



# BULLETIN

Jesuit Centre for Theological Reflection  
"Promoting faith and justice"



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**QUOTE**

*"This concern for the poor is in the Gospel, it is within the tradition of the Church, it is not an invention of communism and it must not be turned into an ideology, as has sometimes happened before in the course of history."*

**-Pope Francis on Poverty and Social Justice**

January, 2015

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# LETTER FROM THE EDITOR

Dear reader,

**G**reetings and a Happy Easter to you all!

A warm welcome to our first quarterly bulletin in 2017. Once more, I am pleased to share with you articles on different subjects affecting communities at various levels.

Francis Simui in his article on early childhood, encourages readers to revisit the forgotten early childhood and primary education: the policy and practice imperatives in Zambia. He argues that this could perhaps improve the compromised quality education.

Mónica Gabriela Yerena Suárez reflects on the Integral approach from the Convention on the Rights of the Child and how it can be used in protecting boys, girls and teenagers from violence.

Many places do not have facilities to enable Persons With Disability (PWDs) to access the buildings physically and also the services and information that may be offered. The JCTR conducted a research on the accessibility of public places by PWDs, O'Brien Kaaba shares a summary of the findings.

One of the objectives of the Church Social Teaching is to influence public and private sector activities that respond to human needs. Fr. Leonard Chiti, the JCTR's Director, reflects on a new advocacy approach that could be used to evoke action on social justice issues.

Recent occurrences in Zambia have cast a different light on GBV perspective, with women turning the tables on their male counterparts. Dominica Kabale discerns the concept of equality of men and women which stems from God the creator and how this has been compromised, she poses a challenging question, 'is women killing men a reversal of fortunes'?

In 'the role and relevance of the judiciary in a democratic society: a tale from the village', Kawanga Poniso reflects on the lost confidence in the judicial system of our country.

For these and more stories in this issue of the bulletin, I wish you a happy reading.

I am honoured to share with you the thoughts of many people in this bulletin. Therefore, feel free to comment on any articles and share your thoughts too. I value and appreciate your unwavering support.

With warmest thanks and on behalf of the entire editorial team,

The editor



## REVISITING THE FORGOTTEN EARLY CHILDHOOD AND PRIMARY EDUCATION: THE POLICY AND PRACTICE IMPERATIVES IN ZAMBIA

It is said that a successful implementation of any Early Childhood Education (ECE) programmes greatly depends on the availability of a comprehensive ECE policy. Sadly, for Zambia, fifty-two years after independence, the country has no comprehensive ECE policy to guide the practice. It is not surprising therefore that the majority 76 percent of children at grade 1 level are without ECE experience, rendering them vulnerable and unprepared for the formalised education system demands. On the other hand, the minority 24 percent with ECE experience are dotted along the rail-line between Lusaka and Copperbelt and in provincial centres, leaving most rural children unattended to. The immediate observable effect of having an educational system built on a weak ECE foundation is visibly seen through the very low completion rate currently at 30.8 percent while about 70 percent are ejected by the way-side by the time of completion at grade 12 stage, (MoGE, 2015). To a larger extent, the quality of education is compromised.

Whereas Zambia has numerous policies and pieces of legislature in support of education, little is known regarding the various policies and their contributions to the ECE and Primary subsector. At the same time, whereas stakeholders appear to concentrate resources on Primary Education sub-sector, it is not clear what policies and legislations are enabling or disabling the provision of quality education.

Numerous policies supporting ECE and Primary education exist such as: the National Policy on Education (1996) entitled; Educating Our Future; National Food and Nutrition Policy; National Health Policy (2012); National Child Health Policy (2008); National Child Policy (2006); National Policy on Disability and Child Labour Policy.

In terms of legal framework, the Education Act of 2011, provides for; Early Childhood, Care, Development and Education; Basic School; School for Continuing Education. At ECE level, the Day Nurseries (repeal) Act 2010. Other pieces of legislations in support of children include: The Births and Death Registrations, Adoption Act of 1958 and the Probation of Offenders Act, among others. However, these legislations are implemented individually and hence leave gaps and inconsistencies in providing unified practices on children's rights (UNICEF, 2009).

Early childhood and primary education provision face a number of challenges such as; Lack of uniformity in the use of terminologies by stakeholders supporting the same children in Zambia. For instance, UNICEF, WHO and World Bank use Early Childhood Development (ECD) and the Consultative Group on Early Childhood Care and Development uses Early Childhood Care for Development (ECCD), Zambia National Education Coalition (ZANEC) uses Early Childhood Care, Development and Education (ECCDE), Ministry of General Education (MoGE) and Ministry of Health in Zambia use Early Childhood Education (ECE) and Early Childhood Development (ECD) respectively. But all of them recognize the importance of an integrated and holistic intervention in the early age of a child.

A weak coordination mechanism of service providers exists, perhaps pointing to the lack of uniformity in the conceptualisation and appreciation of the ECE subsector. Among the service providers are the following: Ministry of General Education, Ministry of Community and Social Welfare, Ministry of Health, Ministry of Agriculture, Ministry of Local Government, Ministry of Home affairs, Ministry of Labour, Ministry of



Justice and Ministry of Chiefs and Traditional Affairs. In addition, the Private, Civil Society organisations and Cooperating Partners are actively engaged in the service delivery of the services at ECE and Primary education subsector as well.

Absence of a comprehensive ECE policy, non-compulsory ECE existing policies at preparatory stage for all children before they enter grade one, non-enforcement of the available ECE Policies and laws and low consideration of equity in the distribution of resources.

Effective provision and delivery of ECE services are being hindered by lack of a comprehensive ECE policy, lack of adequate data on ECE, competent ECE personnel, adequate funding, adequate ECE structures, role conflict, appropriate enforcement mechanisms and inadequate support supervision.

Insufficient financial and human resources; the budget for ECE is still very small. During the NIF III, the Ministry hardly had financial means to implement its policy ambition for ECE. Since 2015, ECE falls under the financial responsibility of the newly established Directorate of ECE at the MoGE. With an allocation of ZMW 46.5 million in the 2015 budget, it is by far the smallest among the eight education programmes, from which ZMW 42.3 million was allocated for infrastructure development. However, this component has experienced delay. Out of the total allocation, about ZMW 4.1 million for recurrent costs had been released by November 2015. For the implementation of the ECE programme, the MoGE relies heavily on its partners such as UNICEF.

Attitude towards ECE; challenges to do with negative attitudes were reported by a number of key informants, who observed that, although most people are generally positive about supporting ECE related activities, because it is an important stage in a child's development, the same persons shelve ECE activities aside for other more 'important' things, this points to lack of supportive attitude to practical implementation of ECE activities and policies. Some officials would only be attracted to implement ECE activities if there is a provision for allowances.

#### RECOMMENDED WAYS TO IMPROVE EARLY CHILDHOOD AND PRIMARY EDUCATION PROVISION

- ECE should be made available and compulsory for all children before they enter primary one.
- Expedite on the adoption of the draft ECE policy which has been in draft form for the past 10 years now.
- There should be a good enforcement and

coordination mechanism for different stakeholders.

