

"A Society where faith promotes justice for all in all spheres of life, especially for the poor"

ACTIVE CITIZENSHIP!! BEYOND ELECTIONS TRAINING MANUAL



Acknowledgement

This manual is the outcome of a rigorous consultative process undertaken with JCTR outreach teams in Livingstone and Monze districts as well as staff at the JCTR Secretariat in Lusaka. The manual was also informed by issues arising from a public forum on **Active Citizenship** held at the Monze Youth Project which was core facilitated by Brian Banda and Innocent Ndashe of JCTR in Lusaka.

It is the result of this team and consultative effort that a three day training manual on **Active Citizenship** has been designed, pre-tested and finalized for running workshops with all the JCTR outreach teams in the different provinces.

We are grateful to all the JCTR staff who participated in the development of this manual for their support, facilitation, commitment and willingness to share their experiences and expertise. Sincere gratitude is owed to Donald Mogeni of World Vision UK for the guidance and support during the consultative process and review of this manual. Special thanks also go to my family for their unwavering support and encouragement as we undertook this project. We sincerely thank and acknowledge all the different organisations and individuals whose resources have been referred in the review of literature.

It is our sincere hope that this training manual will continually evolve as additional experience is gained and more lessons are learned as it translates into a living document which will transform many lives.

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List of acronyms

JCTR	Jesuit Centre for Theological Reflection
FOI	Freedom of Information
NGOs	Non Government Organisations
CBOs	Community-Based Organizations
CDF	Constituency Development Fund
CSOs	Civil Society Organizations

Introduction

The Jesuit Centre for Theological Reflection is a research, education and advocacy team that promotes study and action on issues linking Christian Faith and social justice in Zambia and Malawi. JCTR began in 1988 as a project of the Zambia-Malawi Province of the Society of Jesus and is similar in orientation to other Jesuit social centers around the world.

Mission Statement: To foster from a faith-inspired perspective a critical understanding of current issues. Guided by the Church's Social Teaching that emphasises dignity in community, our mission is to generate activities for the promotion of the fullness of human life through research, education, advocacy and consultation. Cooperating widely with other groups, our Jesuit sponsorship directs us to a special concern for the poor and assures an international linkage to our efforts. We aim to promote an inculturated faith, gender equality and empowerment of local communities in the work of justice and peace and the integrity of creation.

In relation with this training manual, We are interested in people challenging the way that things are currently happening – to become 'awkward' and critical citizens who challenge the systems and structures of governance so they work better for them and their communities; our work is about supporting and motivating 'empowered and empowering' citizens who understand how things work, who feel able to get involved, to challenge people and existing mechanisms and structures to be more inclusive and open.

1.1 Why an active citizenship training manual

1.1.1 How this training manual was developed

This training manual was developed following a 10 steps process, starting with the task analysis which involved definition of target population, understudying a list of tasks to be performed by the target population, identifying the skills and knowledge needed to do the tasks as well as selecting the skills and knowledge to be taught. This process was a necessary basis to design and develop a relevant, useful training manual. Steps 5–10 constituted the actual design and development process which included organizing selected skills and knowledge into suitable teaching units and developing the training design (including brief outlines of module content and planned training methods). Draft expanded outlines of modules, include instructional objectives, main body of text, and descriptions of training methods, examples and exercises. An in-depth consultative process with JCTR staff members and outreach teams provided realistic examples and information for use in exercises. Complete modules and facilitator guidelines were drafted followed by a field pre-test of the training materials. Based on the feedback from the pre-test, the manual was revised, validated and finalized.

1.2 Target users on the manual

1.3 How to use the training manual

This training manual has been developed to support the JCTR outreach teams reach out to ordinary citizens/community members in order to inculcate a sense of citizenship. The following

guidelines can help a trainer to get maximum benefits from this manual. To use this manual effectively a trainer should:

- Be clear on the objectives of the manual
- Have full clarity on the concepts, discussed in the manual
- Ensure the provision of all training materials according to the activities described in the manual for smooth training session.
- Select a spacious, well-equipped and accessible training venue
- Ensure the availability of a large room to facilitate the movements of participants
- Select the concepts according to the needs of the target group
- Set the training norms in the start of the session with a mutual understanding
- Inform the participants about training in time
- Keep the session interactive and activity-based in accordance with the concepts of the manual
- Divide the participants into groups for activities using effective methods of Group division
- During group work, encourage every group member to sharing the concepts, especially shy and quite participant
- Adopt a participatory approach throughout the session
- Use simple and easy language in the session
- Listen to every participant attentively
- Familiar with hands-on techniques to motivate the participants
- Respond the questions of the participants to their satisfaction
- Conclude all activities properly
- Be audible to all the participants/ have a clear voice
- Use appropriate body language

1.3.1 Training/awareness raising

The training manual is organised in a five-day training format and is divided into three modules namely:

- i) Module 1: Conceptualising Citizenship
- ii) Module 2: Citizenship in the Zambian Constitution
- iii) Module 3: Citizenship and Governance
- iv) Module 4: Active citizenship
- v) Module 5: Advocacy and social accountability
- vi) Action Planning

The four modules are presented in a number of chronological sessions. Each of the sessions is tailored for a separate duration of the workshop with a module and session objectives, a timetable, materials needed, preparations needed before the session and hand-outs. The sessions are presented in a step-by-step manner to enable the facilitator(s) systematically go through the session.

1.3.2 Implementing

For the staff members who have already undergone training and would just want to improve their skills through practice, it is recommended that they attend all the sessions as a form of refresher. But it is strongly advisable for them to spend more time on sessions in module 4.

2.0 Workshop Sessions and Modules

This chapter provides a detailed narration of the three (3) modules that make up the whole training workshop i.e. (modules 1: Conceptualising Citizenship, modules 2: Citizenship in the Zambian Constitution, modules 3: Citizenship and Governance, modules 4: Active citizenship and modules 5: Advocacy and social accountability) and modules 6 Action planning. The chapter also gives a process description of each session in the training workshop.

DAY 1

Session 1: Introductions

Session objective: By the end of this session, participants should have

- Known each other by name
- Stated their expectations of the training workshop
- Set the guiding rules of the workshop
- Tested their understanding of basic Citizenship - Concepts
- Gained basic skills in facilitating adult learning (this objective is meant for only participants who are trained as trainers)

Materials needed

- Crayons/coloured pencils
- Flip-chart/slide projector
- Markers
- Note pads
- Pens

Hand-outs:

- Workshop outcomes
- Who-is-Who sheet
- Workshop outcomes
- Skills for facilitating adult learning
Preparation before session

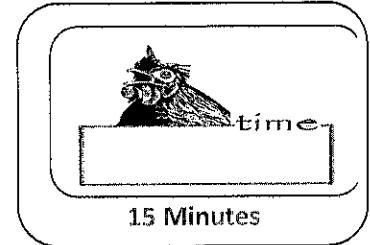
Facilitator Introductions

- Invite a guest speaker and inform them in advance about the topic to talk about in opening remarks
- Prepare "Who-is-Who sheets" and on them attach an extra sheet for "How-I-see-an active citizen" drawing.
- Prepare a list of the workshop outcomes and a time-table on flip-charts or slides for display

— who's the speaker.



Facilitator's Notes



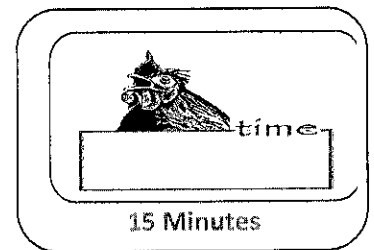
Invite a guest speaker (Preferably a Government official) and request him/her to talk about the importance of being active citizens and the current thinking of the new government about citizen participation through a decentralised governance system. After the speech, he/she will officially open the workshop.

After the opening remarks, ensure that the sitting arrangement is in such a way that participants are divided into groups of at most six people each. During the workshop, they will use the sounds of the particular animals/birds for their groups' identification. Alternatively, prepare a list of animals/birds and let participants pick one randomly. The participants will then make the sound of that animal/bird they have selected, so as to identify the other members of the same group.

??

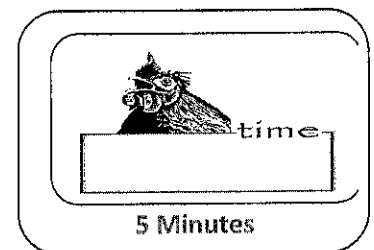
Activity 1: Group formation

Ask the groups to give themselves a name of one of their most favourite animals or birds (e.g. dogs, cats, goats, chicken etc)



Activity 2: Self-introductions

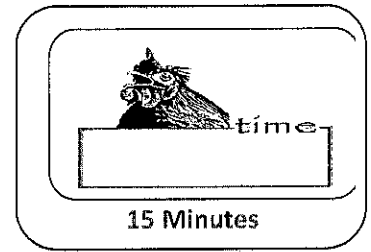
Using a "Who-is-Who sheet," provided in the packs (see Appendix I; Hand-out; Who-is-Who sheet), ask the participants within their groups to write their first names on the sheets and then using the first letter of their preferred name, give an adjective (description of their name) e.g. Richard (Rich), Timothy (truthful), Joachim (Joyful) etc. Let the participants also state where they come from, what they do (job) and what they expect to gain from this training.



Order

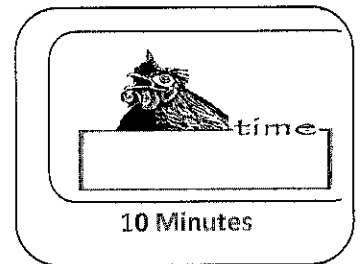
Activity 3: Illustration of an Active Citizen

Provide participants with crayons or coloured pencils and ask them to draw on the “Who-is-Who sheet, a picture of what they have done themselves or envision as an active citizen action and put themselves somewhere in the picture. After they have drawn, let each participant introduce themselves to the groups giving their details as outlined above and let every participant present and briefly explain their picture to the group. The group should then choose the best of the pictures which they will present to the plenary on behalf of the whole group.



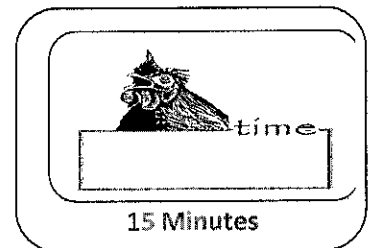
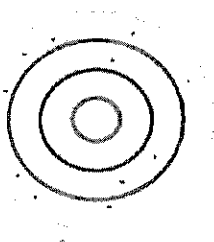
Activity 4: Guiding rules for this workshop

In an open contribution and discussion, let participants suggest and agree on the things that should be kept in mind in order for each participant to receive maximum benefit from this training workshop.



