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**ZAMBIA**



## PRE-FIELD BRIEFING PACKET

**ZAMBIA**



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## ABOUT THIS PACKET

This packet has been created to serve as a resource for the IMR Zambia Medical and Dental Team.

This packet is information about the country and can be read at your leisure or on the airplane. The first section of this booklet is specific to the areas we will be working near (however, not the actual clinic locations) and contains information you may want to know before the trip.

The contents herein are not for distributional purposes and are intended for the use of the team and their families. Sources of the information all come from public record and documentation. You may access any of the information and more updates directly from the World Wide Web and other public sources.



## BACKGROUND

The territory of Northern Rhodesia was administered by the former British South Africa Company from 1891 until it was taken over by the UK in 1923. During the 1920s and 1930s, advances in mining spurred development and immigration. The name was changed to Zambia upon independence in 1964. In the 1980s and 1990s, declining copper prices, economic mismanagement, and a prolonged drought hurt the economy. Elections in 1991 brought an end to one-party rule and propelled the Movement for Multiparty Democracy (MMD) to government. The subsequent vote in 1996, however, saw increasing harassment of opposition parties and abuse of state media and other resources. The election in 2001 was marked by administrative problems, with three parties filing a legal petition challenging the election of ruling

party candidate Levy MWANAWASA. MWANAWASA was reelected in 2006 in an election that was deemed free and fair. Upon his death in August 2008, he was succeeded by his vice president, Rupiah BANDA, who won a special presidential byelection later that year. The MMD and BANDA lost to the Patriotic Front (PF) and Michael SATA in the 2011 general elections. SATA, however, presided over a period of haphazard economic management and attempted to silence opposition to PF policies. SATA died in October 2014 and was succeeded by his vice president, Guy SCOTT, who served as interim president until special elections were held in January 2015. Edgar LUNGU won the presidential byelection and will complete SATA's term, which expires in late 2016.

<https://www.cia.gov/library/publications/the-world-factbook/geos/za.html>



## EXTENDING YOUR STAY?

### What to see in Zambia

Zambia is commonly regarded as one of the most beautiful, friendly, diverse and unspoiled countries on the entire African continent. Aside from the majestic Victoria Falls, Zambia has more natural water resources than any other southern African country, including a myriad of other falls dotted across the country, not to mention the famous Zambezi River. The many National Parks offer great opportunities for observing Africa's plains game and their attendant predators, while bustling urban areas offer a taste of eclectic Zambian culture.



#1: Victoria Falls - but you are already going there!!

#2: South Luangwa National Park (Eastern Province)

South Luangwa National Park is one of many national parks in Zambia, and the most popular, because it's filled with abundant wildlife. It's a short flight or a ten-hour drive from Lusaka via Eastern Province. Flying is more convenient but can be expensive. The daytime and nighttime game drives in South Luangwa are fabulous.

#3: Lower Zambezi River - but you are already going there!

#4: Chimfunshi Wildlife Orphanage and Trust

This is a not for profit organization, dedicated to the care and well being of 120 chimpanzees many that were rescued from poachers, dilapidated zoos and circuses and from the bush meat trade. Chimfunshi operates entirely on donations and sponsorship provided by their valued donors, volunteers and visitors.

Chimfunshi Wildlife Orphanage Trust is one of the largest chimpanzee reserves in the world and is internationally recognized as such. Chimfunshi is home to 120 chimpanzees, most of them living in four large forested enclosures, and as close to their natural environment as possible. Visit Chimfunshi for a day or stay overnight and be intrigued by humans' closest relative and learn about our similarities from their knowledgeable keepers.





**#5: Saturday Dutch Market:** Every last Saturday of the month, Zambia's largest open-air market sets up shop at the Dutch Reformed Church in the Kabulonga area of Lusaka. Artisans from Zambia and neighboring countries bring their arts and crafts to you. It's one of the few places where you can find Zimbabwean soap stone sold next to Zambian copper plates. You can also taste a variety of ethnic dishes and buy produce. If you miss this market, try the smaller Sunday Market at the Arcades Shopping Centre in Lusaka that happens every week. Be sure to bargain - the vendors will reduce prices below their original quotes and expect you to barter.

#### #6: Shiwa Ng'andu

Something of a surprising sight - a grand manor house more suited to the English countryside - Shiwa Ng'andu shimmers like an oasis in the northeast of the country. Built by an ambitious British colonial officer and revitalised by his grandchildren, the estate includes a working farm and surrounding community, plus manicured gardens and grounds where wildlife roam. Guided tours reveal Shiwa's fascinating history, as well as its evolving present. Guests can stay overnight in the manor house and be transported back to the Edwardian era - in the African bush.



## LIVINGSTONE

**Area:** 948 mi<sup>2</sup>

**Founded:** 1652

**Population:** 3.5 million (2011)

### OVERVIEW

Originally known as the Old Drift, Livingstone owes its existence primarily to the Victoria Falls and was established as a staging point across the Zambezi River. The town is named after Dr. David Livingstone, the first European to see, name and publicise the Falls. The Scottish explorer's journey and first sight of the Falls in 1855 opened up Central Africa to other missionaries, hunters, and traders.

Livingstone was founded in 1905 at a safe distance from the then swampy banks of the Zambezi. In 1907 it became the capital of what was known as Northern-Western Rhodesia. In 1911 it became the capital of Northern Rhodesia, what is today called Zambia. In 1935 the capital was moved to Lusaka, but Livingstone retained its "Tourist Capital" status as well as much of its original colonial character.

History lovers will find Livingstone alive. Many buildings from the first decade of the century are still in use. It was one of the first white settlements in Northern Rhodesia (Zambia) and for quite a while it was the only urban centre in the territory and the gateway to the north. The town has preserved much of its colonial character, but is a typical African town with an busy charm.

### VICTORIA FALLS

In 1989 Victoria Falls was inscribed as a World Heritage Site. What makes the concept of World Heritage exceptional is its universal application. World Heritage sites belong to all the peoples of the world, irrespective of the territory on which they are located. Situated about 10km from the city of Livingstone, Victoria Falls is one of the world's seven natural wonders and one of the most spectacular natural sites in the world.

The Falls are 1.7 km wide with a volume of between 20,000 and 700,000 cubic meters per minute falling down a vertical drop of 100 meters. The spray of the Falls can be clearly seen from a distance of 30km and hence its local name, Mosi-oa-Tunya, "The smoke that thunders". Take a walk across the knife-edge bridge for a spectacular view of the eastern cataract and up the main gorge. A walk down the steps to the Boiling Pot provides an interesting view from the base of the falls and the Victoria Falls Bridge spanning the gorge.



Downstream of the Falls, the river has carved a tortuous route through the soft areas within the basalt rock, forming a deep gorge in a tight zigzag course for kilometers. This is a result of the repeated cutting back of the line of the Falls and the successive formation and abandonment of seven previous broad waterfalls, a process that has taken about 100,000 years.

<http://www.livingstonetourism.com/>

## HISTORY

### Pre-colonial History

Mukuni, 9.6 km (6.0 mi) to the south-east of present-day Livingstone, was the largest village in the area before Livingstone was founded. Its Baleya inhabitants, originally from the Rozwi culture in Zimbabwe, were conquered by Chief Mukuni who came from the Congo in the 18th century. Another group of Baleya under Chief Sekute lived near the river west of the town. The most numerous people in the area, though, were the Batoka under Chief Musokotwane based at Senkobo, 30 km (19 mi) north. These are southern Tonga people but are culturally and linguistically similar to the Baleya and grouped with them as the 'Tokaleya'.

### Memorial to David Livingstone

The Tokaleya paid tribute to the Lozi of Barotseland but in 1838 the Kololo, a Sotho tribe from South Africa displaced by Zulu wars, migrated north and conquered the Lozi. The Kololo placed chiefs of their subordinate Subiya people of Sesheke over the Tokaleya. In 1855 Scottish missionary traveller David Livingstone became the first European to be shown the Zambezi in the Livingstone vicinity and to see Victoria Falls when he was taken there by the Subiya/Kololo Chief Sekeletu.



In 1864 the Lozi threw off their Kololo masters and re-established their dominance over the Subiya and the Tokaleya in the vicinity of the Falls, which became the south-eastern margin of the greater Barotseland kingdom.

### Colonial history

In the 1890s Cecil Rhodes' British South Africa Company established British rule north of the Zambezi and launched a wave of mineral prospecting and exploration of other natural resources such as timber, ivory and animal skins in the territory it called North-Western Rhodesia. The main crossing point of the Zambezi was above the falls at the Old Drift, by dugout canoe, later an iron boat propelled by eight Lozi paddlers, or a barge towed across with a steel cable. The Batoka Gorge and the deep valley and gorges of the middle Zambezi (now flooded by the Kariba Dam) meant there was no better crossing point between the Falls and Kariba Gorge, 483 km (300 mi) north-east. As the Old Drift crossing became more used, a British colonial settlement sprang up there and around 1897 it became the first municipality in the country and is sometimes referred to as 'Old Livingstone'. Proximity to mosquito breeding areas caused deaths from malaria, so after 1900 the Europeans moved to higher ground known as Constitution Hill or Sandbelt Post Office, and as that area grew into a town it was named Livingstone in honor of the explorer.

In the mid-1890s Rhodesian Railways had reached Bulawayo in Southern Rhodesia spurring industrial development there, fueled by the coal mines at Hwange just 110 km (68 mi) south-east of Mosi-oa-Tunya. The railway was extended to Hwange for the coal, but Rhodes' vision was to keep pushing north to extend the British Empire, and he would have built it to Cairo if he could. In 1904 the railway reached the Falls on the southern side and construction of the Victoria Falls Bridge started. Too impatient to wait for its completion, Rhodes had the line from Livingstone to Kalomo built and operations started some months in advance of the bridge using a single locomotive which was conveyed in pieces by temporary cableway across the gorge next to the bridge building site.

With the new Bridge open in September 1905, Livingstone boomed. The British South Africa Company moved the capital of the territory there in 1907. In 1911 the company merged the territory with North-Eastern Rhodesia as Northern Rhodesia. Livingstone prospered from its position as a gateway to trade between north

and south sides of the Zambezi, as well as from farming in the Southern Province and commercial timber production from forests to its north-west. A number of colonial buildings were erected which still stand. Although the capital was moved to Lusaka in 1935 to be closer to the economic heartland of the Copperbelt, industries based on timber, hides, tobacco, cotton (including textiles) and other agricultural products grew. A hydroelectric plant was built taking water from the Eastern Cataract of the Falls. The town of Victoria Falls in Southern Rhodesia had the tourist trade, but many supplies were bought from Livingstone.



Of all the towns in Northern Rhodesia, colonial Livingstone took on the most British character. Surrounded by large numbers of African settlements, it had a strongly marked segregation which while not being officially enshrined as an apartheid policy, had similar practical effects. The north and western areas of the town and the town center were reserved for the colonial government and white-owned businesses and associated residential areas, while African townships such as Maramba (named after the small Maramba River flowing nearby) were in the east and south and were inhabited by working servants, craftsman, tradesman, as well as large numbers of non-working black families suffering under welfare dependency. Asians and people of mixed race owned businesses in the middle, on the eastern

side of the center.

As the British government began publicly discussing independence, and news of the large scale genocide of white colonials in nearby Belgian Congo was heard, many white residents feared abandonment by the British colonial government. Consequently, many began making moves to migrate south toward Southern Rhodesia or South Africa. When Northern Rhodesia obtained independence as Zambia, many more whites continued to leave. At the end of British rule in 1964, Africans were handed a country in which there were only 100 black college graduates, almost all in social sciences from the University of Fort Hare in South Africa. In 1968, a one party state had been established which seized most remaining non-black property, especially those of whites. Consequently, most of the remaining Northern Rhodesians left after an official policy of nationalization in Zambia was announced.

### Post-independence

Some colonial civic buildings were destroyed and replaced with an African architecture, although Livingstone was used as a location for a 1950s Rhodesian town in the 1981 movie *The Grass is Singing* (based on the Doris Lessing novel of that name). At the same time, a large infusion of cash from the British government to Zambia at independence was partially used in Livingstone. Livingstone suffered economic decline in the 1970s due in part to re-nationalization of industries and in part to closure of the border with Rhodesia, first by the Zambian government and later by the Rhodesian authorities.

In the last ten years, Livingstone has experienced a resurgence in tourism and has firmly become the destination of choice when visiting the Victoria Falls. Livingstone has enjoyed a slight influx of investment in the industry from modern hotel chains like Sun International, to some modern street strip mall centers and restaurants. Apart from tourism, the other hope on Livingstone's horizon is development stimulated by the Walvis Bay Corridor with the opening of the Katima Mulilo Bridge and completion of the Trans-Caprii Highway 200 km (120 mi) east, which funnels more trade through the town.

Livingstone was, until 2012, the capital of the Southern Province of Zambia. Lying 10 km (6.2 mi) to the north of the Zambezi River, it is a tourism centre for the Victoria Falls and a border town with road and rail connections to Zimbabwe on the other side of the Victoria Falls. A historic British colonial city, its present

population was estimated at 136,897 inhabitants at the 2010 census. It is named after David Livingstone, the British explorer who was the first European to explore the area.

[https://en.wikipedia.org/wiki/Livingstone,\\_Zambia](https://en.wikipedia.org/wiki/Livingstone,_Zambia) GEOGRAPHY

## GEOGRAPHY

Livingstone was, until 2012, the capital of the Southern Province of Zambia. Lying 10 km (6.2 mi) to the north of the Zambezi River, it is a tourism centre for the Victoria Falls and a border town with road and rail connections to Zimbabwe on the other side of the Victoria Falls. A historic British colonial city, its present population was estimated at 136,897 inhabitants at the 2010 census. It is named after David Livingstone, the British explorer who was the first European to explore the area.

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## CLIMATE

Livingstone has a humid subtropical climate with hot and rainy wet seasons and very hot pre-wet seasons and mild dry seasons with large temperature differences between day and night.