- More clarification on the roles of different stakeholders on ECE service provision must be done.
- Set funding targets for ECE at national and local level and separate it from primary education.
- There is need for massive investment in infrastructure and timely and increased release of grants to schools.

Eleven (11) years since the transfer of ECE Portfolio from the Ministry of Housing and Local Government to the Ministry of General Education, there has been a marginal growth in numbers of children with Early Childhood Education experience at grade 1 level, from 14.17% to the current 24.4%. The rise could be attributed to the pioneering role played by the private sector as well as Government's resolve to provide leadership within the sub-sector.

Although there has been a marginal rise in the terms of Access to ECE, a lot more is still required to improve the quality of ECE services in the country. As a matter of principle, Policy is meant to guide practice. However, given the vacuum within which ECE players are working, this has resulted in compromised standards, with services favouring the urban at the exclusion of the rural dwellers.

At Primary education level, there has been improved access to schooling, albeit at the expense of quality education. Despite the rise in numbers, there are still pockets of children hard to reach namely those with special education needs, rural-remote and Orphans and vulnerable in general. Quality education at ECE and Primary levels ranks high as an area of concern among stakeholders. The community schools have played a key role in improving access but this has not been accompanied by Government support to improve on the quality. Moreover, despite the declaration of free education, the indirect costs of providing education to a child are still too high especially for the rural poor who are already unable to meet their daily needs.

The time to reverse the widening gap is now, to push the ECE and Primary education agenda much more in rural areas and improve on Quality service delivery and Equity agenda among the marginalised. If the status quo continues as it is now, our children will keep missing the golden window of opportunity in their critical stage of development and will fail to compete favourably with other children from privileged communities to the detriment of the cherished national Vision 2030.

**By Francis Simui, Head, Quality Assurance & Research, IDE, University of Zambia**





## ELECTRICITY TARIFFS: IMPACT ON THE POOR

In August 2015, ZESCO made an application to the Energy Regulation Board (ERB) for an average tariff hike of 187% which was approved but later suspended in January 2016. Following various consultations, ZESCO has again made an application to ERB announced on 26th March 2017 of a reduced percentage of 75%. This is in an effort to ensure cost reflective tariffs that attract the required revenue for adequate service provision as well as investment in the energy sector. The effects of this proposed increment is twofold; with benefits and disadvantages.

Before looking at the effects of this 75% hike it is worth reflecting on the 2015 proposal of the 187% hike. Why was it so high? Why was it accepted and then rescinded and why are we now talking about the same decision (albeit a lesser increase)? To answer the first question we look back at the massive power cuts that began in mid-2015 and forced a vast majority of Zambia's to turn towards use of charcoal while leaving Zambia's business landscape crippled. At its peak it saw households having up to 8 hours of load shedding something that was seldom experienced nationwide. It was estimated by Zambia Association of Manufacturers that Manufacturing Companies had recorded a 40% loss in production due to load shedding by end of July 2015. Further, we saw mining firms lay off a number of workers, in part, due to this shortage

in energy for their mining activities but also because of the slump in world commodity prices which included copper.

It was clear that this situation had to be remedied to cut back on the undesirable immediate economic and environmental effects of load shedding. In the short term, ZESCO then proposed an electricity hike to match the costs of importing the emergency power. Otherwise where would they get the funds to procure the emergency electricity that had to be imported in foreign currency? Especially, that the Kwacha was depreciating and copper exports and their earnings were dwindling. Most businesses at the time, were quoted as saying that this move to cost reflective tariffs was necessary for them as they would rather have consistent cost reflective tariffs than inconsistent low priced tariffs.

This however, did not sit well with the general public let alone the politicians that would soon be seeking another term in office just 8 months from the proposed change in tariff. It is also worth noting that within the same period inflation rose from a single digit, 7.7% in September 2015 to 21.1% in December 2015. With general prices of goods increasing, it is quite easy to see why the general public were not pleased to have a further increase in electricity which they consumed

directly as households for lighting and cooking and at the same time through the products they procure.

With these two compelling sides to the coin, it seems the voice of the people was heard loudest. Within a month of the tariff change President Edgar Lungu directed ZESCO to return to the old tariffs. The complete U-turn from his statements in December 2015 encouraged citizens and businesses to embrace cost reflective tariffs in order to attract meaningful investment in the energy sector. Some may then wonder if this reversal was then done in the public's best interest or was a move to gain political mileage in the August 2016 elections.

Reflecting on its March 2017 Basic Needs Basket, the JCTR notes that for an average family of five living in Lusaka, the cost of living remains high for most households. The JCTR Basic Needs Basket has increased from K4, 918.76 in February 2017 to K5, 017.09 in March 2017 for a family of five in Lusaka. This increase has been mainly due to a rise in the cost of food and essential non-food items like charcoal which increased from K131.67 to K171.67, Kapenta had also increased from K179.5 to K181.05 and beans increased from K33.5 to K40.1. Looking at current costs of basic needs, an increase in tariffs on electricity is worrisome because of its potential to further push up these costs.

From the consumers end, the worry has been mainly focused on the direct impact of the hike, i.e. what they will now pay for electricity in their homes. On this, JCTR would like to acknowledge ZESCO for increasing the life line tariff band from 100 kWh to 300 kWh (R1) with constant energy charge at K0.15 per kWh. This in effect means that the poor and low income earners using less electricity will be cushioned from the direct impact of the hike. However, the poor will still be indirectly affected as tariffs on commercial and social services will increase, thus affecting prices of commodities as the cost of production will be increased.

Products that have a high likelihood to be affected include those that require processing; products such a mealie-meal, sugar, milk and cooking oil which all fall under JCTR's Basic Needs Basket.

Further, water utilities, which require electricity to pump water, will most likely follow suit in the near future by requesting National Water Supply and Sanitation Council (NWASCO) to increase their tariffs thus affecting access to clean and safe water for the poor who are by and large unable to pay.

ZESCO's migration to cost reflective tariffs will unarguably cut down Government electricity subsidies and reduce Zambia's budget deficit. It is estimated by the World Bank that the electricity subsidy costs Zambia on average US\$26 million a month since September 2015 and that without a tariff hike in 2016 Zambia needed US\$340 million to support ZESCO. This a huge burden on government coffers. However, JCTR cautions that an increase within the 6 month period as currently being proposed may strain the poor indirectly as well as make Zambia's business environment unfavourable by raising the cost of doing business.

The largest increment of electricity tariffs have in the past five years have been no more than 39% for retail consumers. JCTR proposes that initial increment be reduced from 50% to at most 40% and that the tariff hike period be stretched to a period of 1 to 2 years to smoothen the impact and allow both the businesses and citizenry to adjust accordingly. In addition, JCTR asks that issues previously raised on ZESCO's operational inefficiencies such as the huge wage bill as compared to that of actual service delivery and large electricity subsidies to employees, be addressed to remove these costs from the real cost of providing electricity.