Activity 5: Pre/post -Workshop Test

Draw a dash board on a flip chart paper as shown in the picture below



Understanding of Active Citizenship 1 Pre-test dashboard

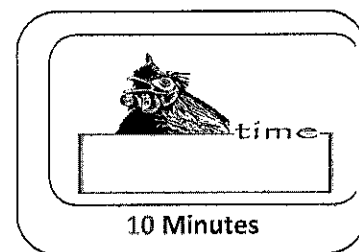
The dashboard will look like the one above, but without dots. Place it on the wall and ask participants to step forward and put a dot on the dashboard as shown above. A dot placed on the outer side of the dashboard represents lack of understanding of active citizenship by participant. The more the dots draw to the inner red circle of the dashboard signifies more appreciation of the concept.

The facilitator will conduct a similar exercise at the end of the training in order to ascertain whether learning has indeed taken place. The two dashboards are then compared i.e. the initial with the one at the end.

Activity 6: Overview of training

Display on a flip-chart or projector, the expected outcomes of The training workshop as follows:

- Enriched knowledge and appreciation about the key concepts of Citizenship
- Participants are energised and motivated to become active Citizens beyond just voting
- Experiences and lessons on active citizenship shared among participants
- Participants appreciate their rights and responsibilities as citizens in the governance processes.
- Action-plans to take the knowledge about active citizenship beyond the walls of this training workshop developed

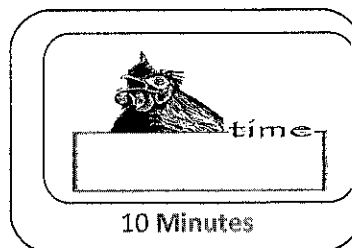


Using a flip-chart or projector, provide a summary of the contents and objectives of each of the training modules to be covered in the workshop. Note that at this time it is not necessary to give details on the topics to be covered.

Activity 7: Skills for facilitating adult learning



Facilitator's Notes



Remind participants that they are being trained as Trainers and Facilitators of adult learning in their respective outreach programmes. It is therefore imperative to understand the basic principles of facilitating adult learning and the role of a Facilitator. Before embarking on using this manual, therefore, it is strongly advisable that one reads and understands these two concepts (see Appendix 2, Session 1; Hand-out 3: Skills for facilitating adult learning).

Module 1: Conceptualising Citizenship

Session 2: Citizenship & other related key terminologies

Specific Learning outcomes

Upon completion of this module, participant will be able to:

- Discuss key terms relevant to active citizenship
- Define citizen and citizenship
- State qualifications of a Zambian citizen
- Describe qualities of a good citizen

- Outline duties and responsibilities of a good citizen
- Identify factors that can lead to bad citizenship
- Explain rights and freedoms of a citizen
- Discuss the importance of citizen participation in community activities

Key terms relevant to active citizenship

Citizen empowerment: One way ^{or better} to act as a citizen is to vote. This opportunity usually only comes around every few years (and in some countries very rarely indeed), However, citizenship is much more than a one-day experience every few years! Citizens can engage in policies and decisions that affect their lives on an ongoing basis. *different concept - show how to relate citizenship - speech acts*

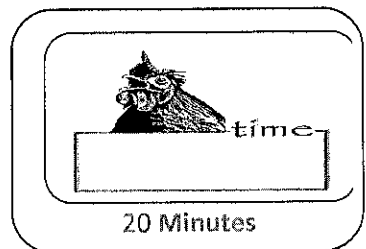
"Our message to our clients, whatever their political system, is that you cannot have successful development without good governance and without the participation of your citizens," Zoellick told an audience at the Peterson Institute for International Economics in Washington DC. "We will encourage governments to publish information, enact Freedom of Information Acts, open up their budget and procurement processes, build independent audit functions, and sponsor reforms of justice systems. We will not lend directly to finance budgets in countries that do not publish their budgets or, in exceptional cases, at least commit to publish their budgets within twelve months."

Social justice: A general definition of social justice is hard to arrive at and even harder to implement. In essence, social justice is concerned with equal justice, not just in the courts, but in all aspects of society. This concept demands that people have equal rights and opportunities; everyone, from the poorest person on the margins of society to the wealthiest deserves an even playing field. *?? More specific definition*

It is also defined as the fair and proper administration of laws conforming to the natural law that all persons, irrespective of ethnic origin, gender, possessions, race, religion, etc., are to be treated equally and without prejudice.¹



Facilitator's Notes



Ask participants to break into 4 groups and on the flip charts answer questions below in 20 minutes to present to the larger group in plenary

1. But what do the words "just" or "fair" mean, and what defines equal?
2. Who should be responsible for making sure society is a just and fair place?

¹ www.businessdictionary.com

Build the definition through the selected terms.

3. Should you legislate for justice in society or merely rely on the moral compass of society's members?

Human Rights: There is no single definition or description of human rights

In the most general sense, human rights are understood as rights which belong to any individual as a consequence of being human, independently of acts of law.

Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status

We are all entitled to human rights without discrimination. The rights are all interrelated, interdependent and indivisible.

Human rights are those fundamental rights which empower human beings to shape their lives in accordance with liberty, equality and respect for human dignity.²

The sum of civil, political, economic, social, cultural and collective rights laid down in international and regional human rights instruments, and in the constitutions of states.

Universal human rights are often expressed and guaranteed by law, in the forms of treaties, customary international law, general principles and other sources of international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.

Human rights are the **only universally recognised system of values** under present international law. This system provides a network of minimum standards and procedural rules for human relations, all of which are equally applicable not only to governments, law enforcement bodies or the military, but in principle also to business enterprises, international organisations or private individuals.

Participation: "Participation is the informed, autonomous and meaningful involvement of a community in influencing decision making and action." It is also referred to as the process through which stakeholders' influence and share control over priority setting, policy-making, resource allocations and access to public goods and services.³ *Citizen participation is citizen power!!*

² Enoch Mulembe, 1996 Human Rights Lecture Notes, Lusaka

³ <http://go.worldbank.org/FKWKNE86V0>

Equality: is about 'creating a fairer society, where everyone can participate and has the opportunity to fulfill their potential' (DoH, 2004).

Diversity: literally means difference. When it is used as a contrast or addition to equality, it is about recognizing individual as well as group differences, treating people as individuals, and placing positive value on diversity in the community and in the workforce.

Transparency: Transparency means that decisions taken and their enforcement are done in a manner that follows rules and regulations. It also means that information is freely available and directly accessible to those who will be affected by such decisions and their enforcement. It also means that enough information is provided and that it is provided in easily understandable forms and media.

Social accountability: is the engagement of citizens or civil society organisations to hold power holders to account for the social benefit of all. It refers to a broad range of actions (beyond voting) that citizens, communities and civil society organizations can use to hold government officials and bureaucrats accountable. These include citizen participation in public policy making, participatory budgeting, public expenditure tracking, citizen monitoring of public service delivery, citizen advisory boards, lobbying and advocacy campaigns.⁴

Governance: "governance" means: **the process of decision-making and the process by which decisions are implemented (or not implemented).** Governance can be used in several contexts such as corporate governance, international governance, national governance and local governance.

"Without progress in governance, all other reforms will have limited impact."

Africa Commission, 2005

"Of all the ills that kill the poor, none is as lethal as bad government." *The Economist, 12 August 1999*

Good Governance: Good governance means a government which is legitimate, competent, accountable and respect human rights and the rule of law. Good governance should be practiced at all levels. Without good governance, social, economic and political progress is difficult to achieve and impossible to guarantee.

"Good governance is perhaps the single most important factor in eradicating poverty and promoting development." *Kofi Annan, 1998*

Good governance has 8 major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into

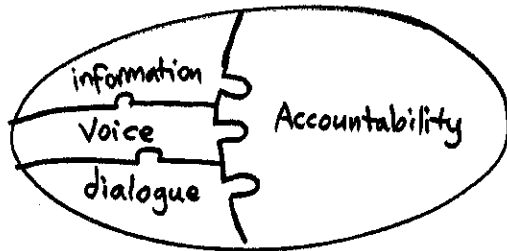
⁴ Keren Winterford , Citizen Voice and Action Guidance notes, 2009 World Vision

account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society.

⇒ Need to define Active Citizenship - ↓

Core elements

Active Citizenship emphasizes community development practices such as participation, inclusion, ownership and sustainability. There are four linked core elements of active citizenship which should be included in all situations. These are; information, voice, dialogue and accountability.



▪ Information

- Increased access to, and use of, government information to inform citizens' choice and action. (i.e. Freedom of Information - FOI)
- Increased opportunity to share information and generate knowledge within the community about the performance and reform of public services.

▪ Voice

- Increased opportunity for citizens to actively engage in and influence decisions that affect their lives. Increased capacity to engage in advocacy to demand answers from those in power.

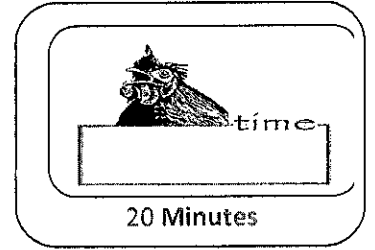
▪ Dialogue

- Increased dialogue; talking and listening with a view to reaching shared understanding, repairing and strengthening relationships and creating understanding and collaborative partnerships, particularly with those in power.

▪ Accountability

- An increase in responsibility and responsiveness of power holders and duty bearers to those they serve, so they carry out and fulfil their roles and responsibilities to citizens.

Session 3: Defining a citizen and citizenship



Facilitator's notes

Divide participants in groups composed of not more than 6 people. Task them to do the following:

1. Define a citizen with a couple of examples
2. Describe what a citizen is not
3. Define citizenship

Individual groups will be given time to make presentations during the plenary

Facilitator's summarising notes



Citizen: A citizen is a member of a state who enjoys all the rights and privileges granted by it. He or she performs duties and obligations towards the state and other institutions within it. The citizen and the state have a mutual relationship. The state guarantees the citizen's rights and freedoms and, in return, the citizen is obliged to take part in the civic and political processes of the state.

Citizenship: describes the relationship between individuals and national states (countries to

Note: *Citizenship is not only about the right to vote, but also about the very important responsibility of participation!!!!*

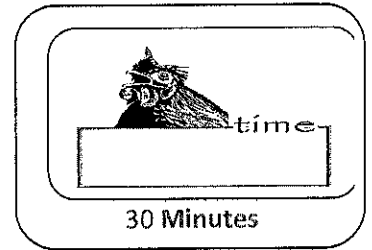


Understanding Citizenship

There is no generally accepted definition about citizenship, but there are several ways of thinking about citizenship such as a legal relationship between an individual and the state, membership of a particular state, and in a broader sense of social responsibility and as political participation.



Facilitator's notes



Concept of "CITIZENSHIP"

Material required:

- Definitions of citizenship
- Charts
- Markers

Methodology

- Individual work
- Group work
- Presentation

The facilitator will project on an LCD projector or display on flip chart the different definitions of "CITIZENSHIP". He/she will ask them to underline the core word/s of each definition according to their own understanding regarding citizenship.

- Participants will underline the word/s individually and then share with the whole group.
- After this participants will be divided into groups and asked to make their own definition of "CITIZENSHIP" with mutual understanding & collective thoughts.
- They will then be asked to present their group work with other groups to share their views at broader level.
- After group presentations the trainer will conclude this activity by sharing the concept of citizenship.