Month	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Year
Record high °C (°F)	39.8 (103.6)	37.9 (100.2)	37.7 (99.9)	37.0 (98.6)	35.0 (95)	32.1 (89.8)	32.5 (90.5)	35.8 (96.4)	38.7 (101.7)	40.0 (104)	41.1 (106)	39.5 (103.1)	41.1 (106)
Average high °C (°F)	30.0 (86)	29.7 (85.5)	30.3 (86.5)	29.9 (85.8)	28.0 (82.4)	25.6 (78.1)	25.5 (77.9)	28.4 (83.1)	32.5 (90.5)	34.0 (93.2)	32.6 (90.7)	30.4 (86.7)	29.7 (85.5)
Daily mean °C (°F)	23.6 (74.5)	23.2 (73.8)	23.1 (73.6)	21.9 (71.4)	18.9 (66)	16.0 (60.8)	16.1 (61)	19.3 (66.7)	23.9 (75)	26.2 (79.2)	25.1 (77.2)	23.6 (74.5)	21.7 (71.1)
Average low °C (°F)	18.9 (66)	18.6 (65.5)	17.8 (63.7)	14.8 (58.6)	10.1 (50.2)	8.7 (44.1)	8.3 (43.3)	9.2 (48.6)	14.2 (57.6)	15.2 (64.8)	19.1 (66.4)	18.9 (66)	14.4 (57.9)
Record low °C (°F)	10.5 (50.9)	11.9 (53.4)	10.9 (51.6)	4.3 (39.7)	1.0 (33.8)	-3.7 (25.3)	-1.6 (29.1)	-1.7 (28.9)	1.0 (33.8)	6.1 (46.6)	12.2 (54)	10.8 (51.4)	-3.7 (25.3)
Average precipitation mm (inches)	173.7 (6.839)	141.1 (5.555)	79.5 (3.13)	24.0 (0.945)	6.0 (0.236)	0.6 (0.024)	0.2 (0.008)	0.5 (0.02)	1.8 (0.071)	24.8 (0.976)	70.4 (2.772)	169.1 (6.657)	691.7 (27.232)
Average precipitation days (≥ 1.0 mm)	16	14	9	3	0	0	0	0	0	4	11	10	73
Average relative humidity (%)	74.8	77.3	72.2	66.1	57.7	55.0	51.8	43.3	35.1	41.7	50.2	71.0	58.4
Mean sunshine hours	213.9	196.0	251.1	273.0	303.8	288.0	310.0	319.3	297.0	279.0	228.0	207.7	3,166.8

Source: NOAA<sup>®</sup>

[https://en.wikipedia.org/wiki/Livingstone,\\_Zambia](https://en.wikipedia.org/wiki/Livingstone,_Zambia) GEOGRAPHY

## POPULATION

Name	Status	Population Census 1990-08-20	Population Census 2000-10-20	Population Census 2010-10-16	Population Projection 2016-07-01
Livingstone	District	83,780	103,288	139,509	169,237
Area: 695 km² – Density: 243.5 inh./km² [2016] – Change: +3.44%/year [2010 → 2016]					

<http://www.citypopulation.de/php/Zambia-admin.php?adm2id=0906>

## HEALTH OVERVIEW

### ZAMBIA AT A GLANCE

note: estimates for this country explicitly take into account the effects of excess mortality due to AIDS; this can result in lower life expectancy, higher infant mortality, higher death rates, lower population growth rates, and changes in the distribution of population by age and sex than would otherwise be expected (July 2015 est.)

**Population:** 15,066,266

**Per capita income:** \$1539.6 PPP

**Life Expectancy at Birth:** 51.83 (2014 est.)

**Median Age:** 16.7 years

**Average Annual Growth Rate:** 2.88%

**Birth Rate:** 42.13/1000 **Death Rate:** 12.67/1000

**Infant Mortality:** 64.12/1000 live births

17/224 countries (2015 est.)

**<5 Mortality:** 89/1000 (2012)

**Children <5 underweight:** 14.9% (2007 est.)

**Stunted:** 45% **Wasted:** 5 (2014 est.)

**Total Fertility Rate:** 5.72 children born/woman

**Maternal Mortality:** 224/100,000 live births

26/224 countries (2015 est.)

**Contraceptive Prevalence:** 40.7 (2007)

**Adult +15 Literacy rate:** 63.4% (2015 est.)

**Improved Drinking Water Source:** 65.4% of

population (85.6% urban; 51.3% rural)

**Access to Sanitation Facilities:** 43.9% of population (55.6% urban; 35.7% rural)

**HIV/AIDS** (2014 est.)

Adult prevalence rate: 12.37% (2014 est.)

People living with HIV/AIDS: 1,150,400 (2014 est.)

Deaths from HIV/AIDS: 18,900 (2014 est.)

**Major infectious diseases**

**degree of risk:** very high

**food or waterborne diseases:** bacterial and

protozoal diarrhea, hepatitis A, and typhoid fever

**vectorborne diseases:** malaria and dengue fever

**water contact disease:** schistosomiasis

**animal contact disease:** rabies (2013)

Source: Zambia Statistics, CIA World Fact Book (2015); [http://www.unicef.org/infobycountry/Zambia\\_statistics.html](http://www.unicef.org/infobycountry/Zambia_statistics.html);  
<http://www.indexmundi.com/Zambia/>

### POVERTY AND HUNGER

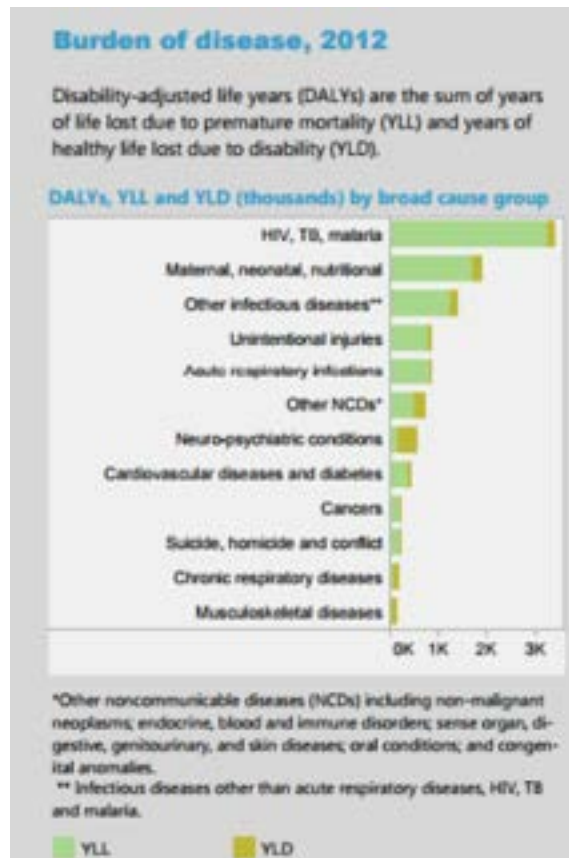
- Sixty percent of people in Zambia live below the poverty line and 42 percent are considered to be extremely poor.
- The prevalence of human immunodeficiency virus (HIV) among adults is 14.3 percent.
- The number of HIV and acquired immune deficiency syndrome (AIDS) orphans is estimated at 1.5 million which means that one in five children in the country is an orphan
- The prevalence of stunting in children - low growth for age - is 40 percent.
- The prevalence of anemia is 53 percent among children under five years of age and 30 percent among women of child-bearing age.
- Fifteen percent of children in Zambia are underweight. More than 350,000 people in the country are food insecure, i.e. they do not have access to a regular supply of healthy food.
- The mortality rate among under-fives is 75/1000 live births (a decline in recent years but still high in rural areas).
- The infant mortality rate is 45/1000 live births (a decline in recent years but still high in rural areas).
- In both rural and urban households, poverty levels are highest amongst female-headed households with extreme poverty levels of more than 60 percent in rural areas and 15 percent in urban areas.

<https://www.wfp.org/stories/10-facts-about-hunger-Zambia>

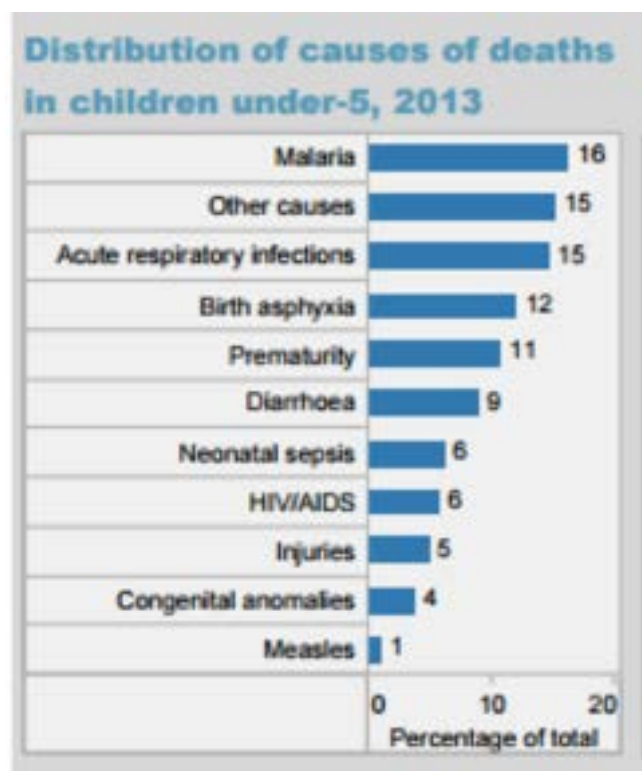
## TOP 10 CAUSES OF DEATH



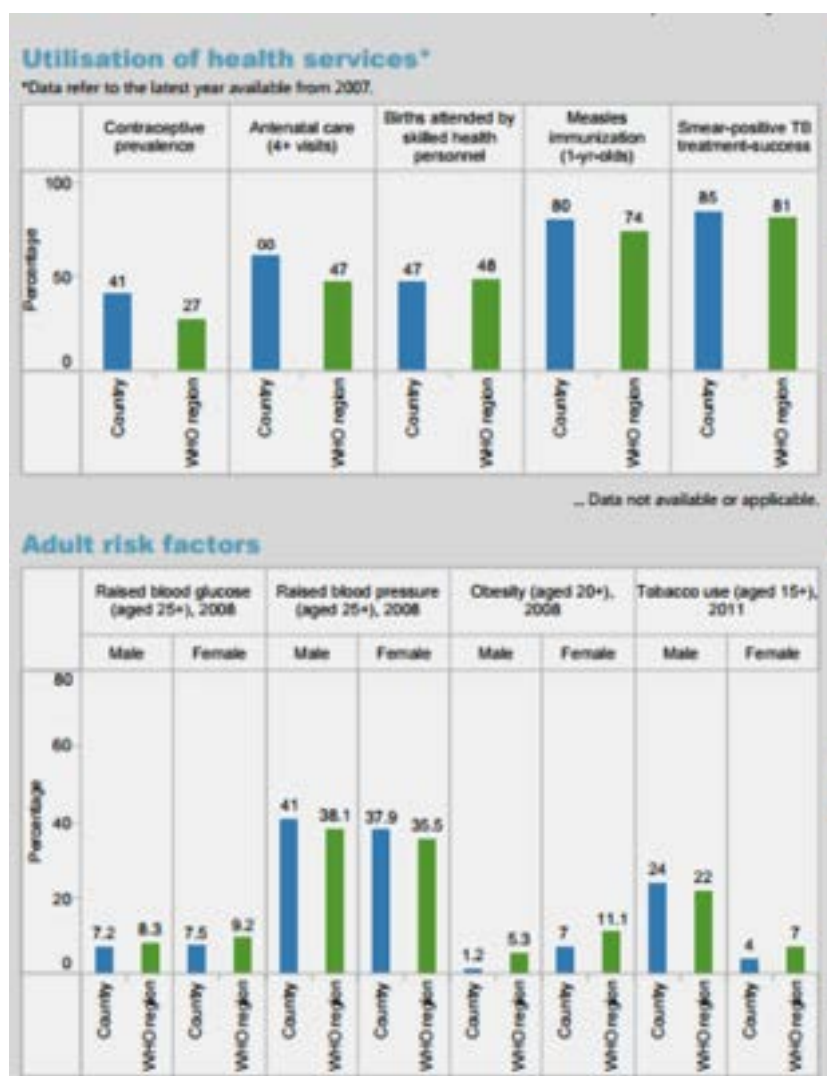
## BURDEN OF DISEASE



## DEATHS UNDER 5



## UTILIZATION OF HEALTH SERVICES



<http://www.who.int/gho/countries/zmb.pdf?ua=1&ua=1&ua=1>

## OVERVIEW

While the overall economic outlook in Zambia has been brightening, many Zambians have yet to share in the benefits: 64 per cent of the population lives on less than \$1 a day. Government austerity measures have tamed inflation and introduced fiscal discipline, but these strategies have also hindered the delivery of social services. Zambia has been very hard hit by HIV/AIDS; the adult prevalence rate is over 16 per cent.

The public health care system is chronically underfunded and understaffed. The wealthiest 20% of the population use the private system and are far better served. In 2005, Zambia spent 8.7% of GDP on health care, or US\$437 per capita. Of that, approximately 42% was government expenditure. About 79% of doctors work in the private sector.

## ISSUES FACING CHILDREN IN ZAMBIA

- As a result of mother-to-child transmission rate of HIV/AIDS, more than 30,000 children are born HIV-positive each year.
- AIDS has left a generation of orphans in its wake: more than 20 per cent of Zambian children have lost one or both parents. Households with widows and orphans often lack the resources to cultivate sufficient food. Some 75,000 children live on the street.
- Malaria is the leading killer of children.
- About 50 per cent of children under age 5 are affected by undernutrition; anaemia and vitamin A deficiency are widespread.
- Zambia's health-care system faces shortages of drugs, equipment and qualified personnel, especially in rural areas.
- Only 36 per cent of the rural population has access to improved drinking water sources.
- Thanks to the elimination of tuition fees, primary-school enrolment rates have increased; the gender gap is less than 1 per cent. However, there is a severe teacher shortage, and many students do not master fundamental skills in language and mathematics.

## HEALTH INFRASTRUCTURE

There are two ministries in health care delivery: the Ministry of Health (MoH) and the Ministry of Community Development, Mother and Child Health (MCDMCH) that provide information pertaining health and deliver health services. In 2010, public expenditure on health was 3.4% of GDP, among the lowest in southern Africa.