**Faith Adwoko Kalondawanga,**  
**Social Economic Development Programme, JCTR**





## PROTECTING BOYS, GIRLS AND TEENAGERS FROM VIOLENCE: THE INTEGRAL APPROACH FROM THE CONVENTION ON THE RIGHTS OF THE CHILD

*'Education is the most powerful weapon which you can use to change the world'*

**Nelson Mandela**

In 1989, since the Convention on the Rights of the Child was signed (CRC), the world has gone a long way in the fight to ensure everybody's human rights are respected, even the rights of people under 18 years. However, every nation still has great challenges to surpass in order to become places where boys, girls, and teenagers can live and thrive as full human beings. For example, in 2002, according to the World Health Organization, 150 million girls and 73 million boys had suffered forced sexual relations or other kinds of sexual violence with physical contact. And in 2004, The International Labour Organization (ILO), registered 1.8 million girls, boys, and teenagers working in pornography and prostitution, as well as 1.2 victims of exploitation. In 2006, only 16 nations had laws prohibiting corporal punishment, which means that 97.6% of girls, boys and teenagers in the world are not protected by their own countries' laws.

Can you imagine a world without laws that sanction violence against women? In fact, women's fight for living free from violence had a 30-year history, at least an official history, before it was recognized by the international community in 1979.

The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), is the second international treaty on human rights to be ratified, after the CRC. So, why is it that today it is easier to identify violence against women than against girls, boy, and teenagers? Why is it still so normal for families to use corporal punishment and other forms of mistreatment to educate their children? Why, if a husband hits his wife we call it violence, but, if a father hits his child we say he is educating him?

Despite this fact, as was previously mentioned, the CRC has had world-wide acceptance—the United States is the only country that has not ratified it—we are still establishing abusive power relations that affect children. In other words, we are still having difficulty in considering them, people.

Of course, when a father hits his child, in most cases the intention is not to harm them, but to teach them that their actions were inappropriate, or even dangerous. I remember once, as a small girl, my mother spanked me after I accidentally fell into the pool without knowing how to swim. She, without a moment's thought, jumped into the water to save me; she did not even care that the



water was cold or that she is afraid of swimming because she almost drowned at sea once when she was young.

Today, as adults we are aware that our parents did not hit us with the purpose of harming us, nevertheless, at that moment, as a girl, I felt sadness and pain amid the shock. Neither of my parents used corporal punishment for raising me, which is even more surprising if we consider that, back then, we did not think that children had human dignity and, therefore, human rights.

Currently, the CRC acknowledges that every adult, government official and citizen, is legally obligated to protect infancy against any form of violence, negligence, mistreatment, or abuse, including, of course, sexual abuse. This means that, according to this International Convention, if an adult knows or suspects that a girl, boy or teenager is a victim of any form of violence, we are obligated to do something about it. All of us who consider ourselves defenders of the Rights of the Child are convinced that “any form of violence against children is unjustifiable and all violence is preventable” (Pinheiro, 2006).

And what can we do if it is the child’s own family who is perpetrating the abuse against them? As it happens in many instances of sexual abuse, what can we do to contribute to the cause and end childhood violence?

The CRC establishes a set of principles, which are also the rights of boys, girls, and teenagers. These principles are specifically related to violence;

- Non-discrimination: Every child, be it young boy, girl, or teenager, has the right to live a life free of violence.
- Best interests of the child: Every protection measure taken must foster the positive upbringing of the child. The resources dedicated to an integrated child protection must be institutionally based and coordinated in national frameworks, so that an adult’s judgment of a child’s best interests cannot override the obligation to respect all the child’s rights.
- Survival and development: The possibility that a child can develop in the highest degree possible all his or her abilities, with the necessary tools.

- Participation: Make it easier for girls, boys, and teenagers to have information, get organized and be able to form their own opinions, and subsequently express their points of view, so that these may be taken into consideration during decision-making.

As can be seen, the above clues give us an overarching view that allows us to consider protection as a means to an end, since the purpose is to guarantee a full life and complete and total development during childhood. From this perspective, the action of protecting is compatible with respecting every right.

Often, from our adult perspectives, protecting means what I, adult, do for you, child, and not what we together, adult and child, from our places in society, can do to eradicate violence, reduce risks, face the situations more prepared, repair the damage, and do whatever is possible to avoid it happening again.

Now, let us see how this approach goes through all the recommendations directed to childhood in order to prevent violence or know how to react to it:

1. Knowing their bodies: Give them tools so that they know their bodies and are able to distinguish their private parts and that no one can touch them there, and what parts may be touched by others without it implying an uncomfortable situation or one that makes them feel bad.
2. Support network: Statistically, we know that most perpetrators of sexual crimes against children are family members or people they have met. Boys, girls, and teenagers must learn to discern who they can trust—these trustworthy people do not necessarily have to be close family members or from their close social circle. The people we can trust are the ones that believe us, help us, defend us and do not harm us.
3. Greetings: We all have the right not to greet people whom we distrust or make us feel uncomfortable. Learning to perceive these sensations and acting on them is essential for preventing sexual violence. Adults must listen, be attentive to children and respect their decisions.

4. Touching: It is normal to feel affection for some people and to express with physical contact. But there are other kinds of physical contact that may make us feel bad. No one has the right to touch our private parts, even if they tell us it is to show how much they love us. Feeling appreciated always makes us happy, it is healthy and necessary for our growth and development. But if some form of touching makes us uncomfortable, we must speak out.
5. Gifts or bribery: Presents are what we give each other to make us happy, but bribery, on the other hand, is what is given in exchange of things that may hurt us. We must not accept bribes. If someone offers you a bribe, ask someone you trust for help
6. Threats: If somebody is hurting you and asks you to keep it a secret, it is normal to feel afraid, ashamed, or to think that no one will believe you, but you need to say what is happening to you so you can get help, yell “No!” and ask people you trust for help.
7. Silence: It is essential that, while we are witnessing children grow and develop their capacities for saying what they are thinking, expressing their emotions, and asking for help, we, as adults, must be attentive and we must remember to take their words into account. If a girl, boy, or teenager says that someone is or has harmed them, there are three things that are very important to tell them: “It is NOT your fault”, “I believe you”, and “We need to get some help”. And so, I ask again, can you imagine a world without laws that punish violence against women? Do you really believe that children are lesser persons than adults? I hope I am guessing your answer, and I hope too that it is the same as mine.

**By Mónica Gabriela Yerena Suárez, Sociologist Specialized in Gender Violence Attention and Prevention. Defender of the Rights of Children. She works for the Marist Province of Central Mexico**



**INTRODUCTION**

Estimates of the prevalence of disability in the country range between 2 to 20 percent of the population. However, there seems to be no standard way of measuring and capturing disability statistics. Although the country has legislation domesticating International standards on disability, there are no national guidelines

on standards for accessing public places by Persons with Disability (PWDs). The Jesuit Centre for Theological Reflection (JCTR), a faith based organization operating in Zambia since 1988, commissioned a baseline study in the fourth quarter of 2016 to map and audit public infrastructure in ten provincial towns of Zambia to determine the accessibility of public

places by PWDs. The study was duly executed and findings reduced into a report to JCTR. This article, therefore, is a summary of the findings of the research and includes advocacy recommendations to JCTR. In assessing accessibility, regard was given not only to the physical aspects of access but also to other forms of access such as to information technology and communication.