Hand out: Definitions of Citizenship

- Citizenship varies because each person, each culture, through usage and constructs, expresses his/her conception of political and social life, freedom and relations with others. Moreover the conception of 'citizenship' change based on new visions of society and new forms of social and political life based on these visions.
- "Citizenship is a status given to all those who are full members of a community. All citizens have equal rights and duties" (Adapted from Marshall).
- "Citizenship is not just a certain status, defined by a set of rights and responsibilities. It is also an identity, an expression of one's membership in a political community" (Kymlicka and Norman)
- "Citizenship is the involvement in public affairs by those who have the rights of citizens" (Barbalet)
- "Citizenship is a complex and multidimensional concept. It consists of legal, cultural, social, and political elements, and provides citizens with defined rights and obligations, a sense of identity, and social bonds" (Ichilov)



Citizenship as Legal Status: This dimension of citizenship refers to the relationship between an individual and the state. Within this sense, it is about what the Law of a particular nation provides and the rights of citizens are outlined according to what this sense of citizenship confers. This dimension tends to distinguish nationals from non-nationals such as refugees and is often considered a prerequisite to the exercising of other senses of citizenship

Citizenship as a broader sense of social responsibility: Citizenship in this sense goes beyond being able to enjoy a wide range of civil and political rights and economic, Social and Cultural rights such as the rights to education, health care, employment, food and shelter to recognising that these rights come with a range of responsibilities required to promote the common good. It calls for one to take particular interest in seeing what is happening around their community so that they can be a part of its development according to their giftedness, while putting the interests of the community first.

Citizenship as democratic participation: The political dimension of citizenship demands participation in democratic processes, engaging in political discussion and decision making as well as serving in public office at various levels. The kind of commitment is often driven by a sense of social justice and care for other members of the community. It instructs an individual to contribute to the exploration of ideas that can offer positive change, a change that makes a difference in the daily lives especially those of the poor people in their society.

DAY 2

Review of day 1

The 2nd day will begin with a review of the previous day to refresh the concepts learnt and lay a basis to make a strong connection/ integration between both days' activities.

Module 2: Citizenship in the Zambian Constitution

Specific Learning outcomes

Upon completion of this module, participants will be able to:

- Appreciate the idea of citizenship in the Zambian constitution
- State qualifications of a Zambian citizen
- Describe qualities of a good citizen
- Outline duties and responsibilities of a good citizen
- Understand that citizens have constitutional rights and responsibilities

Session 4: Citizenship in the Zambian context

Part II of the 1996 amended constitution of Zambia articles 4, 5 and 6 stipulates the following conditions for one to be a citizen:

- (i) Article 4. Every person who immediately before the commencement of this constitution was a citizen of Zambia after commencement of this constitution
- (ii) A person who was entitled to citizenship of Zambia before the commencement of this constitution subject to the performance of any conditions following the happening of future event, shall become a citizen upon the performance of such conditions

Article 5. A person born in or outside Zambia after the commencement of this constitution shall become a citizen of Zambia at the date of his birth if on that date at least one of his parents is a citizen of Zambia.

Article 6. Any person who:-

- (a) Has attained the age of twenty –one years; and
- (b) Has been ordinarily resident in Zambia for a continuous period of not less than ten years immediately preceding that person's application for registration; shall be entitled to apply to the citizenship board, in such manner as may be prescribed by or under an Act of parliament, to be registered as a citizen of Zambia

A symbol of Zambia citizenship is the green national registration Card: this is issued by the national registration office under the Ministry of Home Affairs. The minimal age for one to acquire the NRC is 16 years.

Part II of the 1996 amended constitution of Zambia, article 9 stipulates that:

1. A person shall cease to be a citizen of Zambia if that person:
 - (i) Acquire the citizenship of a country other than Zambia by voluntary act, other than marriage, and
 - (ii) Does any act indicating that person's intention to adopt or make use of any other citizenship
2. A person who:

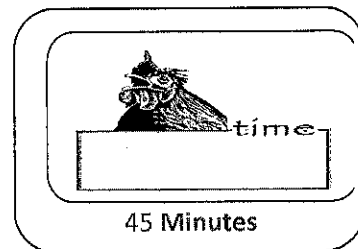
Becomes a citizen of Zambia by registration and immediately after becoming a citizen of Zambia, is also a citizen of some other country, shall subject to clause (4), cease to be a citizen of Zambia at the expiration of three months after such person becomes a citizen of Zambia unless such a person has renounced the citizenship of that country, taken an oath of allegiance and registered such declaration of this intention concerning residence as may be prescribed by or under an act of parliament.

- Other than what is stipulated in the constitution, one can lose citizenship for any of the following reasons:
- Acquisition of a new citizenship of another country by naturalized citizen;
- Disserting from military service by a naturalized citizen when called upon to do so by the state

- Committing a serious crime or engaging in unacceptable activities by a naturalized citizen.⁵



Facilitator's notes



In the larger group, ask participants to identify roles, qualities, responsibilities, rights and entitlements of a good citizen. Provoke the discussion and probe in order to solicit for as many responses as possible. Create a table with four columns on a flip chart for documenting responses as shown below:

Roles	Qualities of a good citizen	Responsibilities	Rights	Entitlements
		e.g. (1). to effect citizen arrest		

Rights and Freedoms of a Citizen

Every citizen is entitled to civil and political rights, and economic, social and cultural rights.



<p>Civil and Political rights (First Generation Rights) These are "liberty-orientated" and include the rights to life; liberty and security of person; freedom from torture and slavery; political participation; freedom of opinion, expression, thought, conscience and religion; freedom of association and assembly.</p>	<p>Economic, social and cultural rights (Second Generation Rights) These are "security-orientated" rights, e.g., the right to education, work and work related rights, adequate standard of living, food, health care and shelter.</p>
<ul style="list-style-type: none"> ▪ The right to life, liberty and security of person ▪ The prohibition of slavery, of torture and cruel, inhuman or degrading treatment ▪ The right not to be subjected to arbitrary arrest, detention or exile 	<ul style="list-style-type: none"> ▪ The right to social security, to work and to the protection against unemployment, to equal pay for equal work and to just and favourable remuneration ensuring for himself/herself and his/her family an existence worthy of human dignity ▪ The right to rest and leisure, including

⁵ Part II of the Zambia constitution as amended in articles 4, 5,6 and 9, 1996

<ul style="list-style-type: none"> ▪ The right to a fair trial in both civil and criminal matters, the presumption of innocence and the prohibition against the application of ex post facto laws and penalties ▪ The right to privacy and the right to own property ▪ Freedom of speech, religion, assembly ▪ Freedom of movement, including the right to leave any country, including his/her own, and to return to his country ▪ The right to seek and to enjoy in other countries asylum from persecution ▪ The right to a nationality ▪ The right to take part in the government of his/her country, directly or indirectly (through freely chosen representatives). The will of the people shall be the basis of the authority of government and this requires periodic and genuine elections by universal suffrage. ▪ Right to family life ▪ Right to personal safety and freedom ▪ Right to freedom of speech and expression ▪ Right to freedom of assembly and association ▪ Right to education ▪ Right to freedom of conscience and religion ▪ Right to property ▪ Right to earn a living ▪ Right to reputation ▪ Right to belong to a political party ▪ Right to be voted into public office ▪ Right to petition in order to register grievance either individually or collectively ▪ Right to criticise government 	<p>reasonable limitation of working hours and periodic holidays with pay</p> <ul style="list-style-type: none"> ▪ The right to a standard of living adequate for the health and well-being of himself/herself and of his/her family ▪ The right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his/her control ▪ The right to education ▪ The right to freely participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. ▪ Right to adequate housing ▪ Right to development ▪ Right to a clean environment ▪ Right to reasonable hours of work ▪ Right to food ▪
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Facilitator's summary notes



According to Part IX of the current Zambian Constitution (As amended by Act No. 18 of 1996), it is the duty of every citizen to-

- Be patriotic, loyal to Zambia and to promote its wellbeing
- Contribute to the well-being of the community where that citizen lives, including the observance of health controls;
- Foster National Unity and live in harmony
- Promote democracy and the rule of law;
- Vote in national and local government elections;
- Provide defense and military service when called upon;
- Carry out with discipline and honesty legal public functions;
- Pay all taxes and duties legally due and owing to the State and assist in the enforcement of the law at all times

There are also personal and civic responsibilities;⁶

Personal responsibilities: include the following:

- Taking care of oneself
- Engage in work, including home-making, for the support and welfare of oneself and for the common good and to contribute to national development;
- Adhering to morals, principles and values of one's society
- Respecting the rights and interests of others
- Develop one's abilities to the greatest possible extent through acquisition of knowledge, continuous learning and the development of skills;

Civic responsibilities or duties:- of a citizen include the following:

- Obeying the law
- contribute to the welfare and advancement of the nation by paying all taxes lawfully due;
- Respecting the rights of others
- Being concerned about public issues
- Participating in civic activities such as voting
- Performing public service
- Observing and maintaining the security of the nation
- Acquire basic understanding of the constitution and promote its ideals and objectives;
- Uphold and defend the Constitution and the Laws of Zambia; register and vote in all national and local elections and referenda;
- contribute to the welfare and advancement of the community;
- Strive to foster national unity and live in harmony with others;
- Promote democracy, good governance and the rule of law;
- Protect and safeguard public property from waste and misuse;
- Protect the environment and conserve natural resources;
- Co-operate with the law enforcement agencies for the maintenance of law and order and assist in the enforcement of the law at all times;

- Desist from acts of corruption, anti social and criminal activities; and
- Understand and enhance the Republic's place in the international community.

Obstacles to Good Citizenship and ways to enhance good citizenship

Factors Hindering Good Citizenship	Factors that can promote Good Citizenship
<p>Indifference: when citizens are indifferent to their rights and duties and are too concerned with their personal safety and security, democracy cannot thrive. Everyone is only interested in what they can get for themselves from the start at the expense of others</p> <p>Self interest: an individual who is motivated by self-interest avoids public responsibilities or simply ignores the general welfare of his or hers society</p> <p>Allegiance to political parties: though is accepted that a multi-party system is essential for democracy; a bad citizen may put the interest of a political party he or she is affiliated to above national interests. Total allegiance to a political party blinds its members to their allegiance to the whole nation.</p> <p>Poverty: a poverty-stricken citizen is not interested in national issues. He or she cannot take an archive part in the affairs of the nation. Rather such a citizen is often preoccupied with finding the means of survival. Poverty often makes some citizens to engage in anti-social activities such as coronation theft, cheating vagrancy and vote apathy</p> <p>Ignorance: an informed or ignorant person often fails to differentiate between wrong and right. This prevents such a citizen from making full contribution to national development</p> <p>Defects in the electoral system: if large</p>	<p>Administrative improvement: restructuring of political and social institutions to keep pace with the times and wishes of citizens help to improve their attitude. When citizens are assured of their fundamental rights and are consulted on constitutional reforms they will feel a shared responsibility with the government of the day about the welfare of their country. Short tenure of office for elected officers will lead to frequent elections that will bring about accountability in leaders. Broadening franchise to include a large section of the citizens and a law requiring compulsory voting for all eligible voters will lead to increased citizen's awareness of their rights and influence them to take more interest in public affairs.</p> <p>Moral remedies: citizens need to be spiritually motivated for them to take an active interest in public affairs. This can be achieved by providing wide spread educational opportunities to citizens in order to inspire good values such as courage, honesty, tolerance and a spirit of accommodating other people.</p> <p>Stability and justice: this involves establishment of security, stability and justice measures by both the leaders and the citizens. It requires active participation by the citizens in ensuring safe environments in the communities where they live. Citizens should be encouraged to set up independent local organizations that will improve communities. A good example is the idea of "Neighborhood Watch" when members of a community take up the responsibility of ensuring their own security</p>

sections of society are unrepresented in the electoral system, this can make them lose interest in the affairs of the state as they may not feel a sense of belonging.