### HEALTH FACILITIES

The health service delivery system has following structures: 1st level: generally the lowest health delivery services at community level- District hospitals, Health Centres and Health Post ; 2nd level - Provincial or General hospitals; and 3rd level : Central or specialist hospital. In some cases the 1st level can be bundled into three levels:

- Level 1: District hospital
- Level 2: Health centers
- Level 3: Health post (lowest level of health care delivery)

### ROLES OF THE MINISTRIES

The Ministry of Community Development, Mother and Child was created following the shift in Government policy in 2013 that brought about stream-lining of the Ministry of Health and the realignment of Primary Healthcare Services; all general hospitals, health centers and health posts fall under this ministry.

The Ministry of Health has a role to supervise Provincial Health offices, 2nd level hospitals and 3rd level hospitals.

### HEALTH FACILITIES

In 2012, there was a total of about 1762 health care facilities in Zambia. The largest health facility, the University Teaching Hospital, serves both as a specialist hospital and a training site for future health workers; it is a 3rd level hospital. Other 3rd level Hospitals include Kitwe Central Hospital, Ndola Central Hospital, Arthur Davison Children's Hospital, Cancer Disease Hospital and Chainama Mental Hospital.

The 2nd and 1st level hospitals throughout Zambia include: Levy Mwanawasa General Hospital, Chipata General Hospital, Konkola Mine Hospital, Lubwe Mission Hospital, Macha Mission Hospital, Mtendere

Mission Hospital, Mukinge Mission Hospital, Mwandi Mission Hospital, Nchanga North Hospital, Chikankata Salvation Army Hospital, Kalene Mission Hospital, St Francis Hospital, and Luke's Mission Hospital, Lewanika General Hospital, and Kabwe General Hospital. There are very few health facilities in rural or remote places in Zambia, where most communities rely on small government-run community health centers and rural health posts.

In 2013, the Government embarked on a project to upgrade a number of health facilities in different parts of the country.

## WATER SUPPLY AND SANITATION

In 2010, 61% of the population of Zambia had access to an improved water source and 48% had access to adequate sanitation, according to UN data. 87% of urban areas had access to an improved source of water supply. In urban areas, 41% have access to water connections in their house or yard and 49% rely on water kiosks and standpipes. The share of those with access to house connections has actually declined, while the share of those served by kiosks has increased.

Water supply in urban areas is intermittent, with an average supply of 16 hours per day in 2010.

Concerning sanitation, 29% of the urban population are connected to sewers and 30% are served by septic tanks or improved household-level latrines. While these figures are low, they are actually higher than the average access in Sub-Saharan Africa. In rural areas, 46% of the population had access to an improved water source in 2010. 43% of the rural population had access to adequate sanitation in 2010.

## HEALTH STATUS

### LIFE EXPECTANCY

The 2014 CIA estimated average life expectancy in Zambia was 51.83 years, with men having a life expectancy of 50.24 years and women 53.45 years.

### HIV/AIDS EPIDEMIC

Zambia faces a generalized HIV epidemic, with an estimated prevalence rate of 13.5% among adults (ages 15-49) in 2009, which has remained the almost same through 2014 at 13.3 %. HIV incidence in Zambia has declined by more than 25% from 2001 to 2010, an indication that the epidemic appears to be declining.

The HIV incidence is measured using a proxy, which the prevalence of HIV in the age 15-24 year and the prevalence in this age group was 6.6% in 2014.

The Millennium Development Goal (MDG) target for HIV was to keep HIV prevalence below 15% and it has been met.

Summary of number of Health facilities in Zambia in 2012<sup>[4]</sup>

Province	3rd level	2nd level	1st level	UHC	RHC	HP	Total
Lusaka	3	1	15	182	51	42	294
Copperbelt	3	4	11	148	55	29	250
Central	0	2	8	29	129	26	204
Luapula	0	1	6	3	125	10	145
Eastern	0	2	7	5	143	49	206
Northern	0	2	2	8	102	34	148
North-western	1	1	10	6	135	11	163
Southern	0	4	11	19	178	41	253
Western	0	1	10	5	144	34	194
Muchinga	0	1	4	4	69	21	99

UHC-Urban health centre, RHC-Rural health centre, HP-Health Post

**MATERNAL AND CHILD HEALTHCARE**

- 2014 maternal mortality rate: 389/100,000 births
  - This is compared with 602.9 in 2008; 594.2 in 1990; 470 in 2010
  - MDG: Maternal Mortality Rate of 162/100,000 live births
- 2014 Under-5 mortality rate: 75/1000 births
- 2014 Infant mortality rate: 45/1000 live births
- Neonatal mortality as a percentage of under 5's mortality: 25
  - MDG: Under 5 Mortality rate: 63.3; Infant Mortality rate 35.7
- Number of midwives: 5 per 1,000 live births
- Lifetime risk of death for pregnant women: 1/38
- Proportion of 1 year old children immunized against measles is 84.9% (good coverage)

**MALARIA**

Zambia is still endemic to malaria despite the interventions or control/preventive measures in place, Malaria prevalence as reported by the Malaria Indicators Surveys has shown a slight decrease to 14.9% in 2012 compared to 2010. The decrease is significant when compared to 2006 (21.8%) 1

MDG for Malaria: percentage of children sleeping under an Insecticide Treated Nets has increased from 6.5% in 2001/2 to 40.6% in 2014.

[https://en.wikipedia.org/wiki/Health\\_in\\_Zambia](https://en.wikipedia.org/wiki/Health_in_Zambia);

<http://www.who.int/gho/countries/zmb.pdf?ua=1&ua=1&ua=1>

**CURRENT SITUATION**

Under President Kaunda, the government provided basic health coverage for everyone, including those in rural areas. That, however, was when Zambia was a wealthy country and could afford to do so. Government hospitals have deteriorated significantly in the past few years with major problems of understaffing and increasing numbers of sick patients. Because of limited funding, even hospital maintenance has suffered. Medicines, particularly those for AIDS patients, are in high demand, and funding is inadequate; the situation is worse in the rural areas. The major health problems are AIDS, TB, malaria, and malnutrition.

Much of the support from NGOs and foreign governments comes in the form of medical assistance such as medicines, equipment, and personnel. There is a strong government immunization program for children in very rural areas, with traveling clinics for those five years or younger, where routine immunization shots and basic health care are distributed.

Read more: <http://www.everyculture.com/To-Z/Zambia.html#ixzz441UDoGPz>

## NATIONAL FLAG



The flag of Zambia was adopted upon independence on October 24, 1964. Before that, Zambia was the British protectorate of Northern Rhodesia and used a defaced Blue Ensign as its flag.

The current flag is used as both national flag and ensign. It is green with an orange-colored African fish eagle in flight over a rectangular block of three vertical stripes, colored, from left to right: red, black and orange. The placement of the eagle and block of stripes at the flag's fly is notable as most emblems and devices on flags are placed at centre or at the hoist. The colors used in the flag of Zambia are

rich in symbolism. Green stands for the nation's lush flora, red for the nation's struggle for freedom, black for the Zambian people, and orange for the land's natural resources and mineral wealth. Additionally, the eagle flying above the colored stripes is intended to represent the people's ability to rise above the nation's problems.

The Zambian flag was slightly modified in 1996. The shade of green used in the 1964 flag was replaced with a brighter and lighter green and the eagle was slightly altered so as to be more like the one used in the Zambian coat of arms.

The flag's colors and emblems are rich in symbolism. Each of the four colors represents an aspect of Zambia: green for the country's natural resources and vegetation; red for its struggle for freedom; black for its people and orange for its mineral wealth (primarily copper). The eagle is an African fish eagle, which also appears in the national coat of arms and represents the people's ability to rise above the nation's problems.

*Source: Wikipedia*

## COUNTRY OVERVIEW



### OVERVIEW

**Land boundaries:** total: 6,043.1 km

**Border countries:** Angola 1,065 km, Botswana 0.1 km, Democratic Republic of the Congo 2,332 km, Malawi 847 km, Mozambique 439 km, Namibia 244 km, Tanzania 353 km, Zimbabwe 763 km

**Location:** Southern Africa, east of Angola, south of the Democratic Republic of the Congo

**Terrain:** mostly high plateau with some hills and mountains

**Geography:** landlocked; the Zambezi forms a natural riverine boundary with Zimbabwe; Lake Kariba on the Zambia-Zimbabwe border forms the world's largest reservoir by volume (180 cu km; 43 cu mi)

### BRIEF HISTORY OF ZAMBIA

The Great Rift Valley, which cleaves the earth from the Lower Zambezi River in Southern Zambia to the headwaters of the Nile in Egypt, is now known to be one of the cradles of the human race. Archaeologists have established that in the northern African Rift Valley, the civilizing process got underway at least 3 million years ago, and crude stone implements, similar to some of that age found in Kenya, have also been found beside the Zambezi River.

Early stone age sites have been unearthed in many parts of Zambia, the most significant being at the Kalambo Falls in the North and at Victoria Falls in the south. At the former there is evidence that primitive humans began using fire systematically some 60,000 years ago. At the latter, a complex has been fully exposed showing the development of skills from the most distant past (this 'dig' is enclosed at the Field Museum at the Victoria Falls). The skull of Broken Hill Man, dated to 70,000 years ago, gives an indication of what humans of that period looked like.

It was during the middle Stone Age, 25,000 years ago, with its refinement in the manufacture of tools, differentiation between populations, and burial of the dead, that modern man probably emerged in Zambia. We may imagine family groups of small-statured people living near water and sustaining themselves by hunting the abundant game as well as gathering fruits, tubers and honey from their surroundings. Some skulls from the ear show serious tooth decay which may have been caused by the consumption of honey. They would often be on the move, following the antelope as they migrated with the seasons.

During the late Stone Age (15,000 years ago), people began to live in caves and rock shelters and to decorate the walls with paintings. Very few of these have survived Zambia's seasonally humid climate, and those which have do not display the sophistication found in the Rock Art of Zimbabwe or South Africa. A surviving drawing of an eland at Katolola in the Eastern Province suggests that this art was more than decorative, and may have had a ritual or religious meaning: it has been shown in South Africa that this animal was sacred to the Late Stone Age people there.

This spiritual and artistic development occurred simultaneously with the invention of the bow and arrow, which revolutionized hunting and also gave humans a mechanical weapon of war, a musical instrument, and a method of starting fire. It has been determined that the people of the Late Stone Age neither tilled the soil nor kept livestock.

### NEW ARRIVALS

The Zambian Stone Age people probably resembled the present-day San, but towards the end of the period here, there is evidence, from skeletal remains, of Negroid physical features, the first indication that the hegemony of the aboriginal population is coming to an end. During the centuries between 300BC and 400AD



Zambia was gradually taken over by Negroid people, who by the later date had occupied the whole country, even if so sparsely in some areas that the earlier way of life persisted into the present era.

The newcomers' material culture was radically different from that of the Stone Age. They were cultivators who kept domestic animals, mined and worked metals, made pottery and lived in lath and plaster houses. We cannot know what language these

Early Iron Age people used, but they were possibly the first of the

'Bantu' speakers - Black Africans whose millennia-long migration from, it is believed the Nigeria/Cameroon highlands, has made them dominant over most of the continent south of roughly 7 degrees N - a process completed in South Africa in 1994.

A glance at the National Heritage Map of Zambia shows that Early Iron Age sites occur throughout the country and in the south this population was probably dense enough to displace (or absorb) the aboriginals completely. Iron Age technology triumphed, not merely because metal made good strong weapons, but because the hoe, axe and the knife allowed agriculture to establish itself and to expand through the forests. Slash and burn, known as *chitemene*, is the prominent system of agriculture in parts of Zambia to this day.

As iron ore does not outcrop everywhere, there was no doubt trade between places producing the metal and others which could sell, for example, dried fish from lakes or rivers, pottery or salt. Besides Iron, copper began to be mined and refined about 350 AD. It was used to make jewelry and, cast in the form of a cross, as currency. Today, copper is Zambia's largest industry and Zambia has been a mining country for at least 1600 years.

The archaeological record shows that by 800 AD the Early Iron Age population was becoming less homogenous, with for instance, distinct pottery styles in different areas and indications that political entities were developing. Some of these were related to the control on mineral resources and trade routes, and by 1300 AD the Early Iron Age had been superseded by a more complex culture.

In the Zambezi Valley, a few dozen kilometers downstream from the present Kariba Dam, is a site called Ing-ombe Ilede (where the cow lies down) which was uncovered accidentally during civil engineering works in 1960. Here, one below the other, are villages dating from about 700 - 1000 AD and another from about 400 years later. The first settlement is typically Early Iron Age, but the second testifies to a far more sophisticated economy. The pottery is of a much higher quality than that found elsewhere in the country: the dead, presumably only the rulers, were buried with beads of gold (probably from the mines of Zimbabwe) and with copper currency crosses. There were also large numbers of glass beads which could only have been imported from the Indian Ocean seaboard, 1000 kilometers to the east of the site where the Muslim Swahili were trading with Asia. (The Ing-ombe Ilede Treasure, as it is called, is on display at the Livingstone Museum)



Ing-ombe Ilede was obviously a small commercial state or principality, ruled by nobles, perhaps a plutocracy - and markedly different in structure from the village societies of the preceding period. It was a prototype of the kingdoms which characterized the Later Iron Age. They, like Ing-ombe Ilede, had firm trade patterns with the distant outside world.

The centuries between 1500 and 1800 AD saw many of the peoples of Zambia organized into chieftaincies or monarchies. The Chewa in the East, the Lozi in the West, the Bemba and Lunda in the North, were the largest of these, all established under the influence, some as direct extensions of the large and powerful Lunda Empire of the Mwata Yamvo in what is now southern Zaire. By the 18th Century, probably much earlier, the empire was trading with the Atlantic Coast, and other states on the eastern seaboard, where the world economy was represented by the Swahili city-states from Somalia to south of the Zambezi delta. Copper, ivory, rhino horn had a ready market as well as slaves.

### Invasions from the South

Perhaps as a response to foreign intrusions in southern Africa, Shaka of the Zulu, and Nguni clan, set about creating a centralized militaristic state in the early 19th century. Surrounding peoples who did not voluntarily agree to absorptions in the growing Zulu empire had no option but to flee for survival. Three of these groups were to make a forceful impact on Zambia, 1500 km to the north of the Zulu heartland in eastern South Africa.

