housing allowance. We neither have transport nor transport allowance. All these conditions because management cares for expansion and profit only.⁶⁹

Mission Press did not only give a platform to the working class in society but also aimed at educating them about their duties as workers. Mission Press always emphasised that the workers also had a role to play at their work places such as seeking peaceful ways of resolving conflicts. Vandalism of company property and violent demonstrations were discouraged in the publications of the Mission Press. The Press also frowned at foreign investors who subjected their workers to

⁶⁶ Larmar, 'The Hour Has Come out of the Pit: The Mine Workers Union of Zambia and Movement of Democracy, 1982-1991', p.303.

⁶⁷ **Times of Zambia**, 24-28 July 1982.

⁶⁸ ZECCOM1/6, **Times of Zambia**, 03 March, 1992, p. 1.

⁶⁹ See Michael Musonda, 'Letters to the Editor', **Speak Out Magazine**, 24, 1 (2007), p. 4 and Concerned Worker, 'Workers Situation', **The Workers Challenge Magazine**, 9, 4 (1990), p. 5.

dangerous working conditions in mines and factories. The publications urged those that had been fired and threatened to report their cases to the relevant authorities or the Press. The Mission Press was interested in such issues in order to denounce and expose such practices by companies that exploited employees. Thus it can be noted that the Press played a very critical role in promoting workers consciousness in Zambia.

Mission Press also advocated for freedom of speech and freedom in the media in Zambia. Article 20(1) of the Constitution of Zambia states that freedom of expression means ‘freedom to hold opinion without hindrance, freedom to receive ideas and information, freedom to impart and communicate ideas without interference whether the communication be to the public generally or to any persons or class of persons and freedom from interference with correspondences.’ However, the declaration of the One Party State in 1972, rendered the provision of freedom of speech useless. The constitution declared that the United National Independent Party (UNIP) was the one and only party to exist and operate in Zambia.⁷⁰ According to Phiri, during Kaunda’s regime the media was used as a tool to spearhead the ruling party’s party propaganda. The one party system denied people an opportunity to criticise policies within and outside the party.⁷¹ It is these discrepancies that provoked the Mission Press to give a platform to the people to speak out in their publications.

The law gave the sitting President absolute powers to ban publications that were deemed not to be in the interest of the ruling party and the nation. The exercise of the rule of law was hindered by legislations such as the State Secret Act and the Public Order Act.⁷² In the Third Republic, freedom of speech and the right of association were inhibited by the Public Order Act and the State Secrets Act. For example, the fortieth edition of *The Post* newspaper was banned in Zambia in 1999. Afterwards the editor for *The Post* newspaper Fred Mmembe and his assistants Bright Mwape and Masuasto Phiri were arrested on allegations of making statements which according to the government lowered the dignity of parliament. The Mission Press endeavoured to appeal to the MMD government in their publications to be tolerant and keep the promises made to the

⁷⁰Article 20 (1) of the Constitution of the Laws of Zambia and Article 4(1) 8(2) of the 1973 Constitution of the Laws of Zambia.

⁷¹ International Court of Justice, **Human Rights in One-Party State in Zambia**, 1976, p. 45.

⁷² See Cap 113 of the Laws of Zambia and Cap 111 of the Laws of Zambia.

citizens of Zambia of upholding the rights of the people as enshrined in the republican constitution and MMD party manifesto.⁷³

In addition to promoting human rights, the Mission Press strove to promote social justice in Zambia. It urged all the Christians, the government and the business community to reach out to the poor and vulnerable people in society. Most articles written its magazines called on the government to share the wealth of the country equally and to bridge the gap between the rich and poor. This was due to the scarcity of basic goods and rising of prices of commodities such that the poor could not even afford to buy . The other articles encouraged people to go back to their villages and take up farming so that they could survive. It also urged the government to lower the prices for food and other commodities. This led to the introduction of subsidies in 1989. Coupons were distributed to the poor by government to buy mealie meal. The Mission Press condemned the introduction of coupons because foreigners were excluded and people had to stand on long queues. The introduction of coupons also led to riots in 1989 in Mpatamatu (Luanshya), Chiwempala (Chingola) and Kawama (Ndola).⁷⁴

By 1990, there were a number of food riots and an attempted military coup in Zambia. The Catholic Bishops of Zambia wrote “ that the gap between the poor and the rich was widening due to of lack of accountability by the government on how public funds and decisions were made in order to help the poor in society.”⁷⁵ In *Social Communication at the Service of Justice and Peace* Pope John Paul II urged Christian Press organisations to promote peace and justice. According to the Pope , this was to be done through debates and public discussions in the media.⁷⁶ The Mission Press appealed to the government to make concrete measures in order to alleviate poverty in the country. Accordingly, the concern for the under privileged, the poor and voiceless was key aspect in the publications for the Mission Press.

Mission Press played a role as a voice for the poor in society. The *Icengelo* magazine had a segment called *Ishiwi Lya Balanda* (The Voice of the Poor) to speak for the poor. This part of

⁷³ Sipula Kabanje, ‘Freedom of Speech’, **The Challenge Magazine**, 2, 2 (2000), p. 22-33.

⁷⁴A.D. Chimanse, ‘Ba Smugglers’ **Icengelo Magazine** 18, 3(1988), pp. 4-5, S. Kang’ombe ‘Ubulimi Bwa Kale’ **Icengelo Magazine**, 18, 6 (1988), pp. 11-12 and The Workers Challenge Magazine, **Coupons and The Poor**, 7, 6(1989), pp. 1.

⁷⁵ Catholic Bishops of Zambia, **Pastoral Statement on Economic, Politics and Justice**, 23 July, 1990, p. 3.

⁷⁶ Pope John Paul, ‘Message of the Holy Father for the Twenty First World Communications Day,’ **Social Communication at the Service of Justice and Peace**, Vatican, Sunday 31 May 1987, p. 3.

the magazine highlighted the plight of the poor in Zambia such as poverty, street vending, land grabbing, low salaries for government workers, unemployment among the youths and injustice. Fr. Umberto bemoaned the lack of justice perpetuated by government in Zambia, wealthy people and foreign investors grabbed land at will from poor peasant farmers and the local people. In Mimbolo, Chambishi and Intimpi land was grabbed from people which was duly allocated to them by chiefs without upholding the authority of the chief. The unfortunate part was that the court ruled against the local people even when they were not squatters but rightful tenants. The ruling transformed the local people into squatters.⁷⁷

The Press also monitored social and economic conditions of the country. An example of such an article is that of Mukuka who analysed from period 1991-1998. It was period of liberalisation, privatisation, health reforms and infrastructure rehabilitation by the MMD government. Mukuka contended that the report from Central Statistics Office for 1993 revealed that all the provinces in Zambia recorded a high incident of poverty of over 80 per cent in 1996 and in 1999 it was 76 per cent meaning that 6.5 million of the population was living below the poverty line. There was a rise in cases of malnutrition, school drop outs, high prices while salaries were stagnant, health workers were underpaid, unemployment and little support for farmers. Mukuka called upon the government, the Church and Non-Governmental Organisations (NGOs) to work together to alleviate poverty in Zambia.⁷⁸ In the *Icengelo* magazine, Umberto contended that government had failed to control the market forces and financial institutions.⁷⁹ Fr. Mwebe argued that the MMD government was more interested in calling for prayers even for small things instead of paying attention to the social crisis in Zambia.⁸⁰

The Mission Press sought to emphasise the role of the Church in providing social services. Thus most of the articles in its publications appealed to the Catholic and others churches in Zambia to work together in helping the poor, the sick and the unemployed. The Press called upon all churches to be more concerned with the sufferings and challenges of members of their churches and not exploit them by demanding a lot of money as offering. The church was also urged to speak out for the people in society. In an article '*Why the Fuss about Social Justice*', Malone

⁷⁷ Fr. Umberto Davoli, 'The Cry of the Beloved Country', **The Challenge Magazine**, 7, 4 (2002), p. 8.

⁷⁸ Tarcisius Mukuka, 'The Social of Zambia from 1991 to 1998', **The Challenge Magazine**, 1, 1 (1999), pp. 15-16.

⁷⁹ Umberto Davoli, 'The Best?', **Icengelo Magazine** 1, 2 (1996), p. 6.

⁸⁰ ZEC COM1/6 National Mirror, 06 June 2000. p. 1.

argued that social justice was an integral dimension of God's righteousness. An attempt to remove it from Christianity was failing to understand the inseparable connection between God and the relationship with human beings. President Levy Mwanawasa pointed out that the church played a critical role in supporting the vulnerable in society.⁸¹

Hence, it is clear that from the above discussion that the Mission Press played a critical role in educating people on their rights in society. As a result, people began advocating for their rights in society and sought for protection from the law. This is apparent in that the people began to speak out about their plight in society. There were also a lot of articles that were published in which local people aired their grievances about the denial of rights by the government and companies. Therefore, it can be argued with no doubt that Mission Press championed the campaign for human rights in the Second and Third Republics in Zambia at grassroot level.

GOOD GOVERNANCE

It can be also noted that from the publications of Mission Press that the Press promoted public participation in issues of national importance such as voter education. For example, before the general elections held on 5 December, 1973 in Zambia, the Press published articles to educate and encourage people to vote wisely. The Press educated the people through publications. Christians were urged to vote and be involved in the affairs of the nation because it was their duty. UNIP was the only political party that contested for the same elections. Elections were also held for the National Assembly in which only UNIP members were allowed to stand for the 125 seats but they were heavily contested. The Press urged their readers to choose leaders who were morally upright, God fearing and those who would respect the rights of the people. This trend also continued in the successive elections that were held in Zambia. Mission Press continued to promote voter education successive elections in Zambia more especially the October 1991 and the 1996, 2001, 2006, 2008 and 2011 elections.⁸²

⁸¹ZEC COM1/6, **Daily Mail** 01 January, 2003, p. 3.

⁸²Umberto Davoli, 'Isuku Lya Kutotolelwa Lipompo', p. 2, *Icengelo Correspondent*, 'Bushe Tukekala Bwino', **Icengelo Magazine**, 21, 10 (1991), pp. 11-12, Alex Chimbala, 'Bakasala Bafupuka', **Icengelo Magazine**, 25, 12 (1995), p. 8, Alfred W. Chanda, 'Preparing for Elections', **The Challenge Magazine**, 2, 1(2000), p. 22, Miha Dravensek, 'Preparation for 2006 Elections', **The Challenge Magazine**, 8, 1(2006), pp. 27-28 and Sr. Lucy N Banda, 'Who Shall We Vote for?', **The Challenge Magazine**, 13, 2 (2011), p. 22.

The Press also provided a platform for political opposition leaders to air their views in 1990 when the constitution was amended. An example of the leaders who were given space in the publications of Mission Press was Fredrick Titus Jacob Chiluba President of the MMD. Chiluba denounced the unaccepted working conditions of workers and harassment of trade unions. He also called for a need for a referendum on the one-party system to multi party politics. He argued that the food riots, coup d'états and poor conditions of living were because of the twenty-seven years rule of the one-party state. There were agitations for change from people from all sectors in the country. There was also a call for constitutional amendments to allow the re-introduction of multi-party politics. Umberto decided to involve the workers in the fight against the one-party rule through the publications of Mission Press.⁸³

Mission Press also played a valuable role in the advocacy for multiparty politics in Zambia. For example, in the *Icengelo* magazine carried articles like *One-Party Yalala* (One Party Rule is Defeated) to decampaign the UNIP government. Readers were urged not to vote for UNIP because of the many injustices suffered in the twenty-seven years rule under the UNIP government. In *Kuya Beebele* (You are Going), the author of the article listed the failures of UNIP such as neglect of hospitals and schools, commodity price rises on the market which made it difficult for the poor people to survive. Another article that was published before the 1991 General Elections was called *Abena Zambia Balefwaya Ubutungwa* (Zambians Want Freedom). This article was an appeal to the people to examine the one party state rule and to make a decision on whether or not they wanted it to continue ruling. Therefore, these articles played a critical role in the transition from one-party state to a multiparty politics because people enlightened on the political situation in Zambia.⁸⁴

The Mission Press played a key role in promoting democracy in Zambia. It provided information to the readers on different political parties before elections. It can be noted that as early as 1991, the Press published the manifestos of UNIP and MMD parties so that people could compare and choose wisely. Similarly, in 1996, it published articles on candidates contesting and their party manifestos for the presidential elections. These included Humphrey Mulemba for National Party

⁸³Umberto Davoli, 'The Struggle for Democracy in Zambia, 1981-1991', **Seminar Paper**, University of Zambia Christian Centre, Lusaka, February (2002), p. 21.

⁸⁴ Icengelo Correspondent, 'One-Party Yalala', **Icengelo Magazine**, 21, 2 (1991), pp. 9-2, Icengelo Correspondent, 'Kuyya Beebele', **Icengelo Magazine**, 21, 3 (1991), pp. 4-6 and Icengelo Correspondent, 'Abena Zambia Balefwaya Ubutungwa', **Icengelo magazine**, 21, 5 (1991), pp. 4-6.

(NP), Dean Mungomba Zambia for Democratic Congress (ZADECO), Akashambawtwa Lewanika Agenda for Zambia (AZ), Chama Chakomboka for Movement Democratic Process (MDP), Chiluba (MMD) and KK (UNIP). These articles analysed the strengths and weakness of their policies. An example for a party manifesto is that of president Levy Patrick Mwanawasa who promised the Zambian people a 'New Deal'. He promised the Zambian people access to minimum standards of living such as basic food, health, education and sanitation. He also promised to ease taxes on incomes, make Zambia a haven of foreign investment, give opportunities to those who had been retired and retrenched, law and order, to strengthen the Permanent Human Rights Commission, Anti-Corruption (ACC) and the Drug Enforcement (DEC) and he promised to be a servant to all. The editor of *The Challenge* magazine hoped that Mwanawasa would keep his word.⁸⁵

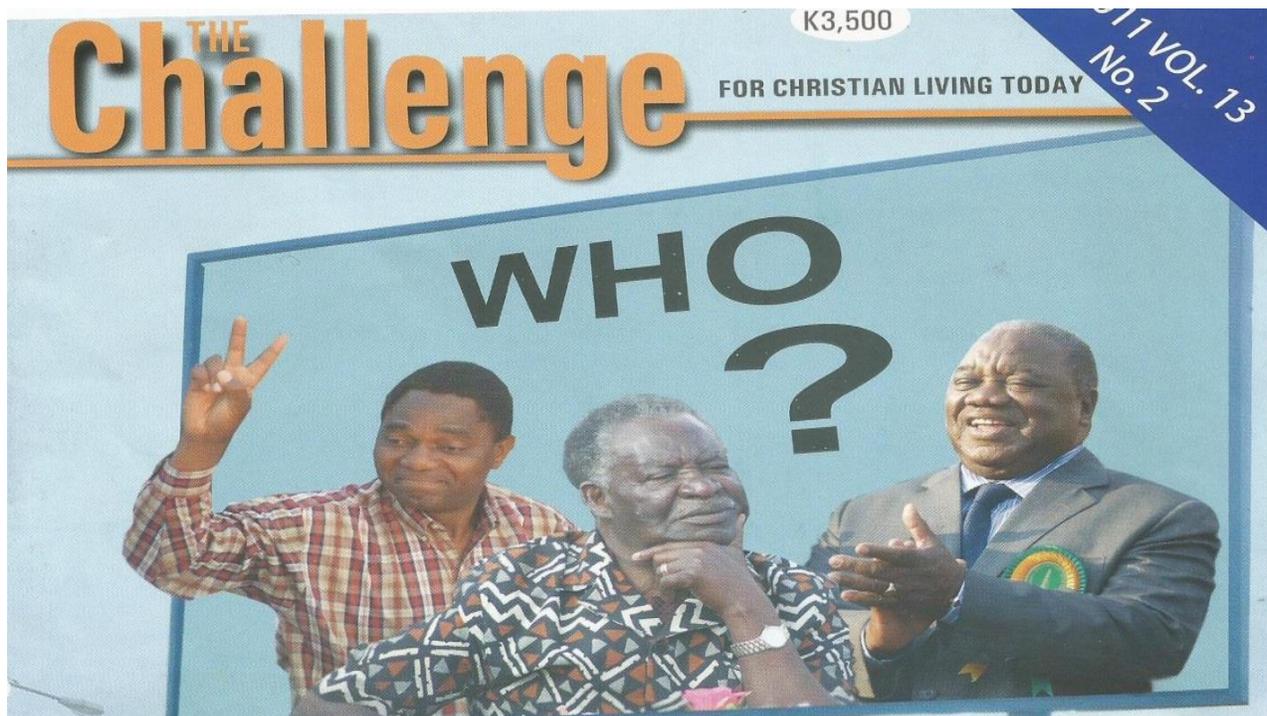
For instance, Fr.Miha wrote about the challenges of democracy in Africa. He argued that African leaders instead of uniting nations they suppressed their people through nepotism, elitism and manipulation. The prime minister had overtones of a traditional leader and the diviner. This resulted into social and economic problems in Sub Sahara Africa such as restriction of freedom of speech and association corruption and inefficiency. Elections were under the ruling party, denying of publicity to opposition by state media, bribery and use of government machinery. There were few women in politics and lack of church unity and apathy by many voters.⁸⁶ Chifwepa argued that people should be given full information and that denying them information would stifle the people's growth and self-determination. He contended that this injustice should be denounced in a democratic and Christian nation.⁸⁷ Hence, a number of articles calling for the government to uphold the values of democracy were published in the publications of Mission Press.

⁸⁵Stephen R Sandala, 'Bushe Nani Akachimfya?', *Icengelo Magazine*, 26, 4(1996), p. 6 and Joe Komokoma 'Zambia Which Way,' *The Challenge Magazine*, 4, 1 (2002), pp. 4-5and Aubrey Chindefu, 'Letters to the Editor', *Speak Out Magazine*, 22, 2 (2005), p. 4.

⁸⁶Miha Drevensek, 'Challenges to Democracy,' *The Challenge Magazine*, 4,4(2002), p.7.

⁸⁷ Vitalicy Chifwepa, 'Information', *The Challenge Magazine*,4,1(2002), p.24-25.

Figure 6: An example from the Challenge Magazine Urging People to Vote Wisely



Source: Challenge Magazine, 13, 2(2011), p. 1.

The Press played a critical role in the fight against corruption in Zambia. Articles were written to urge government leaders not be corrupt but to be concerned with the welfare of the people who vote for them. During elections politicians bribed the electorates and later disappeared after winning elections. The result was that people in rural areas remained undeveloped as they only saw their members of parliament during campaigns. During the Third Republic, the Mission Press continued to denounce the corrupt practices of the MMD government such as mismanagement of the money for privatisation and commercialisation of state companies and abuse of the slush fund by the president.⁸⁸ The Mission Press also challenged President Mwanawasa's fight against corruption because he used public resources and the office of the District Administrators (DAs) during the 2001 elections.⁸⁹

⁸⁸A.K Mafingi, 'Saleni Abacine Bwali Bwa Mbuusa', *Icengelo Magazine*, 18, 9 (1988), pp. 14-17, Miha Drevensek, 'Bushe Tuleya Kwi?', *Icengelo Magazine*, 30, 2 (2000), p. 2, Joe Komokoma, 'Zambia: Which Way?', pp. 4-5.

⁸⁹Juliet Ilunga, 'Meridian Saga: Probe Chiluba', *National Mirror*, 16 February 2002 and Komokoma, 'Zambia: Which Way?', pp. 4-5.

Samuel Mulafulafu shared an article about the removing of the president's Chiluba immunity. In this article he appealed to the government to remove the immunity of former president of the republic of Zambia FTJ Chiluba for embezzling public funds. On Monday 16 July 2001, the *Post* Newspaper carried a lead story with a title that Chiluba was a thief. When Mwanawasa came into power he promised that he would deal with anyone who would be found wanting with the law. As a result, it was discovered that the former president Chiluba has embezzled public funds. The Zamtroop security account which was made under Public Orders and authorisation by the president revealed that it was used to pay Chiluba's children's school fees and pocket money, friends and wives and boutiques for his tailor made suits. The Zamtroop account was made to facilitate security operations of the state and citizens. He noted that it was unfair that part of the constitution of Zambia section forty three protected both the serving and the former president from being prosecuted unless parliament resolved to the contrary.⁹⁰ Therefore this article is an example of how people were given a platform to air out their grievances.