Reports of corruption in the media: Print and electronic media such as newspapers, radio, television, internet may twist the truth and misinform the public to such an extent that citizens are not able to assess issues knowledgeable and correctly

DAY 3

Review of day 2

The 3rd day will begin with a review of the previous day to refresh understanding of what the Zambian constitution say about citizenship and lay a basis to make a strong connection/ integration with citizenship and good governance.

Module 3: Citizenship and Governance

Specific Learning outcomes

Upon completion of this module, participant will be able to:

- Participants will be able to relate citizenship and Governance
- Appreciate the characteristics of good and bad Governance

There is a strong relationship between citizenship and governance. Empowering citizens, in particular from the perspective of poor citizens, is key to deepening democracy, good governance and effective development.⁷ Good governance is a necessary ingredient in a democratic dispensation as it promotes good citizenship. Like happiness, you cannot touch governance but you can feel it, you can see its intensity without being able to pinpoint to one object or category alone, but you know its there when its acting; governance is not an institution or group of institutions, is rather a process built by the interaction of those governing and those governed (citizens), is a result of the interactions among those chosen to lead and administer the law, resources and goods of society and those members whom represent the ever changing demands from the different social groups and their ability to influence the decisions that affect everyone.

Government is not governance!!!!!!!!!!!!!!

We all see our governments as the structure responsible for constructing and enforcing the law in our territory, where the final purpose is to serve society in achieving its satisfaction of needs and procure its well being. But that does not mean the government is the only actor, no matter how much power it holds, it cannot control, serve or modify its society if society does not want to play along. After all, to govern is mainly to strongly influence on the behavior of the majority.

Assuming we live in a democratic state, the government was produced by our society to lead, to manage, and to plan for its citizens, not to do their work. If we see society not as a whole group of individuals, but a conglomerate of interrelated groups, we will discover the true wavers of the social threads that create our governance. Non-profit organizations, foundations, advocacy groups, professional groups, unions, churches, independent press, leagues, clubs, community associations, and other groups mobilize citizens to voice their opinions and act their civic duties, forming the scaffold of governance.

Governance is the process of the interaction of political power used to make decisions and such political power is not a 'zero-sum' game. The influence of a member of Parliament cannot overpower an avalanche of unhappy constituents, or a massive protest, or a block of active voters. A political authority cannot create law without consulting relevant stakeholders (business, community groups, etc). Any political action always has ramifications in its implementation as well as in the reaction it provokes. Therefore the phenomenon of governance is a process of constant mutation.

Session 5: Good governance through good citizenship.

- Who can be good enough to assure society as a whole that every decision taken by him and his fellow collaborators will be transparent, be best for the public good, always render account, and without abusing the law or buying into corruption?
- The way society works now does not provide enough guaranties for fair play in this process. And to fix it, we do not want to create more laws, punishments or audit processes. Perhaps because is not only about laws, but about culture; experience teaches us that codes of conduct are dictated more by the dominant culture rather than by artificial rules and regulations.
- Therefore, we propose a change in our culture, a revisit to the ancient principles of citizenship, where individuals act by conviction rather than by fear or imposition; where people embrace the need of commonwealth and individual investment for the common good. The fact is we need to recreate and enact a new culture of responsible citizenship, where responsible decision making will be a strong based belief and not an obligation.
- The power to create an equal and just society resides within its citizens and their freewill to work for it.

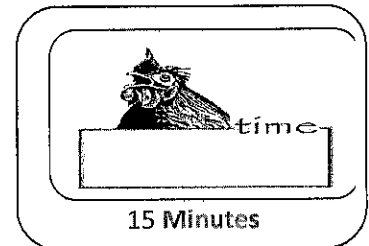
Good governance: means a government which is legitimate, competent, accountable and respects human rights and the rule of law. Good governance should be practiced at family, school, community and national level. These elements add up to what most people expect from those who rule over them. Without good governance, social, economic and political progress is difficult to achieve and impossible to guarantee.

Importance of good governance

Good governance is important because it enables citizens to enjoy human rights and freedoms. It makes the government's operations transparent. Citizens have the right to know what the government does for them or how the leadership intends to solve their problems. Good governance enables citizens to fully participate in electing leaders of their own choice. Citizens can vote out leaders who fail to perform their duties properly. In good governance, the rule of law is observed and the judiciary is independent. Every person is accorded the right to contribute to the making and amendment of the constitution. All citizens have equal rights before the law.



Facilitator's notes



Ask Participants to break in three groups. Whilst in groups ask them to brainstorm the following:

1. Identify and list not less than ten characteristics of good governance
2. Identify and list not less than ten characteristics of bad governance
3. List not less than ten reasons why it is important for citizens to participate in the governance processes

Characteristics of Good Governance	Characteristics of Bad Governance
e.g. 1. Citizen participation 2.	1. Lack of citizen participation 2.

Module 4: Active citizenship

Specific Learning outcomes

Upon completion of this module, participants will be able to:

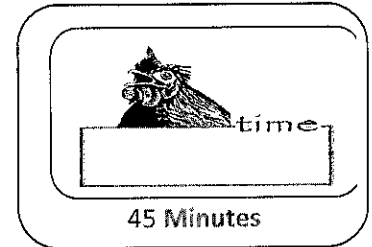
- Define what is meant by active citizenship;
- Critically engage with these ideas/definitions in relation to their practical implementation;
- Consider the usefulness of active citizenship';
- Begin to develop some personal 'tools' for active citizenship;
- Explore the idea of them being potential active citizenship facilitators.

Session 6: What is Active Citizenship?

Active citizenship is a term that has been used in recent years to mean a number of things. This session will look at a variety of approaches and perspectives on active citizenship and will do so in an interactive and inclusive manner: active learning.



Facilitator's notes



Group exercise – Divide participants in groups composed of not more than 6 people. Task them to discuss for not more than 20 minutes the following:

1. What does the term 'active citizenship' mean to you?
2. In relation with where you come from what examples can you give that reflect active citizenship?
3. Are you an 'active citizen'? What does it mean to you?

Under task two, provide the participants with a number of cards with particular actions written on them, i.e.

- (a) 'Taking an elderly neighbour to the library once a week';
- (b) 'Attending the local community forum';
- (c) 'Sweeping leaves off the pavement in front of your neighbour's house';
- (d) 'Voting in elections';
- (e) 'Being a member of your local neighbourhood watch scheme';
- (f) 'Being a member of a political party';
- (g) 'Working as a volunteer at a local charity shop';
- (h) 'Organizing a demonstration against local authority corrupt tendencies'.

Ask participants to discuss which of these are examples of active citizenship and why. There are actually no wrong answers – all of them could legitimately be described as 'active citizenship' but there are clearly some differences between the activities. Facilitators should concentrate upon encouraging students to explore these differences.



Interrogate the meaning of the words '**Active**' and '**Citizenship**' from a number of different perspectives – including the subjective, the dictionary definition and the government and others. What do **you** think that these two words mean?

The term 'active' conjures up ideas of energetic participation and engagement.

The Concise Oxford Dictionary defines it as: "consisting in or marked by action; energetic; diligent..."

Likewise, 'citizenship' seems to suggest participation in the life of a nation or locality. *The Concise Oxford Dictionary* defines citizen as: "a member of a state or commonwealth, either native or naturalized..."

One simple idea of active citizenship then is that of participation in public affairs: "If we are to have a healthy democracy we need to support each other in identifying the issues that concern us, and develop the confidence and skills to make a difference to the world around us." (Woodward 2004)

Wikipedia defines it as: "**Active citizenship** generally refers to a philosophy espoused by some organizations and educational institutions. It often states that members of companies or nation-states have certain roles and responsibilities to society and the environment, although those members may not have specific governing roles.

Active citizenship can be seen as an articulation of the debate over rights versus responsibilities. If a body gives rights to the people under its remit, then those same people might have certain responsibilities to uphold. This would be most obvious at a country or nation-state level, but could also be wider, such as global citizenship. The implication is that an active citizen is one who exercises both their rights and responsibilities in a balanced way." (http://en.wikipedia.org/wiki/Active_citizenship)

Active Citizenship therefore refers to a range of activities which society expect of their citizens ranging from voting in elections and standing for political office to taking an interest in politics, current affairs and generally everything that affects us.



Active Citizenship is essentially about citizen's engagement in the political, social and economic affairs of one's nation at any appropriate level where they are able to play this duty effectively.

According to [Oxfam] active citizenship mean a combination of rights and obligations that link individuals to the state, including paying taxes, obeying laws, and exercising the full range of political, civil, and social rights. Active citizens use those rights to improve the quality of political or civic life, through involvement in the formal economy or formal politics, or through the sort of collective action that historically has allowed poor and excluded groups to make their voices heard. [...]

At an individual level, active citizenship means developing self-confidence and overcoming the insidious way in which the condition of being relatively powerless can become internalized. In relation to other people, it means developing the ability to negotiate and influence decisions. And when empowered individuals work together, it means involvement in collective action, be it at the neighbourhood level, or more broadly. Ultimately, active citizenship means engaging with the political system to build an effective state, and assuming some degree of responsibility for the public domain... (Green 2008:12, 19)⁸



Active citizenship is an important concept that brings together three well established principles of best-practice within development, namely the importance of participation; rights-based approaches to development; and good governance. There is little doubt that active citizens are a powerful force for 'good' change, and the focus on active citizenship will affect future development at the local, national and regional levels.⁹

The Concept of Active Citizenship

There is no universally accepted definition of Active Citizenship and no standard model of what an active citizen is. But there is general agreement that it refers to the involvement of individuals in public life and affairs. This can take place at local, national and international levels. The term is used especially at local level to refer to citizens who become actively involved in the life of their

communities tackling problems or bringing about change or resisting unwanted change. Active citizens are those who develop the skills, knowledge and understanding to be able to make informed decisions about their communities and workplaces with the aim of improving the quality of life in these. At national level it can move from voting to being involved in campaigning pressure groups to being a member of a political party. At international level the global active citizen may be involved in movements to promote sustainability or fair trade, to reduce poverty or eliminate slavery.