## **EDUCATION FACILITIES**

The research found that only 2% of the schools visited provided software and assistive technologies. They also have textbooks and other learning materials in accessible formats and languages including Braille, digital forms and other innovative technologies that enable smooth learning to learners with disabilities. Furthermore, 6% provide these facilities on need basis (sometimes), while 92% of the institutions do not provide these at all. Only 4% of the education facilities visited provided mechanisms enabling persons with disabilities to use ICT technologies and systems including the internet. 76% of the institutions did not provide the mechanisms at all while 20% provided the mechanisms sometimes.

In 13% of the schools that were visited which had multi levels, there was no provision of facilities such as lifts that would ease the movement of persons with disabilities. 53% of education facilities visited had facilities such as ramps that enable persons in wheel chairs, clutches and other mobility aids to move around the premises easily while the other 47% of institutions did not have such mobility facilities.

Of the institutions visited, 10% had forms of live assistance and intermediaries including guides, readers and professional sign language interpreters to facilitate accessibility of buildings to persons with disabilities. In 79% there were no forms of assistance while 11% of the institutions were recorded as being not applicable in this category. 13% of the schools have toilets and washrooms customized and easily accessible to persons living with disabilities. These include fittings with handles, locks and ample spaces for ease of use. However, in 85% of the institutions there were no fitments while 2% of the schools were not applicable.

## **PUBLIC LIBRARIES**

In 33% of the public libraries visited, the enumerators recorded that the books and other library materials were in accessible formats including sign language, braille, digital forms and other innovative technologies while 67% did not stock such. None of the libraries visited had mechanisms enabling persons with disabilities to use information and communication technologies and systems including use of the internet.

Fifty percent of the public libraries had installed facilities to enable persons in wheel chairs, clutches and other mobility aids to move around freely and easily. However, 50% of the facilities are not equipped with such facilities. None of the public libraries had any form of live assistance, and intermediaries including guides, readers and professional sign language interpreters to facilitate accessibility of buildings to persons with disabilities.

## **HEALTH FACILITIES**

Thirty three percent of the health facilities provided assistive devices, applications and software to patients with disabilities. Sixty three percent (63%) of the hospitals did not provide them while 4% were not applicable to the observation. 15% of the hospitals which have multi levels were found to have been fitted with elevators, rails and ramps to aid in the mobility of persons with disabilities. Thirteen percent (13%) of the buildings did not have mobility aids while 72% were single level hence not applicable for the observation.

The majority of the hospitals, 69%, had installed facilities enabling persons with mobility challenges to move freely and easily. The hospitals have gentle slopes next to the staircases where people with wheelchairs and clutches could use. In 7% of the facilities, there were forms of live assistance and intermediaries to facilitate and direct the persons with disability around the premises. These intermediaries include guides, readers, and professional sign language interpreters while in 93% the presence of this assistance could not be established.

Only 2% of the health facilities visited had installed assistive signage in their premises. These include braille and easy to read and



understand forms of signage. Most of the health facilities, 98%, did not have any assistive signage. In 7% of the hospitals, there were public announcement systems. These hospitals complimented the announcements with visual displays of the announcements being made. Eighty per cent (80%) of the hospitals had public announcement systems which were not complimented with visual displays while 13% had no public announcement system installed.

### **PLACES OPEN TO THE PUBLIC (MALLS, SPORTS FACILITIES, CHURCHES, ETC)**

None of the malls in all the districts that were observed had any forms of live assistance and intermediaries including guides, readers and professional sign language interpreters to facilitate accessibility of buildings to persons with disabilities. Of all the public places none had any assistive signage such as in braille and in easy to read and understand format signage.

Only 25% of these places open to the public have multi-level floors. Of these places, 13% were fitted with lifts and/or other facilities enabling easy access to upper levels by persons with disabilities while 12% did not have assistive fittings. However, 75% of these places were observed to have single floors only. Fifty percent (50%) of the washrooms in the open places are easily accessible to persons with disabilities. The level of access includes enough space and raised toilets with fitments that ease their use to this category of people. The other 50% of the premises did not have these facilities. For PWDs using mobility aids to move about freely and easily, they require a lot of space to. This means for them to use, for example, the pavements, they ought to be wide enough to accommodate them and their mobility devices. 75% of the paths were found to adhere to this while 25% had narrow paths in their premises.

### **ACCESS TO PARKING PLACES**

Fifty per (50%) of the visited public parking spaces had a designated parking spot reserved for persons with disabilities. They were found to be adequate in terms of space and proximity to the buildings they are serving. These parking places were also clearly marked. However, the other 50% had no reserved parking for PWDs. The majority of the parking places, 87%, did not have

any form of live assistance and intermediaries to assist persons with disabilities in the parking lot in cases where they might need assistance. In 12% of the public parking places, there were guards who assisted with directing people on where to park. Only 37% of public parking areas that had a car drop off point at the main entrance were fitted with ramps to assist people using wheelchairs to access footpaths from the road. Sixty three percent (63%) did not have any such ramps.

### **PUBLIC SERVICE VEHICLES AND BUS STATIONS**

Fourteen percent (14%) of the public service vehicles had reasonable accommodation for persons with disabilities. The accommodation included spaces in waiting rooms and on the buses. These also had seats reserved for PWDs. However, in 86%, there were no such reservations and accommodation. None of the bus stations provided a facility where PWDs could easily disembark from the bus.

### **CONCLUSION**

The picture emerging from the study shows that PWDs are effectively excluded from accessing public places. Many places do not have facilities enabling PWDs to access the buildings physically and also the services and information that may be offered. To compound the situation, there exist no national guidelines establishing specific criteria to be met for amenities intended for easy access for PWDs to public places. The situation, though regrettable, presents an opportunity to JCTR and other organizations to carry out advocacy work to improve the accessibility of public places to PWDs in Zambia.

**O'Brien Kaaba,  
Lecturer, School of Law,  
University of Zambia (UNZA)  
Lusaka**

## SHAREHOLDER ADVOCACY OR CO-OPTATION

**A**dvocacy forms an important function in a mission of the 'service of faith of which the promotion of justice is an absolute requirement' (GC 32 decree 4). At the heart of advocacy is the desire to change 'less human conditions...to more human conditions'. Often times the understanding of advocacy has been limited to public campaigns, presentation of petition, use of information, education and communication (IEC) materials such as brochures, pamphlets, etc. Other forms of advocacy frequently used by advocacy groups include dialogue and publications of different sorts.

So what to make of a Catholic priest leading a business delegation on behalf of a corporate to conduct due diligence for a potential investment opportunity? Does participating in business activities go against principles of the Church Social Teaching, (CST)? Could this be seen as aligning oneself with the very powers and forces that perpetuate injustice and impoverishment? Could it be that this priest has been co-opted by the system in order to silence him? Before addressing these questions let me first provide a brief background to my work thus far.

### TRAINING AND FORMATION VERSUS ANTI-NEO-LIBERALISM

While in the novitiate, I expressed interest to my provincial then that I wanted to be involved in the work of promoting social justice. My provincial agreed with me and advised me to start preparing early for this kind of work. This involved in the early stages, selecting courses at philosophy and theology levels that could help me prepare adequately for this mission. In regency, I was assigned to a social centre as part of the process of formation to meet the same goal of preparation for work in the social justice area. Shortly after my ordination, I pursued post graduate studies in development studies at a university renowned for its 'opposition' to neo-liberalism.