Mission Press advocated for constitutional reform in Zambia. Despite having three constitutional reforms in 1972, 1991 and 1996 the Zambian people still demanded for a people driven constitution. In 1990, the Press provided space in their publications to call for a referendum to revert to multiparty politics. Immediately the MMD government got into power in 1991. The Mission Press continued to call upon the MMD government to uphold the promise to provide a new constitution. Therefore, during the constitution making period the Mission Press published articles to educate and encourage people to participate in the constitution making process. People expressed their opinions in the opinion segment. For instance, in 2003, there was an appeal to remove the Inquiries Act for Constitutional Reform under Section 5 Chapter 41 of the Laws of Zambia. This hindered the constitution making process in favour of the people. There were also appeals in 2005 for the government to avail the 2003 Mung'omba Commission's Report and the draft constitution for people to contribute intelligently to the discussions on issues concerning the road map and mode of adopting the constitution.⁹¹

⁹⁰ Samuel Mulafulafu , 'Chiluba Immunity', **The Challenge Magazine**, 4,,3(2002), p. 6-8.

⁹¹Joe Komokoma, 'Constitutionalism and Constitution Development in Zambia', **The Challenge Magazine** , 5 (2003), p. 11 and Simon Mwale, 'Constituent Assembly: Treading in a New Arena', **The Challenge Magazine** , 9, 3 (2007), p. 26.

For example, Simon Mwale complained about the Constitution Review Process. In September 2001, several representatives from Citizenship Forum, Oasis Forum, Opposition Political Parties, Trade Unions and the General Public met at Mulungushi International Conference to discuss the way forward on the constitution making process. For the Oasis Forum the new constitution was to be ready in 2005 before the 2006 elections. On the other hand, the government was proposing three intervals of time for the constitution to be completed which was 2008, 2011 or 2015. The readers questioned the government in whose interest is this constitution going to be the people's or the ruling party.⁹²

There were appeals from members of the civil society urging the church and civic groups to help educate Zambians on the importance of submitting their wishes to the Constitution Review Commission (CRC). In order to achieve this, in 2008 the Mission Press established a segment in the *Icengelo* tagged as *Ishibeni Ulupapulo Lwa Chalo* (Know the Constitution of the Country) to reach out to all people at grassroot level. Under this segment a series of articles were published to educate people on the importance of the constitution in the country. Readers eagerly followed every stage of the constitution making process. When the government appointed the National Constitution Conference the readers denounced it because it overruled what the Zambian people had decided. Articles on the analysis of the constitution making process were written to show progress. For instance, on the June 2010 draft Constitution, Liche a reader noted that positive steps had been made towards the constitution making process but it lacked direction on the mode of adoption.⁹³

Mission Press also provided information on economic issues in the country such as unemployment figures, gross domestic product, national budgets, development projects and international donor aid. They aimed at keeping the public informed on the side effects of the economic activities in the country. For instance, the Press criticised the capitalist's policies adopted by the MMD government and the Structural Adjustment Programmes (SAPs). This was because these policies caused unemployment, wage freezes and poverty. Mission Press also called for participation and open debates in preparation of national budget so that the needs of

⁹² Simon Mwale, 'The Constitution Review Process', **The Challenge Magazine**, 7, 4 (2005), p. 6.

⁹³ Times Reporter, 'Churches, Civic groups prodded to Sell CRC', **Times of Zambia**, 28 August 2003, Simon Kabanda, 'Red Card to the National Constitution Conference', **The Challenge Magazine**, 9, 3 (2007), p. 13 and Dominic Liche, 'The June 2010 Draft Constitution: A Brief Analysis', **The Challenge Magazine**, 12, 2 (2010), p. 23 and Simon Kabanda, 'Ishibeni Ulupapulo Lwa Chalo', **Icengelo Magazine**, 38, 2 (2008), pp. 12-13.

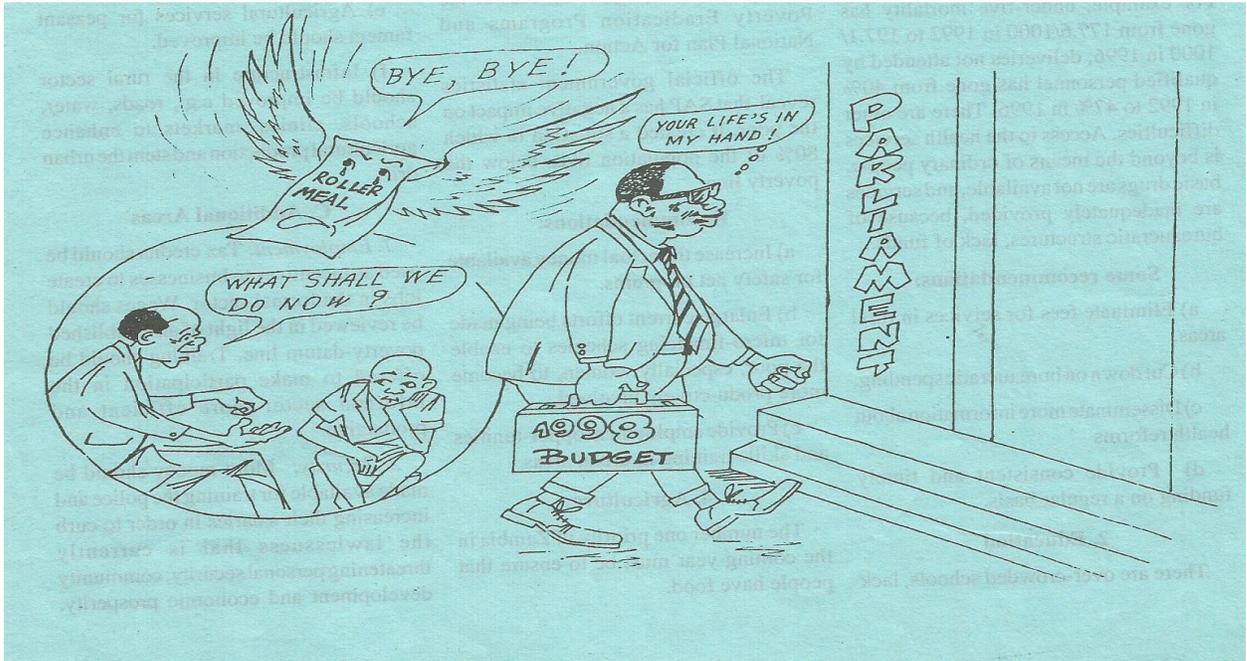
the people were addressed in the budget. For instance, the analysis of the national budget of 1997 showed that the budget had no provision for employment generation, it did not state what the money realised from privatisation would be used for and how government planned to withdraw from direct involvement in providing farming inputs. There was need for assurance to the nation that the President Slush Fund for charity would not be diverted for political gain.⁹⁴

The budget revealed that provision of health care in Zambia was poor. Access to medical services was difficult. There was shortage of medicines and lack of funds. Schools were overcrowded, lack of teachers and instructional materials. Salaries for police officers were low and this undermined the security in the nation. The Catholic Commission for Justice and Peace (CCJP) argued that the problem that Zambia was facing was not resources but priorities in the allocation of money. An appeal was also made to remove from the national budget the Presidential Discretionary Fund in the interest of democracy and transparency. There was a call that the money should be distributed through government ministries. In 2002, Mission Press published another review of the *New Deal* Government budget. It stated, that it was unfortunate that dependence for capital projects from donors and loans was high. Poverty reduction and empowerment programmes were dependent on external funding. In 2003, when the country had a budget overrun there was an appeal to the government to reduce on foreign trips, to cut down on the number of ministers, allowances and purchase of latest models of vehicles for government officials.⁹⁵

⁹⁴ Davoli, 'The Best?', **Icengelo Magazine**, pp. 1-2 and Umberto Davoli, 'The Budget Analysis', **Icengelo Magazine**, 27, 3 (1997), p. 2.

⁹⁵Catholic Commission for Justice and Peace, 'What are our Priorities?', **Icengelo Magazine**, 28, 1 (1998), p. 1-2, Venakatesh Seshamani, 'Review of the 2002 Budget', **The Challenge Magazine**, 4, 2 (2002), pp. 30-32. and Mulima K. Akapelwa, 'Economic Crisis and the Financial Crisis in Zambia', **The Challenge Magazine**, 5, 3 (2003), pp. 13-14.

Figure 7: Depicting the Minister of Finance Going to Present the National Budget



Source: *Icengelo Magazine*, March 1998.

Mission Press also provided a platform for the public to discuss new economic developments in Zambia such as attracting foreign investors. For instance, some articles analysed the impact of foreign investors. An example is that of the Chinese investments. It was argued that while Chinese had contributed positively to the economy of the country by writing off debts, providing scholarships and aid, the Chinese investors paid their workers very low salaries. They also did not invest much in the safety conditions of their employees but enjoyed a holiday tax of twenty years. There were also calls from the public that there was need to increase tax revenues from the mining industries and that foreign investors should pay windfall tax so it that could be used to provide social services for the poor people in Zambia.⁹⁶

⁹⁶Dominic Liche, 'Chinese Investments in Zambia', *The Challenge Magazine*, 9, 2 (2007), p.14. And James Mutale, 'Windfall Tax', *The Challenge Magazine*.13, 1 (2011), p. 30.

CONCLUSION

This chapter has examined the role that was played by Mission Press in Zambia from 1970-2011. The chapter has demonstrated that the main focus of the Press was to spread the word of God. From the content of their publications it could be argued that Mission Press played a vital role in spreading the gospel in Zambia. The Press still remained as a mission apart from printing services offered to non-religious organisations. Apart from evangelisation Mission Press played a key role in promoting the social concerns of the local people, preservation of cultural values, health and environmental issues in society. It achieved this by providing information and educating people on the importance of these issues in society. Therefore, it can be argued that the Press sought what was best for the people they were serving in that it is evident that it aimed at the holistic development of the people in society.

This chapter also argues the Mission Press played a critical role in educating people about human rights and good governance in Zambia. The Mission Press encouraged debates and discussions on issues of importance in national affairs such as current political, social and economic developments. The Mission Press did this from the Second Republic to the Third Republic. It can be argued that the Mission Press played a valuable role worth noting in the development of the social, political and economic development of the country through its publications. It empowered people with knowledge, engaged them in discussions pertaining to national development and provided checks and balances to the government. It is evident in the publications of the Press that the people were empowered with knowledge and began to advocate for their rights. The next chapter assesses the impact of Mission Press in Zambia.

CHAPTER FOUR

THE IMPACT OF THE MISSION PRESS IN ZAMBIA

INTRODUCTION

This chapter attempts to assess the impact of the Mission Press (MPress) on the social, political and economic situation in Zambia from 1970-2011. It will demonstrate that the activities of the Mission Press varied from one regime to another. In the First Republic Mission Press concentrated mainly on evangelisation and individual needs of the local people. Mission Press encouraged the people to work hard so that there could be development in the country. Thus it was more or less a partner with the government in development. The chapter also shows that the Press did not have any confrontations with the government in the First Republic.¹

In addition, the chapter clearly shows that there was a shift in the activities of the Press in the Second Republic because of the introduction of the one-party system of rule. Mission Press criticised the policies of the one party system rule such as the violation of human rights. It appealed to the government to grant the rights of political prisoners, employees and the vulnerable in society. It also advocated for multiparty politics and democracy. However, the call for the protection of human rights by Mission Press was met with opposition as the government responded by intimidating and threatening the members of staff with deportation and execution.²

The Press enjoyed a good relationship with the government in the Third Republic. President Fredrick Chiluba encouraged Mission Press to continue educating the people on the social, political and economic situation of the country without fear or bias.³ Unfortunately, this relationship did not last long. As soon as the Press began criticising the policies of the MMD government, the cordial relationship that existed ceased. Like in the Second Republic, the Mission Press faced opposition from the government for criticising it for its capitalistic

¹ See Editorial, *Icengelo Magazine*, 3, 4 (1973), p. 12.

² Austin M Cheyeka, 'Church, State and Political Ethics in a Post-Colonial State: The Case of Zambia', PhD Thesis, University of Malawi, 2002. p. 33.

³ Umberto Davoli, 'Focus on Frank Talk', *Icengelo Magazine*, 25, 3 (1995), p. 1.

tendencies, corruption and little concern for the poor. The members of staff the Mission Press were threatened, intimidated and physically assaulted by cadres.⁴

THE IMPACT OF MISSION PRESS IN THE FIRST REPUBLIC, 1970-1972

The impact of the Mission Press in Zambia can only be understood by analysing the political, social and economic conditions in which it operated. Mission Press was established during the First Republic, two years before the introduction of the one-party system in Zambia. The Catholic church was eager to support the newly independent government such that sometimes it ignored its role as the conscious of the nation. The church was bent on forging a new status in society. Hinfelaar argued that the Catholic Church even failed to criticise the evils that United National Independence Party (UNIP) government committed from 1962-1964 such as the detention, harassment and massacre of the Watchtowers church members and Alice Mulenga Lenshina with her followers.⁵ Apart from that, UNIP cadres used a lot of violence, intimidation and threats terrorising innocent people by demanding party cards. An example is a group of radical UNIP youths who called themselves 'Unity Front' in Chinsali and Kasama districts who used violence and intimidated people.⁶ Except for some minor clashes with the government, the clergy was held in high esteem by the government officials in that at state events they were invited and sat side by side with political leaders. On occasions, the clergy also offered thanksgiving services with the government officials to thank God and to seek guidance for the nation.⁷

During the First Republic, President Kaunda adopted a personal philosophy of 'Humanism' to guide the nation. It stated that 'Man' was the centre of all activities. The economy of the country in the First Republic was good but required good policies to sustain it. The main tenets of this philosophy were respect for human dignity and quality of life, non-exploitation of man by man,

⁴Umberto Davoli and Miha Drevensek, 'The Struggle of a Free Press', **The Challenge Magazine** ,7, 2 (2005), p. 15.

⁵ See Marja Hinfelaar, 'Legitimization Power: The Political Role of the Roman Catholic Church', Jan Bart Gewald, Marja Hinfelaar and Giacomo Macola (eds) , **One Zambia, Many Histories:Towards a History of Post-Colonial Zambia** (Leiden: Koninklijke Brill NV, 2008), p. 130.

⁶ ANC2/10, 'Warning to Members of ANC and other people of good will', n.d (1963) UNIPA.

⁷ H. Hinfelaar, **Bemba-Speaking Women of Zambia a Century of Religious Change** (Leiden: Koninklijke Brill NV , 1994), p. 154, ANC 7/5, Week by Week African National Congress March 1963, p. 3, ANC 7/71-74, Report of the National Congress 28-30 December, 1970, Lusaka, p. 5 and See Marja Hinfelaar, 'Legitimization Power: The Political Role of the Roman Catholic Church', p. 130.

equal opportunities for all, hard work, self-reliance, extended families loyalty and patriotism. President Kaunda argued that the Philosophy of Humanism was born in the struggle for independence. Malone argued that, 'The main aim of this ideology was to foster the involvement of man in society, his active work and contribution for the common good of man and the nation.' From 1964-1972, the state and the Mission Press generally in Zambia focused on national building and spreading government propaganda.⁸

In 1971, the Catholic church at the Vatican issued a pastoral letter on the role of the Catholic Press called *Communio et Progressio*, to all the Catholic churches in the world. This decree urged all Catholic Press institutions to consider the media as an indispensable tool for evangelisation of the message of Christ and to teach the doctrine of the Catholic church. The media was also under obligation to respect and to uphold public decency. The media was also to provide effective means to cultivate love for the poor, social justice and fellowship among people.⁹ The Catholic church always sought to have a uniform voice. Therefore, Mission Press took up this challenge to use the print media as way of reaching out to the people they were serving.

During this period the Mission Press was eager to educate and inform the people on the different aspects of life. Mission Press concentrated on issues of national building and uniting the people of Zambia. At that time, the *Icengelo* magazine was the only monthly published by the Mission Press. Its main focus during that time was evangelisation. The magazine provided space for lay organisations in the Catholic church. The magazine also served as a news bulletin, it reported what was happening in different towns in Zambia and other countries. This magazine also informed the people on the social services that were available in the country such as schools, hospitals, orphanages and resettlement schemes. Furthermore, it published articles on how to improve one's social and economic condition by encouraging people to do farming, going to school, saving money and to joining credit unions. The Mission Press also encouraged people to write and share ideas so that they could educate one another.¹⁰

⁸ See Government of Republic of the Zambia (GRZ), **Zambia in Brief** (n.d) Lusaka, p .20 , UNIP 7/1/12, The Birth of National Liberation, 27 September 1967, p. 1 and Dillon Malone, **Zambia Humanism, Religion and Social Morality** (Ndola: Mission Press), 1990, p. 15.

⁹ Vatican , **Communio et Progressio**, 1971, Section, 131.

¹⁰ See Editorial, 'Icengelo', **Icengelo Magazine**, 3 , 4 (1973), p. 12.

The magazine was distributed in Kasama, Mbala, Ndola, Lusaka, Malawi and Zaire. Thus one of the direct consequences of these publications was that there was a high demand for the *Icengelo* magazine from the readers. Readers wrote to demand for copies from as far as Zaire.¹¹ Therefore with such an agenda, the Mission Press did not get into trouble with the government as it was seen as a partner in development and not a threat. The Mission Press also helped people to improve their literacy skills in *Icibemba* for both children and adults. As earlier noted in the previous chapter, Mission Press contributed to the development of literacy among the local people. Hence during this period, the Mission Press concentrated on educating people on issues of faith, political, social and economic empowerment.

THE MISSION PRESS IN THE SECOND REPUBLIC, 1972-1991

On 13 December, 1972, Zambia was ushered into the Second Republic. With the introduction of the one-party system, President Kaunda won the general elections unopposed. Nevertheless, Nkumbula denounced the introduction of the one-party state system as being a terminology to conceal the hidden intentions of power hungry men and women in Africa.¹² The President on other hand, argued that the one-party democracy was adopted in the interest of unity and economic development and was aimed at weeding out political opportunism.¹³ Contrary to the above arguments, Ndulo and Kent pointed out that the imposition of the one -party system was a response to the mounting pressure of divisions within the ruling party UNIP which was seen as a threat to the government. The change did not bring about democracy but authoritarianism.¹⁴ Chabatama contends that the institutionalisation of the one-party system marked a new era in the ordinary lives of Zambian citizens.¹⁵ With the one-party state securely in place, Kaunda was made President for life with a slogan ‘One Zambia One Nation One Nation, One Leader, and that leader was Kenneth Kaunda.’¹⁶

¹¹ See *Icengelo Magazine*, ‘Letters to the Editor’, *Icengelo Magazine*, 3, 9 (1972), p. 7.

¹²ANC 7/14, African National Congress, Press Release 25 February 1972, Lusaka, p. 1.

¹³UNIP/3/8, Dr. Kenneth Kaunda, **Opening Address of the National Council**, Mu lungushi Hall, March 4 ,1972. p. 5.

¹⁴ M Ndulo and R Kent, ‘The Constitution in Zambia’, *Zambia Law Journal*, 30 (1998), pp. 11-20.

¹⁵ Chewe. M. Chabatama , Untold Experience of ‘Zambians in the One Party State’, Yizenge Choondoka, Bizerk J Phiri and Chewe M Chabatama(eds) , **Zambia : Forty years of Independence 1964-2004** (Lusaka: Department of History, University of Zambia, 2007), p. 218.

¹⁶ R.C. Moore, **The Political Reality of Freedom of the Press in Zambia** (Lusaka: Multimedia publications 1991), p. 20.