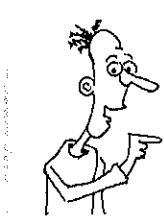
An active citizen is not necessarily a 'good citizen' in the sense that they follow the rules or behave in a certain way. An active citizen may challenge the rules and existing structures although they should generally stay within the bounds of democratic processes and not become involved in violent acts. There is a general set of values and dispositions that can be associated with active democratic citizenship including respect for justice, democracy and the rule of law, openness, tolerance, courage to defend a point of view and a willingness to listen to, work with and stand up for others.

Active Citizenship is a form of literacy (1): coming to grips with what happens in public life, developing knowledge, understanding, critical thinking and independent judgement of local, national, global levels. It implies action and empowerment, i.e. acquiring knowledge, skills and attitudes, being able and willing to use them, make decisions, take action individually and collectively.

Session 7: Some of the key characteristics of Active Citizenship:

- Participation in the community (involvement in a voluntary activity or engaging with local government agencies)
- People are empowered to play a part in the decisions and processes that affect them, particularly public policy and services
- Knowledge and understanding of the political/social/economic context of their participation so that they can make informed decisions
- Able to challenge policies or actions and existing structures on the basis of principles such as equality, inclusiveness, diversity and social justice.
- Makes bottom – up accountability work

NOTE



There has therefore been an important focus on incorporating community members into the decision-making process. Over time, this participation has increased from a passive attendance at 'consultative' meetings to an active engagement and ownership of the development intervention itself.

The concept of active citizenship explicitly acknowledges unequal relations of power, especially the power of the state and state agencies. In so doing, the approach also acknowledges a long-standing critique of civil-society participation that, compared with state agencies, NGOs and community-based organizations (CBOs) have very limited access to material or economic resources; local development efforts, to be effective, need to be able to mobilize the support and resources of state.

This brings us to the second important influence on concepts and practices of active citizenship – rights-based development. ‘Citizenship’ explicitly invokes the idea that individuals and groups are members of national political communities with legally and morally enforceable rights in relation to the state. States, in this view, have a moral responsibility to protect the human rights and improve the well-being of their citizens, especially those who are poor and marginalized. ‘Active’ citizens are agents in such a process, enacting and claiming their legal and human rights as a pathway to social change and development.

DAY 4

Review of day 3

The 4th day will begin with a review of the previous day to refresh understanding of what the active citizenship and advocacy as they link with good governance

Why is active citizenship important in a democracy?

- The viability and success of democracy depends on citizen participation:
- Citizen participation is critical to representation: If citizens do not participate in elections, for example, it would be impossible to constitute a democratic government. In some countries, citizens are legally obliged to vote in elections.
- Citizen participation is essential for transparency and accountability: If citizens merely vote and show no further interest in the affairs of the state, democracy could easily be threatened by a lack of transparency and accountability. Citizen participation in governance between elections is essential to ensure that leaders do not abuse their powers and that the interests of citizens are advanced.
- Citizen participation is vital for a government in touch with its people: It enhances the quality of democratic governance by constantly bringing diverse needs, concerns, views and perspectives into the decision-making process. This helps to inform government about what citizens wish to see happening in their country.
- Citizen participation enhances implementation: Citizens do not only strengthen democracy by engaging with formal law-making or policy development. Citizen

participation may also take place through local and community structures, such as school governing bodies or community-policing forums. The planning, management and implementation of local initiatives can similarly benefit from the active involvement of citizens through consultative and co-operative processes.

- Citizens also act outside of government in their own public space.

Why we need more active citizens

This Active Citizenship training manual is meant to encourage the emergence of more active citizens – people motivated by an interest in public issues, and a desire to make a difference beyond their own private lives. Active citizens are a great untapped resource, and citizenship is a quality to be nurtured. Here's why.

- **A way of tackling large public issues**
- **A way of solving local problems:** When people become involved in their neighbourhoods they can become a potent force for dealing with local problems. When people decide they are going to be part of the solution, local problems start getting solved. When they actually begin to work with other individuals, schools, associations, businesses, and government service providers, there is no limit to what they can accomplish.
- **A way of improving liveability:** Citizens can make cities work better because they understand their own neighbourhoods better than anyone else. Giving them some responsibility for looking after their part of town is a way of effectively addressing local preferences and priorities. Understandably, boosting citizen participation improves liveability.
- **A bridge to strong democracy:** When citizens get together at the neighbourhood level, they generate a number of remarkable side effects. One of these is strengthened democracy. In simple terms, democracy means that the people decide. Political scientists describe our system of voting every few years but otherwise leaving everything up to government as weak democracy. In weak democracy, citizens have no role, no real part in decision-making between elections. Experts assume responsibility for deciding how to deal with important public issues. The great movement of the last decades of the twentieth century has been a drive toward stronger democracy in corporations, institutions and governments. In many cities this has resulted in the formal recognition of neighbourhood groups as a link between people and municipal government, and a venue for citizen participation in decision-making between elections.
- **A little recognized route to better public service delivery**

- **A way of rekindling community:** Active citizens can help to create a sense of community connected to place. We all live somewhere. As such we share a unique collection of problems and prospects in common with our neighbours. Participation in neighbourhood affairs builds on recognition of here-we-are-together, and a yearning to recapture something of the tight-knit communities of the past. Neighbourhood groups can act as vehicles for making connections between people, forums for resolving local differences, and a means of looking after one another. Most important, they can create a positive social environment that can become one of the best features of a place.

Module 5: Advocacy and social accountability

Upon completion of this module, participants will be able to:

- Define what is meant by advocacy and social accountability
- Critically engage with these ideas/definitions in relation to their practical implementation
- Consider the usefulness of advocacy in active citizenship
- Begin to develop some formidable community voice as active citizens

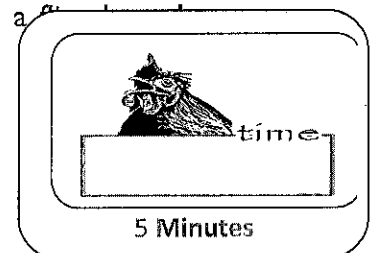
Session 8: Defining Advocacy

Activity 1: Advocacy Icebreaker (Gut-feelings about 'Advocacy')



Ask participants to write down on a piece of paper their gut reaction to the question "What do you think of when you hear the word 'Advocacy'? Stress that no answer is wrong and that no one will know what they have written.

Collect the papers from the participants churn them and randomly re-distribute them to the participants. Ask the participants one by one to read out what is on the paper he/she received for the group to get a sense of what others are thinking. Write on a flip chart the statements written.



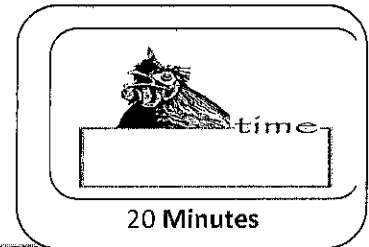
Facilitator's note

Re-visit these at the end of the workshop to see if participants still feel the same at end of the workshop. Collect the papers and during break sort the answers out into groups according to similarity.

Activity 2: Definitions of Advocacy



Facilitator's note:



Before this session, you should have written on separate manila cards at least three different definitions of Advocacy. Do not indicate the sources of the definitions on the cards. (See *Definitions of Advocacy* below).

Get three volunteers from the participants and let each one stand in a space behind the room and display one of the definitions you have prepared on the flip chart paper. Ask other volunteers to read out the definitions one by one.

Let the participants move and stand behind the person holding the definition which they like most or regard to be the most correct.

Draw out comments from participants on why they like the definition they have chosen. Let at least three participants from each group give their reasons. (Participants should give reasons for their choice of the definition).

Definitions of advocacy ¹⁰

The word 'advocacy' literally means "to plead the cause of another" (Chambers English dictionary). It is derived from the legal sector, and in some countries, lawyers are called advocates. Humanitarian Non Government Organisations (NGOs) and social justice organisations have adopted the term to refer to work that involves influencing those with power to address the causes of poverty.

So, in interpreting to plead the cause of another, the meaning of 'cause' might be unfair trade or gender discrimination and the meaning of 'another' would be the poor and excluded, particularly children. So, strictly speaking, we should call this 'social justice advocacy'.

Other definitions of advocacy include;

"Speaking with and on behalf of the poor to address the underlying causes of poverty by influencing the decisions of governments, companies, groups and individuals whose policies or actions affect the poor"

Tear fund

"The promotion of a specific message and/or course of action in order to influence or contribute to the development and implementation of public policies which will alleviate the causes and consequences of poverty" **Oxfam**

“Advocacy is a project, programme or programmatic approach which seeks to address the structural and systemic causes of poverty by changing policies, systems, practices and attitudes that perpetuate inequality and deny justice and human rights. Advocacy is a ministry of influence using persuasion, dialogue and reason to obtain change. To be successful in advocacy we must work at two complementary levels: policy influence and citizen empowerment.” World Vision Partnership

Advocacy is a set of actions targeted at people who make decisions in support of a specific policy issue. The intention of an HIV&AIDS advocacy initiative is to effect change from an unfavourable situation, such as poor access to resources to a situation where policy makers develop and implement policies that address the problem (SAFAIDS)

Session 9: the 4 Categories of advocacy Practice¹¹

It is generally recognised that for advocacy to be successful it must be done at two complementary levels; work aimed at changing policies, systems or structures that perpetuate poverty or deny human rights (seeking justice from the ‘top down’) and work which builds the capacity of those affected by the problems themselves to engage with and influence their own decision-makers (seeking justice from the ‘bottom up’). This informs the three dimensional approach to advocacy of “**advocacy for**”, “**advocacy with**” and “**advocacy by**”.

Thus, we talk about the two prongs of advocacy: **Policy Influence** and **Citizen Empowerment**. Under these 2 broad headings are four principal ways in which we can pursue our aims as listed below;

A- Policy Influence

I. Policy/Legal Change

The central focus of any advocacy strategy usually involves activities aimed at influencing decision makers or policy makers to change a law or policy that is contributing to injustice. These can be formal or informal/traditional policy makers.

The main categories of policy change activities are as follows:

- a) **Lobbying & Dialogue** – arranging meetings with decision/policy makers or company directors on a specific issue, with a specific agenda, usually after having sent in a letter or document the issue you’d like to discuss. This is often done in coalitions e.g. meeting the Minister of Health to advocate for easy access to ARVs in rural areas.
- b) **Networking** – attending meetings or events held by government, NGOs, donors etc and using it as an opportunity to discuss issues affecting your community.
- c) **Education and Sensitisation** of policy makers – convincing those with power to make changes, using our knowledge of situation. Means vary widely, from village level workshops, project visits by politicians, meetings, newspaper editorials, and sharing of research through varied means.
- d) **Public Campaigning** – running public awareness-raising and mobilisation activities (e.g. petitions, marches, street theatre) to influence the public who can pressure their leaders.