Throughout all these stages of professional training and Jesuit formation I adopted an anti-neoliberal stance as a point of departure in terms of inserting myself in the world of promoting social justice. At the time it was quite fashionable for

Jesuits in many parts of the world to rail against globalization and participate in meetings and seminars aimed to denouncing globalization. I attended meetings such as the World Social Forum a couple of times to identify myself and add my voice to anti-capitalist forces. So by training and work, I am an anti-neoliberal activist. Since returning to my country, Zambia, I have been working at our social centre, the Jesuit Centre for Theological Reflection, JCTR, whose remit is to work for the uplifting of living standards of the people of Zambia by supporting government policies that lift people out of poverty and opposing those policies that keep people in poverty. Against this background it is assumed that neoliberal economic policies perpetuate human suffering and keep people in poverty because their motivation is the maximization of profits. So how come I found myself 'promoting' the same agenda that I was trained to oppose? The answer is not so straightforward. Here below I provide some reasons behind my involvement in what would appear a neo-liberal agenda.

### BUSINESS DELEGATION LEADER

In 2016, I found myself elected delegation leader to two foreign business trips on behalf a huge government corporation with interest in a variety of business sectors. This came about following my appointment to sit on the Board of Directors of the same corporation.

Leading a business delegation to conduct due diligence with a view towards investing in a commercial undertaking might appear counter-intuitive to my training and formation as an anti-capitalist activist. After all, for a person trained and formed to take the position of the poor in business practices, could this be seen as betraying the very people one purports to work with and for. The option for the poor is a strong Catholic Social Teaching and it calls upon anyone interested in promoting social justice to adopt a position representing the poor. Being involved in exploring business opportunities may not at face value appear like opting for the poor.

### CST SEMINAR

At a recent seminar on Catholic Social Teaching held in Nairobi, Kenya, one of the presenters

reminded us that the market- that great symbol of neo-liberalism- is a good servant but a bad master. This implies that neo-liberalism is not entirely evil or bad but that there are good elements in the system that can be redeemed and put to good use to create wealth and distribute it equitably. Further, we were reminded that when Adam Smith presented his view of capitalism he assumed that a methodological individualism would operate in a moral system that will check the excesses associated with a pursuit for profit under a liberal economic system. Such an ethical or moral system implied consideration for the common good and what we would today refer to as a preferential option for the poor. However, the course of time normative and moral consideration were taken out of economic activities and relegated to the religious realm. It is important therefore to provide some normative guidelines in the conduct of economic actors bent on maximizing profit in order to ensure that the wealth created from their endeavours are ultimately distributed equitably for the benefits of a larger section of society. Moreover, as we have often been reminded the State has a key role to play in the promotion of the common good and should besides providing an enabling environment for business ensure that the benefits of rational economic agents acting out of selfish interest accrue to all and sundry. This now brings me to the point where I attempt to respond to the questions posed at the beginning of this article.

### **SHAREHOLDER ADVOCACY**

Several years ago at the beginning of my time at the Jesuit Centre for Theological Reflection, JCTR, I attended a workshop on advocacy. The facilitator of the workshop identified a number of ways advocacy can be carried out. Many of us are familiar with aforementioned advocacy methods commonly employed by many advocacy groups world over. The JCTR and many other Civil Society Organisations (CSOs) in Zambia have over the years employed the methods highlighted above to varying degrees of success. I have taken part in many of these advocacy campaigns.

Other forms of advocacy involve dialogue with parties that have the power to bring about change. At the said workshop attended by many Jesuits from Africa, South Asia and Asia Pacific we all

agreed that we should explore the possibilities of engaging corporate entities with a view towards influencing business decisions to the benefit of vulnerable and marginalized groups. We all committed ourselves towards interfacing with the powerful stakeholders on behalf of the people.

This form of advocacy is not so common but is quite legitimate and can be effective. It sometimes takes the form of buying enough shares in a private business entity and being in a position to attend annual general meetings corporates. I hear it has been practiced before by Jesuits in some parts of the world. It could even involve sitting on the board of such an outfit. This is with a view towards influencing the decisions of such an outfit in favour of social justice and equity.

It is with the above in mind that I accepted to sit on the Board of one of the potentially powerful vehicles that could contribute towards poverty reduction in Zambia. I believe I am in position to influence business decisions to take into account normative and moral questions. I have found that in my interaction with successful businessmen who sit on the same board that I can help them include social justice and equity issues in business dealings. In fact, one of the members of the Board is a very good Catholic and we frequently find ourselves discussing our faith and how we can use it to influence the work of this body. I hope I can help him appreciate the role of the Catholic Social Teaching in shaping one's position and perspective on business practices. Clearly, it is too early to tell if my efforts will yield the desired outcomes. At the very least, we in Zambia have an opportunity to sit down with captains of our industries and help them be sensitive to the needs of their less fortunate brothers and sisters. I hope we can indeed shape our 'market' to be an instrument of the "promotion of justice" in Zambia so that we can all enjoy the wealth of our country which has been bequeathed to us by God our Creator who intended that all earthly goods will have a universal destination.

**Fr. Leonard Chiti**  
**Director, JCTR**





## THE ROLE AND RELEVANCE OF THE JUDICIARY IN A DEMOCRATIC SOCIETY: A TALE FROM THE VILLAGE

**D**uring the festival season I visited my village and had an opportunity and privilege to enjoy village life away from the city where life seems to be so fast. Two days later, I was told that there would be a traditional court sitting to hear some cases. The affairs and administration of the traditional court were in the hands of the headmen around that area and the cases that they preside are purely civil 'petty' cases. These men have no formal legal education and others have never even stepped a foot in class. The procedures here are informal and one does not need a legal counsel to represent him or her. Moreover, they preside over 'petty' civil cases which others may wish to call as misdemeanors.

It was around 14:00 hours (2:00pm), the day was extremely hot and so after a meal I decided to take a rest under a mango tree. Whilst resting in the 'lazy man's chair' reading a novel, I heard three men discussing the role and relevance of courts in a democratic society given the fact that Zambia just came from a heavily contested general elections in 2016 where the constitutional court was called upon to dispense justice in the presidential petition. They wondered the role that the judiciary plays in a democratic society like ours in Zambia and they challenged each other why people should have trust and confidence in our judicial system when the constitutional court could not live to people's expectations. They were concerned with

the functions of judiciary in our country and I asked myself why these people are so much concerned and of what value is the discussion to them - given the geographical area -in a remote area in which they live. We chatted and they asked me to accompany them to the traditional court sitting just within my vicinity to hear to some 'petty' or misdemeanor cases and I obliged.

