From the desk of the editor

This First is filled with many new things. First, we have a new format for the newsletter, designed by our webmaster, Jillian Maxey. Brilliant! We made these changes after our planning committee contacted many of you for feedback on the monthly newsletter. I hope you like it. Let me know what you think!

Second, we initiate today our FORUM. You may remember that we announced that the Forum would start with the July First issue. These are three op-ed pieces coming from Africa, Asia, and Latin America respectively. The first installments are by the 3 Capos of the three regional boards.

The Forum develops our desire to continue what we started in Padua: to
elicit voices from the South letting us hear what their regional issues are. In this installment, we read about the question of nationalizing the mines of South Africa, hope in the metros of Mexico City, and the call for transparency as an end to corruption in India. I want to thank, Peter Knox, Miguel Ángel Sánchez Carlos, and Shaji George Kochuthara for their leadership and their contributions. We hope that all our readers will turn to the Forum each issue and see these monthly op-ed pieces.

Third, Andrea Vicini’s Development Committee has taken off! They have invited four new members onto their committee. The US members have initiated a summer fundraising drive to purchase laptop computers for each of the 8 African women PhD students. They are also setting up a virtual observation of the forthcoming Ecclesial Women of Asia conference in November. Check out their news!

Fourth, Julie Clague at Political Theology has issued a call for papers that were presented at Trento. Do you have an essay from Trento that you want published? See her summons below.

Fifth, catch the Regional reports from Africa and Asia. In particular see how we have now admitted two new students to the African women PhD program including the legendary Margaret Ogola who was a plenary presenter at Trento.

Finally, we have lots of updates in the clearinghouse as well as more articles posted. If you want those articles and books of yours to get a broader read, send me them for posting as links, pdf, or simple bibliography.

Take care, enjoy the summer, and let us be united in prayer and hope.

Jim

Announcements

Philippe Bordeyne (France) joins the Development Committee
Julie Clague (UK) joins the Development Committee
Marianne Heimbach-Steins (Germany) joins the Development Committee
Maureen O’Connell (US) joins the Development Committee
Elias Omondi Opongo (Kenya) joins the African Regional Committee
Roman Globokar (Slovenia) joins the Eastern European Regional Committee
Margaret Ogola (Kenya) receives CTEWC PhD Scholarship
Bimbola Bolanle Ojo (Nigeria) receives CTEWC PhD Scholarship
Fundraising Initiative from US members of Development Committee for laptops for 8 African women PhD students
Call for Papers from TRENTO for Journal of Political Theology
CTEWC FORUM: South Africa, Mexico, and India

**Mining in South Africa**

The re-election of 30-year old Julius Malema as president of the youth league of South Africa’s ruling African National Congress has raised concerns among many people with an economic interest in the country. Apart from his intemperate outbursts and juvenile flip-flopping, Malema causes the greatest dismay with his insistence that the state should nationalise the mines and redistribute agricultural land. These policies are based on a strict reading of the Freedom Charter, a seminal document in the history of the ANC.

The 1955 Congress of the People gathered grievances from the oppressed masses around the country, and formulated responses to these. Chief among them were: “The mineral wealth beneath the soil, the banks and monopoly industry shall be transferred to the ownership of the people as a whole” and: “The land shall be shared among those who work it.” These two demands were never included in the Constitution of the ‘new’ South Africa. However there remains a justifiable hankering among the majority of people for greater access to the mineral wealth and land from which they were alienated during the colonial period. It is to this populist sentiment that Julius Malema plays.

The spectre of Zimbabwe-style land grabs, awards of the wealthiest farms to cronies of the régime, and consequent food instability when the lands are worked unproductively, sends shivers down the spine of farmers in South Africa. However, more international worries are caused by talk of nationalisation of the country’s mines. Foreign companies have invested heavily in the mining industry, extracting precious metals, minerals and ferrous and non-ferrous metals, and taking billions of Rands of profit offshore.

The mines kick-started South Africa’s industrial economy, providing direct employment to more than a million people over their 130 years of operation.

[Continued on page 4]
They have also wreaked inestimable environmental havoc with unprotected asbestos dumps, acid water seepage, contamination of aquifers and rivers, airborne pollutants near to the most densely populated urban centres. While the multinational mining companies have left only empty shells in South Africa, the citizens will foot the bill to clean up the mess. In more regulated societies, laws concerning environmental protection are more rigorously enforced. In Africa it seems to be a free-for-all.