- e) Research – in order to inform all of the above activities, we usually have to do some research or gathering information on the impact of policies on the communities we work with. This acts as our ‘evidence’ and proof that our recommendations are based on direct experience and therefore is very important.
- f) Inputting **into government consultations** - on subjects that affect access to resources, employment rights, rights to land for marginalised groups.

2. Policy/Legal Implementation: Achieving change in policy or laws is only one side of public policy influencing. We also have to ensure that laws and policies are being implemented as promised. This can involve a variety of approaches.

- a) **Monitoring & Research** – sharing information on the reality of what happens on the ‘ground’ is something that many Civil Society organisations do as a way of monitoring government compliance with international declarations. They feed this to organisations specially set up to feed the information to governments or committees.
- b) **Legal action** - helping sufferers of stigma and discrimination find legal redress through due legal process (e.g. taking them to the police), or actively working to protect groups whose rights are being threatened e.g. Widows whose property is about to be grabbed by relatives
- c) **Training for implementers** – where groups responsible for implementing laws such as the police are failing to uphold domestic laws, we can press for human rights training, and support it either with funds or input.

B: Citizen Empowerment -The following two categories aim to bring about change by changing the knowledge, attitudes and behaviour of ordinary people toward poverty or rights issues. Often this can mean empowerment of those who previously thought they had no voice or power to influence change.

a) Education

Rights education - educating individuals about their rights and responsibilities and about the system of governance in their context and the law, or explaining the causes of poverty beyond their locality is another approach. It also means educating women on their rights to property in line with national law such as the Anti Gender Based Violence Act. It can also be used as a method for changing behaviour on an issue e.g. widow inheritance. Methods can be formal (training) or informal (a poster campaign aimed at changing public opinion, radio programmes, cultural competitions, field visits, drama and song etc). Ultimately, helping groups to critically question and understand theirs or others situation and to explore root causes of problems and solutions serves to build their capacity to be their own advocates.

b) Mobilisation: Mobilisation and building confidence of groups to engage with policy makers (formal or informal) is the other important element of building change from the bottom-up, and a part of developing an active citizenry. This can be done by equipping groups with relevant skills (organisation, public speaking, budget analysis, etc) or with experience.

Session 10: The concept of Power as it relates to active citizenship

Dimensions of power

As citizens it is important to understand the different dimensions of power as it relates to active citizenship and the art of advocacy.

Definition of Power: Power is the ability to get something done, even if you may be prevented from doing so by your circumstances. Power determines who makes decisions and what decisions are made. Power has three faces (dimensions of power); open, closed and invisible (see table), which roughly correspond to the three types of advocacy (**for**, **with** and **by** the poor or those affected by a situation).

Characteristics	Open face power	Closed face power	Invisible face power
Power operates through	<ul style="list-style-type: none"> Open political system Clear decision making process 	A more closed political system where certain groups are excluded or discriminated against	<ul style="list-style-type: none"> Preventing conflict arising through secrecy and information control Blaming others to legitimize inequality
Powerlessness is due to	<ul style="list-style-type: none"> Lack of resources to compete effectively Non-participation due to choice 	<ul style="list-style-type: none"> Barriers such as gender or race keeping certain groups away Disorganisation Lack of information 	<ul style="list-style-type: none"> Lack of awareness of issues Belief that poverty is one's own fault and that nothing can be done
The aim of advocacy is	<p>Correct use of power</p> <p>Accountability for use of power</p>	<p>Access to power</p> <p>Change of power relations</p>	<ul style="list-style-type: none"> Awareness of own power and ability to use it Awareness of issue and causes
Advocacy type	For, with or by the people	With or by the people	By the people
Characteristics of advocacy include	<ul style="list-style-type: none"> Issue-based lobbying led by professionals Play by the rules of the game Going for winnable issues 	<ul style="list-style-type: none"> Issues identified by community Powerful grass roots organizations that challenge structures Outside organisers building local capacity 	<ul style="list-style-type: none"> Grass roots leadership Education to develop political awareness, confidence and understanding Learning by involvement
Dangers and limitations	<ul style="list-style-type: none"> May not build participation, organisation or awareness at grass roots Does not challenge unjust systems and structures 	<ul style="list-style-type: none"> Does not challenge the imbalance of power for the most marginalised Relies on outside organiser Little increase in awareness of broader power system 	<ul style="list-style-type: none"> May fail to engage community in formal political change process May overlook importance of organising selves May fail to use links to other Groups

Source: Introduction to advocacy; Tear Fund

Note: It is important to engage with all three faces of power, and not just the open face (advocacy **for** others). However, many advocacy campaigns assume that all power is open and visible. They aim just for policy change, speaking for those affected by a situation, and therefore fail to address issues of powerlessness and marginalisation.

Types of power

There are different types of power (see table below) everyone has power, but the three main types we often see are those displayed by public figures making decisions: economic power, authority and power of force, and these are often abused. There are many other, often hidden, forms of power, including information or expertise, organisation or connections, and having a legitimate voice. In this sense, everyone has power. Collectively we have more power than we do as individuals.

Type/form	Characteristics	Examples
Economic	Money or assets	<ul style="list-style-type: none"> • People buy or stop buying from a particular shop or company • Donor threatens to reduce a grant • Offer a bribe to get a favour
Authority	Official position to make decisions	<ul style="list-style-type: none"> • A judge sentences a thief to pay a fine • A local politician decides whether a school will be built • A pastor evicts someone from the congregation
Coercion/ force	Fear if you do not respond	<ul style="list-style-type: none"> • The army threatens to burn down a village • Gangs intimidate and hurt people during elections
Privilege/ connections	Who you know	<ul style="list-style-type: none"> • Persuade the government to give cheap land to your family • Become a bishop because you know the archbishop
Legitimacy	Recognised as a valid voice by others	<ul style="list-style-type: none"> • Elected representative of trade union • Recognised elder of community
Organisation/ networking	Organised to play a role with more strength	<ul style="list-style-type: none"> • Community is mobilised to advocate for change • Links with other organisations
Institutional/ reputation	People respect or fear the institution	<ul style="list-style-type: none"> • Organisation is respected, e.g.: church • Organisation is feared, e.g.: government • Person is a popular public figure
Information/ knowledge	Understanding, information and expertise	<ul style="list-style-type: none"> • Trained professional, e.g.: doctor • Good research and understanding of problem and realistic proposals for solution • New ideas that others have not thought of

Spiritual / identity	Relationship with God	<ul style="list-style-type: none"> • Understanding of who you are before God • Guidance from God • Understanding of God's heart and desire for justice
Culture / tradition	Belief system and behaviour	<ul style="list-style-type: none"> • Tradition against challenging authority • Belief in fate and that one deserves one's lot in life • Strong commitment to family and community
Service / compassion	Desire to help others	<ul style="list-style-type: none"> • Motivated by interests of others not selfish gain • Commitment to empowering others to speak for themselves • Values that others respect, agree with or want
Resource	Having something that someone wants	<ul style="list-style-type: none"> • Provide access to communities • Provide access to churches in a particular area

Source: Introduction to advocacy; Tear Fund

Powerlessness may occur because people are in a position where they cannot use their power, or where others do not recognise the power they have.

Advocacy is about using power and influence to persuade others, who usually have greater power and influence in terms of money, force and authority, to do what you want them to do. It involves understanding and making the most of the power you already have and using your power in a legitimate way.

Advocacy and power involves:

- holding people to account for their use of power
- trying to change the use of power
- gaining access to power for those who are excluded
- Helping people to see what forms of power they have (the first step to empowerment).

To be able to tackle any of the dimensions of power, it is necessary to understand who holds the power in your situation, both formally (who officially has the power) and informally (who actually has the power). A lot of time may be wasted if you focus on someone with official power if someone else is making all the decisions behind the scenes.

Session 11: Understanding power

Ways of understanding power can often be seen as negative. Yet power also offers opportunity for action. Power is not static, but rather constantly shifting and changing.

Power:

- is based on human relationships and interaction
- works at many different levels
- is everywhere - in public and private, in professional and individual relationships.

The dynamics of power needs to be defined within every situation and within each relationship: who has power over others? who can build power *with*? who can exercise their power *to*? who can feel powerful *within* a given situation? .

For example, a landless labourer is vulnerable to the power of landowners and agribusiness. At the same time he may have autocratic and violent relationships with the women of his household.

Not everyone has power. In understanding power we should seek to identify individuals or groups in the community who are marginalized, have their human rights ignored or who have no power. All people should be encouraged to participate in decision making, transforming how power is shared and understood.

Tools for understanding power

Some tools are suggested here to help understand power.

1. Mapping the actors, structures and processes of power
2. Identifying opportunities for individuals and groups to participate in citizen action

- **Tip 1:** Use the reflection questions first to help the group begin thinking and discussing. Then introduce the material on understanding power as background information.
- **Tip 2:** Understand the background of participants and ensure that discussion on understanding power connects rather than divides participants. Emphasise the importance of valuing everyone's contribution (and power).

Power mapping¹²

An exercise to map the stakeholders, structures and processes which contribute, or have the potential to contribute, to active citizenship

REFLECTION QUESTIONS FOR GROUP FACILITATION

Rather than simply providing all the information to the workshop participants, why not facilitate a discussion about 'understanding power within the community'? This encourages participants to think about and discuss the issues for themselves. They will all have real life experience and understanding about power in the community.

Some reflections questions that might be useful:

- What is power?
- Where do you see power in your community?
- Does everyone have equal access to power?
- Does everyone have equal opportunity to use their power?
- What are the forums for people to exercise their power?
- What are the different types of power relations that you see?
- How have you seen power relations change in your community over time?

The facilitator of the session can emphasise points raised, correct inaccuracies in understanding power and introduce key concepts and terminology for understanding power.

- The exercises can be led as one process (with all workshop participants working together). However it is suggested that the exercises are best facilitated in small groups of 4-5 people (either mixed or similar groups) with the results then brought together for discussion.
- Alternatively the facilitator can lead a process with a larger group to prepare the power map and then lead discussion.
- When facilitating small group work, it is useful to demonstrate the exercise first.

An example of a power map



Identifying opportunities for citizen action¹³

This exercise helps to identify the various opportunities there are for individuals and groups to participate in citizen action. It looks at where such action can take place, at what level, and what are the types of power that support or hinder this action.

As we start to explore 'what is already being done' (Step 3) and 'what more can be done (Step 4), the information from this exercise helps us to build on existing structures and processes in the community for citizen action, as well as identify opportunities for future participation. The exercise also identifies barriers or constraints for individuals or groups from participating.

The exercise helps us understand the local situation, and the opportunities that exist within the community. Over time this information can be put into practice, as JCTR together with its partners, seeks to increase opportunity for citizen engagement, reduce barriers to participation or raising issues, and increase awareness and power to speak out.

The exercise involves a series of questions related to three areas:

(1) Available spaces for participation (2) levels of participation and (3) power to participate.