The change in the constitution saw most private companies including the media, transferred into state hands. Kaunda's policy was that private companies were either totally nationalised or were turned into parastatals with the state holdings 51 per cent shares. Thus, under the one-party state, power was highly centralised. The government controlled and directed the economy through bureaucratic co-ordination provided by the Industrial Development Corporation (INDECO) and the Zambia Industrial and Mining Corporation (ZIMCO) the two giant corporations set up following the 1965 and 1969 Economic Reforms. President Kaunda was initially the Chairman of this pyramid of ultimate political control of the national economic activity. Unfortunately, the economy in the Second Republic was dominated by low copper prices. Though there was a short economic boom because of the Unilateral Declaration of Independence in Rhodesia in November 1965. There was a closure of borders with Zambia and Zimbabwe. There was also no spending on new projects. Thus there was a disgruntled private sector, unemployment and an urban rural income gap.¹⁷

According to Kaunda, the role of the media was to promote humanism. The media had one purpose to serve and propagate Kaunda's policies and those of the ruling party UNIP. At the beginning of UNIP rule, the print media was privately owned. Once in power, Kaunda changed all that. He effectively took over control of radio and television and then the print media, arguing that the media's role was to transform society, in line with government policy. Over time, Kaunda appointed the head of the broadcasting facility. He also appointed, promoted and fired the editors-in-chief at the *Zambia Daily Mail* and the *Times of Zambia*. Under those conditions, the print media could not afford to criticise Kaunda, UNIP or the government. The Press was encouraged to write patriotic articles, songs, poems and songs in all the Zambian languages to encourage unity and the indigenous Zambian culture.¹⁸

Journalists were to be entirely committed to the philosophy of the revolution which was humanism. They were to be leaders and militants of the revolution to protect its interest and the struggling masses against the minority who were vocal. Powers and Phiri argue that the centralisation of power was carried into the press policies to the extent that the media failed to

¹⁷ UNIP 1/3/22, Dr. K.D. Kaunda, **Presidential Address at the 10th National Council**, Mulungushi Hall, Lusaka 27 June, 1977 and UNIP1/3/9, DR K.D Kaunda, **Progress Report on the Re organisation of the Nation's Wealth Since Independence**, 04 March 1972, p. 2.

¹⁸ See UNIP1/3/17, Dr. K.D. Kaunda, 'Hard Work is the Answer', **National Council of the National Independent Party, Meeting**, Mulungushi Hall, 14-17 December, 1974, p. 9.

gain autonomy during Kaunda's one-party state rule.¹⁹ Kasoma states that attempts by individuals and groups to establish an independent press were made in the late 1970s through the 1980s but failed lamentably because of the strict policies of Kaunda.²⁰

The relationship between the Mission Press and the government in the early days of the Second Republic was good. This is because for a long time the post-independence atmosphere did not demand any particular commitment in social, political and economic arena which demanded Mission Press to speak against the government. People were living in the climate of anticipation of what the newly independent government would do for them. The Mission Press also encouraged people to work hard and support the newly independent government. An example is an article called *Tusalikileko Icalo Cesu Na Bakateka Baciko* (We should pray for our country and our President). The author encouraged people to pray for the country so that God could bless the people and the President so that there could be development in Zambia.²¹ Umberto argued that the aftermath of the liberating victory which led to independence was a dream come true. Even when sacrifices were demanded from people, they happily accepted in the true spirit of dedication, simplicity and heroic generosity. No one ever dared to criticise the independent government of the people. Thus the Mission Press, mainly concentrated on spreading the word of God and promoting the activities of the Catholic Church in Zambia.²²

However, this relationship did not last long as the one-party system degenerated into the Party and its Government (PIG). By 1972, the one-party state rule was characterised by violations of human rights. It was common for people to be detained and taken to unknown places to be tortured and treated brutally. The government detained the most outspoken political prisoners. For example, Simon Mwansa Kapwepwe and 123 members of his United Progressive Party (UPP) were detained without trial on allegations of fuelling violence in the country in February 1972.²³ The President had a lot of powers the extent where he could determine who was to contest the elections. The electoral college would eliminate all candidates who opposed the undemocratic practices of the Kaunda government. A case in point is in 1973 there were twenty

¹⁹ Deane Powers, and Bright Phiri, 'Plurality and Power Relations in Zambian Broadcasting', **Media Development Publications**, 48, 2 (2001), p. 17-48.

²⁰F. P. Kasoma, **The Press in Zambia** (Lusaka: Multimedia Publication, 1986), p. 105.

²¹ Icengelo Correspondent, 'Tusalikileko Icalo Cesu Na Bakateka Baaciko', **Icengelo Magazine**, 4, 4 (1974), p. 8.

²²Umberto Davoli (OFM: Conv), 'The Struggle for Democracy in Zambia 1981-1991', **Seminar Paper**, University of Zambia Christian Centre, Lusaka, 09 February 2002. p. 2

²³ M. Mwanakatwe, **The End of Kaunda Era** (Lusaka: Multimedia Publications, 1994), p. 142.

six aspiring candidates and thirty in 1978 who were vetted to stand for elections. This was done under the pretence that their interests were opposed to those of ruling party. The other legislation that hindered the rule of law was the State Secret Act which prohibited civil servants from divulging information to the public.²⁴

It is these realities pushed the Mission Press to take up its duty seriously to be the critical conscience of the nation by giving a voice to the voiceless. According to Umberto there was need for a Christian press to start speaking out with courage in issues concerning justice, defence of human rights, good governance and transparency. New and more demanding tasks had to be tackled as an essential part of evangelisation and of the Christian message of total liberation of man. In 1981, Umberto was appointed as Director of the Mission Press and took over the publication and editorship of *Icengelo*. The appointment of Umberto as editor came at a particular juncture when the country was experiencing turmoil and needed reforms. This prompted the rethinking of the magazine and it began to embrace social, political and economic issues. Prior to this, the publication was only a religious bulletin serving Catholic associations and orders, lay and religious groups. Yet the poor were marginalised, the working conditions were getting worse and social justice was non-existent.²⁵

Challenged by these new developments in the country, the Mission Press went through a moment of crisis. It was forced to reflect and probe itself whether it was right for it to preach a gospel that did not seem to have anything to say to the perpetrators nor the victims of abuse and injustice. For the Mission Press, silence meant justifying Karl Max's ideas that religion was the opium of the masses. Concerns were raised by the church in 1979, when the government announced that it would introduce scientific socialism for the youth. The Mission Press decided to take up its role as the voice for the voiceless by speaking against the ills that the people were facing in Zambia. The chief editor of the Mission Press cited Exodus 3; 7-8, Isaiah 58; 6-8 , Isaiah 61:1 and Luke 4:1 and many other verses as the reason why the Mission Press had decided to involve itself in the socio-political system of the country. This marked the social conversion of

²⁴ Mwanakatwe, **The End of Kaunda Era**, p. 99 and William Phiri, 'Democracy During the Reign of Dr. Fredrick Jacob Titus Chiluba: A Critical Analysis'. **Unpublished paper**, University of Zambia , 2003, p. 20.

²⁵ Davoli, 'The Struggle for Democracy in Zambia 1981-1991', p. 5 and Austin M Cheyeka, 'Church, State and Political Ethics in a Post-Colonial State: The Case of Zambia', p. 33

the Mission Press. From then onwards there was an escalation in the issues of social commitment and justice in the publications of Mission Press.²⁶

In March 1981, Umberto began writing a series of articles on the International Declaration of Human Rights employing an analytical approach. He started with the Lenten issues of 1981 with a cover picture of a boy in a South American country with a load on his back in an open pit mine underneath the picture was a title Tagged “What are we doing to bring justice, true liberation of the total man?” The Mission Press published this article in order to question government’s involvement in the war for liberation while it was oppressing its own people. These articles were also used to confront the government so that it could provide justice to all members of society.²⁷ These articles proved disturbing to the state in the long run. Thus one of the consequences of the publications of the *Icengelo* is that it became a threat and angered the government.

The confrontations between the Mission Press and the government began in February 1983.²⁸ The Mission Press published an article accusing government of persecuting innocent people and keeping political prisoners in prisons for years without trial. The article challenged government to state why Adamson Mushala, a political prisoner, and his relatives were imprisoned from 1976 without trial.²⁹ The state interrogated Umberto to find out the motives for his publications. Kaunda believed that the state should have always had a monopoly of ultimate power, even the power over the life and death of its citizen in order to maintain law and order. It is this monopoly of power alone which could make peace, order and justice possible according to him. He was asked where he was getting information about the political prisoners and his motives. He was told that he was bringing about confusion, hatred, division and violence. He began to receive threatening anonymous telephone calls in which he was told to stop interfering with internal affairs of the nation and was asked to go back to Italy.³⁰ According to President Kaunda, Zambia had enemies who were determined to destroy the country’s hard earned freedom, independence

²⁶ FENZA, No.10-PA.AML.2, Fr. Umberto’s Diary, Correspondence between Cheela Chilala and Umberto Davoli, n.d 1990, p. 1, ZEC COM1/6, The National Mirror February, 1979. P.1 and See Umberto Davoli, The Editorial, **Icengelo Magazine**, 15, 10 (1988), p. 2.

²⁷ Austin M Chiyeka, ‘Church, State and Political Ethics in a Post-Colonial State: The Case of Zambia’, p. 33.

²⁸ FENZA, No.10-PA.AML.2, Fr. Umberto’s Diary, p. 1.

²⁹ Umberto Davoli, ‘Insambu Sha Bantu (7)’, **Icengelo Magazine**, 13, 2 (1983), p. 3.

³⁰ Austin M Chiyeka, ‘Church, State and Political Ethics in a Post-Colonial State: The Case of Zambia’, p. 33.

and her sovereignty. Their main objective was to bring back imperialism, colonialism, racism and capitalism.³¹

In 1984, the Mission Press strongly criticised the government's electoral system. It could not ensure the secrecy that was due to voters. Thus failing to guarantee security to voters. Every voting paper was marked with a certain number which also appeared in the register of electorates kept by UNIP.³² Thus, the government could trace and find out which people voted for them or not. This could have been done to sort out traitors who proclaimed to be loyal members of the party. Thus people lived in fear and voted only for the one-party regime. As a result, politicians bought votes in advance. Contestants could not freely stand for elections unless they supported the UNIP government and its ideals. For example, Arthur Wina and Valentine Kayope were among many who were vetted against standing for elections. The guidelines for the adoptions were altogether arbitrary. The president through the Central Committee of the party UNIP would adopt candidates that had unquestionable loyalty to the president and the party.³³ After such articles were published, Mission Press began to receive visitors from the office of the president and secret police. The Press was advised to concentrate on preaching the gospel and not to get involved in politics.

The friendly relations that the Mission Press and government had enjoyed for many years began to disappear. The *Icengelo* magazine was labelled as the enemy of Zambia and her people. The Mission Press became a target of harassment and intimidation. Time and again, government officials would be sent to remind the Press that the *Icengelo* was a Christian magazine not a political paper. Since the editor of the magazine was a foreigner, the Mission Press was warned that foreigners had no right to meddle in national politics. The government referred to the *Icengelo's* editorial team as puppets of foreign imperialists bent on bringing havoc and violence in the country. They were labelled as wolves in sheep's skin that deserved to be treated with contempt and firmness.³⁴ For Kaunda, the Mission Press became the enemy to the government

³¹UNIP1/3/11, Address by His Excellence Dr.K .D. Kaunda At the National Council, 10 March, 1972.

³²Davoli, 'The Struggle for Democracy in Zambia 1981-1991', p. 6.

³³William Phiri, 'Democracy During the Reign of Dr Fredrick Jacob Titus Chiluba: A Critical Analysis', p. 20

³⁴Umberto Davoli, 'Insambu Sha Bumuntu 17', **Icengelo Magazine**, 14, 10(1984), p. 4 and UNIP 1/13/11 Dr Kenneth Kaunda, Press Section. 10 March, 1972.

because it wanted to frustrate the government from creating a humanist and classless society.³⁵ In 1975 in the *Watershed Speech*, Kaunda stated that the role of the mass media was to promote humanism. Thus he contended that any press man or woman who did not see the role of the media workers as defined was free to resign rather than getting into trouble with the government.³⁶ It should be noted that these were not just mere threats. In 1972, the UNIP government deported Vernon Wright an editor for *Times of Zambia* for criticising government policies.³⁷

In another instance, the Mission Press joined hands with the people of Mackenzie and defended their rights in 1986. This action got the Mission Press into trouble with the government. The Mission Press published an article about the *Mackenzie Eviction Saga* which started in September 1986 in the *Icengelo* magazine. A community of 6,000 people who lived near the Ndola Airport were ordered to vacate to go to a new area called Kalolo within fifteen days because the state controlled Zambia State Insurance (ZSIC) wanted to build a recreational complex for its employees. The whole compound was to be razed down to the ground without compensation. This was despite the fact that the people of Mackenzie had lived there for over fifty years long before Zambia got its independence but were now considered as squatters. The people were forced to leave their gardens, shops and houses to go to Kalolo at the beginning of the rainy season. New Kalolo, unfortunately, had no schools, police station, clinic or running water. Thus the Mission Press decided to defend the people of Mackenzie.³⁸

³⁵ Umberto Davoli (OFM: Conv), 'The Struggle for Democracy in Zambia 1981-1991', p. 7 and UNIP 1/13/11, Dr Kenneth Kaunda, Press Section, 10 March, 1972.

³⁶ UNIP1/3/20, **The Watershed Speech** by the President Dr .K.D Kaunda 30 June 1975, p. 29

³⁷ Kenny M Makungu, **The State of the Media: From Colonial Era to 2003** (Ndola: Mission Press), p. 16.

³⁸ Umberto Davoli, 'Justice Lewanika Atamfya Abena Mackenzie', **Icengelo Magazine**, 18, 10 (1988), p. 10.

Figure 8: Showing Mackenzie Compound



Source: *Icengelo Magazine*, 16, 11(1986), p. 4.

Through the *Icengelo* magazine, it wrote a strong editorial with a picture of a tomb under a caption ‘In a country of 750, 000 square Kilometers (Kms) and only eight million people, only this one square meter land is available for the poor’.³⁹ The Mission Press organised the people of Mackenzie and their leaders and conducted interviews. Afterwards, Mission Press published the plight of the people of Mackenzie. Later, the Mission Press together with the people of Mackenzie, joined forces and decided to sue the council, the Governor of Ndola and ZSIC in a court case that dragged for years.⁴⁰ This was the first time that the Mission Press decided to do such a campaign. This action earned the Mission Press a position as a defender and protector of the poor. From henceforth, all the communities and people who were victimised found an outlet to express themselves and an organisation to defend them.

In September 1987, the Mission Press organised an encounter between the Bishop of Ndola Denis de Jong and the evicted people. It was a glorious day for the people of Mackenzie. The Bishop appeared in the compound as a concerned father among his frightened and harassed children to listen to them. After hearing the threats, intimidation and bribery from the community leaders, the Bishop stated that ‘Here we see the repetition of the uneven struggle between David and Goliath but with God’s grace, David would triumph’. He added that ‘should they want to

³⁹ Umberto Davoli, ‘Editorial’, *Icengelo Magazine*, 16, 10 (1986), p. 2.

⁴⁰ Umberto Davoli, ‘Icengelo Kwa Mackenzie’, *Icengelo Magazine*, 16, 10 (1986), p. 2.

come and raze your homes to the ground with their bulldozers, they will have to get rid of your Bishop first, because I will be here too.’ There was jubilation and untold excitement as the women cut tree branches and men almost carried the Bishop on their shoulders for supporting them in this case. It was like the biblical triumphant entry of Jesus in Jerusalem.⁴¹

Figure 9: The Bishop of Ndola Diocese and the People of Mackenzie



Bashikofu abateka Ndola Diocese, baDennis de Jong, bakoselesha abena Mackenzie no kubalaya icafwilisho ca kubapokako, abati: "Eklezia alasakamana nganshi amacushi ya bana bakwe."

Source: Icengelo Magazine, 18, 10 (1988), p. 11.

The next day, government run newspapers *Times of Zambia* and *Daily Mail* carried a headline ‘The Catholic Church sides with the squatters’.⁴² Unfortunately, in 1988, the court ruled against the people of Mackenzie. An appeal was made to the Supreme Court but the ruling stayed. The Press appealed to various human rights organisations abroad to help the people of Mackenzie. Thus the German Catholic Justice and Peace Movement pledged to support the case. The case gained wide resonance all over Europe. Hundreds of letters of support with thousands of signatures were received from Italy, German, France and England to support the people of Mackenzie and copies were sent to the president Kaunda threatening an international scandal.⁴³ The Mackenzie case was published in Europe by non-governmental organisations (NGOs) such

⁴¹ Umberto Davoli, ‘Bakasoma Bailishanya’, *Icengelo Magazine*, 17, 9 (1987), p. 6.

⁴² See *Times of Zambia*, 20 September 1988 or *Daily Mail*, 21 September, 1988.

⁴³ Davoli, ‘Bakasoma Bailishanya’, p. 6.

as Amnesty International.⁴⁴ This action not only frightened the President but it angered him. For more details, see appendix two for the petition letter and signatures.

The government responded to this campaign by giving back the land to the people of Mackenzie. In 1989, after an incognito visit to Mackenzie compound, President Kaunda decided against the 1988 Supreme Court ruling. Thus the case of Mackenzie was not won in court because Kaunda ruled that the people should not be moved.⁴⁵ It was a triumph for the people of Mackenzie and the Mission Press. It set as an example for all exploited people to become more aware of their rights. It was also a warning to all the authorities not exploit poor people. This decision was critical for Kaunda in that while he was advocating for the liberation of neighbouring countries from white minority rule whom he termed as oppressors, it was important that he was not seen as an oppressor himself.

In December 1986, the Mission Press was accused of starting food riots on the Copperbelt in Kitwe and Kalulushi. One thousand looters were arrested and twenty people were killed. The riots were caused by the removal of food subsidies by the government. The government found the November 1985 edition of the *Icengelo* magazine very irritating because it condemned the ever rising rate of inflation of the kwacha and rising prices for commodities. For instance, a 50kg bag of mealie meal was being sold at K37.50, cooking oil at K28.00, Petrol at K2.90 and paraffin at K1.50.⁴⁶ The Mission Press highlighted the plight of the poor in society in its publications during this period. It was accused of starting food riots because of its publications which denounced the coupon system, high prices and high inflation levels as being corrupt and unjust.⁴⁷ It should be noted that the labour movement was also one of the most vocal critics of the government policies because it had a large membership.⁴⁸

The basis of these economic problems was the falling copper prices. The whole problem began in 1982 when there was a deep global recession that made it impossible for Zambia to payback the loans it had contracted during the 1973 and 1974 oil crisis. Thus in 1983, the government

⁴⁴ Mwila.U.J, Shipikeni, 'Mwe Bena Mackenzie', **Icengelo Magazine**, 19, 2 (1989), p. 14.

⁴⁵ Austin M Chiyeka, 'Church, State and Political Ethics in a Post-Colonial State: The Case of Zambia', p. 33.

⁴⁶ Umberto Davoli, 'Editorial', **Icengelo Magazine**, 15, 11 (1985), p. 2.

⁴⁷ A.D Chimanse, 'Bushe Nani Alowa Kwacha Ukupena?', **Icengelo Magazine**, 16, 9 (1986), p. 6.

⁴⁸ Gatian F. Lungu, 'The Church, Labour and the Press in Zambia: The Role of Critical Observers in a One-Party State', **African Affairs**, 85, 340 (July 1986), p. 404.

agreed to the International Monetary Fund (IMF) and World Bank (WB) conditionalities called Structural Adjustment Programmes (SAPs) in an attempt to address the declining economy.⁴⁹

Zambia agreed to liberalise trade, devalue the currency and remove food subsidies, and price controls and to tighten government expenditure as a way of servicing the external debt. After five years, the government abandoned the IMF and World Bank prescription. In 1987, it embarked on a new programme called the New Economic Recovery Programme (NERP) and limited the servicing of debt to 10 per cent. There was slight improvement in the economy but in 1988, the levels of inflation rose again due large government budget deficit and loss of confidence by donors. This forced Zambia to get loans.⁵⁰ It is these circumstances worsened in Zambia making dependent on aid. The President tried to amend these problems but it was too late. The people were already frustrated and wanted change.

Another important action was undertaken by Mission Press and the *Workers Challenge* editorial team in Kitwe. The Mission Press and the team set out to defend the people living in the slums of Kapenta Compound in 1987. The Kitwe City Council, without having done any renovations decided to double the rentals. A huge demonstration was organised by the editorial team of *The Workers Challenge* Magazine and Fr. Umberto. The Mission Press came to the aid of the people of Kapenta slums in Kitwe. Fr. Umberto marched with the people to the City Council Offices to demand the services of water, sanitation and electricity. About five thousand citizens took part in the march to the Governors' office demanding for justice. The decision to increase rentals was later, revoked and the people of Kapenta were saved.⁵¹

The consequence of the action taken by *The Workers Challenge* editorial team and Mission Press to defend the people of Kapenta was that unknown people broke into its premises and stole their machinery. The editorial team was also warned to be careful as they would have ended up in prison for criticising of the policies of state, state controlled companies and local council.⁵² The paper was also labelled as anti-government.⁵³ This is because the paper had taken a strong

⁴⁹ A. Mwanza, **Structural Adjustment Programs in Zambia** (Harare: Sapes Books. 1992), p.14.