One of these was a Sotho clan from today's Orange Free State: its leader was Sebitwane and he named his people Kololo after his favorite wife. Another was Mzilikazi, one of Shaka's generals who quarreled with him and moved away. After being defeated by the Dutch settlers in the Transvaal, he and his Ndebele invaded and conquered Western Zimbabwe. The third, like Mzilikazi an Nguni, was Zongendaba. He led his followers out of Shaka's domains in the 1820's. These Ngoni (as they are known today) crossed the Zambezi in 1835 and went northwards as far as Lake Tanganyika where they settled for a while among the Bemba. In 1865, under Zongendaba's successor Mpenzeni I, they established themselves permanently in what is now Zambia's Eastern Province.

Mzilikazi conquered Zimbabwe in 1837, while Sebitwane has crossed the Zambezi a few years previously and taken over territory just north of the Victoria Falls. From there he marched west to conquer the Lozi kingdom of the Upper Zambezi and founded his Kololo state.

It would be a mistake to talk of Zambia at this time as a 'country'. The area defined by the present boundaries was occupied by various kingdoms, for example the Bemba, the Lunda, the Kololo, the Chewa, the last much weakened by Ngoni pillaging. It has been argued that these entities, if left alone, could have developed into 20th Century nation states - central African Bhutans or Swazilands. But there are no ifs in history.

### The European Factor

The wealth of the Indian Ocean trade was one of the elements (another was to spread the Gospel) that in the 15th Century inspired the Portuguese, who had recently reconquered their country from Muslim Moors, to embark on their bold 'Voyages of Discovery'.

Africa has been circumnavigated from east to west by a Phoenician fleet in Pharaonic times, and the Portuguese were determined to do the same from west to east and break the Muslim grip on the supply of spices from Asia to Europe, which was being drained of bullion to pay for them. In 1498, Admiral Vasco da Gama, having sailed his ships around the Cape of Good Hope, arrived at Calcutta in southern India, and having bombarded and plundered the city, returned to Lisbon with a cargo of immense value.



By 1515 the Portuguese had through the force of arms seized the Indian Ocean trade and, what is relevant to the course of events in Zambia, established themselves on the coasts of Mozambique and Angola. Although the Portuguese happily bought the ivory and copper that central Africa produced, the slave rapidly became and for centuries remained a major item of commerce. The tentacles of the slave trade penetrated remorselessly into the deep interior of central Africa, where, during the same period, the Later Iron Age monarchies we have mentioned were being instituted.

Domestic slavery was part of the social order of these central African states, with, for example, miscreants, criminals and prisoners of war held in bondage. Very rarely did the Portuguese have to go raiding to capture slaves: by selling the rulers goods such as cloth, rum, jewelry, and firearms they drew the rulers into their colonial economy as suppliers of slave labor for the mines and plantations across the Atlantic. Inevitably some of the

African rulers became raiders, preying on weaker peoples around them to maintain their supplies of imported luxuries.

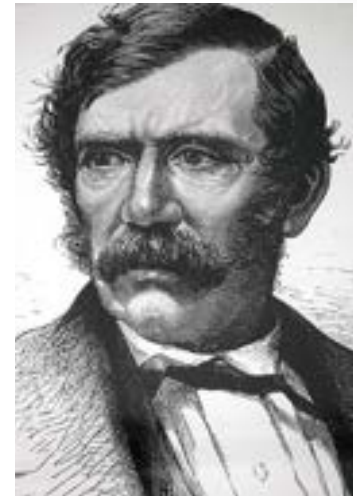
Beside the influence brought to bear on Zambia by the Swahili and the Portuguese, the effects of the Dutch (and subsequent British) colonization of the Cape and its hinterland from 1652 onwards would also be felt.

### Missionaries and Colonizers

David Livingstone, a 27 year old Scottish doctor and ordained minister, sailed from Britain to the Cape, to work as a medical evangelist with the London Missionary Society in 1840. He was to open central Africa to the gaze of British imperialists. Meanwhile, Portugal was planning to consolidate its African territories by uniting Angola and Mozambique across the central plateau. Unlike the Portuguese, the British knew next to nothing about the

interior of this part of Africa. “Armchair Geographers” as Livingstone called them, thought the area was a desert of blistering sand and were in the 19th Century as ignorant as their predecessors in the 18th, who had been nicely satirized by Jonathan Swift:

So Geographers in Afric-maps  
With Savage-Pictures fill their Gaps  
And o'er uninhabitable Downs  
Place Elephants for want of Towns



Livingstone was to give the true picture. He started his activities at the L.M.S. station at Kuruman (in today's Northern Cape), but soon moved north to found his own mission at Kolobeng, near Gaberone, Botswana, where he stayed for a decade. He made only one convert, Chief Sechele, who soon lapsed. Livingstone grew bored with conventional missionising and started going on longer and longer journeys of exploration, receiving help from a wealthy Englishman named William Cotton Oswell: the two of them were the first Europeans to visit Lake Ngami in the middle of the Kalahari, led there by Tswana guides who knew the way.

In 1851 Livingstone and Oswell crossed the Kalahari to visit Sebitwane, whom we have already met, on the Upper Zambezi. Livingstone and Oswell were equally impressed with Sebitwane and Livingstone thought it a sign of God's blessing that the Kololo language was similar to the Tswana he had become fluent in. But at Sebetwane's he had his first sight of the slave trade - the Kololo nobles were wearing Manchester cloth obtained from the Portuguese in Angola in return for ivory and slaves.

He and Oswell, who was also a staunch abolitionist, concluded that the only way to stop the trade would be through a new type of mission where a combination of Christianity and Commerce would lead to Civilization: in fact a sort of Christian development program under which slaving would be replaced by 'legitimate' trade in, for instance, cotton, which grew in the area and for which there was a large market in Britain. The scheme would be managed by carefully selected Scottish settlers. Sebitwane, though scarcely interested in Christianity itself, agreed that Livingstone could establish a mission in his country, if only because it might afford him protection against his enemy Mzilikazi of the Ndebele, whose warrior kingdom bordered his own. Although Sebitwane died shortly after coming to this agreement, his successor, Sekeletu undertook to honor it, and Livingstone promised to establish the mission himself. All that remained was to find a suitable outlet to the sea.

The most economical passage for anticipated cotton (and ivory) exports might be through the Portuguese port of Luanda on the Atlantic and Livingstone decided to see if there was a feasible route from Barotseland (as the Kololo Kingdom is called) to there. The journey was financed by Oswell and Sekeletu, and after an interlude at the Cape to get supplies, Livingstone set off from the Upper Zambezi in 1853. The return journey of over a year was a nightmare, the route totally unsuitable for the export trade. Livingstone then convinced himself that the Zambezi could be 'God's Highway' to the Indian Ocean. Again with the support from Sekeletu, Livingstone marched off eastwards down the river. He 'discovered, and named after Queen Victoria, the great Waterfall, which the Kololo has already called Mosi oa Tunya (The Smoke that Thunders). To the Leya, who lived right beside it and held it sacred, it was called Shongwe (Rainbow).

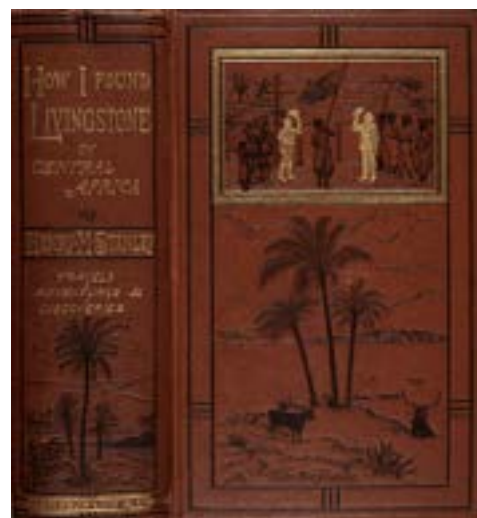
After reaching the port of Quelemaine, Mozambique, towards the end of 1856, Livingstone sailed to Britain by way of the Red Sea and the Mediterranean where he was welcomed in triumph as the greatest explorer of the age. Livingstone put his 15 months in Britain to good use. He wrote and published *Missionary Travels and Researches in South Africa* (1857), a detailed and ideologically loaded account of his experiences, which became an inspirational best-seller. He made speeches up and down the land promoting his idea of a cotton exporting Christian venture in central Africa, with the Zambezi as its 'highway'. He resigned from the London Missionary Society, but arranged for them to send a mission to the Kololo (thus by not going himself, breaking his promise to Sekeletu). Meanwhile, the church of England backed a Universities Mission to Central Africa, which Livingstone would have under his aegis.

To crown his glory he was appointed leader of a government sponsored expedition to the Zambezi, the secret objective of which was to found a British colony on the 'healthy highlands' (Livingstone's phrase) near the present town of Mazabuka in southern Zambia. There would be a port for steamers nearby at the confluence of the Zambezi and Kafue Rivers. But the whole grand scheme collapsed in ruin and recrimination when it was found that the Cabora Basa gorge in Mozambique, which Livingstone had not inspected, made God's Highway totally unnavigable. The LMS mission to the Kololo was likewise a complete failure as most of its members died.

After the Cabora Basa fiasco, Livingstone turned his attention to the area around Lake Malawi (which he claimed falsely to have discovered) and placed the Anglican mission at the foot of the highlands to its south. Its personnel suffered deaths and disasters and the remnants were soon withdrawn. At the end of 1863 the mandate of the Zambezi Expedition expired. Livingstone returned to Britain under a cloud of failure and disappointment with nothing seemingly accomplished.

By the end of 1865 he was off to Africa again, seeking another place for his colony and searching in vain for the source of the Nile. He was apparently lost in the heart of Africa when his much-dimmed reputation was suddenly restored by the newspaper man H.M. Stanley, in his reports and in his book *How I found Livingstone* (1872).

Livingstone died, his ambitions unfulfilled, at Chief Chitambo's village near the southern shore of the Bangweulu Swamps in Zambia in 1873. Stanley had convinced the world that Livingstone was a hero-saint, and his embalmed body, was carried to the coast by his servants and shipped to Britain, to be entombed with royal honours in Westminster Abbey, London. A memorial has been erected on the spot in his honor.



Livingstone's new reputation however, did not crumble to dust with his remains. Within a year it had inspired Scottish missionaries to begin work in Malawi in his name. Also in his name the French Huguenot Francois Coillard was established in Barotseland a decade later and other Protestant missionaries were moving into Zambia. Not to be outdone, the Roman Catholics sent Henri Dupont of the White Fathers to convert the Bemba.

### The Empire

With considerable help from both Coillard and Dupont, the British imperialist Cecil John Rhodes' British South African Company (BSAC) had been able to take over the whole of Zambia by the end of the 19th century. In 1911 the territory was named Northern Rhodesia, its capital the Town of Livingstone, overlooking the Victoria Falls. (In 1935 the seat of government was moved to Lusaka).

Rhodes ambition was to make Africa British from Cape to Cairo (hence the name of Lusaka's main street, Cairo Rd). Even if Zambia did not contain much mineral wealth - an important consideration for BSAC shareholders - the territory had to be occupied only to prevent the Portuguese from winning their age-old claim to the area. It was now that the country's borders came to be drawn, by agreement with other colonial powers.

The BSAC's treaties of submission with Zambia rulers were often obtained by fraud and deceit and rulers who refused to capitulate willingly, like Mpezeni of the Ngoni or Mwata Kazembe were dealt with by force. The BSAC was not a benevolent Society. It was a business that had to make a profit and its rule was stamped with that motive, though it may be said that by putting an end to the tyrannical rule of cruel kings, to the slave trade, and to Ngoni raiding wars, it initially improved the lot of many people.

Any BSAC hopes for substantial revenue from mining were soon dashed and to obtain income it imposed the Hut Tax (payable in cash) on all African males who had reached puberty. Tax revolts were suppressed with bullets, defaulters had their houses burned down and were imprisoned if caught. Forced labour at a pittance by men trying to forestall these penalties became the order of the day - tens of thousands were sent to work in the South African or Southern Rhodesian mines: the railway between the Victoria Falls and Katanga (Zaire) was financed from the Hut Tax - which consistently turned a profit.

Some 20,000 Zambia forcibly recruited as porters for the British forces in East Africa during the First World War perished of disease or debilitation. Parts of Zambia were virtually depopulated of able-bodied men, large tracts of land (including the fine area where Livingstone would have established his colony) were handed over to White settlers. Africans enjoyed little or no say in their destiny, but the basic education provided for them by missionaries was not long in producing a cadre of politically conscious individuals.

By 1923, Company rule had become an objectionable anachronism for the British government, and in that year, the Colonial Office took over the territory, proclaiming it a Protectorate where African interests would be paramount. As far as Africans were concerned, Colonial Office rule may have been more benign, in a paternalistic way, than the Company's, but it was a form of apartheid under which they were subject to racial discrimination, including pass laws and restrictions on the occupation of land, their political aspirations expected to be fulfilled through a revamped tribal system. Whites, meanwhile, were a privileged elite with a protected economic position and the beginnings of representative government. Persons of mixed blood, and immigrants, mainly traders, from what are today India and Pakistan held an ambivalent place under this regime.



### King Copper

The discovery and opening up during the late 1920's and 1930's of the rich underground orebodies along the Zambian Copperbelt were soon to make that small region - 120 km long by forty km wide - one of the world's most concentrated and renowned mining areas. A number of small gold and copper mines operated during

BSAC times, but they were hardly viable. There was viable mining of lead and zinc at Kabwe. Kabwe was formerly called Broken Hill, and this is where the famous Broken Hill prehistoric skull was found in 1921. The deep orebodies of the Copperbelt, most of which were located beneath ancient workings, were

promising enough to attract large-scale investment from abroad. Over the years, the industry came to be

controlled by two large groups, the South African Anglo American Corporation and Roan Selection Trust with a predominantly US shareholding. The BSAC, which owned the mineral rights, was to earn handsome royalty payments - 83 million pounds by 1963.

Exploitation of the reserves required a large labor force and Zambians from all over the territory were drawn to the Copperbelt. While the migratory system of the past tended to disperse people, the Copperbelt concentrated them so that a permanent population of African miners, working in a modern, technically advanced industry soon took root. They were essential to the production of up to 800 000 tons of refined metal a year. Even when 'tribal' affiliations remained in force, they became increasingly irrelevant in this new situation: a miner was primarily a miner, not a Tonga or a Bemba, and the same applied to workers in the enterprises that sprang up around the mines.