1. QUESTION 1: Where are the spaces for participation?

2. **ARE THERE...Closed or uninvited spaces:** *Do bureaucrats, experts or elected representatives make decisions with little or no broad consultation or involvement?*
3. **ARE THERE...Invited Spaces:** *Are people invited to participate by various kinds of authorities?*
4. **ARE THERE... Claimed/Created Spaces:** *Are spaces claimed by less powerful actors from or against the power holders, or created independently by them?*

LIST the spaces for citizen participation under these three headings (closed, invited, claimed).

Some spaces may have more than one heading. For example, a local health council might have meetings to which only a few citizens are invited (thus a closed space for most citizens). Therefore whichever heading you place the space under, you may want to add a note to qualify the 'space.' It is also a good idea to discuss the quality of participation in the space.

SPACES

Closed/ uninvited	Invited	Claimed / Created
eg Cabinet meetings	eg Community consultations	Various types of citizen-created spaces

Session 12: Policy Arenas: Decision Makers, Decision Approvers & Decision Advisers¹⁴

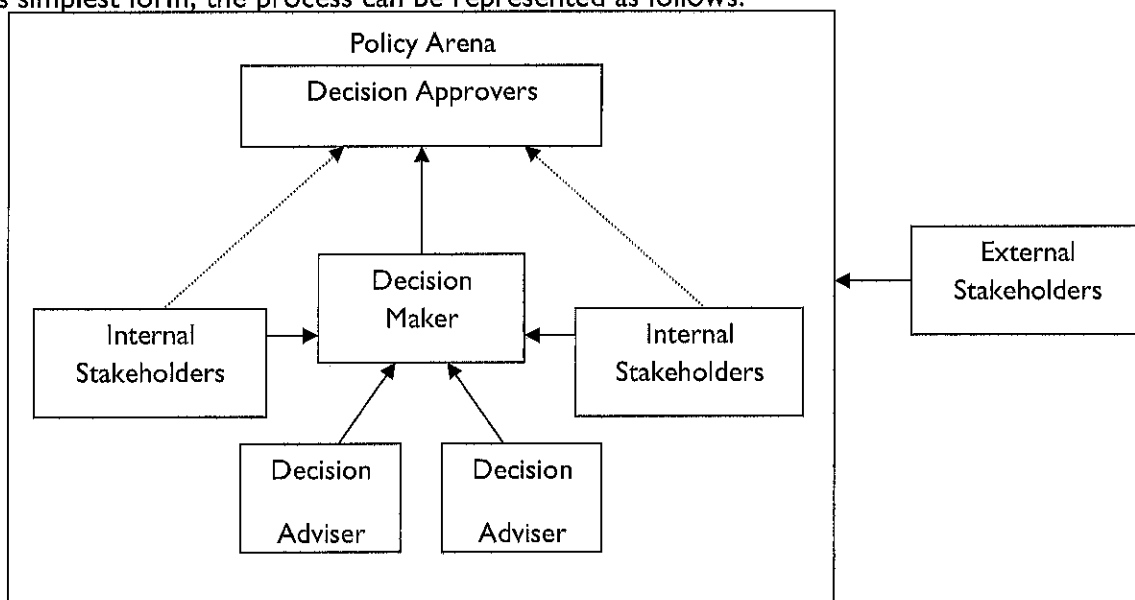
For any policy change objective, there must be an associated 'Decision Maker'. The Decision Maker is always an individual within an institution, being the person responsible for that decision. The Decision Maker should be distinguished from Decision Approvers, Decision Advisers and other stakeholders in the policy making process.

The Decision Maker may not have the authority to decide the policy on their own, but they are always the 'gate-keepers' for that policy. They are responsible for formulating the policy that will go to the decision approvers for formal adoption.

For example, in a cabinet-style government such as in Zambia, the decision maker may be Cabinet Ministers. The decision approvers may be the President, Parliament, or all of these acting in concert or separately. Other cabinet ministers as individuals may be key stakeholders. In this scenario, the decision advisers will be civil servants and formal consultative groups.

In some instances the decision approvers will be no more than a "rubber stamp", rarely disagreeing with the decision maker. In other cases, the decision approver(s) will wield real independent power, be willing to reject the decision, and will need to be treated as an advocacy target in their own right.

In its simplest form, the process can be represented as follows:



By breaking down your target in this way, and by personalising the decision maker, it makes it easier for you to design your advocacy strategies and focus your activities to best effect.

Session 13: Identify and analyse/research an appropriate Advocacy issue/ Problem

By the end of this session, participants should be able to

- Define an Advocacy-issue
- Identify an Advocacy-issue
- Analyse/research on the Advocacy-issue

Activity: Defining an Advocacy-issue

Working in groups, participants will answer the following questions:

- What do you understand by the term an Advocacy issue? (Definition)
- What are some of the examples of Advocacy-issues that participants know or tackled? (Discuss and list on a flip-chart)
- How do we decide issues to address in Advocacy-work? (Criteria)



Facilitator's notes

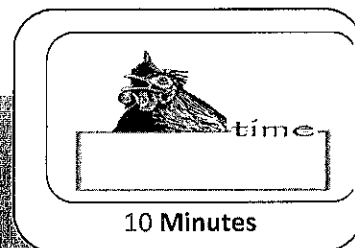
An HIV&AIDS Advocacy-issue may be defined as a 'problem' or 'a need' a community affected/infected by HIV&AIDS has identified and which requires an HIV&AIDS Advocacy intervention if it were to be addressed.

An HIV&AIDS Advocacy problem is arrived at when the community engages in identifying all their problems/needs, analysing them and gathering information about them (researching and collecting data) so as to find out which one(s) is/are the most critical and whose solution(s) require(s) an Advocacy intervention. This begins with listing the problems and then prioritising them on the basis of the following criteria:

- Can the issue be solved through Advocacy?
- What are the benefits of raising this issue with the people affected by it (the issue)?
- What are the possibilities of involving those affected?

There is need to use a participatory approach when involving different categories of people within the affected communities.

Advise participants to avoid simply mentioning identities problem(s) (e.g. "Gender based violence"). The issue should clearly be stated (e.g. "There are increasing reports of wife battering and other gender based forms of violence against women by men").



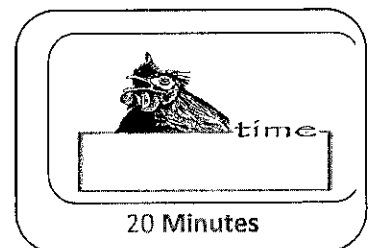


Once Advocacy-issues have been listed, the next step is to decide on which of the issues we need to address for our Advocacy-work (Which is the most important and whose solution requires Advocacy intervention). To do this, the issues need to be ranked based on the three point criteria: (Can the issue be solved through Advocacy? What are the benefits to affected people? Are there possibilities of involving people affected?) to determine which is more relevant. In the matrix to follow: **“Misapplication of the constituency development fund (CDF)”** would be selected because it has the highest preference vote-score:

Issues	Criteria			
	Can this issue be solved by Advocacy?	Benefits for people affected by the issue	Possibilities to involve those affected	Totals
Lack of shelter for PLWHIV	X X X X X	X X X X	X X X X	13
Discrimination against HIV affected people at the workplace	X X X X	X X X X X	X X X X	13
Lack of shelter for PLWHIV	X X X X X	X X X X X	X X X	13
Denial of treatment for PLWHIV	X X X	X X X X	X X X X	11
Misapplication of the constituency development fund (CDF)	X X X X X	X X X X X	X X X X X	15
Delays in the tarring of Chipata – Lundazi road	X X X	X X X X	X X X X X	12

Adopted from International AIDS Alliance, HIV&AIDS Advocacy toolkit

Activity: Identifying Advocacy-issues





Facilitator's Notes

Participants will get back into their groups and list at least five issues within the communities they work/live in. Using matrix ranking (i.e. Assigning scores), they will select one issue that scores the highest.

Participants will return to plenary and make presentations on the Advocacy issues they have agreed on and why they have chosen those issues. The rest of the groups will make comments and ask questions.

DAY 5

Review of day 4

The 5th day will begin with a review of the previous day to refresh understanding of advocacy and power relations in enhancing citizen participation in governance

Session 14: Social accountability

Social accountability refers to the broad range of actions and mechanisms (beyond voting) that citizens, communities, civil society organizations (CSOs) and independent media can use to hold public officials and servants accountable. Traditionally, these have included a variety of citizen or civil society-led actions such as public demonstrations, protests, advocacy campaigns, investigative journalism and public interest lawsuits. In more recent years, these include participatory public policy-making, participatory budgeting, public expenditure tracking, citizen monitoring and evaluation of public service delivery, citizen involvement in public commissions and hearings, and citizen advisory boards and oversight committees, among others.¹⁵

Social accountability can be described as initiatives where ordinary citizens participate directly or indirectly in seeking accountability from government

Accountability: There are many technical definitions of accountability. Put simply it can be described as a relationship. Within accountability is the idea that -one is obliged to justify their actions = answerability -the ability to sanction = enforceability -to listen to and respond to voice = transparency and responsiveness

What is Transparency?

It does not really matter too much if the words “transparency” or “access to information “ are used, as the result is similar, but it helps to be specific. A government is transparent when the great majority of the information that it holds about its activities, policies and decisions is accessible for the general public. Therefore, transparency is the result of information being available.

What is transparency? Is it the same as access to information?

People often talk about access to information and transparency in the same breath, what is the difference?

- A government is transparent when the great majority of the information that it holds about its activities, policies, etc., is available to the public. Therefore, **transparency** is the result of information being available.
- A transparent public body is one that is characterized by visibility or accessibility of information by people. Usually, this means not only that the public body is good and fast at answering requests for information from the public, but also that they publish a large amount of information without the need for requests, for example by publishing on their internet site and in official journals as well as in user-friendly leaflets and reports.

Government transparency brings three main benefits to democratic societies

- a) Transparency for accountability:** The public has the right to hold the government and public officials to account for how they act and for the decisions they take. To do this information is needed. The role of media is particularly important here because journalists play the role of “public watchdogs” – something which they have a right to do.
- b) Transparency for participation:** In a democracy it is essential that people can access a wide range of information in order to participate in a real and effective way in the matters that affect them. That means not just participating in elections but also participating in public debate and decision-making between elections, and in order to participate in a meaningful way we need information.
- c) Transparency for efficiency:** Responding to requests for information also has the benefit of encouraging public institutions to organise their information. In particular, proactive disclosure of information encourages better information management. This in turn should result in better, more fact-based decision-making inside each institution, as well as more effective communication between public bodies.