⁵⁰ Mwanza, **Structural Adjustment Programs in Zambia**, p. 14.

⁵¹ Davoli, 'The Struggle for Democracy in Zambia 1981-1991', p. 7

⁵² Davoli, 'The Struggle for Democracy in Zambia 1981-1991', p. 8.

⁵³ Davoli, 'The Struggle for Democracy in Zambia 1981-1991', p. 12 and Interview with Simon Kabanda, Lusaka, 15 April, 2014.

stance against the exploitation of workers and women in society. It exposed situations of exploitations of the poor in society.

Fr. Umberto argues that the clash between UNIP and Mission Press became public in 1989. Earlier, the conflicts between the two parties were private. The secret police visited the Mission Press and interrogated workers of staff of the Mission Press and warned them. However, the Press became a victim of open criticism and threat in 1989. These threats were voiced at UNIP rallies, as well as in state controlled papers. The articles that irritated the party and its government were those condemning the misdeeds of the party vigilantes and coupon system. UNIP cadres reacted with anger at a rally at Sinya in Ndola.⁵⁴ They threatened to destroy Mission Press and lift foreigners by air to teach them a lesson.⁵⁵ Anonymous letters filled with insults were sent to the Press and anonymous calls were received from self proclaimed patriots threatening the staff of the Press with all kind of punishments including throwing grenades on the premises of the Mission Press.⁵⁶

In Chingola, the Mission Press rescued the people of Luano slums from being evicted in May 1989. The council decided to sell the land which the people of Luano were using for farming. The Mission Press wrote articles to complain to the council that it was not right to grab land from the poor and sell it to the rich.⁵⁷ Articles in *Icengelo* became more political and they were seen as a direct challenge to the government. The articles encouraged people to demand for their rights. In 1989, the state had become weary of Fr. Umberto's actions and writings. His activities provoked the anger of politicians who saw every action as subversive. He was often told to shut up and concentrate on preaching the gospel. He was referred to as the 'wolf in the sheep's skin.'⁵⁸ Turok contended that while the Zambian Press under Kaunda was not as vicious as many in Africa, the need to keep one's mouth shut and opinion to oneself was substantial. Individuals might speak

⁵⁴A. D. Chimanse, 'Ba Vigilantes Nabaya Sana' **Icengelo Magazine**, 18, 1 (1988), p. 7. and Icengelo Reporter, 'Amacouponi Yaleeta Akantu', **Icengelo Magazine**, 19, 2 (1989), pp.3-4.

⁵⁵Umberto Davoli, 'Sinia: Intugulushi Sha Party Shatuka Bakatolika', **Icengelo Magazine**, 18, 4 (1988), p. 4.

⁵⁶ Davoli, 'The Struggle for Democracy in Zambia 1981-1991', p. 14.

⁵⁷Umberto Davoli, 'Ishiwi Lya Balanda: Abena Luano Ku Chingola Bailishanya Palwa Kupokololwa Impanga', **Icengelo Magazine**, 19, 5 (1989), p. 7.

⁵⁸ Austin M Chiyeka, 'Church, State and Political Ethics in a Post-Colonial State: The Case of Zambia', p. 35.

out here and there, only to be met with public threats from the President himself if the individual was prominent enough.⁵⁹

In the second half of 1989, the Mission Press released controversial articles on human rights. This was because these were the main topics of interest at that time. One of the articles was 'Is it Only in South Africa?' It gave a touching report on torture in Zambia. In September 1989, *Icengelo* carried a picture of a South African soldier harassing a crowd of black people. At the bottom of the picture was the question 'it is it Only in South Africa?' Inside this particular issue of the *Icengelo*, was a comment by the Amnesty International on Zambia's human right record of 1989. The report cited an incident of torture in prisons and ever increasing number of political prisoners and unexplained deaths in prisons.⁶⁰ Fr. Umberto questioned the morality in Kaunda in condemning apartheid and police brutality when he himself had instituted police terrorism in Zambia. In October 1989, on the occasion of the country's silver jubilee Fr. Umberto contested the silver jubilee was a political sham because there was hunger, unemployment, destitution and human rights violation.⁶¹

Immediately after the September, October and November 1989 editions of the *Icengelo* Magazine, Umberto was summoned and interviewed for two hours by the Minister of Home Affairs, General Kinsley Chinkuli, in the company of a senior security officer, the Attorney General, Director General of Public Prosecutions, Wezi Kaunda, officials from the party and people from the Office of the President. The Minister told Umberto that he was the enemy of the country bent on destroying the peace in Zambia. He was further dubbed as a puppet of some imperialist country. A catalogue of his articles which were perceived as subversive was read out to him. Fr. Umberto commented that, 'You have lost control of the situation, you do not know what is happening in Zambia. You should thank me for telling you the conditions of the people'. In the end, the Minister asked Fr. Umberto to cooperate with the government. However, one of the achievements of this campaign was that some of the political prisoners were released secretly to prove the priest wrong.⁶²

⁵⁹ See B Turok, **Freedom of the Press in Africa** (Nairobi: Longman Publisher, 1992), p. 15.

⁶⁰ Umberto Davoli, 'Ni South Africa Epela?', **Icengelo Magazine**, 19, 9 (1989), p. 1.

⁶¹ Umberto Davoli, 'Ninewe Zambia :Uli Mufyashi Wabufi', **Icengelo Magazine**, 19, 10 (1989), p. 4

⁶² FENZA, No.10-PA.AML.2, Fr. Umberto's Diary, p. 3.

The relationship between government and the Catholic church in Zambia was strained because of the publications by the Mission Press. After the interview with government officials in 1989, Fr. Umberto was invited by the Chairman of the Zambia Episcopal Conference (ZEC) Archbishop Elias Mutale to Lusaka. He told Fr. Umberto to be extra careful in all his movements as the government was very upset with his publications in the *Icengelo* magazine. He was informed that he was put in the blacklist book and that the secret police were after him. He was told that the telephone lines of the Mission Press could have been tapped by the government. Most importantly the Archbishop warned Umberto to be careful when driving more especially in the evenings and on cross roads. The Bishop promised to see the President to resolve the problems between the Mission Press and the government. On 12 February 1990. It was alleged that the Archbishop had a hot clash with the President. Not long after the Bishop died in a strange car accident on the Great East Road. A couple of weeks later Fr. Umberto began receiving intimidating phone calls to warn him to stop writing his articles or he would end up like the Archbishop.⁶³

In 1991, Fr. Umberto decided to involve others in the struggle for justice and democracy in order for the campaign to continue in case he was deported. He decided to work with the Trade Unions. On 9 March 1990, he went to Atlas Copco and approached Mr Fredrick Chiluba a top Trade Union leader to partner with him in the struggle for democracy and justice. Thus the Mission Press gave Chiluba a platform in their publications. Chiluba denounced the poor conditions of service for workers and the UNIP policies that led to inhuman conditions and poverty. He advocated for freedom of speech and assembly. The interviews between Chiluba and Fr. Umberto were published in the *Icengelo* magazine of April 1990.⁶⁴

The government launched violent attacks against the Mission Press in the *Times of Zambia* and *Zambia Daily Mail* newspapers.⁶⁵ In June 1990, Fr. Umberto was summoned again by government officials who included Mr Alex Shapi the Secretary of Defence and Security, Kamalondo and Sikasula. Mr Shapi asked the Catholic Secretariat to examine the contents of the *Icengelo* magazine of April, May and June. Mr Shapi contended that the magazine was being

⁶³Davoli, 'The Struggle for Democracy in Zambia 1981-1991', p. 20 and ZEC COM 1/6, National Mirror Weekly, April 13, 1992, p. 5.

⁶⁴ Moses Chitendwe, 'Icengelo Favors Multi Party', **National Mirror**, Fortnightly, 07 July 1990, pp. 1-2.

⁶⁵ See **The Zambia Daily Mail**, 19 June 1990 .

mischievous by carrying articles for Zambia Trade Union Chairman Fredrick Chiluba's campaigns for multiparty politics.⁶⁶ The priest was asked to explain and justify the reason for a series of articles that had appeared in the *Icengelo* magazine since the devaluation of the Kwacha, the decontrol of prices and introduction of new currency.⁶⁷ Sikasula accused the Mission Press of advocating violence and warned that should there be any bloodshed, it would be responsible for it. Coincidentally on the day Umberto was being interrogated there were demonstrations in the streets of Lusaka which culminated into violence and looting.⁶⁸

On 7 July, President Kaunda himself appeared on national TV holding an *Icengelo* magazine at the opening of the Ndola Trade Fair. He challenged the owners of the paper to come out in the open and mention who they were working for. According to Fr. Umberto, he stated that Kaunda charged that, 'These foreigners want to disrupt our peace and destroy our country....'⁶⁹ That very month the subscription of the *Icengelo* magazine went up from 73, 000 to 80, 000 copies. The following month the *Icengelo* magazine was at 83, 000.⁷⁰

In 1991, Umberto gave a statement in the *National Mirror* Newspaper that *Icengelo* magazine was not going to change its policy despite the charge from the government that the paper was reporting half-truths. Despite the threats and intimidation, the Mission Press continued speaking for the voiceless and maintained its stance that it was non-partisan. It argued that it was the principle of the gospels that it was defending not political parties for it had no interest in power politics. A number of readers supported the Mission Press for taking up a brave role in the fight for democracy and justice. The Franciscan Order and the Superiors backed and encouraged the stand of the publications and openly approved and pledged support to the Press. Most of the leaders in the Catholic church in Zambia supported the views of the Press apart from a few who distanced themselves. According to Umberto, those who distanced themselves timidly felt Mission Press needed to repeat itself from time to time that the *Icengelo* magazine was the opinion of individual Christian journalists, not the official stand of the Catholic church.⁷¹

⁶⁶ Chitendwe, 'Icengelo Favors Multi Party', *National Mirror*, 07 July 1990, p. 1.

⁶⁷ See ZEC COM1/6, *Impact Magazine Febraury*, 1990 and Davoli, 'The Struggle for Democracy in Zambia 1981-1991', p. 22.

⁶⁸ Davoli, 'The Struggle for Democracy in Zambia, 1981-1991', p. 25.

⁶⁹ Davoli, 'The Struggle for Democracy in Zambia, 1981-1991', p. 25.

⁷⁰ See ZEC COM1/6, *Impact Magazine Febraury*, 1990.

⁷¹ ZEC COM1/6, *National Mirror Weekly*, 20 May 1991, p. 4.

In July 1990, Fr. Alex Ngosa took over from Fr. Umberto as director of the Mission Press. The stance of the magazine remained the same in that it continued to denounce injustice and brutality. The magazine continued to publish courageous articles and editorials. During the 1991 election campaigns, the Mission Press continued enlightening and strengthening their readers with articles on good governance. The Catholic church made very strong pronouncements which found themselves in publications of the Mission Press. Kaunda promised to deal with the Catholics as soon as he won the elections which he was so sure of winning with his notorious slogan ‘*Bakalaenda pali Kolona*’ (They Will Run on Their Rosaries). This was because of the contents that were published in April, May and June 1990 editions which contained information promoting multiparty politics. The 1991 October elections gave a landslide victory to the Movement for Multiparty Democracy (MMD) party that ushered Zambia into the Third Republic.⁷²

As a result, of the publications of Mission Press people began to air their grievances and to demand for justice from the government and trade unions. Those that wrote articles in magazines for the Mission Press were sometimes arrested and tortured. Fr. Umberto states that some of his collaborators in Ndola, Chingola and Kitwe were also threatened and intimidated by UNIP cadres.⁷³ For instance, Joseph Mulenga a shop steward from Nchanga, was arrested and tortured at the local police station for criticizing government policies in the *Icengelo* magazine. Thus writing in *Icengelo magazine* became a risky venture. People began to fear to be openly associated with the *Icengelo* magazine.⁷⁴ Kasoma’s assertion that running an independent press was a dangerous undertaking is valid in that:

Journalists and the media houses they worked for were constantly under threat by mainly people in government.... It was almost a standard practice for secret service agents to trail the movements and actions of the journalists. Private home telephones and office telephones were often tapped both, personal and office mail was tempered with. Reporters were punished in one form or another by government agents for what they reported and did not. The punishment was sometimes extended to their families,

⁷²The **Zambian Daily Mail**, 19 June, 1990 .

⁷³FENZA No.10-PA.AML.2, Fr. Umberto’s Diary, p. 2.

⁷⁴Miles Larmar, ‘The Hour has come out the Pit: The Mineworkers Union of Zambia and Movement for Multiparty Democracy’, **Journal of Southern African Studies**, 32, 2 (June 2006), p, 303.

associates and friends. Reporters were often attacked while officially on duty. This was normally so at political rallies or public meetings where their presence was resented. Vehicles and machinery for journalist were normally stoned.⁷⁵

Despite the negative outcomes, *Icengelo* magazine continued to receive massive support from people. For instance, in September 1990, about ten Catholics from Kabwe Railway Parish in Chowa carrying a rosary, a small cross and bible attended the multiparty rally and reiterated their support for the *Icengelo* magazine which had been criticised in the UNIP government. They were led by Br. Peter Chishimba who dubbed the *Icengelo* magazine as the power magazine as it spoke the truth. They also stood their ground that their protest was non-partisan. There were appeals from the readers of the *Icengelo* Magazine to stop attacking the Mission Press because it spoke the truth. Fr. Umberto disclosed to the *National Mirror* newspaper that the Press continued to receive messages of solidarity from many quarters including the Catholic Bishops. In response to the readers appeals, Sikasula dismissed the fears that the party and its government wanted to ban the paper but insisted that Mission Press must stand for the truth and not mislead people.⁷⁶

The other impact of the Press was that it reached out to the youths across the nation in its famous publication called the *Speak Out Magazine*. The magazine, as mentioned in the previous chapter, sought to address the needs of the youths. In the letters to the editors the readers expressed their appreciation for the magazine. They wrote that they found the magazine to be very informative and educative. This was because it enlightened the young people on career choices and how to cope as adolescents in society. Readers also appealed to Mission Press to continue publishing and increase the number of pages of the magazine. For instance, a reader wrote ‘I would like to congratulate Youth Care and Mission Press for the untiring and tremendous work they do to educate the Zambian youth.’ Another reader wrote that, ‘the *Speak Out* magazine should not only be sold in Catholic churches since not everyone who reads it was Catholic’, This magazine was

⁷⁵Francis P. Kasoma, ‘The Press and Multiparty Politics in Africa.’ PhD Thesis, University of Tample, 2000, p. 88.

⁷⁶ZEC COM1/6, **National Mirror**, Fortnightly, 15 September, 1990, p. 8, ZEC COM1/6, **National Mirror**, Fortnightly, 07 July 1990, ZEC COM1/6, **National Mirror Weekly**, 20 May, 1991. p. 4, ZEC COM1/6, **Times of Zambia**, Friday, 22 June, 1990. p. 9 and Davoli, ‘The Struggle for Democracy in Zambia, 1981-1991’, p. 25.

not only read in Zambia but in other countries across Africa and Europe where people subscribed to receive the magazine.⁷⁷

THE MISSION PRESS IN THE THIRD REPUBLIC, 1991-2011

In 1991, the Movement for Multiparty Democracy Party (MMD) took over from the UNIP government after the 30 October presidential and parliamentary elections. Thus Zambia changed from the one-party system to a multiparty political system. Many people congratulated the Mission Press for the unique role it played in the transition to democracy. The newly elected President Chiluba travelled to Ndola Cathedral to thank the Mission Press for the good work they did before and during the elections. Chiluba went as far as calling the staff of Mission Press as the ‘Heroes of Democracy’ (*Mpalume ya Maisosele*). The government pledged to work hand-in-hand with the Press in order to promote human rights and in improving the welfare of the people in Zambia.⁷⁸

The MMD government in its party manifesto pledged to support the protection of fundamental human rights, the promotion of justice and equality of all people without distinction, the maintenance of the rule of law and the independence of the judiciary. Furthermore, the MMD government pledged to uphold democracy that was based on a multiparty system with effective checks and balances as the best form of government. The government also stated that it would ensure democracy based on universal adult suffrage that guaranteed government by popular consent. The government also promised to ensure that elections would be held in a free and fair manner.⁷⁹

In November 1992, when President Chiluba visited St. Joseph Mission in Ndola, he urged Fr. Umberto to write as much as possible so that the government did not slacken in its duty to keep the interests of the people. In his speech, Chiluba expressed his respect and appreciation for Fr. Umberto by stating that, “Fr. Umberto, you know I will always listen to you and nobody will threaten you with deportation”.⁸⁰ The President stated that the writings by Fr. Umberto were very important in order for the MMD government to be kept on its toes. President Chiluba pointed out

⁷⁷ **Speak Out Magazine** (January/February 1989), p. 8, **Speak Out Magazine** (May/June 1984), 9 and **Speak Out Magazine** 8, 1 (1990), p. 13.

⁷⁸ Drevensek and Davoli, ‘The Struggle of Free Press’, p. 10.

⁷⁹ Movement for Multi-party Democracy Manifesto 1996, p.4.

⁸⁰ Drevensek and Davoli, ‘The Struggle of Free Press’, p.10.

that as long as he was President he would allow freedom of thought, speech, expression and conscience in order to provide a true democratic environment. Therefore from the foregoing discussion, it is no secret that President Chiluba and Fr.Umberto were in good terms and the government looked forward to read what the Press was writing so that it could serve the people better.⁸¹

However, even without waiting to assess the performance of the newly elected government, the Mission Press began to warn the government that capitalism was not the answer to Zambia's socio-economic problems. This was because when the MMD government got into power, the economy of the country was in shambles. Due to high external debt and high inflation that the government incurred in the Second Republic in the 1970s and 1980s because of the slump in prices of copper and oil shocks in the world market which led to a global recession. The MMD introduced capitalistic economic reforms, in the hope that the country could recover economically. The government did this by restructuring the major sectors of the economy, reducing external debt, restoring Zambia's image in the international financial community and rearranging the public sector and privatisation of state owned companies.⁸²

Unfortunately, these policies led to increased unemployment, poverty, exploitation of workers and the demise of local industries. The foreign investors came with their own expertise. For example, when the National Milling Company was sold, the top managers lost their jobs and could not be protected by the new owners despite their qualifications. Many workers were declared redundant and given inferior separation packages contrary to those that they had with Zambia Industrial Mining Corporation (ZIMCO). Most of the newly retrenched employees from the mines, the United Bus Company of Zambia (UBZ), Contract Haulage (CH), Mansa Batteries and National Airport could not cope with the new socio-economic conditions and many were turned into destitute. In the face of such suffering and misery retrenched workers resorted into scavenging, sending their children to begging on the streets, or had fewer numbers of meals in a day. Others took more desperate measures by engaging themselves into prostitution crime and robbery.⁸³

⁸¹ Umberto Davoli, 'Focus on Frank Talk', **Icengelo Magazine**, p. 1.

⁸²Mwanza, **Structural Adjustment Programs in Zambia**, p. 14.

⁸³ See Afronet, Zambia Human Rights Report, 1998, p. 3.

In 1992, Fr. Umberto began a campaign against poor conditions of service for the workers and low wages. It was published in the *Icengelo Magazine* in a column known as Wealth and Payment (*Ubunoshi na Malipilo*). The editorial team at the Mission Press did a research and discovered that 85 per cent of the workers in Zambia claimed that their net salary did not exceed K2, 500 per month, half of them were getting below K1, 500 and others lower than K1, 000.⁸⁴ Workers suffered many injustices such as unfair dismissals, threats and insults from their employers. The Press also found out that many workers were kept as casual workers for a long time. Thus the Mission Press decided to present this to President Chiluba together with a petition that the government establishes a commission of inquiry and put measures to end the plight of the workers.⁸⁵

Mission Press also published over 200 letters and sent *Icengelo* magazines to employers, church leaders and the President to consider the plight of workers. In an *Open Letter to Employers and Our Leaders*, Fr. Umberto called upon employers and leaders to treat their workers with dignity and respect. He pointed out that it was unfair for their employees to be earning ten or twenty dollars per month yet they had large families. Fr. Umberto also attacked the Catholic church for exploiting its workers in the parishes. He called upon the government to work out a minimal basic salary that would enable people to survive and be made compulsory to all companies and institutions. He contended that the definition minimum basic salary was necessary despite the liberalisation of the market, devaluation of the Kwacha and withdraw of subsidies. The Mission Press added that it trusted that the government would work on the challenges that the workers were facing.⁸⁶

The consequence of the campaign for better conditions of services of workers was that by June 1992, the owners of the companies that received letters from by the Mission Press began to improve the conditions of service for workers. The Mission Press began to receive letters from the workers in different companies and mines to thank them testifying that after the Mission Press sent copies of the *Icengelo Magazine* to their places of work conditions of service improved. For instance, one worker wrote to the Mission Press that from the time they sent a

⁸⁴ Icengelo Research Team, 'A Matter of Survival: An Open Letter to Employees and to Our Leader', **Icengelo Magazine**, 22, 3 (1992), pp. 4-5.