As much as colonial authorities promoted 'tribalism' in their system of direct rule through the chiefs, the Copperbelt broke this down, creating a unity of interest that was eventually to be expressed in the state motto 'One Zambia One Nation'. The management of the mines and all skilled jobs were in the hands of Whites, many of them from South Africa and imbued with racialism. An occupational color bar prevented Blacks rising above manual or menial labor, but strengthened their unity of purpose. In 1935 they staged a strike against unfair taxes; in 1940 there was a pay strike with 13 miners killed. In 1948, the first African Mineworkers Union was formed;

in 1955 there was 100 % stoppage over pay conditions that lasted 58 days - ending with victory for the miners. The mining companies now started seriously, if slowly, to move Africans into management.

On the broadly political front, African nationalist feeling had been growing since the 1939-45 world war, in which many Zambians fought for the Allies in Burma. By the end of the 1940s, the Northern Rhodesia African Nationalist Congress, led by Harry Nkumbula, had been formed out of various Welfare Associations initiated by the 'mission graduates' of the pre-war decades.

### **The Federation**

The nationalist movement was given impetus in the early 1950's when the Colonial Office agreed to have Northern Rhodesia joined in a federation with Nyasaland (Malawi), a British 'protectorate', and Southern Rhodesia (Zimbabwe). Southern Rhodesia, under White settler rule, was bankrupt, and saw Northern Rhodesia, with its copper wealth as, to quote one of its political figures, a 'milch cow'.

Zambian opposition to Federation, in which few Whites and Asians were prominent, was not strong enough to prevent its imposition in 1953. During its ten years of existence, as Zambians had anticipated, hundreds of millions of pounds were siphoned off to Southern Rhodesia. The White settlers there built up an impressive economic structure while the 'milch cow' remained without a single decent tarred highway, let alone a university or even an adequate school system or health service.

In the mid- fifties, the failed campaign against Federation became a struggle for full independence. When battle-weary Nkumbula seemed inadequate to the task, his ANC split. Younger and more dynamic nationalists formed first the Zambia African National Congress (which was banned and its leaders imprisoned) and then in 1958, the United National Independence Party. When he came out of detention, Kenneth David Kaunda, a charismatic activist who had been a school teacher was given the leadership of the new party. UNIP engaged in a continuous and largely peaceful campaign for independence (though there was a violent uprising in the north if the country, put down by the Federal Army).

By 1960 the British Government, in the famous 'There is a wind of change blowing through Africa' speech by the Prime Minister Harold Macmillan, had acknowledged that the days of colonial (or minority) rule on the continent were coming to an end. The premier of the White dominated Federation Roy Welensky, threatened to declare unilateral independence from Britain, but was baulked. When Zambia trade unions, including now powerful miners, threw their weight behind UNIP, the nationalist momentum became unstoppable. Intense and often violent rivalry between Kaunda's UNIP and Nkumbula's ANC was eventually neutralized in a transitional coalition government.

### Independence

The Federation was dissolved in 1963, its only enduring monument the Kariba Dam across the Zambezi, intended by the federalists to bind Northern and southern Rhodesia forever. In January the following year Zambia's first universal adult suffrage elections were held and though the ANC performed well in a few substantial areas, UNIP won convincingly, Kaunda becoming Prime Minister. Then at midnight on 24th October 1964, Zambia became an independent republic with him as president.

Kaunda remained in office for 27 years. Although during his early years great strides were made in the areas of education, health and infrastructure, his attempts to 'decolonize the economy by nationalizing it completely, produced only inefficiency, corruption and a disastrous decline. His one party participatory democracy; which gave UNIP sole power, soon fossilized into an autocracy maintained by police-state methods.

In 1990 an obviously collapsing economy together with political frustration, led to serious food riots and an attempted military coup d'etat that had people dancing in the streets. Opposition to the regime became so deep and widespread and the demand for change so urgent that Kaunda had to concede.

### Democracy

The one-party state was abolished and free elections were held in October 1991. Kaunda and UNIP were defeated eighty per cent to twenty per cent by the newly formed Movement for Multi-party Democracy, a broad coalition of different interest groups. The MMD's Frederick Chiluba, a trade unionist who had been locked up by Kaunda, became Zambia's second president. He promised democratic, transparent and accountable governance, but inherited an empty treasury, a foreign debt of seven billion US dollars, and a country in a worse state than it had been when it won its independence in 1964.

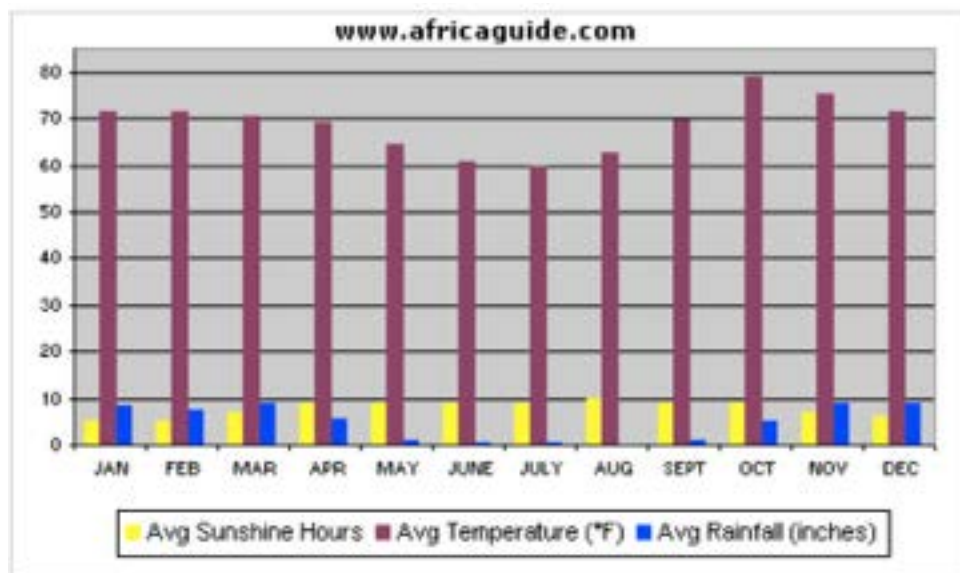
Upon assuming the presidency, Chiluba made Christianity the official state religion. The government embarked on an economic reform program, abolished foreign exchange controls, passed new investment laws, set up a stock exchange, and embarked on a privatization program which at one point was dubbed by the World Bank as the best on the continent. All this led to Zambia being courted enthusiastically by aid donors, and saw a surge, in investor confidence in the country reflected in a growing number of investors.

In the '90s there was been a cooling in relations with the donors amid negative perceptions of constitutional tinkering ahead of the November 1996 elections, which prevented former president Kenneth Kaunda from standing as a presidential candidate. The elections in 1996 saw blatant harassment of opposition parties. In 2001 Chiluba announced he was going to amend the constitution and stand for a third term. The public outcry was immense amid increasing allegations of corruption. He finally agreed to stand down and named Levy Mwanawasa as his successor. After a very controversial election in Dec 2001 MMD won again and Mwanawasa



sworn in as President. The election was marked by administrative problems with at least two parties filing legal petitions challenging the results. In 2008 Rupiah Banda won the national election after the death of Mwanawasa. In 2011 Michael Sata took the Presidency, breaking the MMD monopoly since Kenneth Kaunda.  
<http://www.zambiatourism.com/about-zambia/history/independence-democracy>

## CLIMATE AND WEATHER



Although Zambia lies within the tropics, much of the country has a pleasant climate because of high altitude. Both temperature and rainfall are closely affected and moderated by the altitude of the terrain. Temperatures are highest in the valleys of the Zambezi, Luangwa and Kafue rivers and by the shores of Lake Tanganyika, Mweru and Bangweulu.

There are wide seasonal variations in temperatures and rainfall. The highest temperatures come before the rains. October is the hottest months, being humidity and cloudy with thunderstorms caused by moist air from the east. The main raining season starts in mid-November, with heavy tropical storms lasting well into April. The Northern Province has a rainfall of from 30 - 36 inches. May to middle of August is regarded as the cool season, after which temperatures rise rapidly. September usually is very dry.

Livingstone has a hot climate, with extreme temperatures of 40.6°C (105°F) and -3°C (27°F) and an annual rainfall of almost 30 inches. From May to July the weather is perfect. Lusaka at 4,100 ft, has extreme temperatures of 39°C (100°F) and 5°C (41°F) and an average annual rainfall of 45 inches.

<http://www.africaguide.com/country/zambia/info.html>

## PEOPLE

Zambia's population comprises more than 70 Bantu-speaking ethnic groups. Some ethnic groups are small, and only two have enough people to constitute at least 10% of the population. The majority of Zambians are subsistence farmers, but the country is also fairly urbanized, with 42% of the population being city residents. The predominant religion is a blend of traditional beliefs and Christianity.

Expatriates, mostly British or South African, as well as some white Zambian citizens (about 40,000), live mainly in Lusaka and in the Copperbelt in northern Zambia, where they are either employed in mines, financial and related activities or retired. Zambia also has a small but economically important Asian population, most of whom are Indians.

[https://en.wikipedia.org/wiki/Demographics\\_of\\_Zambia](https://en.wikipedia.org/wiki/Demographics_of_Zambia)

## ETHNIC GROUPS

Bemba 21%, Tonga 13.6%, Chewa 7.4%, Lozi 5.7%, Nsenga 5.3%, Tumbuka 4.4%, Ngoni 4%, Lala 3.1%, Kaonde 2.9%, Namwanga 2.8%, Lunda (north Western) 2.6%, Mambwe 2.5%, Luvale 2.2%, Lamba 2.1%, Ushi 1.9%, Lenje 1.6%, Bisa 1.6%, Mbunda 1.2%, other 13.8%, unspecified 0.4% (2010 est.)

## LANGUAGES

Linguistic Affiliation. English is the official language as the country was once an English colony (1924-1964). While many people speak English, in rural areas tribal languages are spoken, in addition to a few other vernacular languages. Each of the seventy-five tribes living in the country has its own dialects and language.

The main vernacular languages are Bemba, Lozi, Luanda, Luvale, Nyanja, Tonga, and Tumbuka.

Read more: <http://www.everyculture.com/To-Z/ZAMBIA.html#ixzz43zggNNbx>

## TRIBAL LANGUAGES

Bemba 33.4%, Nyanja 14.7%, Tonga 11.4%, Lozi 5.5%, Chewa 4.5%, Nsenga 2.9%, Tumbuka 2.5%, Lunda (North Western) 1.9%, Kaonde 1.8%, Lala 1.8%, Lamba 1.8%, English (official) 1.7%, Luvale 1.5%, Mambwe 1.3%, Namwanga 1.2%, Lenje 1.1%, Bisa 1%, other 9.2%, unspecified 0.4



## GEOGRAPHY

**Land:** 1,214,470 sq km

**Water:** 4,620 sq km

**Area - comparative:** approximately 2x the size of France

**Land boundaries:** 5,244 km

**Border countries:** Botswana 1,969 km, Lesotho 1,106 km, Mozambique 496 km, Namibia 1,005 km, Swaziland 438 km, Zimbabwe 230 km

*Source: CIA World Factbook*

## ECONOMY

### STATISTICS

**Labor force:** 6.906 million (2015 est.)

**Unemployment rate:** 15% (2008 est.)

**GDP Per Capita income:** \$4,300 USD (2015 est.)

**Population below poverty line:** 60.5% (2010 est.)

**Public debt:** 60.3% of GDP (2015 est.)

**Household income:** (lowest 10%) 1.5% (highest 10%) 47.4% (2010 est.)

### AGRICULTURE - 85% of labor force

corn, sorghum, rice, peanuts, sunflower seeds, vegetables, flowers, tobacco, cotton, sugarcane, cassava (manioc, tapioca), coffee; cattle, goats, pigs, poultry, milk, eggs, hides

### INDUSTRIES - 6% of labor force

copper mining and processing, emerald mining, construction, foodstuffs, beverages, chemicals, textiles, fertilizer, horticulture

*Source: CIA World Factbook*

### OVERVIEW

Zambia has had one of the world's fastest growing economies for the past ten years, with real GDP growth averaging roughly 6.7% per annum. Zambia's dependency on copper makes it vulnerable to depressed commodity prices, but record high copper prices and a bumper maize crop in 2010 helped Zambia rebound quickly from the world economics slowdown that began in 2008. Privatization of government-owned copper mines in the 1990s relieved the government from covering mammoth losses generated by the industry and greatly increased copper mining output and profitability, spurring economic growth. Copper output increased steadily from 2004, due to higher copper prices and foreign investment, but weakened in 2014, and Zambia was overtaken by the Democratic Republic of Congo as Africa's largest copper producer.

Despite strong economic growth and its status as a lower middle-income country, widespread and extreme rural poverty and high unemployment levels remain significant problems, made worse by a high birth rate, a relatively high HIV/AIDS burden, and by market-distorting agricultural policies. Economic policy inconsistency and poor budget execution in recent years has hindered the economy and contributed to weakness in the kwacha, which was Africa's worst performing currency during 2014. Zambia has raised \$3 billion from international investors by issuing separate sovereign bonds in September 2012, April 2014, and July 2015, significantly increasing the country's public debt as a share of GDP.

Zambia's economy in 2015 took hits from greatly depressed copper prices and a drought that has caused a significant cut in power generation.

*Source: CIA World Facebook*

### CURRENT ECONOMICS

Zambia has a mixed economy consisting of a rural agricultural sector and a modern urban sector that, geographically, follows the rail line. Currently, construction sector contributes 14 percent of the gross domestic product (GDP), agriculture contributes 9 percent of the GDP, manufacturing sector and mining each contribute 8 percent of the GDP (CSO, 2014).

For many years, the modern sector was dominated by parastatal organizations, while private businesses dominated the construction and agriculture sectors. Historically, the country's economy has been based on the copper mining industry, accounting for 95 percent of annual export earnings and contributing 45 percent of government revenues during the decade following independence (1965-1975).

The country's economy deteriorated in the mid-1970s after a sharp decline in copper prices and a sharp increase in oil prices. The creation of import substitution parastatals with the goal of minimizing the country's dependency on copper exports and diversifying the economy did not achieve the desired results. In the midst of a stagnating economy, Zambia began to implement vigorous structural adjustment programs; however, these programs failed to substantially alter the economy and led to increased levels of poverty for the majority of Zambians.