The benefits of Africa’s embarrassing mineral wealth are enjoyed in Sydney, Toronto, London, Frankfurt, Singapore and Brussels, to name a few. Local elites also profit from the operation of mines, and there is no question that advantages do “trickle down,” albeit slowly, to some local communities. However, the question to ask is: “at what cost?”

Is the common good best served by mining with its deleterious effects on the environment? Are the asbestosis, silicosis, and pulmonary diseases worth the benefit of living close to the mines? Do the advantages of mineral income outweigh the poisoning of rivers and consequent killing of aquatic life? Are the indelible scars on the landscape worth the few decades of wealth generated by surface mines – not only in Africa, but also in Canada’s tar sands and Western Australian and German coalfields? Often these costs and benefits are incommensurable.

Perhaps Julius Malema is not too far off the mark in agitating for nationalisation of the mines. On this point he is well within the lines of thinking of Gaudium es Spes 69 recalling the Creator’s design that the earth and all it contains should be shared fairly by all humanity.

Peter Knox SJ is a member of the Jesuit Institute in South Africa (see www.jesuitinstitute.org.za). He teaches systematic theology at St Augustine College in Johannesburg and St John Vianney Seminary in Pretoria. In 2008 he published AIDS, Ancestors and Salvation (Paulines: Nairobi), a reworking of his doctoral thesis. Peter’s email is p.knox@jesuitinstitute.org.za.
Ethical living: Hope despite everything in an "underground city" of Mexico City

If we ask ourselves what characterizes ethics and Christian ethics in Latin America, we could determine several elements. Nonetheless, I think something to note in our context is that ethics is not primarily an academic discussion, but emanates or is projected through the way people live; thus, they practice their way of conceiving life, that is, they project through their attitudes, their ethos or character, the orientation of their existence.

In Mexico City, while we are facing very serious problems of unemployment, insecurity, economic crisis and public transport, among others, we can also say that our lives are marked by hope, optimism and resilience among the 8 million people who inhabit the city and the more than 12 million people who daily work, study and travel in its streets and avenues, from the so-called metropolitan area.

And in the urban macro world, we find throughout the day, in its neighborhoods and environments that occur there, "other cities" that project humanity, not unambiguously, as in the "underground city" of the Metro: with the sellers of lottery tickets who, despite their ability to work almost as automatons, try to find a more human way to engage another’s face; with the police at the turnstiles who attempt the impossible task of monitoring and caring for the millions of passengers and then become the rescue squads for those who are victims of a robbery, an accident or some health problem; with established retailers who struggle with the unfair disadvantage of vendors who circulate trains offering an incredible variety of products, in most cases, completely pirated, while trying not to annoy passengers, but also bearing the countless abuses of those who control them and defending the only work space the city has to offer. Or the passengers crowded on trains try to negotiate among...

[continued on page 5]
themselves in the most gentle way, how to get off at the next station without shoving or being shoved; or mothers with their school children sleeping in their arms, taking advantage of the huge distances traveled every morning and evening, so as to begin or conclude the task of every day. Or finally, the growing number of elderly people or people with disabilities for whom the Metro and the city have not at all been designed because it has no elevators, but provides only miles and miles of uphill stairs.

Seeing the hope with which these millions of city dwellers move and work in this "underground city," it does not seem an exaggeration to say that, despite the challenge of respecting others in their entirety and of being respected, this city is full of heroism.

Many other examples of ethical living, solidarity, tolerance and resistance are offered by Mexico City. You need to approach it with different eyes, we could say with "the eyes of theological faith" to feel its mysticism and to systematize a reflection so as to strengthen and invigorate our hope.

"...it does not seem an exaggeration to say that, despite the challenge of respecting others in their entirety and of being respected, this city is full of heroism."

The Transparency Revolution in India

Corruption is not new. In the present Indian scenario, what is new is not corruption, but people’s thirst for justice, and their participation in the fight for a corruption free society.

With the economic boom, corruption also has soared to new heights. A few examples of scams in 2010: (Please note: 1 crore = 10 million rupees; 1 rupee = .0225 US dollars; 1 crore = 225,000 US dollars.)

**Commonwealth Games scam:** Corruption involved: Rs.8000 crores.

**Adarsh Housing Society Scam:** A group of flats were constructed in Mumbai violating all regulations; constructed for the widows and veterans of the Kargil war (May-July, 1999) between India and Pakistan, but actually went to politicians, bureaucrats and army officers. Corruption involved: hundreds of crores of rupees.

**2G Spectrum Scam:** Mother of all scams! The loss of income caused to the government in the under-pricing of 2G Spectrum licences to private telecom companies: Rs.275000 crores!