⁸⁵ Umberto Davoli, 'Ubunoshi Na Malipilo', **Icengelo Magazine**, 22, 4 (1992), p. 5.

⁸⁶ Umberto Davoli, 'An Open Letter to the Employers and our Leaders', **Icengelo Magazine**, 22, 3 (1992), p. 5.

letter, and a copy of the *Icengelo*, the white person they were working for had increased their salaries for them from K900 to K2, 200 and in April the workers' salaries were increased to K5, 060.⁸⁷

The President also responded by appealing to all employers to take care of the welfare of their workers. Chiluba appealed to the employers not as the head of state but as a fellow worker. He argued that the trade unions were for too long hypnotised by slogans of fair distribution of wealth while disregarding how that wealth was produced. He urged all employers to enter a new era of relationships between their workers and government. The government promised to see to it that minimum salaries and pensions were adjusted to the present cost of living to enable families to survive.⁸⁸

On 6 October 1992, the Minister of Labour and Social Security, Dr Ludwig Sondashi announced to the nation that the new minimum wages for shop assistants and non-unionised general workers were doubled and working conditions improved. According to the statutory instrument number 126 and 127, the new minimum wages were adjusted and pegged at K5, 500, subsistence allowance at K2, 500, transport allowance at K2,500 and K1, 000 for lunch allowance. The minimum gross salary was now at K11, 500. The new statutory instrument also gave machine allowance of K600. The minister also warned that all employers who would not comply with the new conditions would face legal action and urged all employees to report any failure by employers to implement the provisions. The Mission Press was very impressed with the new resolutions but it argued that more could be done.⁸⁹

This wage adjustment did not include those who were employed in private houses and families. It meant that garden boys, maids and watchmen were excluded from these benefits. The Mission Press demanded that the government should also respect the rights of casual and temporary workers. It was inhuman and indecent that casual workers could not manage to buy a loaf of bread after getting their daily wage. The Mission Press also questioned the government whether it was just to tax the minimum wages as they were just survival wages. The Press appealed to the

⁸⁷ Umberto Davoli, 'Thank You Mister President', *Icengelo Magazine*, 22, 10 (1992), p. 8.

⁸⁸ Umberto Davoli, 'Thank You Mister President', p. 1.

⁸⁹ Umberto Davoli, 'Better Than Nothing', *Icengelo Magazine*, 22, 12 (1992), p. 1.

government to grant a tax free monthly allowance for general workers to give them a chance to survive.⁹⁰

In 1993, the Mission Press continued to criticise the government for taxing minimum wages and for increasing the salaries of Members of Parliament (MP) without tax deductions. The Mission Press contended that the threshold of tax was too high since many of the citizens were languishing in poverty. For instance, some government workers were given a large chunk of money as allowance when they travelled abroad. For example, when they went out they got K85, 000 per night and K120, 000 per day as allowances. The Mission Press argued that it was unfair to spend tax payer's money and money from donors in such a manner. It was also unfair that the management of ZCCM had increased salaries for its managers and superintendents to K2. 2 million while their casual workers only got K3, 000.⁹¹

The government intervened by lifting the tax threshold to K 300,000 per month. The Mission Press thanked the government for taking such a bold decision. In an article called *Apa E Pashili Pa Kuleka* (Well done and Continue) it commended the government for that gesture, stating that the new tax threshold would help many people rise above the poverty datum line and would enable the least paid workers to survive. However, at the same time, the Mission Press advised the government to look into the issue of rising prices of commodities and the weakening of the kwacha.⁹² The Mission Press continued to highlight the suffering of the people in its magazines and the ills of the Structural Adjustment Programmes. Readers also continued to send articles to Mission Press about their disillusionment about the MMD government policies and their plight in a segment called *Ishivi Lya Balanda* (The Voice for the Poor). On the other hand, other readers criticised the *Icengelo* magazine that it was not doing enough as there was still much suffering among the people.⁹³

The Mission Press wielded much influence and that it could not be ignored by politicians. It can be said that to have acquired the status of a 'king maker' and 'king destroyer' as Kasoma puts it. Kasoma argues that the Press in Zambia was used as a stepping stone to political power. Thus it is not surprising that on 4 October 1994, the former president, Dr Kenneth David Kaunda visited

⁹⁰ Davoli, 'Better Than Nothing', p. 1.

⁹¹ Umberto Davoli, 'Apa E Pashili Pa Kuleka', *Icengelo Magazine*, 23, 3 (1993), p. 4.

⁹² Davoli, 'Apa E Pashili Pa Kuleka', p. 4.

⁹³ Davoli, 'Apa E Pashili Pa Kuleka', p. 4.

the Mission Press. According to Dr Kaunda, the purpose of his visit was to make peace with the Press and to refute the accusations that he had said the he would send the Catholics back to their country on their rosaries (*Ba Katolika Bakaendela Pali Kolona*). He further stated that he never said such words as he worked and respected Catholics very much. The former president also said his visit was to assess whether he could come back into politics and end the problems that were caused by the MMD government namely poverty, corruption and crime. He noted that if the MMD government continued in power it would bring divisions among different groups of people. However, the visit by Dr Kaunda turned into a controversial debate because the Mission Press was asked to declare its position on whether it was supporting President Kaunda or the MMD government.⁹⁴

The first clash between Mission Press and the MMD government came in 1995, when Fr. Umberto was invited for an interview on national television with Frank Mutubila called 'Frank Talk' on Sunday 12 February 1995. In the interview, the priest denounced the liberalisation of markets, the Structural Adjustment Programmes, poor wages and corruption in the MMD government. He also condemned the declaration of Zambia as Christian Nation as being unfair and unjust. He argued that Zambia lacked a healthy opposition and openly encouraged opposition parties to organise themselves and take up the challenge to stand in the 1996 elections. This interview according to Fr. Umberto, was misinterpreted and he had to write in the *Icengelo* magazine to clarify the issues he had raised in the interview. He was accused of trying to impose a Catholic president to replace Chiluba and dividing the people of Zambia instead of fostering unity and cooperation.⁹⁵

The result of the interview was that there was an outcry by MMD cadres that Fr. Umberto should be deported for being outspoken and critical of government policies. These sentiments were published in the *Weekly Express*, a paper that was semi-owned by the MMD government. The MMD cadres warned Fr. Umberto to get his hands off Chiluba. They protested because they believed that the Catholic clergyman wanted to overthrow the ruling MMD government. The paper wrote articles for almost three months with calumnies, slander and insults under fictitious

⁹⁴See Francis Peter Kasoma, *The Press in Zambia* (Lusaka: Paperback Multimedia Publication,1986), p.198 and Umberto Davoli, 'Apempula Icengelo', *Icengelo Magazine*, 24, 12 (1994), 14.

⁹⁵Umberto Davoli, 'Focus on Frank Talk', *Icengelo Magazine*, 25, 3 (1995), pp. 1-20.

names so that they could tarnish his image. Fr. Umberto reacted by questioning the leaders of the MMD government whether character assassination was their way of championing democracy. He pointed out that President Chiluba had sunk so low by using character defamation and assassination which even the UNIP government never did. He contended that it was more criminal to morally assassinate a dissenter than to deport him.⁹⁶

On the 15 of February 1995, *The Weekly Express* launched another campaign to assassinate Fr. Umberto's character as a way of intimidating and silencing the Mission Press. The paper alleged that Fr. Umberto was a sex maniac. A month before, *The Weekly Express* had carried a story in which it was alleged that the priest had a girlfriend. The editorial stated that he was siding with Kaunda and was out to destroy the MMD government. The paper called on the church to kick Umberto out of priesthood. On 10 May the paper further alleged that Umberto was conniving with other priests and a former chief of the police to overthrow the MMD government. Umberto challenged the President to inform his people that the country needed to have a strong and sound opposition.⁹⁷

Prior to these allegations it is important to note that *The Weekly Express* paper had been in good books with Fr. Umberto and praised him when his campaigns suited the MMD government. The moment he dared to criticise the party, however it turned its against him. The people reacted by writing articles addressed to government leaders to stop harassing Umberto. An example is an article called 'Do not Shut Up *Icengelo*' (*Mwishimya Icengelo*) in which the author appealed to the government not to silence the *Icengelo* magazine as it was fighting for justice and equality for the poor. Letters were also written to encourage the Press to continue with the good work they were doing despite the challenges it faced.⁹⁸ In an article called 'Do not Insult Priests' (*Mwilasalula Bashimapepo*), the author called upon *The Weekly Express* paper not to insult priests but respect them as they were the anointed men of God and preached the truth.⁹⁹ President Kaunda went to congratulate the Mission Press for its impartiality. He applauded the Press for being consistent in giving voice to conscience with neither a secret agenda nor bias.¹⁰⁰

⁹⁶ Davoli, 'Apempula Icengelo', p. 14.

⁹⁷ **The Weekly Post**, 15 February, 1995, p. 1.

⁹⁸ Icengelo Correspondent, 'Mwishimya', **Icengelo Magazine**, 25, 26 (1995), p. 5.

⁹⁹ Icengelo Correspondent, 'Mwilasalula Bashimapepo', **Icengelo Magazine**, 25, 9 (1995), p. 14.

¹⁰⁰ Davoli and Drevensek, 'The Struggle of a Free Press', pp. 8-11.

The Mission Press took action by suing the MMD paper for defaming Fr. Umberto. It chose Levy Mwanawasa as its lawyers and won the case. In his ruling the judge spoke of ‘satanic malice’ on the part of the MMD *Weekly Express* paper for obscene and false accusation concocted against an institution and a minister of God. In 1999, the paper was forced to publish an unreserved apology and was condemned to pay a huge sum of K60 million plus interest. This amount was never paid. When Mwanawasa was recalled to join government in the year 2000, he withdrew from the case. He was replaced by George Kunda who also had little mercy for MMD. However, he also failed to retrieve the money. Eventually, the *Weekly Express* preferred to cease its publication and disappeared from circulation. The case was closed.¹⁰¹ According to voices close to State House, the *Weekly Express* had been given an enormous amount in those days close to US \$200, 000 for that purpose by the President’s order.¹⁰²

M’membe contests that running an independent paper was not easy. He argued that for instance, *The Post* Newspaper had frequents visitations from the Zambia Revenue Authority (ZRA) on account of details relating to PAYE, corporate tax, valued added tax (VAT) and withholding tax. While it paid a blind eye to defaulters such as the *Zambia Daily Mail* and many others. This preferential treatment, disadvantaged the private press. There were also plans or infiltration by the intelligence and security services to try and cripple the operations of the business. The independent Press was denied access to news or information from the government and public officials. There was denial of access to funding by government, donor and private sector. Politically, sensitive donors and private sector feared to be associated with *The Post* newspaper for fear of being accused of collaborating with it.¹⁰³ Price and Krug add that the governments could undertake surprise audits or other forms of harassment as way of intimidating the independent media.¹⁰⁴

Despite the promise that the MMD party had made prior 1991 to safeguard the freedom of speech, its government did not uphold its promise because it arrested and detained journalists that exposed government officials misdeeds. This was done through the Code of Conduct Act

¹⁰¹ Umberto and Drevensek, ‘The Struggle of a Free Press’, pp. 8-11.

¹⁰² Umberto and Drevensek, ‘The Struggle of a Free Press’, p. 9.

¹⁰³ Fackson Banda, **Newspaper and Magazines in Zambia: A Question of Sustainability** (Ndola: Mission Press, 2004), p. 54.

¹⁰⁴ See M. E Price and Krug P, **The Enabling Environment for Free and Independent Media** (Oxford: Program in Comparative Media and Policy , 2000).

No. 35 of 1995. This Act required members of the Press to divulge their sources of information if a Member of Parliament was offended by the publication. This legislation was used to ban publications that were deemed to be detrimental to the public. For instance, Masauto Phiri, a journalist from *The Post* newspaper, was jailed for three months for contempt of court by the Supreme Court. He was arrested because he wrote that seven judges had been bribed by Chiluba to rule in his favour in a sensitive election petition. Four journalists from *The Post* Fred M'membe, Bright Mwape, Goliath Mungonge and Nkomalimba Kafunda were also arrested but later discharged by Magistrate Court for exposing the extra marital affair of Presidential Aide Richard Sakala.¹⁰⁵

Government policies such as the introduction of Valued Added Tax (VAT) in 1995 spelled a disaster for the Press in that it became expensive to print books locally in Zambia. As a result, many textbooks written by Zambians were printed outside mainly in South Africa. The Zambian Printers had the necessary skills and equipment but the publishers found it cheaper to have their books printed in South Africa. Thus VAT system did not work to the advantage of the Mission Press. The Press lost a lot of tenders from the Ministry of Higher Education which provided more work for the Press.¹⁰⁶ The Press also felt that the MMD government was abusing its power instead of serving the interests of the poor. The President abused his Presidential powers towards the 1996 Presidential and Parliamentary elections by selling the council houses as a way of soliciting for votes. The council lost a major source of revenue and only a few citizens benefited from this measure. Another act of abuse of power was the introduction of the Discretionary Presidential Fund or Slush Fund. The President used it to fund MMD cadres, churches, social clubs, private schools and friends instead of helping the vulnerable.¹⁰⁷

During Chiluba's reign, Zambia was ranked as the most corrupt country in the world. The allegations of corruption began in the second year of his term of office. For instance, on 10 July 1992, Mr Baldwin Nkumbula the Minister of Youth and Child Development, and later Akashambatwa Mbikusita Lewanika Minister of Education resigned due to corruption in the government. The government was also accused of involvement in a scam with the Zambia National Electricity Company (ZESCO) where several billions of kwacha were stolen. There

¹⁰⁵ Kenny Makungu, **The State Media In Zambia: From Colonial Era to 2003**, p. 54.

¹⁰⁶ Mission Press, **Board of Governor Report**, 24 July 1995, p. 1.

¹⁰⁷ **The Post Newspaper**, 23 February, 2003, p. 12.

were allegations of mismanagement of the money that came from privatisation and commercialisation of companies and the Meridien Bank saga where the Minister of Finance was accused of failure to protect citizens from losing their money.¹⁰⁸ Mission Press criticised the government for misusing the country's resources while many people were barely surviving.

Mission Press joined the Jubilee 2000 campaign in 1998 through the *Bacengelo* singing group it collected 750, 000 signatures in Europe. The signatures were collected in Croatia, Italy, Austria, Germany and Ireland. The signatures were collected so that Zambia's external debt could be cancelled. Protests and petition were signed around the globe under the scheme known as the Highly Independent Poor Countries (HIPC) initiative. The debt cancellation programme demanded that harmful policies such as privatisation of parastatal companies, wage freezes and foreign investment should be stopped. When the Zambian parliament voted against the privatisation of the Zambia National Commercial Bank (ZANACO) debt relief was delayed. The government spent between US \$160 and US \$250 million per year servicing debt. In 2005, Zambia reached the HIPC completion point and had around \$4 billion debt cancelled by World Bank and the IMF.¹⁰⁹

It did not take long before Miha was summoned by the government for writing articles that exposed the plight of those who were unemployed in September 1999. The government accused the Press of bringing about discontentment and confusion in the country. The government further charged that the Press was trying to destroy the peace and unity. The government contended that those who were unemployed were lazy and just wanted to point fingers at the government because of their poverty. The government informed the Mission Press that it was not blind to the sufferings of the people. It informed the Mission Press that it had prepared programmes for them to go into farming in Rural Resettlement schemes, Back to the Land and Lima Programmes.¹¹⁰

The Mission Press also took part in the Anti-Third Term campaign against President Chiluba who tried to change the constitution to allow him to extend his tenure of office. Fr. Miha published a special edition of the *Icengelo* Magazine to sensitise the people about Chiluba and the MMD government's motives. The superiors of the Franciscan community refused to give

¹⁰⁸ O. Sichone and B. Chikulo, **Democracy: The Challenges in the Third Republic** (Harare: Sapes, 1996), p. 225.

¹⁰⁹ Mission Press, **Board of Governors Report**, 9 November, 1999, p. 1.

¹¹⁰ See *Icengelo Reporter*, 'Chiluba Asosa', **Icengelo Magazine**, 30, 3 (1999), p. 14.

him permission to publish the edition and distribute it. However, Miha defied the orders of his superiors and went ahead to Lusaka to distribute it. The magazine sold like hot cakes it had to be reprinted.¹¹¹

During the Anti-Third Term debate in Ndola, Fr. Miha together with three members of staff of the Mission Press were blocked and beaten by MMD cadres for attempting to attend a meeting at Savoy Hotel which was addressed by Newton Ng'uni and Vincent Malambo.¹¹² However, Chiluba did not stand for the third term.

In 2004, the Mission Press came into direct confrontation with President Levy Mwanawasa when it questioned Mwanawasa's government efforts towards fighting corruption. This confrontation came about because of the article that was entitled the 'Family Tree' published in the *Challenge Magazine*. Fr. Miha argued that the government was corrupt in that it was employing family members and relatives instead of fighting against corruption and nepotism. These allegations angered the president who argued that the article was aimed at discrediting his integrity and was causing discontent among the people. Fr. Miha was challenged to prove the allegations and threats to his life were made by the MMD government.¹¹³

Despite these confrontations between the Mission Press and the government, the Media Institute for Southern African (MISA) Zambia Chapter awarded the Mission Press the best print media award for its unique role in the fight for social justice in 2004. The former Director of MISA Zambia Mr Fanwell Chembo described Fr. Miha as a fearless journalist and a voice of reason.¹¹⁴ In 2007, the priest was given an award in recognition of his commitment to defend press freedom and advocacy in Zambia and throughout the world. The award was given to Fr. Miha by the Press Freedom Committee of *The Post Newspaper*. He was also awarded the Lucy Sichone and Bright Mwape Award. The award was presented to him by President Rupiah Banda. It is clear then that the Mission Press had an impact on the Zambian society in many ways that it received recognition from well-established organisations and people.¹¹⁵

¹¹¹Miha Dravensek, 'Bushe Umuku wa butatu Mulandu Nshi?', *Icengelo Magazine*, 31, 3(2001), p. 2. And Miha Drevensek, 'The Green Ribbon', *Icengelo Magazine*, 33, 3 (2001), p. 2.

¹¹² Davoli and Drevensek, 'The Struggle of a Free Press', p. 15.

¹¹³ *Times of Zambia*, 11 June, 2004. p. 4.

¹¹⁴ Davoli and Drevensek, 'The Struggle of a Free Press', p. 15.

¹¹⁵ Interview with Fr. LacksonnChiti, Ndola, Zambia, 20 March 2014.

It should be noted that the impact of Mission Press declined tremendously after 2005 due to a number of factors. One of the reasons was that during the Third Republic there were a lot pressure groups established in Zambia that were also involved in the fight for social justice. Thus the Mission Press was not the only one involved. This entailed that the government began facing a lot of opposition from different civil society organisations. The other factor was that a lot of private newspapers and magazines came on the scene hence it was easy for the people to access information through diverse sources unlike in the Second Republic when there were few newspapers expressed dissenting views like Mission Press and the *National Mirror*. The readership for the magazines published by the Mission Press declined due to the emergence of online media on the internet. People no longer had to wait for the publications from the Mission Press because information was easily available online.

CONCLUSION

This chapter has discussed the impact of the Mission Press in Zambia. It has demonstrated that the Mission Press had an impact on the social, economic and political situation of the Zambia. During the First Republic the Mission Press contributed to improving the welfare of the people. It promoted self-sustainability, national building and peace. Therefore, the Press empowered the people with knowledge on how to enhance their standards of living in society.

It is evident that in the Second Republic and Third Republic, the Mission Press did not remain silent over the injustices that prevailed in society. The Press advocated and fought for the rights of the people in the country. The Mission Press was the voice for the voiceless as it demanded for the observance of the rights for political prisoners and the vulnerable in society. As a result, some political prisoners were secretly released from prison. The people of Mackenzie, Kapenta and Luano compound were also granted their rights. The Mission Press also positively contributed towards the transition from a one-party system to a multiparty system of politics through their publications. Therefore, from the above discussion it can be argued that the publications by Mission Press had an impact in Zambia.