In the mid-1990s, an economic recovery program led to sustained positive economic growth and improved living standards. The performance of the Zambian economy improved further during the implementation of the Poverty Reduction Strategy Plan and the Transitional National Development Plan from 2002 to 2005. Both strategies serve as frameworks for economic and social development. Real GDP growth averaged 5 percent per year, up from an annual average of 2 percent in the preceding years. The subsequent development plan (2006-2010), the Fifth National Development Plan, arose from the need to institute a strategy that would focus on "broad-based wealth and job creation through citizenry participation and technological advancement." The strategy was based on rising economic growth amidst high poverty levels (MoFNP, 2006). Annual average economic growth reached 6 percent during 2006-2010 as a result of prudent macroeconomic management, market liberalization, privatization efforts, expansion of investments in the copper mining industry and related infrastructure, and a steep increase in copper prices (MoFNP, 2013).

The Sixth National Development Plan (SNDP), covering the period 2011-2015, was partially implemented between 2011 and 2013 with the aim of achieving sustained economic growth and poverty reduction through infrastructure and human development (MoFNP, 2011). In its pursuit to improve the quality of life for all, the government of the Republic of Zambia is currently implementing the Revised Sixth National Development Plan (R-SNDP) for the period 2013-2016. The R-SNDP identifies primary growth areas, including skill development, agriculture, and infrastructural development, and focuses on enhancing the water and sanitation, education, and health sectors (MoFNP, 2014).

According to the Living Conditions Monitoring Survey 2010, 60 percent of Zambians are classified as poor. In the Zambian context, poverty is defined as lack of access to income, employment opportunities, and entitlements, including freely determined consumption of goods and services, shelter, and other basic needs. As of 2010, poverty continued to be more prevalent among rural than urban residents (78 percent and 28 percent, respectively) (CSO, 2011). <https://www.dhsprogram.com/pubs/pdf/FR304/FR304.pdf>

## EDUCATION

### LITERACY STATISTICS (2015 est.)

**Literacy:** age 15 and over can read and write

**Total Population:** 94.3%

**Male:** 95.5%

**Female:** 93.1%

### EDUCATION

The adult literacy rate in 2007 was 88.7%. Zambia has a 3 tier system of education starting with primary school, followed by high school and tertiary education such as academic universities and universities of technology. Learners have twelve years of formal schooling, from grade 1 to 12.



Grade R is a pre-primary foundation year. Primary schools span the first seven years of schooling. High School education spans five years. The Senior Certificate examination takes place at the end of grade 12 and is necessary for tertiary studies at a Zambian University.

Public universities in Zambia are divided into three types: traditional universities, which offer theoretically oriented university degrees; universities of technology ("Technikons") which offer vocational oriented diplomas

and degrees; and comprehensive universities, which offer both types of qualification. There are 23 public universities in Zambia: 11 traditional universities, 6 universities of technology and 6 comprehensive universities.



Under apartheid, schools for blacks were subject to discrimination through inadequate funding and a separate syllabus called 'Bantu Education' was only designed to give them sufficient skills to work as laborers. In 2004,

Zambia started reforming its higher education system, merging and incorporating small universities into larger institutions, and renaming all higher education institutions "university" to redress these imbalances. By 2015, 1.4 million students in higher education have benefited from a financial aid scheme, which was promulgated in 1999. Public expenditure on education was at 5.4% of the 2002-05 GDP

*Source: CIA World Factbook and Wikipedia*

## RELIGION

The influence of Christian missionaries is evident. An estimated 53 percent of the population considers themselves Catholic. The country's official religion has been Catholicism since 1993 when President Chiluba officially declared it so. There are other religions, including a large Muslim population primarily in Eastern Province. This is a result of the immigration of Arabs from Dar es Salaam, Tanzania, largely due to the slave trade. There are Hindus, Jews, and Pentecostals, who, combined, comprise only 1 percent of the population. Animism is practiced by a large amount of the population, even if they are Catholic, Seventh Day Adventists, or practitioners of another religion.

Animism beliefs vary from tribe to tribe, but most are based on beliefs in the power of ancestors and in nature. Some people call this witchcraft and indeed such terms as "wizards" and "witches" are used. Many areas believe that crocodiles have strong powers.

**Religious Practitioners:** Missionaries have a long history in the country although for many years there have been Zambian priests, especially in cities. A mission will periodically send a priest into the bush country for services and other religious duties. There is a recognition of witch doctors, who use traditional medicines made from roots or plants and every rural area has access to a traditional healer.

**Rituals and Holy Places:** The major holy places are the many waterfalls, where people believe certain spirits live. Traditional healers will often go into the woods or bush to contact spirits.

The various tribes have many rituals. For example, the Litunga tribe performs a ceremony that is called Kuomboka. This signifies the tribe's movement in the rainy season from the floodplains to higher ground. Hundreds of canoes travel down the river with the chief leading the way. Umutomboko is performed once a year by the Kazembe Bemba and is a ceremonial reenactment of a migration that took place in the early 1800s. Much dancing culminates with the chief's dance.

**Death and the Afterlife:** Funerals are a major event, with family members coming from great distances to attend. A funeral may last for many days, with the men outside drinking and talking, and women inside, wailing. The delay gives people traveling from long distances time to arrive. After a period, the group will proceed to a graveyard where services, usually Christian, will be held. Unfortunately, funerals have become an everyday occurrence due to the high death rate associated with AIDS and other illnesses.

There are separate ceremonies for the burial of village chiefs, along with their ancestors. A Bemba tradition is that if a paramount chief dies, his body will not be buried for a week but is protected because a clipping of his hair or a fingernail could be a very powerful item in traditional religions. Traditional religions also have their specific beliefs on death and afterlife.

Read more: <http://www.everyculture.com/To-Z/Zambia.html#ixzz441WLHRvO>



A healer from the Tonga, Zambia, sits in his grass hut. Various gourds, boxes, and other items are spread before

## POVERTY



This photo is from a 2013 UN report on the “poorest of the poor” in the world’s least developed countries <http://www.ibtimes.com/poorest-poor->

Zambia was once classified as a middle-income country. Three decades of economic decline and neglect of infrastructure and services have turned it into an extremely poor country. Presently three out of four Zambians live in poverty and more than half of them are extremely poor and unable to meet their minimum nutritional needs. For poor rural people, ensuring food security is a constant preoccupation.

In comparison with some of its neighbors, Zambia is relatively sparsely populated, particularly in the more remote areas to the west and east, and most of the population is concentrated in the central part of the country, close to the urban areas that grew up around mines and related industries. In rural parts of the country about 83 per cent of the inhabitants are poor, and 71 per cent of them are extremely poor.

Many of the poorest people live in households headed by women and households in which one or more members are chronically ill, generally with HIV/AIDS, tuberculosis or malaria. Since the early 1990s poverty has been exacerbated by the impact of HIV/AIDS, which has been a factor in lowering life expectancy to about 38 years. The incidence of HIV/AIDS has now stabilized, but the number of those manifesting infection and falling sick continues to rise, leaving many farm households more vulnerable to poverty and many farms without adequate labour.

In terms of access to health and education there are major discrepancies between men and women in Zambia . Across most of southern Africa prevailing land heritage systems discriminate against women. Yet women are largely responsible for food production and many other income-generating activities in the household, while men often migrate to urban areas in search of employment, leaving women to cope with farming as well as domestic tasks.

North-western province is one of the poorest, most remote and least developed parts of the country. Eastern and Southern provinces also have a particularly high concentration of poverty. In general the broad central section of the country is more fertile, while in the north the soils tend towards acidity and in the south the climate is drier.

<http://www.ruralpovertyportal.org/country/home/tags/zambia>

## CULTURE

### OVERVIEW

#### National Identity

The people retain strong ties to their tribe or clan, but there is also a strong national identity. Zambia became a settling ground for many migrating tribes around 1500 to 1700, and those immigrants helped create a crossroads of culture in the country. These tribes have lived in harmony with each other for decades. When the first president, Kenneth Kaunda, introduced the slogan "One Zambia, One Nation," it was considered a strong symbol of the country's unified national identity.

#### Ethnic Relations

The seventy-five tribes that make up Zambia coexist relatively well in comparison to tribes in neighboring countries who were purposefully pitted against each other as part of the colonial governing policies. In these calculated cases, the minority tribe would usually develop primary power; this would only fuel tribal hatred. In some countries, that animosity still exists and creates major social problems.

The main tribes in Zambia are Bemba, Ngoni, Lozi, Chewa, Chokwe, Lunda, Luvala, Tonga, and Tumbuka. Most Zambians have joking relations with other tribes; the relationships go back many years. For example, a Bemba may throw verbal abuses to a Nyanja, but this is done in jest for the most part. This is an important distinction from other countries, where greater animosity exists. Zambians may consider their tribe superior to another, but there is an overall sense of unity across all groups.

Another factor in these good relations is the large urban population. The vast bush regions provide for a great deal of open land and tribes generally do not infringe on one another. In the cities, there is a strong interaction between the tribes. Some members choose to marry out of their own tribes, which strengthens the ties between the different groups. The flip side is that Zambian society has become more homogenized.

### ARCHITECTURE

Traditionally, the type of building depended on the availability of materials. For example, basket-weaving construction can be found in homes of the eastern province, while construction using mud-covered small branches can be found in the rest of the country. Construction also depends on the tribe's customs. The Lozi in the southwest build rectangular houses, while the Chewa favor circular structures. Most of the roofs are made of poles and thatch.

A great change occurred with the influence of missionaries and European colonists. The settlers built using Western standards. The missionaries introduced the burnt brick, used to build into square structures, while the colonists built wood-frame structures with metal roofs. These proved to be quite hot, and adaptations were made, incorporating large roofs to allow for ventilation, and spacious verandas to capitalize on the breezes. Examples of colonial architecture can still be seen in Livingstone as well as some examples of Cape Dutch influence from South Africa.

When the British reigned over the countryside, they established British Overseas Management Areas (BOMAs), or small towns that were seats of government and business. Towns were laid out using a grid system. Villages were different, varying from tribe to tribe. The Chewa would form a village in a crescent-moon shape with the chief's lodging in the center. The Lozi developed large homesteads enclosed in a fence. This was for protection

from warring tribes, as well as safety for the tribe's cattle. A homestead usually consists of a main house, other houses, a social insaka, a cooking insaka, and other functional structures such as latrines or granaries. An insaka is a small roofed structure that is similar to a gazebo.

Today, there is a trend to move away from vernacular building styles and techniques to more modern or Western ways of construction.

*Read more: <http://www.everyculture.com/To-Z/Zambia.html#ixzz441Peg9LD>*

## GENDER ROLES and SOCIAL STRUCTURE

Both men and women work hard for basic survival. Traditionally, women have had the role of caring for the household, but in recent times, especially in cities, women work in offices, sell vegetables, and hold numerous other positions, including positions in the military. In the village, a woman's day starts out with sweeping and cleaning, followed by the collection of water, often from long distances. The washing of clothes and the preparation of meals are also done by women. The primary responsibility for children too, falls to women, although older siblings are expected to help out with these chores.

Both women and men work long hours in the fields, although the task is largely considered men's work. The men traditionally do the fishing, hunting, and raising of livestock, but also are known to socialize more with neighbors, family, and friends. Women tend to socialize when they are doing chores.

**RELATIVE STATUS:** Men have most of the power. There has been an effort to gain greater influence for women's rights, but it is difficult to incorporate programs that change traditional beliefs. Women's groups work together in sewing or farming a small vegetable plot. This gives the women some financial gain and a voice in the family's money matters. It is also a source of pride and belonging.

*Read more: <http://www.everyculture.com/To-Z/Zambia.html#ixzz441QwDC5D>*

**MARRIAGE:** Traditionally, people would marry within their tribe, rarely going outside that circle to find a mate, but marriage within a clan group is considered taboo. Tribal customs vary but there usually is a mediator who serves as a go-between for a man and his desired bride. The man and his negotiator will meet with a prospective bride's family and in addition to getting to know each other, start negotiations for a lobola (dowry). This lobola traditionally involves cattle or other livestock, but in modern times money settlements have been accepted. The lobola is considered a compensation to the family for the lost services of the woman.

Christian weddings are very common even in villages, although traditional religious customs are still practiced in both cities and rural areas, with variations from tribe to tribe. A Bemba custom calls for the man to live with his bride's parents for a period, to prove his ability to take care of his wife.

The main domestic structure is the extended family, common throughout Africa. The system grew out of a need to help family members in times of trouble. For example, if a family had a year of bad crops, their relatives would be expected to provide assistance. If a mother and father died, their children would be cared for by relatives.

**KIN GROUPS:** As in most areas of Africa, clans are an important factor in Zambia society. Clans provide another way to identify one's self, in addition to tribal connections. Similar to an extended family, one is expected to assist another clan member whenever needed; it is considered part of one's social duty and identity. These kin groups are traditionally named after animals or natural features, such as crocodiles, elephants, or rain.

**INHERITANCE:** The issue of inheritance is handled differently throughout the country, reflecting the different customs of the numerous tribes. Traditional methods call for disputes to be settled within the clan or at the next level, which is the chief. In disputes involving men and women, the clans traditionally favor the male's position. In urban areas, the courts resolve these disputes. The Goba tribe has what is called dihwé, a council to settle problems of succession and inheritance if a prominent member of the household dies. Many Zambians, especially in cities, now create a will and last testament.

**INFANT CARE:** Because many families have a large number of children and since many parents work, both in rural and urban communities, a number of children are raised by their siblings. It is not uncommon in the village to see a baby being carried around by children as young as five years old.

Shitangas, which are large pieces of cloth, wrapped around the baby and the mother, allow the mother to carry the baby on her back with the baby's head peering just over her shoulder. Mothers often conduct hard labor, such as carrying water or working in the fields, while carrying an infant.

**EDUCATION:** It is difficult for families, both rural and urban, to afford fees charged for attending school. In villages, schools are often hampered by out-of-date textbooks and buildings in terrible disrepair. There is usually an inadequate number of teachers, which forces a class schedule of only a half-day. When not in school, children are expected to be at home, helping with chores or working the fields.