It was after 18:00 hours (6:00pm) when the court was adjourned and we set off to our homes and this time around it was a very big group of people walking along a narrow dark and bushy path. It was an interesting and educative walk back to our homes as the three men opened the same discussion they had started and this time around it was more ignited because we walked in a big group and the topic of discussion was the role that the judiciary plays in any democratic society. I pressed on them a question that demanded a response on whether or not our Zambian courts are not doing enough in preserving democracy in the country or has there been any discontentment in the manner and style our courts in Zambia have dispensed justice? One middle aged man said that our Zambian judiciary is only accountable to the politicians and not to ordinary citizens like villagers. Another old man with his walking stick shouted that in fact the judiciary has a different and strange relationship with the general public because they do not listen to the views

and opinions of people like us. I told him that the judiciary is accountable less to the public's opinions and more to the public interest. Further, I explained to him that the judiciary discharges accountability by being principled, independent, and impartial and that of all the public institutions responsible for delivering justice, the judiciary is the only one for whom justice is the exclusive mandate. They all laughed and my efforts to convince them were fruitless. I actually misunderstood them as people who just wanted us to argue and make the journey short. However, as they continued to share their concerns, I later discovered that these people were frustrated and have lost trust and confidence in the primary institution of justice.

I advised them that the role of the judiciary in modern society is no different than ever to assist in delivering justice. The day-to-day role of the judiciary is to apply the law to factual situations and provide a just resolution for the parties as well as for society. In our discussion back home, we realised that in a democratic state like Zambia, the judiciary is supposed to have four main responsibilities including formulating the rule of law through the interpretation and application of law to respond with a timely verdict, settling disputes, checking legality and being a player in state politics. To accomplish these four duties, we agreed that the basic principles of a democratic state must be upheld along with the principles of a legal democracy and state. Furthermore, the judiciary has to interpret and apply the law along with the constitution and to provide impartial adjudications of disputes between the state and individuals, between individuals and between different levels of government within the state.

A female voice from a widowed mother known in the village as Boma Daniele also added her voice and said that the role of judiciary in the community is manifested not only in what judges do but also in the way that they do it. She averred that in recent times there has been an insistence upon satisfactory accountability of all the institutions within the government, which needs to be reconciled with the principles of independence, has to be addressed and accepted. She lectured all men and said that a lot of the public money is invested in courts and the people are entitled to expect that the work of individual judges is done efficiently, as well as fairly, deliver their judgements in a relatively prompt manner and by so doing, will manage cases with due regard to consideration of economy.

As Boma Daniele bade farewell, she advised us that to achieve the characteristics of a good judiciary, our democracy need to rely on "the culture of the judiciary", whereby when judges enter office, they swear to uphold the rights of all citizens and the constitution, self-integrity, peer pressure, and public scrutiny combine to make judges, at least at the highest level, to abide by their oath. We pleaded with her not to go because we needed her illustrative

lectures and contributions. Believe me, we ended up becoming students in a night school like the Pharisee Nicodemus who went to Jesus Christ in the night but ended up being lectured by Rabi.

Finally, it was time for everyone to say goodbye and good night to each other because it was now becoming very dark and definitely people were tired of walking. As a village, we all agreed that the duty of fairness and the principles of natural justice established by the courts through judicial review should focus on the vital issue whether, in all circumstances, the procedure followed in a particular case was fair. Furthermore, the people noted that transparency and open process of decision-making that have been structured through judicial review are some of the safeguards in achieving an acceptable equilibrium between the country's need for security and the rights and freedoms of its citizens. We unanimously agreed that Judges should continue to rely upon the insights and wisdom of the legal community and that the input from a variety of disciplines is however also essential. Community and government workers, academics, social scientists and policy makers can assist the judiciary in attaining more complete perspective. There is a need therefore, to strive for the intricate and complex balance which will foster the growth and development of rational and sound principles under any given new legislation. My people also called upon the legislature to recognize that it cannot exert influence over the workings of the court and selection of its personnel since it is a party to many disputes between citizens and their representatives that the judiciary has to resolve. Legislature, for example, has to acknowledge that its purpose is to represent citizens and operate within the structures based on rules defined by the constitution. Representation does not mean unchallenged power. The judiciary protects the citizens should their duly elected representatives in the legislature choose to undertake such actions that violate constitutional rights of anyone in the society. The involvement of other branches of government in workings of the court should be as limited as is possible. In instances where any rule is deemed unsuitable, constitution also delineates the process of amending the constitution.

One old man concluded our discourse and said that as a democratic society, we have witnessed momentous changes in the relationship between individuals and the state. The judiciary possesses the knowledge and experience to make tremendous contributions to the maintenance and continuing evolution of our democratic society. The role of the courts as resolver of disputes, interpreter of the law and defender of the Constitution, requires that they be completely separate in authority and function from all other participants in the justice system.

**Kawanga Poniso**  
**Programme Officer, Faith and Justice of JCTR**





## WOMEN KILLING MEN: A REVERSAL OF FORTUNES?

The context of Gender Based Violence (GBV) has almost always been about power. While traditionally men have been known to be the perpetrators of GBV, recent occurrences in Zambia have cast a different light on this perspective, with women turning the tables on their male counterparts. This paper seeks to discuss the issue of spousal killings of men by women from a Church Social Teaching (CST) perspective.

“10 men killed by their wives or partners in the last 3 months”. “Wife stabs husband”. “Girlfriend shoots married boyfriend”. “Wife burns husband and children to death”. These are some of the regular headlines of today’s media. It is important to trace the manner in which such killings have been done. The majority of the cases seem to indicate a context of betrayal, either by the man who is killed or by the woman who kills the man. It is worth noting that while the cases of wives killing their husbands are on the upswing, the phenomenon of girlfriends killing their married boyfriends seem to be even higher. Issues of possessiveness occasioned by various shades of cheating, unfaithfulness or betrayal apparently drive the agenda.

The nature of the offending act is killing of another person. That it is women killing men is irrelevant. The abhorrent act of homicide finds a disturbing echo given the context of a love relationship. It

therefore demands a deeper reflection on why homicide within an amorous relationship has become rife. An added sub-theme has to do with the manner in which infidelity, in the form of married men and women having girlfriends and boyfriends respectively, has become widely accepted in today’s society, almost to the point of being considered normal.

*Compendium of the Catholic Social Teaching  
#144-147 - The equal dignity of all people.  
#149-150 - The social nature of human beings  
and the concept of relational subjectivity.*

The best place to begin treating this subject is the anthropology given by the Church’s Social Teaching concerning the basic equality of dignity of all people. Having as our creator the one God who is the Trinity, we as human beings, are fashioned in his image and likeness. There is no distinction of sex or race in the manner in which God creates all of us. The issue of murder, fratricide or indeed the killing of spouses is an affront to the God who gives us life, and who desires that we may have life and have it to the full. In any act of killing, what is really put to death is the dignity that was given freely by God, and over which no human being can claim authority.

It is often understood that in spousal killings and in

the killings of close friends, an issue of domination is closely at stake. The desire to dominate the other is clearly a usurpation of God's authority. This manifests itself more especially among people who know each other, for the incredible and insatiable appetite of human beings to assert themselves over and above their peers and relatives is often what drives the agenda of killing. Unhealthy competitions become evident even among siblings such as Cain and Abel, Amnon and Absalom, Leah and Rachael, until they are pushed to the limits.

The same passage that reaffirms the equal dignity of peoples, and particularly the equal dignity of man and woman, entrusts us with a unique insight into the social nature of human beings, which the Church calls the 'Concept of relational subjectivity.' God who creates us in community and who Himself is community, calls us to construct community rather than to destroy, and to appreciate our individuality in the community. It is a concept where even 'the least' among people are referred to by Christ as the 'my brothers'. Every act of killing therefore takes away from God's people and reduces the communion and the fraternity to which all are called as sons and daughters of God.