The chapter has also shown that the relationship between the government and the Mission Press in the Second and Third Republic was not always smooth as they clashed often. The government felt that the motives of the Mission Press were not clear and this created suspicions between the

two institutions. The Mission Press argued that it was only preaching the word of God while government contended that the Press reported untruthfully and caused division instead of peace and unity in the country. Therefore government interrogated and threatened deportation and once manhandled the members of staff at the Press. Given the above scenario it can be argued the Mission Press fearlessly defended the rights of the local people. Despite the above mentioned challenges, the contribution of Mission Press in the social, political and economic situation of Zambia cannot be underestimated in that it shaped the history of nation. It was also a valuable mouth piece for the vulnerable in society.

CHAPTER FIVE

CONCLUSION

The purpose of this study was to establish the various aspects of Mission Press in regard to origin, social and political contribution in Zambia. The study has shown that Mission Press was established by Catholic Franciscans Missionaries from the order of St Francis in Zambia. It explored activities and strategies that the Press put in place in order to function efficiently and serve the needs of the local people in Zambia. It also aimed at examining the role played by the Mission Press and its publications in social, political and economic situation in Zambia. The study further set out to assess the impact of Mission Press in Zambia. In order to achieve this, the study explored the history of the Franciscan Missionaries and their publications in Zambia.

The evidence gathered reflects that the Franciscan Missionaries started by printing newsletters, hymn and prayer books in the local vernacular languages in Wusakile in Kitwe in order to spread the word of God. It was a common trend among Catholic and Protestant Missionaries in Africa to own a printing Press. The Franciscan Missionaries learnt Cibemba which was the lingua franca of the people they served. This was because most of the local people were labour migrants who came from Northern and Luapula provinces. The whole essence was to reach out to the local people without any language barriers.

It is clear the Franciscans Missionaries did the printing themselves up to the time when there was increased demand for the newsletters and religious books. Therefore, it should be noted that in the earlier period, printing was just an activity for the Franciscans but not as an organised enterprise per say. It was only organised in 1960 when it was called Kitwe Printers. Later, the Missionaries hired European settlers to print for them. Due to various challenges the Press was closed and moved to Ndola Franciscan Centre in 1969 in Chifubu. Fr. Umberto began printing a newsletter called *Nkombe* (Messenger) but it closed again

The study has established that Mission Press began in 1970 in Ndola Chifubu border with Kansashi Township. This time the Franciscan Missionaries had decided to establish a printing press to operate as an institution with proper structures in order to function efficiently. The Franciscan Missionaries appointed some priests and brothers to run the Press. They also received assistance from two volunteers who Italy in the printing department. In June 1971, the Press

decided to join hands and work with the White Fathers from Northern province. Together they created a new Christian magazine called the *Icengelo* Magazine. It should be noted that this collaboration was not unique because missionaries sometimes joined their efforts to work together either among themselves or with different missionary groups in Zambia.

It is clear that Mission Press expanded and began to print other magazine from 1980s in collaboration with other Catholic religious groups such as the *Worker Challenge*, *Speak Out* and the *Challenge* Magazines. The Press also created an audio visual studio in 2000 to promote art and talent. The study has also highlighted that the Press took an ecumenical approach in that it printed for other Christian denominations at a reasonable price to promote evangelism in Zambia. The Press also undertook commercial jobs in order to sustain its operations. This is because the Press mainly depended on funding and sometimes funding did not come on time. Thus commercial jobs helped with paying employees, water bills and electricity. The other reason is the Christian magazines were non-profit making ventures and were heavily subsidised so that the local people could afford to buy.

It can be argued that Mission Press remained by and large a religious Press in that its production policy gave priority to religious books. This was reflected in their production reports. Therefore, most Christian denominations printed their religious books with Mission Press. The Press also controlled all that was printed with Mission Press. The items were supposed to reflect Christian values or promote development in society. As a result, the Press rejected any work that did not represent Christian values. Despite this strong policy, the Press still had a lot of customers. So its production policy did not discourage the local people and companies to print with the Press.

The other conclusion that can be drawn from this study is that while it is apparent that evangelism was the main focus of the Press, it was also involved in educating the local people on issues of the social concerns. The Press provided knowledge to the people on how to empower themselves through its publications. The Press educated the people on health and environmental issues in society. It can be argued that the Press was in touch with the needs of the local people they served. The Press also promoted education of human rights, social justice and good governance. The Press did not just educate the local people but it was also a platform for people to air their grievances on their plight in society. The Press devoted great space to issues of national importance so that they could help the local people to participate in national affairs.

Therefore, the Mission Press contributed greatly towards the social and political development of Zambia because people were informed and empowered with knowledge through the publications of Mission Press. The Press got into trouble with government for criticising government policies. Time and again the editors of the Press were threatened with deportation, intimidated and harassed by government officials. Nevertheless, the Press defended and protected the rights of the vulnerable in society. It also demanded for provision of social services from government for the poor in society. The Press also appealed to the local councils to improve sanitation, water provision and electricity in council houses instead of exploiting the people with high rentals. The study has shown that due to the activities of Mission Press, the people were given their demands, the conditions of service for workers improved and there were political changes in the history of the country.

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APPENDICES

Appendix 1: Showing the Production Policy of Mission Press

Page 1 of 8

CATHOLIC PUBLICATIONS FROM 1 APRIL, 1996 TO 30 SEPTEMBER, 2000					
No.	TITLE	QTY	PAGES	PAGES - A5	
1	Franciscan On Going Formation Program	130	A4	1	260
2	R.E Thinking Leaflets	110	A5	8	880
3	Speak Out Vol. 13 No. 3	25,000	A4	20	1,000,000
4	Report of N.Meningnitis	10	A4	11	220
5	Ubukota bwa Batertiary	2,000	A6	168	168,000
6	Amasali Ya Legio (leaflets)	1,000	A6	1	500
7	Tupambane Newsletter	800	A3	4	12,800
8	A Joy So Glorious	1,000	A5	136	136,000
9	Bwacha Magazine	120	A5	4	480
10	Speak Out Magazine Vol. 13 No. 4	25,000	A4	20	1,000,000
11	Speak Out Magazine Vol. 13 No. 5	1,500	A4	20	60,000
12	R.E Sources for Teachers	1,200	A4	8	19,200
13	Annual Report 1995	150	A5	40	6,000
14	Icengelo April 1996	24,500	A4	22	1,078,000
15	Icengelo May 1996	24,500	A4	22	1,078,000
16	Icengelo June 1996	24,500	A4	22	1,078,000
17	Icita Citakatifu April 1996	16,512	A4	1	33,024
18	Icita Citakatifu May 1996	16,512	A4	1	33,024
19	Icita Citakatifu June 1996	16,512	A4	1	33,024
20	English Sunday Mass April 1996	7,140	A4	1	14,280
21	English Sunday Mass May 1996	7,140	A4	1	14,280
22	English Sunday Mass June 1996	7,140	A4	1	14,280
23	Icengelo July 1996	24,500	A4	22	1,078,000
24	Icengelo Aug. 1996	24,500	A4	22	1,078,000
25	Icengelo Sept. 1996	24,500	A4	22	1,078,000
26	Imisango Ine Iya Kuwamya, 4th Edition	3,000	A5	488	1,464,000
27	Rules & Formation of Franciscan Secular	1,000	A5	88	88,000
28	Speak Out	27,000	A4	18	972,000
29	R.E Thinking Leaflets	500	A6	6	1,500
30	The African Synod Comes Home	1,000	A5	48	48,000
31	Guide for Celebrating Liturgy	400	A6	72	14,400
32	Speak Out Vol. 13 No. 6	28,000	A4	16	896,000
33	Small Catechism	100	A4	1	200
34	Bemba Liturgical Calendars 1997	20,000	A4	24	960,000
35	English Liturgical Calendars 1997	5,000	A4	16	160,000
36	Yangeni B	5,000	A5	401	2,005,000
37	Amapepo Ya Mu Nshiku Shakwa Lesa	10,000	A4	1	20,000
38	Icilye Ca Sinodi Wa Africa Caisa Kuno	12,000	A5	60	720,000
39	Speak Out Vol. 14 No. 1	28,000	A4	16	896,000
40	Dallo Zambia	1,000	A5	14	14,000
41	Lugwalo Lwa Muswaangano Na Mabbishope	1,000	A5	28	28,000
42	Footsteps	2,500	A5	24	60,000
43	Africa Synod	1,000	A5	40	40,000

44 Vinangwilo Vyahachalumingo Nge	1,000	A5	10	10,000
45 Kujanga kwa Hamulungu (Lunda)	2,000	A5	10	20,000
46 Umulungu Utakatifu	2,000	A5	208	416,000
47 Speak Out Vol. 14 No. 2	29,000	A4	16	928,000
48 Bwacha Newsletter	120	A4	6	1,440
49 Ukubila Imbila Yakwa Lesa	500	A4	840	840,000
50 Home-Care Record	5,000	A3	4	80,000
51 Jila Akuwahililamo Chilika Chamisa	1,000	A4	4	8,000
52 Injila Yakulondela Mukaja Hishena	1,000	A4	10	20,000
53 Songs of Praise & Life	5,000	A6	150	375,000
54 Bearing Witness to the Primacy of God	200	A5	44	8,800
55 The Friary Chapter	200	A5	60	12,000
56 Tupambane Newsletter	1,000	A3	4	16,000
57 Fan Into a Flame	1,500	A5	124	186,000
58 Be Still and Know that I am God	500	A5	160	80,000
59 Planted in Love	500	A5	112	56,000
60 Annual Report 1996	7	A5	32	224
61 Seek First His Kingdom	3,000	A5	160	480,000
62 Booklets (Liturgy)	150	A4	56	16,800
63 Amapepo ya Kulosha	5,000	A5	50	250,000
64 Kristu Nani?	3,000	A5	106	318,000
65 Chapter Report 1997	50	A4	20	2,000
66 A Book of Prayers	2,000	A6	104	104,000
67 Legio Wakwa Maria	2,000	A5	30	60,000
68 Speak Out Magazine Vol. 14 No. 3	30,000	A4	20	1,200,000
69 Speak Out Magazine Vol. 14 No. 4	29,000	A4	20	1,160,000
70 Speak Out Magazine Vol. 14 No. 5	27,000	A4	20	1,080,000
71 Icisumino Candi	40,000	A5	1	40,000
72 Ndabelenga no Kumfwa	3,000	A5	44	132,000
73 Ndabelenga no Kumfwa . 2	3,000	A5	46	138,000
74 Guide for Celebrating the Liturgy	350	A6	88	15,400
75 Yangeni C	1,000	A5	492	492,000
76 Speak Out Magazine Vol. 14 No. 6	27,500	A4	20	1,100,000
77 St. Francis Provincial Project (1997- 2001)	200	A5	16	3,200
78 Icengelo October 1996	24,500	A4	22	1,078,000
79 Icengelo November 1996	24,500	A4	22	1,078,000
80 Icengelo December 1996	24,500	A4	22	1,078,000
81 Icita Citakatifu July 1996	16,512	A4	1	33,024
82 Icita Citakatifu Aug. 1996	16,512	A4	1	33,024
83 Icita Citakatifu Sept. 1996	16,512	A4	1	33,024
84 Icita Citakatifu Oct. 1996	16,512	A4	1	33,024
85 Icita Citakatifu Nov. 1996	16,512	A4	1	33,024
86 Icita Citakatifu Dec. 1996	16,512	A4	1	33,024
87 English Sunday Mass July 1996	7,140	A4	1	14,280
88 English Sunday Mass Aug. 1996	7,140	A4	1	14,280
89 English Sunday Mass Sept. 1996	7,140	A4	1	14,280

90	English	Sunday Mass	Oct. 1996	7,140	A4	1	14,280
91	English	Sunday Mass	Nov. 1996	7,140	A4	1	14,280
92	English	Sunday Mass	Dec. 1996	7,140	A4	1	14,280
93	Icengelo	Jan.	1997	24,500	A4	24	1,176,000
94	Icengelo	Feb.	1997	24,500	A4	24	1,176,000
95	Icengelo	Mar.	1997	24,500	A4	24	1,176,000
96	Icengelo	Apr.	1997	24,500	A4	24	1,176,000
97	Icengelo	May	1997	24,500	A4	24	1,176,000
98	Icengelo	Jun.	1997	24,500	A4	24	1,176,000
99	Icengelo	July	1997	24,500	A4	24	1,176,000
100	Icengelo	Aug.	1997	24,500	A4	24	1,176,000
101	Icengelo	Sept.	1997	24,500	A4	24	1,176,000
102	Icengelo	Oct.	1997	24,500	A4	24	1,176,000
103	Icengelo	Nov.	1997	24,500	A4	24	1,176,000
104	Icengelo	Dec.	1997	24,500	A4	24	1,176,000
105	Icita	Citakatifu	Jan. 1997	16,512	A4	1	33,024
106	Icita	Citakatifu	Feb. 1997	16,512	A4	1	33,024
107	Icita	Citakatifu	Mar. 1997	16,512	A4	1	33,024
108	Icita	Citakatifu	Apr. 1997	16,512	A4	1	33,024
109	Icita	Citakatifu	May. 1997	16,512	A4	1	33,024
110	Icita	Citakatifu	Jun. 1997	16,512	A4	1	33,024
111	Icita	Citakatifu	July. 1997	16,512	A4	1	33,024
112	Icita	Citakatifu	Aug. 1997	16,512	A4	1	33,024
113	Icita	Citakatifu	Sept. 1997	16,512	A4	1	33,024
114	Icita	Citakatifu	Nov. 1997	16,512	A4	1	33,024
115	Icita	Citakatifu	Dec. 1997	16,512	A4	1	33,024
116	English	Sunday Mass	Jan. 1997	7,140	A4	1	14,280
117	English	Sunday Mass	Feb. 1997	7,140	A4	1	14,280
118	English	Sunday Mass	March. 1997	7,140	A4	1	14,280
119	English	Sunday Mass	April 1997	7,140	A4	1	14,280
120	English	Sunday Mass	June 1997	7,140	A4	1	14,280
121	English	Sunday Mass	July 1997	7,140	A4	1	14,280
122	English	Sunday Mass	Aug. 1997	7,140	A4	1	14,280
123	English	Sunday Mass	Sep. 1997	7,140	A4	1	14,280
124	English	Sunday Mass	Oct. 1997	7,140	A4	1	14,280
125	English	Sunday Mass	Nov. 1997	7,140	A4	1	14,280
126	English	Sunday Mass	Dec. 1997	7,140	A4	1	14,280
127	Leaflets			2,000	A4	1	4,000
128	Life of St. Anthony			3,000	A5	176	528,000
129	Perpetual Profession of Sisters			200	A5	16	3,200
130	Practical Guidelines for Lay Movements			2,300	A5	28	64,400
131	Jubilee Mass Booklets & Souvenir Cards			400	A5	12	4,800
132	Custodial Statues			200	A5	21	4,200
133	Speak Out Magazine Vol. 15 No. 1			26,000	A4	24	1,248,000
134	English Liturgical Calendars 1998			5,000	A3	12	240,000
135	We are a Family			1,000	A5	1	1,000

136 Ifitente Fyabwina Kristu	3,000	A4	1	6,000
137 Pocket Diaries	3,000	A6	128	192,000
138 Bemba Liturgical Calendars 1998	15,000	A3	12	720,000
139 Vocational Leaflets	2,000	A4	1	4,000
140 Bwacha Magazine	120	A4	4	960
141 Speak Out Magazine Vol. 15 No. 2	26,500	A4	24	1,272,000
142 Amafunde ya M.I	2,000	A5	52	104,000
143 Family Record Forms	3,000	A4	1	6,000
144 Letterheads	1,000	A4	1	2,000
145 Confirmation Register Books	30	A3	50	6,000
146 Icitabo Ce Sali	3,000	A6	416	624,000
147 Ukubila Imbila Yakwa Lesa	500	A4	768	768,000
148 Icengelo Jan. 1998	24,500	A4	24	1,176,000
149 Icengelo Feb. 1998	24,500	A4	24	1,176,000
150 Icengelo Mar. 1998	24,500	A4	24	1,176,000
151 Icita Citakatifu Jan. 1998	16,512	A4	1	33,024
152 Icita Citakatifu Feb. 1998	16,512	A4	1	33,024
153 Icita Citakatifu Mar. 1998	16,512	A4	1	33,024
154 English Sunday Mass Jan. 1998	7,140	A4	1	14,280
155 English Sunday Mass Feb. 1998	7,140	A4	1	14,280
156 English Sunday Mass Mar. 1998	7,140	A4	1	14,280
157 Food for People Living With HIV/AIDS covers	5,000	A4	4	40,000
158 Ifyakulya fya Balwele Ba HIV/AIDS	5,000	A4	4	40,000
159 Chakudya cha Anthu Omwe Ali HIV/AIDS	5,000	A4	4	40,000
160 Kudya kwa Antu Anakuhanda Na HIV/AIDS	2,550	A4	4	20,400
161 Cakulya ca Bantu Bajisi HIV/AIDS	2,550	A4	4	20,400
162 Zambia Catholic Directory 1999	1,500	A5	181	271,500
163 One Bread One Body No. 5	300	A5	32	9,600
164 One Bread One Body No. 4	400	A5	32	12,800
165 Akatabo ka Bakampenga	2,000	A6	11	11,000
166 Bemba Pocket Dictionary	3,000	A6	60	90,000
167 With Unveiled Faces	1,500	A5	160	240,000
168 Inghomba YaKwa Lesa No. 1	5,000	A6	120	300,000
169 One Bread One Body No. 3	300	A5	32	9,600
170 Enjoy Your Bible	3,000	A5	32	96,000
171 A Catholic? You Must be Crazy	3,000	A5	40	120,000
172 One Bread One Body	500	A5	32	16,000
173 Bwacha Magazine	120	A4	4	960
174 Bwacha Magazine	120	A4	4	960
175 One Bread One Body No.6	200	A5	32	6,400
176 Akatabo ke Sali	5,000	A6	18	45,000
177 Songs of Praise and Life	5,000	A6	33	82,500
178 Icitabo ce Sali	3,000	A6	102	153,000
179 The Way, the Truth and the Life	1,000	A5	88	88,000
180 Square reg. 160PA	500	A4	160	160,000
181 One Bread One Body No. 7	250	A5	32	8,000

182 A Daily Prayer books	5,000	A4	13	130,000
183 How to Read the Bible	3,000	A5	100	300,000
184 One Bread One Body	300	A5	32	9,600
185 Yangeni B	2,000	A5	200	400,000
186 The Journey of a Missionary	2,000	A5	46	92,000
187 Come Follow Me	500	A5	46	23,000
188 Ordination booklets	800	A5	16	12,800
189 Zambia Bee-keeping handbook	500	A4	112	112,000
190 One Bread One Body No.9	250	A5	32	8,000
191 Patile Akantu Magazine	3,000	A4	32	192,000
192 One Bread One Body No. 10	350	A5	32	11,200
193 Guide for Celebrating the Liturgy	350	A6	23	4,025
194 Bwacha Magazine	120	A4	4	960
195 Bwacha Magazine	150	A4	4	1,200
196 Debts - Rel - Jubilee 2000	20,000	A4	2	80,000
197 Abekala Mu Mupundu	2,000	A5	30	60,000
198 ICASA Youth Forum Booklet	5,000	A5	10	50,000
199 Seminars and Days of Recollection	40	A6	16	320
200 Tupambane Newsletters	700	A3	4	11,200
201 Academic Catalogue 1998 - 2001	150	A5	24	3,600
202 Missa Yakwe Shifwa Francisko Mutakatifu	10,000	A5	1	10,000
203 The Holy Bible	500	A5	96	48,000
204 Kabbuku kakulumbya Mu Nsondo Mupayizi	500	A4	8	8,000
205 Franciscan Missionary Sisters of Assisi	200	A5	96	19,200
206 Be the Light of the World	200	A5	24	4,800
207 Silver Jubilee booklets	200	A5	28	5,600
208 Praying the Rosary	2,000	A6	22	22,000
209 Footsteps No. 24 April 1999	1,500	A4	24	72,000
210 Search Prayer	1,500	A6	2	1,500
211 Tupambane Newsletters	500	A3	4	8,000
212 Dallo Zambia No. 37 Dec. 1998	1,100	A5	20	22,000
213 The Catechism of the Catholic Church	1,000	A4	162	324,000
214 Tape-Inlay covers	5,000	A3	4	80,000
215 Christmas cards	10,000	A5	2	20,000
216 New Hope	10,000	A4	1	20,000
217 Ordination Memorial cards	1,000	A5	3	3,000
218 Letterheads	4,000	A4	1	8,000
219 Diocese of Solwezi envelopes	1,500	A4	1	3,000
220 Ordination cards	500	A5	1	500
221 Attendance Register	1,000	A4	16	32,000
222 One Bread One Body Vol. No. 14	500	A5	64	32,000
223 One Bread One Body Vol. No. 13	500	A5	64	32,000
224 In Love With God	2,000	A5	164	328,000
225 Souvenir for Fr. Alexander cards	3,000	A6	2	3,000
226 Jubilee prayer	2,000	A5	2	4,000
227 Jubilee prayer	1,000	A6	2	1,000