Most tribes have an initiation ceremony for both boys and girls to mark an individual's entry into adulthood and official acceptance into the village. These are large events, lasting for days and celebrated with dance, food, and singing. Both male and female ceremonies involve many rituals that teach them about customs, sex, and the responsibilities of being an adult. It is usually right after these ceremonies that marriage takes place.

**Higher Education:** After primary school (grades one to seven), some Zambians proceed to secondary school, or grades eight to twelve. Since secondary school fees are even higher than primary school fees, some children are unable to attend. In addition to the secondary schools, the country has several boarding schools with even higher fees, but the results are a better-funded educational system. Educational resources are hard to come by and many rural schools simply must do with what they have.

After secondary school, students have limited options for furthering their formal education. There are numerous trade colleges specializing in technical programs, such as machinery, plumbing, construction, and sewing. More recently, computer programs are being offered, but these, as with other programs, specialize in basic skills for the trade fields. There also are teaching colleges that supply professionals for the Zambian school system. There are two universities: the University of Zambia in Lusaka, which specializes in liberal arts degrees, including law and business, and the Copperbelt University, in Kitwe, which offers degrees in technical subjects, such as mining, engineering, and architecture.

**CURRENT EDUCATIONAL CRISIS:** There have been frequent demonstrations by students, protesting the government's cutbacks on subsidies for school and living expenses. This is on-going and seen most frequently in Lusaka.

In years past, these universities were well funded by the government, but deterioration has increased sharply. There is limited funding for basic things such as modern textbooks, computers, and basic building maintenance.

Many Zambians choose to pursue an education out of the country and while some can afford the cost, others hope for scholarships from foreign countries, especially the United Kingdom, which has been very generous in the past. There is a concern that as many of the country's smarter students seek an education outside of the country, they will not return, opting instead to work overseas for more pay and a better standard of life.

Read more: <http://www.everyculture.com/To-Z/Zambia.html#ixzz441RtHYoj>

## FOOD

**Food in Daily Life:** The availability of food supplies depends on season and location. The main staple is *nshima*, which is made of maize (corn). "Mealie meal" is dried and pounded corn to which boiling water is added. It is cooked to a consistency of thickened mashed potatoes and is served in large bowls. The diner scoops out a handful, rolls it into a ball and dips it into a relish. The preferred relish is usually a meat—goat, fish, or chicken—and a vegetable, usually rape (collard greens) and tomatoes, onions, or cabbage. In rural areas, where meat is not an option on a regular basis, *nshima* is served with beans, vegetables, or dried fish. Mealie meal is eaten three times a day, at breakfast as a porridge and as *nshima* for lunch and dinner. Buns are also popular at breakfast, taken with tea. Other foods, such as groundnuts (peanuts), sweet potatoes, and cassava, are more seasonal. Fruits are plentiful, including bananas, mangoes, paw paws, and pineapples, which come from the hilly regions.

In the cities, there are plenty of fast-food establishments or "take-aways" that serve quick Western food such as sausages, samoosas (savory-filled pastries), burgers, and chips with a Coca-Cola. There are also an increasing number of formal Western-style restaurants that are largely accessible only to the wealthy.

The *ndiwo* second dish which is always served with *nshima* is often cooked from domestic and wild meats that include beef, goat, mutton, deer, buffalo, elephant, warthog, wild pig, mice, rabbits or hare, antelope, turtle, alligator or crocodile, monkey, chicken eggs. Green vegetables include domestic or garden grown like collard greens, known as rape in ZAMBIA, cabbage, pumpkin and squash leaves, pea leaves, cassava leaves, bean leaves, kabata, nyazongwe, or bilozongwe leaves. There are numerous wild green vegetables that include katambalala, chekwechekwe, katate, lumanda, and numerous others, which are all, referred to by the very well known generic name of *delele* or *thelele* among people of Eastern ZAMBIA and Malawi. There are anywhere from 20 to 30 of this group of *thelele* vegetables.

ZAMBIANS traditionally use hands when eating *nshima* and sit around a table. *Nshima* is always eaten with a soup or stew or sauce especially one which is called the *Ifisashi*. The combination of *nshima* and *Ifisashi* is the only thing that most ZAMBIANS call a real meal.

[http://www.hungerforculture.com/?page\\_id=440](http://www.hungerforculture.com/?page_id=440)

<http://people.bridgewater.edu/~mtembo/menu/nshima/nshima.shtml>

**Food Customs at Ceremonial Occasions:** Food customs vary among tribes. For example, in the Bemba culture it is taboo for a bride to eat eggs because it may affect her fertility. Another Bemba tradition is to serve the newlyweds a pot of chicken whose bones are then replaced in the pot and given to the bride's mother. A Lozi tradition is to eat porridge off of a stone to bless the couple. Most ceremonies, including weddings, funerals, and initiation ceremonies, involve lots of food and traditionally brewed beer.

<http://www.everyculture.com/To-Z/Zambia.html#ixzz442jKQqYR>

**DIRECTIONS FOR NSHIMA.**

- Pour cold water (two and 1/2 cups for each cup of cornmeal) into a large pot. Over high heat, begin to bring to a boil.
- After a few minutes, when the water is warm, slowly add the about half the cornmeal to the water one spoonful at a time, stirring continuously with a sturdy wooden spoon. Continue cooking (and stirring) until the mixture begins to boil and bubble. Reduce heat to medium and cook for a few minutes.
- Cooking the mixture over medium heat, add the remaining cornmeal, as before, sprinkling it spoonful by spoonful as you continue to stir. It is essential to keep stirring -- if making a large quantity, it may take one person to hold the pot and another to use two hands to stir.
- The nshima should be very thick (no liquid remaining) and smooth (no lumps). It may reach this point before all of the remaining cornmeal is added to the pot -- or it may be necessary to add even more cornmeal than this recipe indicates.
- Once the desired consistency is reached, turn off heat, cover the pot, and allow the nshima to stand for a few minutes before serving. Serve nshima immediately, hot, with the ndiwo of your choice.
- With your clean right hand, pull off some of the nshima and make it into a smooth, round ball. Dip the ball in the ndiwo.
- Must always be served hot with a vegetable, bean, meat or fish dish or ndiwo.

**CLOTHING**

The culture of ZAMBIA is slightly different from the other native African nations as the people of ZAMBIA are

comparatively modern and having urban living tendencies.

However, the ethnic populations who mainly dwell around Lusaka and the Copper belt have still the values, norms, material and spiritual traditions inherited from their origin.



It is hard to find the ZAMBIANS wearing their traditional costumes in their modern lifestyle. They wear western dresses in their day to day affairs. The reflection of the traditional dress of ZAMBIA is only seen during their participation in the festive events where they celebrate rituals as their ancestors used to do centuries ago. The traditional dress of ZAMBIA is although rare but unique in nature and is a cluster of painted masks, fiber wigs and headdresses, skirts made with fiber and animal skins and

ornaments of beads and rattles. By wearing such traditional costumes, the ZAMBIANS represent the souls of their ancestors, monsters, clowns, majestic animals and spirits..

ZAMBIANS also traditionally wear “Chitenge”, which is a dress made with the African cotton and it is also worn in many other African countries. The Lozi people of ZAMBIA have also a unique traditional dress which is actually a flared outfit (both for men and women) and known as “Musisi”. The men wear the flared skirt along with a waistcoat having the traditional African print. A red colored hat is also very common in the Lozi men which are usually made with cotton fabric



The Lozi women of ZAMBIA wear a large skirt extending from the waist in a conical shape. Whether it is Chitenge or Musisi, their dresses are usually made with colorful patterns. Sometimes, the women dresses may also be rectangular in shapes. The head scarves worn by the ZAMBIAN women are normally made with the same smaller pieces of the cloth. Modesty reflects from the traditional way of clothing of women in ZAMBIA as they cover the private parts of their bodies, from their waist down, and even over trousers.

The traditional dress of ZAMBIA is although rare but unique in its nature. If you walk along the streets of Lusaka and other major cities, you'll find many vendors selling the traditional chitenges in various colors and designs. Some markets are specifically known for the selling of the typical Chitenge and Musisi dresses in ZAMBIA.

### MUSIC & DANCE

Traditional ZAMBIAN music is rooted in the beliefs and practices of ZAMBIA's various ethnic groups and has suffered some decline in the last three decades. Traditional ZAMBIAN music once had clear ritual purposes or was an expression of the social fabric of the culture. Songs were used to teach, to heal, to appeal to spirits, and for mere enjoyment. Despite the decline of traditional music, its influences can still be heard in many of today's ZAMBIAN musical forms. The ubiquitous African "call-and-response" can be heard in almost every ZAMBIAN song no matter what the style. Traditional drum rhythms and polymeters are evident in many different kinds of ZAMBIAN music. Contemporary popular forms such as ZAMBIAN Kalindula also exhibit traces of traditional music in the finger-picking style used by guitarists.



Traditional ZAMBIAN instruments include a variety of membranous, both stick-struck and hand-struck. Drums are essential for most traditional dances. Mango is the generic central African term for drum but ZAMBIAN drums come in a variety of sizes, shapes, and purposes and have specific names depending on their tribal origins and functional roles. The budima drums of the Valley Tonga, for example, are used specifically for funeral ceremonies. Budima drums have a goblet shape and come in sizes ranging from large to small. One of the most interesting of drums is the so-called "lion drum" (Namalwa in Tonga) used at traditional funerals. This is a friction drum which is not struck at all but which has a stick inserted through the drum head that is rubbed. The silimba is a large 17-note xylophone from Western Province.

A unique hybrid form of ZAMBIAN music is found in the so-called "banjo" tradition. The ZAMBIAN "banjo" (pronounced 'bahn-jo') is essentially a homemade guitar. A wide variety of such instruments can be found in different sizes and with varying numbers of strings. Most are played using a two or three finger picking style and the tuning of each instrument is unique to that instrument. The body is made in various shapes from wood or sometimes tin cans, and the strings or 'wires' often come from discarded radial tires. ZAMBIAN banjos are used in kalindula bands throughout ZAMBIA.

Contemporary Christian music and its influences are also heard in many of the churches today.

[https://en.wikipedia.org/wiki/Music\\_of\\_ZAMBIA](https://en.wikipedia.org/wiki/Music_of_ZAMBIA)

### TRADITIONAL DANCE

Like many other facets of traditional customs, practices and lifestyles anywhere in the world, modern experiences have influenced ZAMBIAN traditional dance and music. Before the advent of European colonialism, ZAMBIAN traditional dance and music follows a distinctive typical cycle. The dances first involve a sequence of singing usually accompanied by synchronized clapping,



and soon after the climax of the dance. Musical instruments usually include a number of different types and sizes of drums and other percussions like the shaking of gourds with dry seeds in them and rattles. The dance climax involves a wide repertoire of vigorous or elegant body movements. The dancers might stomp their feet harder, gyrate their hips sensuously or seductively, swing their arms from side to side while initiating graceful jerking movements of the head and neck like a swan. After the climax, the dancers resume the singing starting a new cycle.

The majority of traditional ZAMBIAN dances are done in the open with performers in the middle, and the drummers, singers, and other instrument players and audience forming a circle around the dancers. What is most exciting is that ZAMBIAN traditional dance is so participatory that the distinction between the audience and performers is constantly blurred. For example, the entire audience often participates in the singing. If a drummer is tired another individual who was standing in the audience would take over to relieve the tired individual. No one individual is ever credited with composing any one of the numerous songs used during all types of dances.

### ARTS & CRAFTS

ZAMBIA's diverse cultures bring with them a wide variety of traditional skills. Crafts can be found in great variety if not in abundance and among them is some of the finest basketry in Africa.

The economy of most of the crafts people is based on fishing, cattle or the cultivation of crops. Craftwork is often done seasonally to supplement the incomes of many families. It was originally intended for barter and made according to the needs of other villagers. To many, especially the subsistence farmers, craftwork is their only means of earning cash.



Henry Tayali - Small woodcut (1/3) produced in 1971.

Private collection - Dr Enock Tayali

Traditionally made pots and baskets in the more populated areas however, are being replaced by commercially manufactured utility items made of plastic or tin. A large part of the new generation are losing these traditional skills because of a lessening demand and others have begun to make more modern items like lampshades, shopping and laundry baskets and furniture.

Fortunately there are organizations such as Zintu Handicrafts in Lusaka, the Nayuma Museum in Mongu, the Tonga Museum in Choma and the Moto Moto Museum in Mbala, which aim to stimulate the production of quality craftwork both in traditional forms and where craftwork is a contemporary expression of art.

Basketry, practiced by both the men and the women is widespread. The many forms and raw materials used reflect the environment in which they are made: bamboo, liana vines, roots, reeds, grasses, rushes, papyrus palm leaves, bark and sisal. They are decorated with symbolic designs using traditional dyes made from different coloured soils, roots, bark and leaves. The variety of uses for basketry is wide; carrying and storage, fishing traps, beer strainers, flour sieves, sleeping and eating mats and a variety of tableware. The Lozi and Mbunda people in the Western Province are particularly skilled in this field.

It is the men that usually do the woodwork and carving and produce canoes, furniture, walking sticks, utensils and food bowls as well as masks, drums and a variety of animal forms. The potters are usually, though not always women who work the clay and then fire them on open fires or pits.

<http://www.ZAMBIAtourism.com/about-ZAMBIA/people/culture>

## SURVIVAL GUIDE

### ETIQUETTE

#### GREETINGS & COMMUNICATION

- Greetings always start with a handshake with the customary: “How are you?” “How did you leave your family or how was your journey?”
- Kissing and hugging a ZAMBIAN in public, as a form of greeting, especially by a total stranger creates obvious embarrassment and awkwardness.
- It is rude to come directly to the point; conversations may go on for several minutes before the point of the conversation is broached.
- When greeting an elder, one shows respect by dropping to one knee, bowing the head, clapping three times, and saying one of the many terms that signify respect.
- Greetings in the home: If you are visiting a home, you will receive a quick verbal greeting at the door as you walk in or arrive. But then the hosts will take time to find a chair, clear a couch, or send a child to get a stool, reed mat, or chair. Wait until you will be directed to a chair. Once you are seated, that’s when you will be given a proper greeting starting with a handshake.