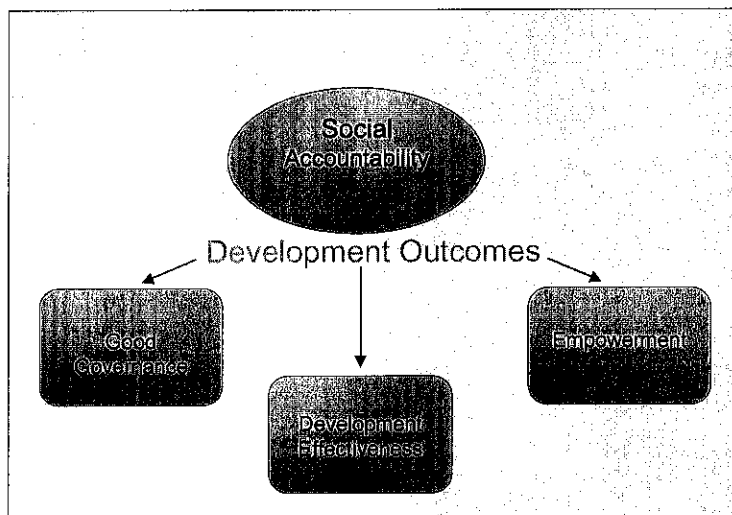


Comparative international studies have actually shown that transparency increases the trust of the people in public institutions and fosters the recognition of the daily work of their political representatives and public officials. Access to information therefore improves the democratic culture of a country

What does a good social accountability mechanism look like?

- Citizen or CSO *monitoring* of government actions: requires and generates publicly held Information,
- Citizen *feedback* on, and *advocacy* for specific government actions, both of which require Voice and free media,
- Negotiation of the issues, and
- Government *response and responsiveness*

Why Social Accountability Is Important



Session 15: Types of Citizen Participation and "nonparticipation"

A typology of eight levels of participation may help in analysis of this confused issue. For illustrative purposes the eight types are arranged in a ladder pattern with each rung corresponding to the extent of citizens' power in determining the end product.

The bottom rungs of the ladder are (1) Manipulation and (2) Therapy. These two rungs describe levels of "non-participation" that have been contrived by some to substitute for genuine participation. Their real objective is not to enable people to participate in planning or conducting programs, but to enable power holders to "educate" or "cure" the participants. Rungs 3 and 4 progress to levels of "tokenism" that allow the have-nots to hear and to have a voice: (3) Informing and (4) Consultation. When they are proffered by power holders as the total extent of participation, citizens may indeed hear and be heard. But under these conditions they lack the power to insure that their views will be heeded by the powerful. When participation is restricted to these levels, there is no follow-through, no "muscle," hence no assurance of changing the status quo. Rung (5) Placation is simply a higher level tokenism because the ground rules allow have-nots to advise, but retain for the power holders the continued right to decide.

Further up the ladder are levels of citizen power with increasing degrees of decision-making clout. Citizens can enter into a (6) Partnership that enables them to negotiate and engage in trade-offs with traditional power holders. At the topmost rungs, (7) Delegated Power and (8) Citizen Control, have-not citizens obtain the majority of decision-making seats, or full managerial power.

Obviously, the eight-rung ladder is a simplification, but it helps to illustrate the point that so many have missed - that there are significant gradations of citizen participation. Knowing these gradations makes it possible to cut through the hyperbole to understand the increasingly strident demands for participation from the have-nots as well as the gamut of confusing responses from the power holders.

Characteristics

1. **Manipulation:** In the name of citizen participation, people are placed on rubberstamp advisory committees or advisory boards for the express purpose of "educating" them or engineering their support. Instead of genuine citizen participation, the bottom rung of the ladder signifies the distortion of participation into a public relations vehicle by power holders.

One hopeful note is that, having been so grossly affronted, some citizens have learned the Mickey Mouse game, and now they too know how to play. As a result of this knowledge, they are demanding genuine levels of participation to assure them that public programs are relevant to their needs and responsive to their priorities.

2. **Therapy:** In some respects group therapy, masked as citizen participation, should be on the lowest rung of the ladder because it is both dishonest and arrogant. Its administrators - mental health experts from social workers to psychiatrists - assume that powerlessness is synonymous with mental illness. On this assumption, under a masquerade of involving citizens in planning, the experts subject the citizens to clinical group therapy. What makes this form of "participation" so invidious is that citizens are

engaged in extensive activity, but the focus of it is on curing them of their "pathology" rather than changing the racism and victimization that create their "pathologies."

3. **Informing:** Informing citizens of their rights, responsibilities, and options can be the most important first step toward legitimate citizen participation. However, too frequently the emphasis is placed on a one-way flow of information - from officials to citizens - with no channel provided for feedback and no power for negotiation. Under these conditions, particularly when information is provided at a late stage in planning, people have little opportunity to influence the program designed "for their benefit." The most frequent tools used for such one-way communication are the news media, pamphlets, posters, and responses to inquiries.
4. **Consultation:** Inviting citizens' opinions, like informing them, can be a legitimate step toward their full participation. But if consulting them is not combined with other modes of participation, this rung of the ladder is still a sham since it offers no assurance that citizen concerns and ideas will be taken into account. The most frequent methods used for consulting people are attitude surveys, neighborhood meetings, and public hearings.

When power holders restrict the input of citizens' ideas solely to this level, participation remains just a window-dressing ritual. People are primarily perceived as statistical abstractions, and participation is measured by how many come to meetings, take brochures home, or answer a questionnaire. What citizens achieve in all this activity is that they have "participated in participation." And what power holders achieve is the evidence that they have gone through the required motions of involving "those people."

5. **Placation:** It is at this level that citizens begin to have some degree of influence though tokenism is still apparent. An example of placation strategy is to place a few hand-picked "worthy" poor on boards of Community Action Agencies or on public bodies like the board of education, police commission, or housing authority. If they are not accountable to a constituency in the community and if the traditional power elite hold the majority of seats, the have-nots can be easily outvoted and outfoxed. Another example is the Model Cities advisory and planning committees. They allow citizens to advise or plan ad infinitum but retain for power holders the right to judge the legitimacy or feasibility of the advice. The degree to which citizens are actually placated, of course, depends largely on two factors: the quality of technical assistance they have in articulating their priorities; and the extent to which the community has been organized to press for those priorities.
6. **Partnership:** At this rung of the ladder, power is in fact redistributed through negotiation between citizens and power holders. They agree to share planning and decision-making responsibilities through such structures as joint policy boards, planning committees and mechanisms for resolving impasses. After the ground rules have been established through some form of give-and-take, they are not subject to unilateral change.

Partnership can work most effectively when there is an organized power-base in the community to which the citizen leaders are account-able; when the citizens group has the financial resources to pay its leaders reasonable honoraria for their time-consuming efforts; and when the group has the resources to hire (and fire) its own technicians, lawyers, and community organizers. With

these ingredients, citizens have some genuine bargaining influence over the outcome of the plan (as long as both parties find it useful to maintain the partnership). One community leader described it "like coming to city hall with hat on head instead of in hand."

7. **Delegated Power:** Negotiations between citizens and public officials can also result in citizens achieving dominant decision-making authority over a particular plan or program. At this level, the ladder has been scaled to the point where citizens hold the significant cards to assure accountability of the program to them. To resolve differences, power holders need to start the bargaining process rather than respond to pressure from the other end.

Another model of delegated power is separate and parallel groups of citizens and power-holders, with provision for citizen veto if differences of opinion cannot be resolved through negotiation. This is a particularly interesting coexistence model for hostile citizen groups too embittered toward city hall - as a result of past "collaborative efforts" - to engage in joint planning.

8. **Citizen Control:** Demands for community controlled schools, black control, and neighborhood control are on the increase. Though no one in the nation has absolute control, it is very important that the rhetoric not be confused with intent. People are simply demanding that degree of power (or control) which guarantees that participants or residents can govern a program or an institution, be in full charge of policy and managerial aspects, and be able to negotiate the conditions under which "outsiders" may change them.

Ways citizens can participate

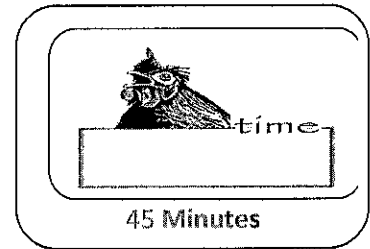
- Looking for information in newspapers, magazines, and reference materials and judging its accuracy voting in local, state, and national elections
- Participating in a political discussion
- Trying to persuade someone to vote a certain way
- Signing a petition
- Wearing a button or putting a sticker on the car
- Writing letters to elected representatives
- Contributing money to a party or candidate
- Attending meetings to gain information, discuss issues, or lend support
- Campaigning for a candidate
- Lobbying for laws that are of special interest
- Demonstrating through marches, boycotts, sit-ins, or other forms of protest
- Serving as a juror
- Running for office
- Holding public office
- Serving the country through military or other service

- Disobeying laws and taking the consequences to demonstrate that a law or policy is unjust



Facilitator's Notes

Participants will get back into their groups and each group will answer two of the following questions



1. How is citizen participation related to the purposes of our government? Explain why participating in government is in our own self-interest.
2. List three ways of participating in government. For each, tell why it would be an effective way of protecting your basic rights.
3. Suppose you do not choose to vote or participate in any way in government. Should you still be required to obey its laws? Why or why not?
4. If you do not think the government is protecting your basic rights, should you still be required to obey its laws? Explain your answer.
5. Does a good citizen have a responsibility to work to improve his or her society? Why or why not?
6. Should a good citizen be concerned with improving the lives of those less fortunate? Why or why not?

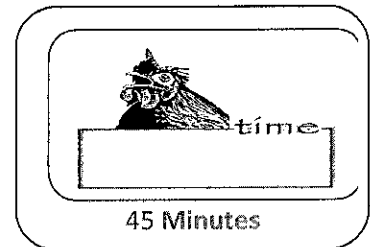
Participants will return to plenary and make presentations. The rest of the groups will make comments and ask questions.

Module 6: Action Planning

Session 16: Plan of Action



Facilitator's notes



Group work – With the knowledge you have gained from this course, combined with your own experiences, we would like you to begin to draw up an **Action Plan** for yourselves as

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November 05, 2012

The Manager
Standard Chartered Bank (Z) Ltd
Cairo Road North End
LUSAKA

Dear Madam,

Re: Confirmation of cheques drawn on the JCTR Bank Accounts

Please kindly pay the following:

BANK ACCOUNT # 0150422404100			
DATE	CHEQUE #	NAME	AMOUNT (ZMK)
02-11-12	805681	Kennedy Lushibashi	4,988,250.00
02-11-12	805682	Moore's Rowland Chartered Accountants	9,330,000.00
02-11-12	805683	Sami's Catering Services	1,170,000.00
02-11-12	805684	CC Systems Ltd	290,000.00
05-11-12	805685	Kennedy Lushibashi	300,000.00
05-11-12	805686	ZAMTEL	6,250,000.00
		Total Amount (ZMK)	22,328,250.00

BANK ACCOUNT # 8700222404100			
DATE	CHEQUE #	NAME	AMOUNT (US\$)
05-11-12	801122	Kennedy Lushibashi	700,00
		TOTAL AMOUNT (US\$)	700.00

Thank you in anticipation

Leonard Chiti, SJ
Director

Jesuit Centre for Theological Reflection (JCTR)

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Case Study

Advocacy on Living Conditions

2012-11-30

November 2012 Case Study: Acrive Citizenship Beyond Elections

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