228 Leaflets	5,000	A4	2	20,000
229 Baptism Register books	5	A4	400	4,000
230 Tickets for Stranded Children	3,000	A6	2	3,000
231 Our Lady of Jubilee	1,000	A5	2	2,000
232 Footsteps No.25	2,000	A4	24	96,000
233 Franciscan Resource	12	A4	1	24
234 Towards a Philosophy of Religious Education	1,000	A5	48	48,000
235 Invitation cards	200	A5	1	200
236 Attendance Register	5,000	A4	40	400,000
237 Jubilee post cards	4,000	A6	2	4,000
238 General Statutes for M.I (English)	1,000	A5	24	24,000
239 Tulanguluke pa Macushi Yakwa Yesu	1,000	A6	80	40,000
240 Obstetric Record books	500	A4	12	12,000
241 A Light for Our Path Teachers book	2,000	A5	132	264,000
242 A Light for Our Path Teachers book	5,000	A6	64	160,000
243 Bookmaker	300	A6	2	300
244 Militia of the Immaculate in Zambia	1,000	A6	2	1,000
245 One Bread One Body Vol. No. 12	500	A5	64	32,000
246 Constitution books	300	A5	180	54,000
247 Annual Report	100	A4	56	11,200
248 Ukupwililika Mu Cupo	500	A4	44	44,000
249 Bwacha Newsletter	150	A4	4	1,200
250 Mayo Wesu	2,000	A5	116	232,000
251 Icilonganino ca bu Pioneer	3,000	A6	28	42,000
252 Umutima Utakatifu Wakwa Yesu	3,000	A6	46	69,000
253 Father Damien	1,000	A4	16	32,000
254 National Legal Aid Leaflets	2,400	A4	2	9,600
255 Ulupwa Lwakwa St. Vincent	2,000	A5	92	184,000
256 Profession Books for final Vows	100	A5	20	2,000
257 Sacred Liturgy for the Ordination	150	A5	24	3,600
258 M.I Statutes books	500	A5	8	4,000
259 Okhala Munsu Mwa Mutengo wa Maula	2,000	A5	72	144,000
260 Songs of Praise and Life	5,000	A6	148	370,000
261 Isali Lya We Shifwe booklet	1,000	A5	16	16,000
262 One Bread One Body No. 15	500	A5	64	32,000
263 Ndabelenga No Kufwa 2b	600	A5	160	96,000
264 Pastoral Care of the Sick	2,000	A6	28	28,000
265 Tupambané Newsletters	400	A3	4	6,400
266 Can you Dare to Be Different? Leaflets	5,000	A4	2	20,000
267 Rite of Ordination	500	A5	30	15,000
268 Legio Wa Kwa Maria	2,000	A5	52	104,000
269 Liturgy for the Religious Solemn Profession	600	A5	20	12,000
270 Provincial Statutes	500	A5	24	12,000
271 One Bread One Body N0. 16	500	A5	64	32,000
272 The Rule and Guide for the Society of St. Vincent	1,000	A6	64	32,000
273 Guidelines for Priestly Formation in Zambia	1,000	A5	64	128,000

274 CHALLENGE MARCH 1999 Vol. 1 No. 1	4,913	A4	36	353,736
275 CHALLENGE JULY 1999 Vol. 1 No. 2	3,088	A4	36	222,336
276 CHALLENGE DEC 1999 Vol. 1 No. 3	3,500	A4	36	252,000
277 ICENGELO APRIL 1998	24,000	A4	24	1,152,000
278 ICENGELO MAY 1998	23,000	A4	24	1,104,000
279 ICENGELO JUNE 1998	23,000	A4	24	1,104,000
280 ICENGELO JULY 1998	20,200	A4	24	969,600
281 ICENGELO MAY 1999	20,150	A4	24	967,200
282 ICENGELO FEB. 2000	9,500	A4	24	456,000
283 ICENGELO MAR. 2000	9,800	A4	24	470,400
284 ICENGELO NOV. 1998	22,500	A4	24	1,080,000
285 ICENGELO DEC. 1998	20,000	A4	24	960,000
286 ICENGELO JAN. 1999	18,500	A4	24	888,000
287 ICENGELO FEB. 1999	15,500	A4	24	744,000
288 ICENGELO MAR. 1999	13,500	A4	24	648,000
289 ICENGELO APR. 1999	13,000	A4	24	624,000
290 ICENGELO MAY 1999	8,500	A4	24	408,000
291 ICENGELO JUNE 1999	9,500	A4	24	456,000
292 ICENGELO JULY 1999	9,500	A4	24	456,000
293 ICENGELO AUG. 1999	9,000	A4	24	432,000
294 ICENGELO SEP. 1999	8,500	A4	24	408,000
295 ICENGELO OCT. 1999	9,500	A4	24	456,000
296 ICENGELO NOV. 1999	9,800	A4	24	470,400
297 ICENGELO DEC. 1999	10,000	A4	24	480,000
298 ICENGELO JAN. 2000	10,000	A4	24	480,000
299 Xmas letter	800	A4	1	1,600
300 Speak Out Vol. 15 No. 2	26,500	A4	24	1,272,000
301 Speak Out Vol. 15 No. 3	26,000	A4	24	1,248,000
302 Speak Out Vol. 15 No. 4	28,000	A4	24	1,344,000
303 Speak Out Vol. 15 No. 5	28,000	A4	24	1,344,000
304 Speak Out Vol. 15 No. 6	28,000	A4	24	1,344,000
305 Speak Out Vol. 16 No. 1	24,000	A4	24	1,152,000
306 Speak Out Vol. 16 No. 2	20,500	A4	24	984,000
307 Speak Out Vol. 16 No. 3	17,000	A4	24	816,000
308 Speak Out Vol. 16 No. 4	17,000	A4	24	816,000
309 Speak Out Vol. 16 No. 5	16,000	A4	24	768,000
310 Speak Out Vol. 16 No. 6	17,000	A4	24	816,000
311 Speak Out Vol. 17 No. 1	17,500	A4	24	840,000
312 Speak Out Vol. 17 No. 2	17,500	A4	24	840,000
313 Speak Out Vol. 17 No. 3	17,500	A4	24	840,000
314 Poster Xmas cards	500	A5	2	1,000
315 ICENGELO AUG. 1998	22,000	A4	24	1,056,000
316 ICENGELO SEP. 1998	22,000	A4	24	1,056,000
317 ICENGELO OCT. 1998	22,500	A4	24	1,080,000
318 ICENGELO APRIL 2000	9,500	A4	24	456,000
319 ICENGELO MAY 2000	9,800	A4	24	470,400

320 ICENGELO JUNE 2000	9,800	A4	24	470,400
321 ICENGELO JULY 2000	10,000	A4	24	480,000
322 ICENGELO AUG. 2000	10,000	A4	24	480,000
323 ICENGELO SEP. 2000	9,000	A4	24	432,000
324 CHALLENGE Vol. 2 No. 1	3,500	A4	40	280,000
325 CHALLENGE Vol. 2 No. 2	3,000	A4	40	240,000
326 CHALLENGE Vol. 2 No. 3	3,000	A4	40	240,000
327 Speak Out Vol. 17 No. 4	17,500	A4	24	840,000
328 Speak Out Vol. 17 No. 5	16,500	A4	24	792,000
329 Speak Out Vol. 17 No. 6	16,000	A4	24	768,000
330 Sacred Heart of Jesus Pictures	1,200	A4	1	2,400
331 Dallo Zambia	950	A5	10	9,500
332 Silver Jubilee booklets	500	A5	1	500
333 Monthly Newsletter	500	A4	4	4,000
334 M.I. Monthly Intentions '97(assorted)	4,000	A6	1	2,000
335 Vocation Prayer cards	2,000	A6	1	1,000
336 Programme and Constitution	50	A5	36	1,800
337 Sacred Heart of Jesus Pictures	2,000	A4	1	4,000
338 Life is a Challenge Leaflet	2,000	A4	8	32,000
339 Prayer for the Vocations	5,000	A6	2	10,000
340 Vocation Calendars	1,500	A6	2	3,000
341 Cathedral of the Child Jesus	500	A4	2	2,000
342 Jubilee Posters	2,000	A2	1	16,000
343 Jubilee Posters	2,000	A3	1	8,000
344 Prayer Book	2,500	A6	48	60,000
345 Our Lady of Jubilee cards	500	A6	2	500
346 The Calling and Voc. of St. Francis of Assisi I/let	2,000	A4	6	24,000
347 Constitution	150	A5	20	3,000
TOTAL				101,807,777

68%

SCHOOL PUBLICATIONS FROM 1 APRIL, 1996 TO 30 SEPTEMBER, 2000

No.	TITLE	QTY	PAGES	PAGES - A5
1	Lesson Plan forms	5 A4	500	5,000
2	Typesetting & Reprinting Accounts Books	1 A5	200	200
3	Academic exercise books	3,000 A4	120	720,000
4	Revision Eng. for Grades 8 & 9	300 A4	40	24,000
5	School Attendance Register books	300 A4	40	24,000
6	Forms	140 A4	1	280
7	Zambia Standard Graph Papers	10,000 A4	1	20,000
8	School Attendance Register	500 A4	44	44,000
9	Assorted School Report Cards	2,000 A6	1	1,000
10	Manual Basic Level books (English)	1,500 A4	216	648,000
11	Membership book (Basic Level English)	8,000 A5	12	96,000
12	Table Calendar 1997	1,000 A4	1	2,000
13	Poster Calendars 1997	500 A2	1	4,000
14	Course Program 1997	500 A6	10	2,500
15	Information booklets (School of Nursing)	100 A6	8	400
16	Information booklets (Pink)	100 A6	8	1,600
17	Practical Work Record (Midwifery)	100 A6	16	800
18	Training Record Midwifery School books	100 A4	100	20,000
19	Journal	300 A4	100	60,000
20	Ruled exercise books	1,000 A5	80	80,000
21	Inaugural Lecture	100 A5	28	2,800
22	Strategic Planning	200 A5	48	9,600
23	R.E Sources for Teachers	1,400 A4	8	22,400
24	Annual Report 1996	500 A5	42	21,000
25	Student's records card	2,000 A3	4	32,000
26	Souvenir cards	4,000 A6	2	4,000
27	Tickets	230 A6	1	115
28	Jets certificates	100 A4	1	200
29	Mathematical Log Tables	400 A4	48	38,400
30	Jets Certificates	100 A4	1	200
31	Acceptance Letter	1,000 A4	1	2,000
32	Notification of Change of Quarter	100 A4	1	200
33	Teachers Record Cards	100 A4	1	200
34	Report slips	1,000 A5	1	1,000
35	Internal Requisition form	100 A4	100	20,000
36	Payment Voucher	50 A4	200	20,000
37	Student's meal card	1,000 A5	2	2,000
38	Plain exercise books	200 A4	40	16,000
39	Letterheads	2,000 A4	1	4,000
40	Compliment slips	1,000 A6	1	500
41	Midwife Certificate Alteration	50 A4	1	100
42	General Nursing Certificate	50 A4	1	100
43	Practical Work Record for Nurses	100 A6	46	2,300

44 Certificate	100	A4	1	200
45 Certificate	250	A4	1	500
46 Diploma	50	A3	1	200
47 School account payment vouc. Receipt	20	A4	100	4,000
48 Invoice books	10	A5	150	1,500
49 Delivery Note books	10	A5	100	1,000
50 Cash Sale books	20	A4	150	6,000
51 Invitation cards	600	A5	1	600
52 Certificate	100	A4	1	200
53 Plain exercise books	120	A4	40	9,600
54 Register colours	1,500	A4	1	3,000
55 General Comments forms	2,000	A5	1	2,000
56 Letterheads	2,000	A4	1	4,000
57 Student meal cards	1,000	A5	2	4,000
58 Payment voucher pads	10	A4	200	4,000
59 Short Loan collection cards	1,000	A6	2	1,000
60 Letterheads	2,500	A4	1	5,000
61 Sets of Simulation B	135	A4	204	55,080
62 Report form	1,500	A4	2	6,000
63 Letter heads	500	A4	1	1,000
64 Report form	4,000	A4	1	8,000
65 Progress School Report forms	500	A4	2	2,000
66 Prospectus	2,000	A4	2	8,000
67 Letterheads	2,000	A5	1	2,000
68 Letterheads	2,000	A4	1	4,000
69 Management Consultancy Text & Cases	150	A5	172	25,800
70 Certificate	150	A4	1	300
71 Certificate	250	A4	1	500
72 Greetings card	1,000	A5	1	1,000
73 Pupil's School Report	200	A4	2	800
74 Accounting for Managers	200	A4	182	72,800
75 Course Program 1999	1,000	A5	64	64,000
76 Poster Calendar 1998	50	A2	1	400
77 Certificate	200	A4	1	400
78 Certificate	75	A4	1	150
79 Brochure	100	A5	52	5,200
80 Certificate	40	A4	1	80
81 Proforma / invoice books	5	A4	100	1,000
82 Letterheads	1,000	A4	1	2,000
83 Letterheads	2,000	A4	1	4,000
84 Student's Records card	500	A4	1	1,000
85 Student's records card	500	A4	1	1,000
86 Certificate	110	A4	1	220
87 Academic Record	200	A6	8	800
88 Certificate	40	A4	1	80
89 Letterheads	1,000	A5	1	1,000

97 Jubilee certificate	100	A4	1	200
98 Contribution cards	6,000	A6	1	3,000
99 Anniversary-wedding cards	50	A5	1	50
100 Invitation cards & invitation tickets	300	A6	2	300
101 Small Holy souvenir pictures	600	A6	1	300
102 Directories 1999	19	A5	1	19
103 Monthly Contribution cards	500	A5	8	4,000
104 Seminars & Day of Recollection	40	A5	32	1,280
105 Membership cards	500	A6	1	1,000
106 Monthly Contribution cards	500	A5	2	1,000
107 Baptism Certificates	10,000	A6	2	10,000
108 Wall Calendars	100	A4	1	200
109 2 Sets of Photos - Archbishop - Lusaka	400	A3	2	3,200
110 Mission fund cash receipt	10	A4	150	3,000
111 Medical fees cash receipt	10	A4	150	3,000
112 Out-Patient cards	5,000	A5	2	10,000
113 Cash Reconciliation sheet	2	A4	50	200
114 Out-Patient History & Exam cards	5,000	A4	2	20,000
115 Letterheads	500	A4	1	1,000
116 Souvenir cards	2,000	A6	2	2,000
117 Letterheads	1,000	A4	1	2,000
118 Pads	250	A6	100	12,500
119 Bank Reconciliation Statement	5	A4	20	200
120 Out-Patient History and Exam Cards	5,000	A4	2	20,000
121 Examination forms	1,500	A4	4	12,000
122 Out-Patient cards	5,000	A6	2	5,000
123 Quarterly Budget Expenditure Report	2	A4	30	120
124 Cash Reconciliation Sheet	2	A4	50	200
125 Hospital Discharge slips	2,000	A6	1	1,000
126 Cash book	2	A3	100	800
127 Log book	1	A4	100	200
128 Zambian Standard Graph Papers	3,000	A4	2	12,000
129 Drug Chart	500	A4	2	2,000
130 Letterheads	5,000	A4	1	10,000
131 Telephone Message Pads	160	A6	100	8,000
132 Letterheads	500	A4	1	1,000
133 Cash Sale (Receipt books)	50	A4	150	15,000
134 Time sheets	500	A4	1	1,000
135 Employee's Personal Records	50	A3	1	200
136 Delivery Note books	25	A5	150	3,750
137 Payslip	20	A5	200	4,000
138 Children's Clinic Card	1,000	A4	2	4,000
139 Petty Cash Voucher	2,000	A6	1	1,000
140 Invoices	500	A4	1	1,000
141 Receipt books	20	A4	100	4,000
142 Posters	500	A2	1	4,000
143 Laboratory Request forms	1,000	A5	1	1,000
144 Discharging cards	1,000	A5	1	1,000
145 Souvenir cards	400	A6	2	400

146 Payslip	10	A5	200	2,000
147 In-lay covers	150	A6	1	75
148 In-lay covers	200	A6	1	100
149 Posters	1,000	A3	1	4,000
150 Anniversary cards	500	A6	1	250
151 Souvenir cards	1,500	A6	2	1,500
152 Souvenir cards	150	A6	2	150
153 Souvenir cards	150	A6	2	150
154 Brochures	4,000	A5	2	8,000
155 Subscription books	2	A5	200	400
156 Invitation cards	500	A5	1	500
157 Clocking cards	5,000	A5	1	5,000
158 Receipt books	10	A6	300	1,500
159 Monthly Contribution cards	100	A6	8	400
160 Invitation cards	750	A5	2	1,500
161 Invitation cards	1,050	A5	2	2,100
162 Report for the Chapter	50	A4	16	1,600
163 Ballot tickets	4,000	A6	1	2,000
164 Certificate - Christian Marriage	1,000	A4	1	2,000
165 Souvenir cards	2,100	A6	2	2,100
166 Souvenir cards	200	A6	2	200
167 Balance sheet	2	A3	200	1,600
168 Tickets	250	A6	1	125
169 Ink Requisition cards	500	A5	2	1,000
170 Brochures	1,000	A5	16	16,000
171 Altar Boys Membership cards	2,000	A5	2	4,000
172 Souvenir cards	500	A7	2	250
173 Theatre Register books	2	A3	100	800
174 Invitation cards	150	A5	1	150
175 Academy Record	100	A5	16	1,600
176 Guest Registers	10	A3	200	8,000
177 Financial Report	150	A4	4	1,200
178 Attendance Registers	1,000	A4	40	80,000
179 Attendance Registers (new type)	500	A4	40	40,000
180 Answer Sheets	1,000	A5	1	1,000
181 Academy Exercise books	5,000	A4	112	1,120,000
182 Tickets	200	A6	1	100

TOTAL

4,452,392

3%

SOCIAL PUBLICATIONS FROM 1 APRIL, 1996 TO 30 SEPTEMBER, 2000

No.	TITLE	QTY	PAGES	PAGES - A5
1	The Catalyst (A Newsletter)	160 A4	20	6,400
2	Announcement for Registration Leaflets	50 A5	8	400
3	Ifishinka Pa Mulandu wa AIDS	500 A4	96	96,000
4	AIDS Mu Cende Yesu Vol. 11	500 A4	64	64,000
5	The Engineer's Magazine No. 3	2,100 A4	24	100,800
6	The Engineer's Magazine No. 4	2,100 A4	24	100,800
7	Program for Symposium / Workshop	70 A4	24	3,360
8	AIDS/ STD/ TB Symposium Leaflets	100 A5	20	2,000
9	Fees Brochures	100 A5	5	500
10	Brochures	200 A5	12	2,400
11	P.T.T.I. Africa News (English)	100 A4	8	1,600
12	Letters	3,000 A4	1	6,000
13	Application forms (election to college)	2,500 A4	1	5,000
14	Application forms (election to college)	2,500 A4	1	5,000
15	Questionnaire part 1	2,500 A4	1	5,000
16	Questionnaire part 11	500 A4	1	1,000
17	The Catalyst	170 A4	24	8,160
18	Icinkoninkoni Diary	500 A5	16	8,000
19	Newsletter for the Zambia Golf Union	200 A4	4	1,600
20	Prospectus 1996 - 1997	200 A5	32	6,400
21	Report "The Impact of Introduction..."	20 A5	42	840
22	Brochures (English)	300 A4	6	3,600
23	Newsletter	300 A4	8	4,800
24	Annual Report	50 A5	40	2,000
25	Annual Report - 1995	200 A4	24	9,600
26	Jipande Jamu Meheba Najamu Angola	100 A4	80	16,000
27	Newsletter for August	500 A4	2	2,000
28	Evaluation for DAPP in Zambia	300 A4	80	48,000
29	Brochures	100 A5	12	1,200
30	Endless Road	3,000 A4	36	216,000
31	Analytical Service Facilities	100 A5	4	400
32	Echo Magazine Newsletter	1,500 A4	24	72,000
33	The Catalyst	180 A4	24	8,640
34	Newsletter Vol. 8	200 A4	8	3,200
35	Abstracts of Research Papers	100 A4	44	8,800
36	Annual Report 1995	500 A5	32	16,000
37	Newsletter	150 A4	8	2,400
38	Unmet - Need in Family Planning Project	1,830 A4	50	183,000
39	Report - 6th National AIDS Conference	500 A4	126	126,000
40	Questionnaire MACE	1,230 A4	45	110,700
41	Practical Work Record for the Reg. Nurse	100 A6	16	800
42	The Catalyst	170 A4	24	8,160
43	Tuberculosis Dots Register	25 A3	100	10,000