#### FOOD AND THE NSHIMA STAPLE MEAL

- The diners will first wash their hands from a dish of clean water.
- The custom is that the guests, elders, older adults, younger people and children wash their hands in that order.
- It is considered rude for a young person to wash their hands first before the adults, older siblings and guests have done so. Young people help to serve the adults and guests at the table in passing the dish of water to wash the hands with. A younger person or child should not stop eating and wash hands first, let alone leave the dining table, before adults do. However, if an adult sees a younger person or guest who has obviously stopped eating because they are full, the adults or the host will graciously grant “permission” to the waiting person to wash their hands.
- It is considered good customary behavior for everyone to wait seated at the table until everyone has finished eating and washed their hands.
- The right hand is for eating—which is traditionally done without utensils—greetings, and exchanges of money.
- It is impolite to use your left hand when interacting with another person.
- Washing of one’s hands before eating is very common, with a bowl of water passed around as one sits at the table. The guests are given the honor of going first.
- Both hands are never used when eating nshima. Eating with both hands is regarded as highly insulting and shows utter disrespect for the hosts, the people, and the culture.
- Westerners and other foreign visitors will be given forks and knives if the host notices that the guest is facing difficulties as fresh cooked nshima is always sizzling hot.
- The right hand will get a lump of nshima, gently mold it with the one hand into a beautiful ball, and dip it into the ndiwo or relish before eating it. It is considered very dignified and enjoyable to eat nshima slowly while making and smoothening the lump carefully before eating it; making good casual and relaxed conversation in the process.
- Young people eat and listen and can participate in the conversation when asked a question. But generally a well-behaved young person is expected to listen and gain wisdom from the elders during these meal times.

#### EATING IN A HOME

- ZAMBIANS ordinarily will not ask you if you want to eat something especially if you are visiting a home.
- Generally a host family will offer you snacks like tea, soft drinks, beer and even a main meal of nshima without asking for your permission.

- Traditionally, it is considered rude and perhaps even selfish and cruel if you ask your guests: “Are you hungry and should we cook nshima for you?” According to custom, a guest who might be really hungry will say “No” out of shyness and embarrassment and they will then be expected to leave.
- It is assumed that as long as you are staying and having conversation, it’s considered courteous to offer you anything that the family may have for you to eat. Refusing to eat completely is considered rude unless you are close acquaintances or good friends with your hosts. Even if you are full, you can always eat a little. This is considered polite.
- Avoid asking the host what ingredients are in the food just before you start eating at the table. Although your intentions may be innocent and normal in Western society, this may sound like you are questioning the host woman’s ability to cook, or worse that you suspect the host is serving you poison; at least this is what it might sound like to your host. I
- Most ZAMBIAN food is bland not spicy at all, will not make you fat, or kill you unless of course you have some serious medical allergies to some foods like peanuts which are often an important common ingredient in most ZAMBIA relishes. The author recommends that you look at the following web cite for a full description of the ZAMBIAN staple meal: Nshima.
- A guest should always leave some nshima on the plate at the end of the meal for the benefit of the household children who will clear the dishes after the meal.
- Thanking your host profusely just after the meal creates awkwardness and embarrassment. It’s alright to say thank you or “Zikomo” as you leave after your visit.

<http://people.bridgewater.edu/~mtembo/menu/nshima/nshima.shtml>

## PROVERBS

Proverbs are an important part of ZAMBIAN society. They are part of the oral tradition and have become catchphrases in which a lesson is taught. For example a Kaunde proverb is "Bubela bubwel," which translates to "lies return." This is a proverb used to warn against gossip and telling lies because it can make you look foolish later.

<http://www.everyculture.com/To-Z/Zambia.html#ixzz442cLovVd>

## USEFUL LOZI PHRASES

[www.omniglot.com](http://www.omniglot.com)

A collection of useful phrases in Lozi, a Bantu language spoken mainly in southwestern ZAMBIA, and also in Zimbabwe, Botswana, the Democratic Republic of Congo and Namibia. It is also known as seRotse.

Key to abbreviations: sg = singular (said to one person), pl = plural (said to more than one person).

English	siLozi (Lozi)
Welcome	Mu amuhezwi
Hello (General greeting)	Lumela (sg) Mlumeleng (pl)
How are you?	U pila cwang? U zuhile cwang?
Reply to 'How are you?'	Na pila hande, wena u pila cwang? Ni zuhile sesinde
Long time no see	Ki kale lusa bonani
What's your name?	U mang'i? Libizo lahao ki mang'i?
My name is ...	Libizo laka ki ... Ki na ...
Where are you from?	Kwa hae ki kai? U zwa kai?
I'm from ...	Ni zwa kwa ...
Pleased to meet you	Ki buitumela ku zibana
Good morning (Morning greeting)	Lumela; U zuhile cwang'i?
Good afternoon (Afternoon greeting)	Ki musihali
Good evening (Evening greeting)	Lobala ka kozo
Good night	Lobala ka kozo
Goodbye (Parting phrases)	Zamaya sesinde ( <i>Go well - said to the those leaving</i> ) Msiyaleng'I sesinde ( <i>Stay well - said to the those staying</i> ) U siyale/ Ni ta kubona ( <i>see you</i> ) Ni ta kubôna kamuso ( <i>see you tomorrow</i> ) Ni ta kubona hape ( <i>see you later</i> )
Good luck	Ni ku lakaleza lithonolo
Have a nice day	Ube ni lizazi lelinde
Bon voyage / Have a good journey	U zamaye hande / zamaya ka kozo
I don't understand	Ni ni utwisisi
Please speak more slowly	Bulela ka bunya

English	siLozi (Lozi)
Please say that again	Ni kupa u bulele hape
Please write it down	Ni kupa u bulele hape
Do you speak English?	Na wa bulela sikuwa?
Do you speak Lozi?	Na wa bulela seRotse?
Yes, a little (reply to 'Do you speak ...?')	Ee
Speak to me in Lozi	
How do you say ... in Lozi?	U bulela cwang'i ... ka seRotse
Excuse me	Ni kupa swalelo
How much is this?	Ki bukai?
Sorry	Ni swalele
Thank you	Ni itumezi, mme/ndate
Reply to thank you	U amuhezwi
Where's the toilet?	Simbuzi si kai?
This gentleman/lady will pay for everything	Ndate yo uta lifa tifo kaufela Kalibe yo uta lifa tifo kaufela
Would you like to dance with me?	Wa bata ku bina ni na?
I love you	Na ku lata
Get well soon	U fole ka putako/ka pili
Go away!	Zwa! Zamaya kafoo!
Leave me alone!	U ni tuhele
Help!	Ni tuse!
Fire!	Mulilo!
Stop!	Yema!
Call the police!	Biza mapolisa!
Christmas and New Year greetings	Kilisimusi ye munati ni matohonolo a silimo/mwaha o munca
Birthday greetings	Lizazi la zwalo/sipepo leli munati
One language is never enough	Lulimi lu lilimwi

## SAFETY

Traveling to a foreign country such as Zambia can offer the experience of a lifetime. However, in the midst of all this excitement you must also be cognizant of your surroundings and take certain precautions to ensure your safety. Like many of the countries in Africa and around the world, Zambia has certain neighborhoods you might be wise to avoid, and the country is currently experiencing a higher than average crime rate due to an increase in gang activity in certain regions of the country.

To help you safely enjoy all that Zambia has to offer, below we have outlined a few travel safety tips you may want to keep in mind while visiting the country.

### **Travel in Groups**

As the old saying goes, “there is safety in numbers.” Truer words have never been spoken. As you make your way through beautiful Zambia, en route to the various sites and attractions you’ve mapped out on your itinerary, always try to travel with at least one other person (even more if you can). Research shows that criminals are less likely to approach you when they feel outnumbered.

### **Make Copies of all Your Important Documents**

Documents can easily be misplaced or even stolen in the hustle and bustle of foreign travel, creating a nightmarish situation you just don’t need. This is why you should make copies of all your important papers. This includes copies of your passport, visa, driver’s license, social security card and medical insurance card. Travel experts suggest you keep one copy of these documents on your person at all times, and at least one other copy locked in the hotel safe.

### **Beware of the Night**

Sightseeing is an activity that should be limited to the daylight hours, as unsavory types tend to be hard at work during the nighttime, often preying on unsuspecting tourists. Enjoy your hotel during the nighttime hours, and if you must go out, try to stay in the immediate area.

### **Watch the Strays**

Zambia has many stray dogs and cats roaming the streets, many of which are feral and quite dangerous. Even if the animal looks friendly, resist the temptation to pet him/her, as many of these strays are infected with diseases, including rabies.

### **Get Vaccinated**

Although only people who have traveled to certain regions of the world are legally required to be vaccinated (for yellow fever) prior to entering Zambia, you may want to be on the safe side and receive certain vaccinations anyway. Check with your doctor regarding the vaccinations that would be appropriate when traveling to Zambia and don’t let a serious illness of some type ruin your long-awaited getaway.

## GOVERNMENT

### Executive branch

The executive branch of Zambian government is filled by an elected president. Presidents serve terms of five years and are limited to two terms. The Zambian vice-president is appointed by the president.

The presidency is currently being filled by acting President Guy Scott, who replaces Michael Sata, who suddenly died in office on 28 October 2014. Scott was chosen by Sata as the country's Vice-President after the latter won the 2011 election against Rupiah Banda who was elected in a presidential by-election on 30 October 2008 following the death of Levy Mwanawasa in 2008.

Guy Scott is the first white president of an African country since Frederik Willem de Klerk of South Africa in 1994. Zambian law stipulates that a new presidential election must be held within 90 days, at the latest on 26 January 2015. It is unclear whether acting President Scott will run for the office. On 25 February Edgar C. Lungu was sworn in as the President sixth elected president, an office which he still holds.

### LEGISLATIVE BRANCH

The unicameral National Assembly of Zambia is the country's legislative body. The current National Assembly, formed following elections held on 28 September 2006, has a total of 158 members. 150 members are directly elected in single-member constituencies using the simple majority (or First-past-the-post) system. The remaining 8 seats are filled through presidential appointment. All members serve five-year terms.

## Currency



The Zambian Kwacha is the currency of Zambia, issued by the Bank of Zambia. The name Kwacha derives from the Nyanja and Bemba word for "dawn", alluding to the Zambian nationalist slogan of a "new dawn of freedom".

The Kwacha was divided into 100 ngwee, but rampant inflation has made the ngwee (and lower denominations of kwacha) unnecessary. Banknotes issued include denominations of 50, 100, 500, 1,000, 5,000, 10,000, 20,000, and 50,000 Kwacha.

## CURRENT CONVERSION RATE OF 26 MARCH, 2016






<http://www.exchange-rates.org/converter/USD/ZMW/1>

On 22 August 2012 the Bank of Zambia issued a press release stating that the changeover date for the rebased currency had been set as 1 January 2013. **The new ISO code will be ZMW** (formerly ZMK). Initial reaction to the move was positive. Razia Khan, head of Africa research at Standard Chartered commented saying, "The rebasing might be kwacha positive, to the extent that it is a continued commitment to low, and stable inflation".

## IMR RECOMMENDATIONS ON PERSONAL FUNDS

- Please bring the amount that you are comfortable spending on gifts or small personal articles, including snacks.
- To determine if the currency of the country you are visiting is traded in the United States, please visit [www.travelex.com](http://www.travelex.com). Travelex has offices in all major airports and cities and you may change money before the trip for a small fee.
  - Trading in the United States is the easiest way for you to trade money.
- If the currency is not traded in the United States, you will usually be able to trade in the airport upon arrival or the team leader will arrange to change money for the team once during the trip. We do not guarantee that you will be able to change money in small towns or during clinic.
- You must bring currency newer than 2006 and in perfect condition - no tears, folds, old bills.
- New bills are preferred by the international banks, as are denominations larger than \$20. The best rate is obtained trading \$100 bills.
- If you are joining us from another country, please check the trading rules of your home currency.
- Credit cards may not be accepted outside of major cities, hotels, and large restaurants.
- IMR does not pay for alcohol. If you intend to purchase alcohol, you are required to obtain and pay with a separate bill. Please have local currency for these transactions.

## TIME IN ZAMBIA

 <b>Time zone</b> CAT (Central Africa Time) UTC/GMT +2 hours	 <b>No DST</b> No Daylight Saving Time in 2016	 <b>Difference</b> 6 hours ahead of New York
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## EMBASSY INFORMATION

### EMBASSY LOCATIONS

#### **U.S. EMBASSY LUSAKA**

Eastern end of Kabulonga Road

Ibex Hill

P.O. Box 320065

Lusaka, Zambia

Phone: +260 (0) 211-357-000

<https://zm.usembassy.gov/embassy-consulates/>

#### **Embassy of the Republic of ZAMBIA**

2200 R Street, NW

Washington, DC 20008

202-265-0757

Fax: (202) 332-0826

Consular Services: (202) 265-0123

<http://www.Zambiaembassy.org/webform/contact-us>

NOTE: For your safety, this information is also available on the back of your IMR badge.

## WEBSITES

The following websites provide information on the country you are visiting. IMR highly recommends and encourages you to view these sites prior to departure. They are frequently updated and are a tremendous resource:

- ❖ Embassy of the United States for ZAMBIA: <https://zm.usembassy.gov/embassy-consulates/>
- ❖ State Department Travel Warnings: <https://travel.state.gov/content/passports/en/country/zambia.html>
- ❖ CIA publication: <https://www.cia.gov/library/publications/the-world-factbook/geos/za.html>
- ❖ Travel Health online: <http://www.tripprep.com/>
- ❖ World Health Organization: <http://www.who.int/>
- ❖ Center for Disease Control: <http://www.cdc.gov/travel/>
- ❖ CDC Travel Medicine for ZAMBIA: <http://wwwnc.cdc.gov/travel/destinations/traveler/none/zambia>
- ❖ CNN Weather Report: <http://www.cnn.com/WEATHER>
- ❖ Official ZAMBIA Tourism Site (Livingstone): <http://www.livingstonetourism.com/livingstone-town/>
- ❖ <http://www.zambiatourism.com/destinations> (ZAMBIA)
- ❖ UNICEF Statistics: [http://www.unicef.org/infobycountry/southafrica\\_statistics.html](http://www.unicef.org/infobycountry/southafrica_statistics.html)
- ❖ Lonely Planet: <https://www.lonelyplanet.com/south-africa>
- ❖ Wikipedia\_ZAMBIA: <https://en.wikipedia.org/wiki/Zambia>