### **THE SANCTITY OF MARRIAGE**

A more disturbing phenomenon is the recent casual attitude towards 'girlfriends' and 'boyfriends'. The media often times happily and casually reports that a married man or a married woman has been killed by their girlfriend or their boyfriend. It no longer shocks anyone that a life has been lost and that these killings are happening in an institution that should bear love. It appears as if having a girlfriend or boyfriend in marriage is the most normal thing. The sense of horror is overshadowed by the killing. Yet, truth be told, it is this same thing that appears to be responsible for the majority of deaths. Someone within the triangle of love refuses to accept that this is normal, they snap, and it leads to a killing. The sanctity of marriage has clearly been invaded by the lover. At some point, some people, and in this case, women, refuse to sanction what society wants them to accept as normal, or as ok. Without attempting to justify the recent spate of killings, we need to ask ourselves as society, to what extent we are complicit in perpetuating this idea that marriage must accommodate a lover. Who wants to be the one cheated on?

The Church teaches, nonetheless, that violence against another person in any form fails to treat that person as someone worthy of love, instead, it treats the person as an object to be used. When violence occurs within marriage, the abused

spouse may question, "How do these violent acts relate to my promise to take my spouse for better or for worse?"

### **A REVERSAL OF FORTUNES**

Traditionally, it is women that have been seen to be abused by their spouse but men can be abused too. For instance, we have witnessed in the last few months men being killed by their wives and/or girlfriends. A report from the Zambia Police Service shows that in the first quarter of 2016 alone, 4,998 GBV cases were reported. These were higher than the 4,615 cases that were reported in the same quarter of 2015 indicating a 7.7% increase and according to the Minister of Information and Broadcasting, the number of Gender-Based-Violence (GBV) cases in the same year had increased to 13,092 by September. Among these cases, 41 were GBV related murder cases, out of which 12 were adult male victims, 21 adult female victims and 8 juvenile cases. This already shows that men who have been perpetrators all along have now become victims.

Clearly there has been a reversal of fortunes at many levels. Reality is now made to stand on its head. Power struggles between the sexes have turned ugly: it is noted in the communities that the powerless have become powerful. This is because equality of dignity of both sexes and of all peoples has been lost and in some cases compromised. The same could be said about the institution of marriage which should be sacred. In this strange 'game of thrones' it remains to be seen who the strong one is and who will be left standing. However, the supposedly weaker one is often times subjected to abuse and violence which leads to death.

As a champion of social justice and a herald of hope, the church merely reaffirms what it has always taught. And even when society closes its ears to this message, the church continues to cry out: return to the ways of God, you who have exchanged the truth for a lie.' Just as God spoke to Cain many years ago, He speaks to us now: sin, like a lion, is standing at your doorstep, ready to eat you; but you can still conquer him.

**Dominica Kabale**  
**Faith and Justice Programme, JCTR**



# THE JESUIT CENTRE FOR THEOLOGICAL REFLECTION (JCTR): BASIC NEEDS BASKET REVIEW



## BACKGROUND

The problem of high poverty levels in the country remains a great challenge and thus remains a key issue in the national agenda. The majority of the population is still unable to meet the cost of basic needs with almost half the population unable to meet just the basic food items necessary for survival. Since inception, the Jesuit Centre for Theological Reflection (JCTR) has been committed towards promoting justice for all and a nation where everyone enjoys the fullness of life. High poverty levels in the country hinder everyone from enjoying the fullness of life. According to the Central Statistics office (CSO), the overall national poverty headcount stands at 54.4% while rural poverty is at 76.6% and urban poverty at 23.4%. About 40.8% of the entire population are living in extreme poverty (CSO: LCMS, 2016).

As the World Bank puts it...

*“Poverty is pain; it is like a disease. It attacks a person not only materially but also morally.*

*It eats away one’s dignity and drives one in total despair.”*  
**(World Bank, 2012)**

Poverty indeed eats away the dignity of people. To contribute to poverty eradication efforts, JCTR monitors the cost of living through its BNB as it (like the Central Statistics Office) measures poverty using the Cost of Basic Needs Approach (CBN). This measure determines poverty by calculating the cost of “basic necessities.” By this measure, an individual would be poor if he or she lacked any item required to maintain long-term physical well-being and that was regarded as a minimum acceptable standard within the community in which that person resides.

The BNB is thus an important tool whose results are crucial in the JCTR advocacy work for justice as well as to all its stakeholders. It is therefore important that the JCTR BNB tool is reviewed regularly to ensure it is up-to date in as far as giving an accurate estimate of the cost of basic needs for an average family of 5 is concerned. This report which is being shared in this bulletin is a result of the review study. The principal objective of the review study was to assess the relevance of each item that constitutes the BNB especially on depicted essential food and non- food items with the view to ensure that the BNB remains relevant to JCTR’s advocacy efforts in Zambia and beyond. As an input in its

poverty monitoring and cost of living advocacy efforts, JCTR commissioned a study to review the Basic Needs Basket (BNB) so that the tool remains relevant in monitoring the cost of living and poverty amidst an ever changing political, economic, social and technological environment in Zambia.

### USE OF THE BNB

The JCTR BNB review reaffirmed the importance of the BNB as it was found to be widely known and used by different stakeholders from household to institutions such as civil society, the church, cooperating partners and government (e.g. Central Statistics Office and National Food and Nutrition Commission (NFNC)). According to these findings, the JCTR's BNB remains important for: measuring the cost of living in a given town; knowing the gap between take-home income and the real cost of basic needs by households; and acting as a proxy for measuring income poverty.

giving an accurate cost of living as it had some basic food and non-food items missing.

### CONCLUSION

The review has shown that the JCTR's BNB has continued to be an important tool whose use among its stakeholders is equally important. Among the key uses of the BNB are; salary/wage negotiation and household planning and budgeting. To ensure its continued use and reliability, it is cardinal that JCTR adopts the recommended additions and changes to the BNB. Key recommended additions include; chicken and groundnuts to the basic food items and airtime for mobile phones, transport (bus-fare), sanitary towels, toilet paper, lotion, candles and matches to the list of basic non-food items. This will help in making it adequate and more accurate in giving an estimate on the cost of basic needs and a proxy tool in measuring poverty.



The JCTR BNB has continued to be the main tool used for negotiation of salaries/wages and conditions of service by individuals as well as unions. Employers have also continued to use the BNB in their negotiations with employees. Other uses of the JCTR BNB are: household budgeting; and pro-poor policy formulation such as minimum wage, tax exemption threshold in tax policy and minimum wage.