Besides these: Hasan Ali Khan, a stud farm owner, is undergoing investigation for tax evasion of Rs. 50000 crores. Two ministers of Karnataka state, the Reddy brothers, are accused of illegal mining worth Rs. 50000 crores (at least!). The unaccounted money deposited in foreign banks by Indian nationals is more than Rs. 7000000 crores, belonging mainly to

(continued)
politicians, bureaucrats and rich businessmen. There are a number of corruption charges against K.G. Balakrishnan, former Chief Justice of India.

A grim picture! Isn’t it? But, there is a dawn of hope in the public reaction to these scams. Media, social activists and the judiciary have done a wonderful work to bring to light these scams. Due to public pressure, the government was compelled to take strong actions against the accused. Suresh Kalmadi (Commonwealth Games scam), Ashok Chavan, the Chief minister of Maharashtra (Adarsh Housing scam), A. Raja, the Central Telecom minister (2G Spectrum scam) and many other prominent bureaucrats and politicians had to resign or are imprisoned. Political analysts say that people’s reaction against corruption was reflected in the recent elections.

People’s reaction against an all-encompassing corruption was best expressed in the support given to Anna Hazare, a Gandhian and social activist. On 8th April, 2011, Mr. Anna Hazare started a fast unto death to demand the government to pass a strong anti-corruption bill as envisaged in the public ombudsman, “Jan Lokpal. In fact, Lokpal bills were introduced several times since 1968, yet never passed by the Indian Parliament. Hazare’s fast led to a nationwide protest, supporting his complaint. The government accepted Hazare’s demands; the fast ended on 9th April. The government constituted a 10-member Joint Committee of ministers and civil society activists, including Anna Hazare, to draft an effective Jan Lokpal Bill. There are apprehensions about how genuine Hazare is but for the moment he has become a national idol in the fight against corruption.

This is perhaps the beginning of a new revolution in India, which the media rightfully call, the “transparency revolution.” From transparency to a corruption-free society!

Democracy, to become meaningful and to ensure justice, needs real involvement of the citizens in the day-to-day affairs of the country; the representatives of the people are supposed to uphold transparency in public life. How shall we ensure the success of democracy and guarantee justice and a corruption-free society? This is a question to be taken seriously by Indian ethicists.

In India, Christians are a minority, but occupy a significant role. But, in the fight for justice, the presence of Christians is so insignificant that nobody would recognize that the quest for justice is an integral part of the Christian vocation. Justice, transparency, corruption free society, etc. occupy only a marginal role in the pronouncements of the Church leaders. The Church responds/reacts immediately and vigorously when the rights of its institutions are threatened or when issues
related to sexuality, family and reproductive technology arise. Surely, we must address those issues. However, we should not become a self-centered community, interested in our own well-being alone. The question is: “Why don’t we respond with equal enthusiasm when justice and basic needs are denied to the poor and when the nation’s wealth is plundered by a few?”

Furthermore, people belonging to a community that does not ensure justice, will never feel empowered to stand for justice. Christian leaders must assure therefore that their own internal structures of the Christian community promote justice and transparency. Nonetheless, at present we can ask: Does this apparent indifference of the Christian community towards people’s movement for justice demand a re-evaluation of the functioning of the Church itself in ensuring transparency, justice and people’s participation in its own life?

People are becoming increasingly aware of their rights and dignity. Only a Church that stands for justice, both within itself and in the wider civil society, will be a meaningful and relevant Church. Justice is the basic right of the people and commitment to justice is the basic responsibility of the Christian community, for itself and for its society.

Shaji George Kochuthara, CMI teaches moral theology at Dharmaram Vidya Kshetram (DVK) (Pontifical Athenaeum of Theology, Philosophy and Canon Law), Bangalore, India. He has published The Concept of Sexual Pleasure in the Catholic Moral Tradition (Roma: Pontificia Università Gregoriana, 2007) and a few articles. He is the editor-in-chief of Asian Horizons: Dharmaram Journal of Theology and the Chairperson of the Institutional Ethical Review Board of St. John’s Medical College, Bangalore. Shaji’s email is kochuthshaji@gmail.com.
Four new members have joined the Development Committee

Philippe Bordeyne (France), Clague (UK), Marianne Heimbach-Steins (Germany), and Maureen O’Connell (US) have accepted our invitation to join the Development Committee, with Andrea Vicini (Italy) as Chair.

Fundraising Initiative from US members of Development Committee for laptops for 8 African women PhD students

We are thrilled to announce here an initiative to raise $6,000 to supply the eight African women doctoral students in theological ethics from six African countries (Cameroon, Democratic Republic of Congo, Kenya, Nigeria, Uganda, and Tanzania) with laptop computers and essential software to support them in their doctoral studies.