44 The Catalyst	100	A4	24	4,800
45 Annual Report 1995	50	A4	24	2,400
46 Diarrhoea : Cholera & Dysentery Symposium	50	A5	4	200
47 HIV Net Project Photocopying & Binding	4	A4	1	8
48 Ordination Program	600	A5	28	16,800
49 A Challenge to Behavior Change	5,000	A5	12	60,000
50 Financial Sector Dev. & Money Laundering	50	A5	100	5,000
51 1996 Annual Report	175	A5	40	7,000
52 Newsletter	200	A4	8	3,200
53 Multi-Site Study Questionnaire	2,530	A4	24	121,440
54 Questionnaire Clinic forms	2,500	A4	8	40,000
55 Lab. Forms	2,500	A4	1	5,000
56 Newsletter	200	A4	8	3,200
57 Tears too Soon	500	A6	48	12,000
58 Leaflets	2,000	A4	1	4,000
59 Echo Magazine	1,000	A4	24	48,000
60 La Voix de l'Independence Du Katanga	1,000	A5	32	32,000
61 Wall Calendars for 1998	3,000	A3	12	144,000
62 Servico Jesuita Aos Refugiados / Caz.	600	A4	80	96,000
63 C.H.E.P Poster Calendar	4,000	A2	1	32,000
64 Newsletter	200	A4	8	3,200
65 Financial Sector Dev. & Money Laundering	30	A5	100	3,000
66 Workshop on Accelerated Implementation	26	A4	82	4,264
67 Lab Department Annual Report 1997	15	A4	14	420
68 Booklets	30	A4	8	480
69 Booklets	40	A4	8	640
70 In-Depth Study of UNMET-Final Report	30	A4	32	1,920
71 Questionnaire for Pregnant Women	1,550	A4	8	24,800
72 Questionnaire for Cases	100	A5	16	1,600
73 Questionnaire for Control	100	A5	12	1,200
74 Vitamin Baseline Survey - Final Lab Report	10	A4	16	320
75 The Engineer's Echo	1,000	A4	24	48,000
76 Collective Agreement	400	A6	46	9,200
77 Collective Agreement	400	A4	46	36,800
78 Draft Revised EIZ Act booklets	100	A4	24	4,800
79 Report of the 42nd council	1,000	A4	24	48,000
80 Proceedings	200	A4	72	28,800
81 Practical Confidence in English Exams	100	A5	148	14,800
82 Ndola Maternity Clinics Project Trust-Aid	6	A4	92	1,104
83 Ubupalu Bwe Sabi	2,000	A5	216	432,000
84 BP (Z) PLC & Subsidiary 1997 Report	40	A4	28	2,240
85 "BP ZAMBIA PLC"1997 Financial Statement Report	20	A4	20	800
86 Zambia Media Directory 1998-1999	1,000	A4	144	288,000
87 Leaflet	500	A3	2	4,000
88 Annual Report 1997	150	A5	45	6,750
89 Annual Report 1998	150	A5	42	6,300

90 Flip, Chart	100	A4	100	20,000
91 C.B.R Handbook and Certificates	40	A4	89	7,120
92 Vihande Vyamumeheba Navya Muangola	400	A5	58	23,200
93 Cicetekelo Homes	200	A4	2	800
94 Echo Newsletter Jan/Feb.	1,500	A4	20	60,000
95 Echo Newsletter Mar/ April	1,500	A4	16	48,000
96 Tabloid Newsletter	1,200	A3	16	76,800
97 Annual Report 97/98	500	A4	48	48,000
98 Comesa Journal	600	A4	24	28,800
99 UNI Newsletter	250	A4	16	8,000
100 Zambanker	600	A3	12	28,800
101 Membership booklets for DAPP	5,000	A5	20	100,000
102 Rainbow Manual books	500	A5	48	24,000
103 General Receipt books	200	A4	150	60,000
104 Newsletter	3,000	A4	12	72,000
105 Health & Safety Awareness for Employees	10,000	A4	144	2,880,000
106 EU GRZ Social Sector Program Review	300	A4	32	19,200
107 Vegetable Growing Information	500	A5	27	13,500
TOTAL				6,407,266.00

4%

COMMERCIALS FROM 1 APRIL, 1996 TO 30 SEPTEMBER, 2000

A5 PAGES

TOTAL

29,963,518.00

20%

CATHOLIC STATIONERIES FROM 1 APRIL, 1996 TO 30 SEPTEMBER, 2000

NO.	TITLE	Q - TY	PAGES	PAGES - A5
1	Business cards for Solwezi Diocese	2,000 A6	1	1,000
2	Visitors books	2 A3	108	864
3	Results for Assessment of St. Theresa's	12 A5	25	300
4	Certificates of Merit	50 A4	1	100
5	Marriage Certificates	1,000 A5	1	1,000
6	Pocket Diaries	4,500 A7	132	148,500
7	Register books (Confirmation)	30 A4	50	3,000
8	Thank You cards & 50 invitations	100 A5	1	100
9	Icengelo Desk Calendars 1997	500 A2	12	48,000
10	Umusangulo cards	500 A5	1	500
11	Application for B/PriestHood forms	1,500 A5	1	1,500
12	Business cards	50 A7	1	13
13	Certificates of Merit	50 A4	1	100
14	Assorted cards	400 A6	1	200
15	First Holy Communion Cards	100 A5	1	100
16	Wall Calendars 1997	1,350 A3	1	5,400
17	Assorted cards	600 A4	1	1,200
18	Menu forms	5,000 A5	1	5,000
19	Letterheads	1,000 A4	1	2,000
20	Attendance Register books	10,000 A4	28	560,000
21	Souvenir cards	500 A7	1	125
22	Pilgrimage cards	600 A5	1	600
23	Ukulembesha Utunya forms	10,000 A5	1	10,000
24	Souvenir cards - the late Br. Paul	1,200 A5	1	1,200
25	Icengelo Table Calendars 1998	200 A5	12	2,400
26	In-patient Register books	10 A3	200	8,000
27	Administration Registers	33 A2	30	7,920
28	Proforma invoice	10 A4	150	3,000
29	Cash books	20 A4	150	6,000
30	Monthly Contribution cards	250 A5	2	500
31	Membership cards	250 A5	2	500
32	Assorted letterheads	2,000 A4	1	4,000
33	Season's Greeting cards	1,500 A5	1	1,500
34	Receipt books	100 A4	100	20,000
35	Graph papers	3,000 A4	2	12,000
36	Certificates	500 A4	1	1,000
37	Don't Forget Calendar 1999	1,000 A4	6	12,000
38	Graph papers	5,000 A4	2	20,000
39	Academy exercise books	5,000 A4	104	1,040,000
40	Icisumino Candi cards	12,776 A5	1	12,776
41	School Attendance Register	500 A4	40	40,000
42	Graph papers	3,000 A4	2	12,000
43	Jubilee Prayer	175 A6	2	175
44	Legio Wakwa Maria	2,000 A4	15	60,000
45	Eucharistic Celebrations sheet	6,000 A4	1	12,000

48 Certificate of Baptism books	10	A4	95	1,900
49 Certificate of Marriage books	10	A4	95	1,900
50 Certificate of Confirmation books	10	A4	95	1,900
51 Graph papers	3,000	A4	2	12,000
52 Catechumen's book	5,000	A4	40	400,000
53 Isali Lya Bafyashi	500	A5	1	500
54 Marriage certificates	500	A4	1	1,000
55 Outstanding Service Certificate	500	A4	1	1,000
56 Receipt books	5	A4	75	750
57 Monthly Contribution cards	250	A5	1	250
58 Christmas cards	250	A5	1	250
59 Permission for Absence	20	A5	150	3,000
60 Sickness and Medication	20	A5	150	3,000
61 Credit Note books	10	A5	200	2,000
62 Invoice books	10	A5	150	1,500
63 Icengelo Sub. Suspension slips	1,000	A5	1	1,000
64 Typesetting/Lay-out job cards	1,000	A5	1	1,000
65 Loan Agreement	10	A5	150	1,500
66 Monthly Contribution cards	500	A5	2	1,000
67 Membership cards	500	A5	2	1,000
68 Invoice books	10	A5	150	1,500
69 Job cards envelopes	3,000	A6	1	1,500
70 Delivery Note books	50	A5	150	7,500
71 ZRA form 20 [CED]	5,000	A4	1	10,000
72 Mission Press Goes Colour Leaflets	1,000	A3	5	20,000
73 Mission Press Goes Colour Leaflets	500	A3	5	10,000
74 Cash Receipt books	50	A4	200	20,000
75 Cash Sale books	20	A4	150	6,000
76 Quotation pads	10	A4	200	4,000
77 Ba Cengelo Posters	300	A3	1	1,200
78 Poster Calendars 2000	1,600	A2	12	153,600
79 Ledger cards for Icengelo	500	A4	1	1,000
80 Ledger cards for Gen. Accounts	2,000	A4	1	4,000
81 Record cards- Paper Store	1,000	A4	1	2,000
82 Absence and Overtime forms	500	A4	1	1,000
83 Exercise books	500	A4	104	104,000
84 Letterheads	500	A4	1	1,000
85 Sponsorship of a child	500	A4	1	1,000
86 Posters	50	A2	1	400
87 Invitation cards	500	A5	2	1,000
88 Ordination cards	400	A6	1	200
89 Reference cards Mushili-Kaloko	1	A5	500	500
90 Book BCP Experience	1,500	A5	48	72,000
91 Letterheads	2,000	A4	1	4,000
92 Letterheads	2,000	A5	1	2,000
93 Letterheads	1,000	A4	1	2,000
94 Payslip	10	A5	200	2,000
	250	A5	2	500

90 Junior School Report	500	A4	1	1,000
91 Senior School Report	500	A4	1	1,000
92 Mission statement	3	A3	1	12
93 Training Records	50	A4	100	10,000
94 Upper Primary Weekly & Termly Report books	300	A5	7	2,100
95 Envelopes	2,000	A4	1	4,000
96 Letterheads - Secondary	1,000	A4	1	2,000
97 Letterheads - Primary	1,000	A4	1	2,000
98 Letterheads -Convent	1,000	A4	1	2,000
99 Certificate of Merit	500	A5	1	500
100 School Time Table	500	A5	2	1,000
101 Sakala Brothers -Poster	100	A2	1	800
102 Report forms	4,000	A4	1	8,000
103 Graduation Ceremony cards	1,000	A5	2	2,000
104 Senior Report (Sec. Sch. Report)	500	A4	2	2,000
105 Junior Report (Sec. Sch. Report)	500	A4	2	2,000
106 Beginners certificates	1,000	A5	1	1,000
107 Certificate of merit	1,000	A5	1	1,000
108 Certificate	1,000	A4	1	2,000
109 Letterheads	500	A4	1	1,000
110 Brochure	500	A4	2	2,000
111 Letterheads	500	A4	1	1,000
112 Fund-raising dinner dance tickets	200	A6	1	100
113 Receipt books	5	A4	100	1,000
114 Proforma books	10	A4	100	2,000
115 Fortnightly & Termly Assessment File	2,000	A5	8	16,000
116 Letterheads	2,500	A4	1	5,000
117 Compliment slips	1,000	A5	1	1,000
118 Letterheads	2,000	A4	1	4,000
119 Financial Year Poster Calendar	500	A2	1	4,000
120 Ruled book on both sides	50	A5	80	4,000
121 Library cards	2,500	A6	1	1,250
122 Short loan collection cards	500	A6	2	500
123 Ruled book one side	50	A5	80	4,000
124 Plain exercise books	50	A4	40	4,000
125 Ruled book (7mm)	50	A5	80	4,000
126 Advanced certificate	100	A4	1	200
127 Certificate	200	A4	1	400
128 Signing Ceremony Invitation cards	40	A6	1	20
129 Certificate	100	A4	1	200
130 Student identity cards	300	A6	2	300
131 Diploma	200	A3	1	800
132 Herald Magazine	1,000	A4	20	40,000
133 Question & Answers For Business Mathematics	200	A4	232	92,800
134 Exercise books 8mm square	2,000	A5	40	80,000
135 Exercise books 8mm lined	500	A4	40	40,000

136 Exercise books (plain)	400	A5	40	16,000
137 Exercise books (plain)	200	A4	40	16,000
138 Exercise books (lined half plain)	50	A4	80	8,000
139 Exercise books 15mm (lined)	50	A4	40	4,000
140 Exercise books 15mm (squared)	200	A5	40	8,000
141 Exercise books 15mm (lined)	300	A5	40	12,000
142 Exercise books 8mm (lined)	2,800	A5	40	112,000
143 Home Work diary	800	A6	80	32,000
144 General Receipt books	20	A4	150	6,000
145 Ruled exercise books one side (Library)	50	A5	80	4,000
146 Plain exercise books	50	A5	40	2,000
147 Lined exercise books 15mm	50	A5	80	4,000
148 Exercise books (half plain)	50	A4	40	4,000
149 Ruled exercise books 7mm	50	A5	80	4,000

TOTAL

2,854,287

2%

NON-CATHOLICS PUBLICATIONS FROM 1 APRIL, 1996 TO 30 SEPTEMBER, 2000

No.	TITLE	QTY		PAGES	PAGES - A5
1	Letterheads	500	A4	1	1,000
2	Offering Envelopes	100,000	A4	1	200,000
3	Communication Member Roll	2,000	A4	154	616,000
4	Infant Baptism Roll	2,000	A4	154	616,000
5	Wall Calendar 1997	5,000	A3	1	20,000
6	Bemba Hymn books	10,500	A6	262	1,375,500
7	Monthly Offering card	100	A5	2	200
8	Cards	300	A5	2	600
9	Letterheads	500	A4	1	1,000
10	Calendars 2000	2,000	A4	1	4,000
11	Letterheads	200	A4	1	400
12	Certificate of Enrolment	500	A4	1	1,000
13	Certificate of Completion	1,000	A5	1	1,000
14	Membership cards	7,000	A5	2	14,000
15	Officers Appointment cards	1,000	A6	4	2,000
16	Bemba Hymn book	7,000	A6	262	917,000
17	Bemba Hymn book	2,000	A6	262	262,000
18	Bemba Hymn book	2,000	A6	262	262,000
19	In-lay cards	2,000	A5	1	2,000
20	Letterheads	500	A4	1	1,000
21	Victory Conference Leaflets	2,500	A4	1	5,000
22	Victory Conference Leaflets 1999	500	A4	2	2,000
23	Registration form slips	200	A6	1	100
24	Tickets	300	A6	1	150
25	Cassette in-lays	100	A5	1	100
26	Contribution envelopes	100	A6	1	50
27	Letterheads	2,500	A4	1	5,000
28	Brochures	1,000	A4	2	4,000
29	Receipt books	10	A5	200	2,000
30	Letterheads	200	A4	1	400
31	Certificate of Ordination	1	A4	100	200
32	1999 Poster Calendars	1	A2	1,000	8,000
33	License Certificate	1	A4	100	200
34	Calendars booklet form	1,000	A3	6	24,000
35	Pressing On Towards The Goal	1,000	A5	15	15,000
36	Certificates	500	A4	1	1,000
37	Caps	1,500	A4	1	3,000
38	Flags	20	A6	1	10
39	Poster Calendar	1,000	A2	1	8,000
40	Bemba Hymn book	4,000	A6	250	500,000
41	Officers Appointment cards	1,000	A5	4	4,000
42	Letterheads	100	A4	1	200
43	Drill books (Girls Brigade)	500	A5	132	66,000
44	Brochures	200	A5	8	1,600
	TOTAL				4,946,710

Source: Mission Press Archives, Ndola, 20 March 2014.

Appendix 2: Petition Letter to President Kenneth Kaunda

ICENGELLO
Mission Press
P.O.Box 71581
NDOLO - ZAMBIA

Forlì, 16/9/89

Dear Sir,
we are italian citizens, and, please, let the President and the people of Zambia know about our deep concern for what we see as a threat to justice and a grave disregard of innocent and defenseless citizens' rights.

We are here pleading for MACKENZIE people's right to continue residing in the compound which they built and in which they have been living for over five decades.

We cannot understand how and why a sports complex for the privileged should get priority over the rights of the less fortunate people and inflict on them unnecessary sufferings.

Yet Mackenzie people for almost three years have been living in fear, under the threat of eviction, for no fault of theirs at all!

We are sure that in a humanistic country like ZAMBIA, as we consider it in Italy, the interest of the rich will not be allowed to step over the right of the poor.

Thus we appeal to the sensibility of President Kaunda to ensure the victory of justice over selfishness, safeguarding the rights of those who have no voice to defend themselves.
In faith.

Luca Vignatelli

LUCA VIGNATELLI

Vincenzo Lombardi
KANDA ZAMBIA

VIA GENTILI 37 FORLÌ, ITALIA

Via Gentili 37 FORLÌ

CECCHETTI SIRONIA	VIA PONCHIELLI 3 RIMINI	Cecchetti Sironia
FRANCHINI ROBERTA	VIA DEL BIANCOSPINO 33 RIMINI	Franchini Roberto
BRUGNETTINI DAVIDE	V. R. QUAGLIATI 22 RIMINI	Brugnetti Davide
CALDARI ELISA	V. BARONI 8 RIMINI	Elisa Caldari
PAPA RENATO	VIALE VESPUCCI 22 RIMINI	Papa Renato
Bonvicini ALESSANDRO	V. F. NUVELLI N° 9 RIMINI	Bonvicini Alessandro
PARLANI DAVIDE	VIA LEGNANOHE N° 47 SAN LEU (P.S.)	Parlani Davide
ARLOTTI SANLUCA	VIA BETELONI 48/A RIMINI	ArloTTi Sanluca
CESARI FABIO	VIA DEL SOLE 6 RIMINI	Cesari Fabio
CAVALLI DAVIDE	VIA Fusignano 7 RIMINI	Cavalli Davide
VALERI PATRIZIA	VIA MONTETIANO 123 RIMINI	Valeria Patrizia
CRISTIAN SEMPRINI	VIA P. MASCAGNI 7 S. ARCANGELO	Cristian Semprini
TONTINI EMANUELE	VIA G. ROSSA 25 S. ANARCANGELO	Tontini Emanuele
MANCINI CHIARA	VIA DAURO 12 RIMINI	Chiara Mancini
SERGI FRANCESCA	VIA DARIO CAMPANA 60 RIMINI	Francesca Sergi
BETTUZZI ILARIA	VIA SIRTE 20 TORRE PEDRERA - RIMINI	Ilaria Bettuzzi
MARTININI CINZIA	VIA CURIEL 60 VIGERBA - RIMINI	Cinzia Martinini
INGRID STORR	VIA VEGA 19 - RIMINI	Ingrid Storr
Jessica Musconi	Via dei colossi 27 - Rimini	Musconi Jessica
Pati Pietro	Via Helber 43 S. Giuliano	Pati Pietro
BALZI RAFFAELLA	Via Socratore 75/C RIMINI	Balzi Raffaella
BALDASSARE ANDELA	Viale P. 47 339 RIMINI	Balza
GROSSI MARCO	V. Pomi 16 RIMINI	Grossi Marco
CANUTI MATTEO	V. M. TOSI 12 RIMINI	Canuti Matteo
PARI MAURIZIO	VIA ABRUZZO 15 RIMINI	Pari Maurizio
ISGLIA FEDERICA	Via Lamarmora 20 Rimini	Isiglia Federica
GAMBERINI KATIA	VIA BIANCHELLI 28 RIMINI	Gamberini Katia

□ Source: FENZA Archives File Under Fr. Umberto's Diary.