All monies collected will be wired to the CTWEC account at Hekima College in Nairobi, which will handle the distribution of funds to the eight women. There will be no fees charged so every dollar raised will go directly to this initiative. Given CTWEC’s non-profit status, you will receive written recognition of your gift for tax purposes.

Inasmuch as the US members (Kristin Heyer, Maureen O’Connell, Gina Wolfe) of the Development Committee initiated this event, they and their chair, Andrea Vicini, will be sending letters in the next few days to potential US supporters. In the meantime, if you want more information, please contact, Maureen O’Connell, at mhoconnell@gmail.com

We hope that when we develop the scholarship programs in Latin America and in Eastern Europe, that we can initiate similar events with other national and regional constituencies.

Forthcoming coverage of Ecclesia of Women in Asia

Among the goals for CTEWC stemming from Trento are supporting the growth of regional networks and building bridges between and among regional networks. In November with the help of five host institutions in the US, we will be piloting a project that will allow theologians and graduate students to be virtual observers of paper presentations and discussion of a session of the bi-annual conference of the Ecclesia of Women in Asia. We hope that this exciting pilot program will move us forward in meeting these goals. Look for more details in upcoming newsletters
Africa Region Update

New recipients of CTEWC scholarship

Two more CTEWC scholarships for the advanced training of African women in theological ethics have been awarded to:

- **Dr. Margaret Ogola (Kenya).** Dr. Ogola is a pediatrician and was a plenary speaker in Trento. She will do a PhD in Moral Theology at the Catholic University of Eastern Africa, Nairobi, Kenya.

- **Sr. Bimbola Bolanle Ojo (Nigeria).** Sr. Ojo is a member of the Sisters of St. Michael the Archangel congregation. She has an MA in Moral Theology from the Catholic Institute of West Africa (CIWA), Port Harcourt, Nigeria, and will do a PhD in Moral Theology at same institution.

Update on past beneficiaries of the CTEWC scholarship programme for African women:

- **Sr. Flore Seya Nzambi** successfully defended her MA thesis in Moral Theology at Université Catholique d’Afrique Centrale, Nkolbisson-Yaoundé, Cameroun, on 21 June 2011. The title of her thesis is: "La famille et l’éducation à la sexualité authentique: une lecture de Familiaris Consortio". She was awarded Magna Cum Laude for her work.

- **Mademoiselle Baleme Malangu Nathalie** also completed her licentiare in Moral Theology at Facultés Catholiques de Kinshasa, Kinshasa, DRC.

Congratulations to ALL!

A.E. Orobator

Asian Region Update

The book *Hope Abundant: Third World and Indigenous Women’s Theology* (Orbis Books, 2010), edited by Kwok Pui-Lan, was awarded 2nd place in the category of Gender Issues by the United States Catholic Press Association in its annual convention.

Dr. Sharon A Bong, one of our regional committee members for Asia and a member of the Forum, was privileged to have been invited to be one of the book’s contributors. Sharon’s chapter is titled, “The Suffering Christ and the Asian Body.” Congratulations to Sharon and Kwok and all the other contributors!

Lúcás Chan Yiu Sing
And finally, an announcement…

**Call for Papers from TRENTO for the journal, Political Theology**

The journal Political Theology ([www.politicaltheology.com](http://www.politicaltheology.com)) will be running a special issue based on papers delivered in Trento. If your Trento paper was based on a theme in social and political ethics and you would like it considered for the special issue them please contact Julie Clague (julie.clague@glasgow.ac.uk) to express interest by 15 August. Julie will provide further details and answer any questions you may have.

Did you know that Political Theology ([www.politicaltheology.com](http://www.politicaltheology.com)) is now published six times a year? Forthcoming themes include: 'Ten years after 9/11'; 'Race, Religion and Politics in the USA'; 'Christianity and Politics in South Africa'; and 'Political Theology in the Nordic countries'. You can sign up for contents alerts at the journal's website, where editorials and book reviews are free to view. Or read the journal's blog: [http://www.politicaltheology.com/blog/](http://www.politicaltheology.com/blog/)

While you're at it, if you have a new book coming out that you would like to have considered for review in Political Theology, please contact Tobias Winright (twinrigh@slu.edu) or have the publisher send the book to him at the address posted on Political Theology’s website. Also, if you see a new book that you would like to review, let Winright know.
New on the Website

July newsletter
New clearing house additions
Forum Page
8 Newly posted publications

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