**Sydney Mwansa**  
**Social Accountability Expert**  
**Mongu**

The JCTR BNB as a tool remains relevant to JCTR and all other stakeholders. However, stakeholders revealed that though relevant the JCTR BNB was too basic and thus inadequate in



## National Symposium on Persons with Disability

The Jesuit Centre for Theological Reflection (JCTR) gathered stakeholders from across the country to a symposium on Persons with Disabilities (PWD) on 7th December 2016, at Intercontinental Hotel in Lusaka. This was in commemoration of PWD day which falls on the 3rd of December annually. Prior to the event, JCTR conducted stakeholder meetings with provincial units in various districts which among them included, Ndola, Chinsali, Chipata, Choma, Kabwe, Kasama, Mansa and Mongu. This was to ascertain the level of understanding of PWD policies and to assess the challenges that PWD face and come up with recommendations which were to be shared at the National symposium.



Symposium participants with Community Development and Social Welfare Minister Ms Emerine Kabanshi

Some of the issues that came from the stakeholder meetings included; lack of accessibility of public infrastructure, to which most participants agreed that most buildings are not accessible by PWD. Lack of fair employment opportunities also was cited as a major challenge as most PWD have been reduced to begging due to the fact that most work places do not accommodate them, coupled with this was the low literacy levels in PWD alluded to the fact that there are very few schools accessible to the disabled and also very few teachers of special education.



JCTR's Director, Fr Chiti giving a key note speech

The issue of few special education teachers has been compounded by the removal of allowances for special education teachers hence most of them feel demotivated to take up duties.

JCTR shared their findings from the field at the symposium which was attended by the media, Civil Society Organisations, the private sector, disability associations and umbrella bodies, the church and Ms. Emerine Kabanshi, the Minister of Community Development, Mother and Child Health.

## Capturing Impact

The JCTR works towards the promotion of social justice for all especially for the poor in Zambia. When people visit the Centre, the comment that never misses is how busy people are due to the nature of the work. One particular project that has kept the Centre busy is the promotion of Economic Social and Cultural Rights (ESCR). This has been in partnership with the United Nations Development Programme (UNDP). The Centre in 2013 conducted a research on

accessibility of ESCRs in six areas; Monze, Mongu, Ndola, Livingstone, Kasama and Kabwe. In November 2016, with the project under

ESCR coming to an end with UNDP, the Centre conducted an activity to assess the impact that the advocacy has had on the communities which also intended to strengthen the Centre's monitoring and evaluation data on the access to Economic Social and Cultural Rights, specifically

in Health, Education as well as Water and Sanitation by collecting and documenting stories. The sampled districts for stories of change collection were Kasama in the Northern Province, Livingstone in the Southern Province and Mongu in the Western Province.

As an institution, it is vital that the efforts being made in bettering people's lives are indeed



making an impact hence the importance of the activity. The word REFLECTION in the name of the Centre captures the importance that the Centre gives to research, advocacy and lobbying work. It is elating to hear how much people's lives have been impacted with the work especially

that people are able to engage duty bearers and demand for their rights. The efforts that are being made in helping people may be seen as just a drop in the ocean, but as the adage goes, 'drop by drop filled the ocean.'

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## Training of Media Partners



Participants during the trainings

JCTR conducted media activities between October and November in Mongu, Livingstone, Kasama and Kabwe. Among the activities was the training on human rights reporting and social audit and investigative journalism. The training was aimed at enhancing journalist's skills reporting on socio-economic issues in the community. The training was linked to the social audit activities that took place in the above named places. For instance, the training

in Kabwe and Kasama was on free education policy and the abolishment of basic education respectively. In Mongu and Livingstone, the training was on the provision of clean and safe drinking water and sanitation.

After each of the trainings, the journalists were taken on site to get first-hand information on the benefits and challenges of the said policies.

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## The Viable Alternative

**S**ustainable Organic Agriculture (SOA) is the only viable alternative especially as we work towards addressing issues of climate change mitigation. It is a climate smart way that all stakeholders should embrace in securing our future and that of generations to come.

Stakeholders from agriculture technocrats, NGOs supporting farming communities, the media, political parties and House of Chiefs members met for a stakeholders meeting on SOA in Livingstone and Mongu whose objectives were to share the Kulima Programme Approach, to get ideas from stakeholders on how to improve advocacy on SOA both at district and national levels, assess the roles of key stakeholders in furthering the message of SOA and to create a network /coalition for promotion of SOA. Recommendations that came out from the meetings were; the call for a creation of commodity study groups/circles which would utilize existing Community Radio / TV Farm Forums where farmers would

discuss SOA practices with the guidance of experts. Scaling up of field days were advocated for so as to begin teaching SOA practices learning institutions, hold Food Fairs and encourage participation of SOA farmers during agricultural shows around the country. Another recommendation was to encourage farmer groups that deal in organic farming to register as Cooperative Societies.

The meetings in Livingstone and Mongu provided a platform for stakeholders to learn more about better sustainable agriculture methods. They also helped participants to learn through advocacy experiences how they could engage effectively to promote sustainable agriculture practices. The meetings further strengthened the relationship between the stakeholders. JCTR believes indeed that SOA is the only viable way in securing the future of mother Zambia and preserving our land.

## **ARTICLES AND LETTERS**

We would like encourage you to contribute articles to the JCTR bulletin. These articles can be on any social, economic, political or educational, cultural, pastoral, theological and spiritual theme. A good issue of the bulletin really depends on your lively analytical exchange of views. The length of your article should be between 1000 and 1500 words.

We also encourage comments on the articles in this or previous bulletin issues. Views for the improvement of the bulletin are also welcome.

So to contribute, please write articles or letters to the Editor- JCTR Bulletin by E-mail to [jctr@jesuits.org.zm](mailto:jctr@jesuits.org.zm); [infojctr@jesuits.org.zm](mailto:infojctr@jesuits.org.zm)

# JCTR BASIC NEEDS BASKET

Lusaka

March 2017

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

Commodity	Price (ZMW)	Quantity Units	Total (ZMW)
Mealie Meal	92.67	2 x 25 Kg	185.34
Beans	40.10	3 Kg	120.30
Kapenta (Dry)	181.05	2 Kg	362.10
Fish (Bream, Dry)	103.43	1 Kg	103.43
Beef	37.43	4 Kg	149.71
Dark Green Vegetables	6.66	4 Kg	26.63
Tomatoes	6.63	4 Kg	26.51
Onion	11.61	2 Kg	23.23
Cooking oil (2.5L)	46.57	3 Litres	55.88
Bread	7.84	1 Loaf/day	235.24
Sugar	25.79	3 x 2 Kg	77.36
Milk	7.18	4 x 500ml	28.74
Tea	90.86	1 Kg	90.86
Eggs	10.93	2 Units	21.86
Salt	4.88	1 Kg	4.88
<b>Subtotal</b>			<b>ZMW 1,512.06</b>

## (B) COST OF ESSENTIAL NON-FOOD ITEMS

Commodity	Price (ZMW)	Quantity Units	Total (ZMW)
Charcoal	171.67	2 x 90 Kg bag(s)	343.33
Soap (Lifebuoy/Champion)	5.80	10 Tablet(s)	57.99
Wash soap (BOOM)	9.14	4 x 400g	36.57
Jelly (e.g. Vaseline)	19.93	1 x 500ml	19.93
Electricity (medium density)	200.00	1 x 1month	200.00
Water & Sanitation (med - fixed)	197.21	1 x 1month	197.21
Housing (3 bedroom)	2,650.00	1 x 1month	2,650.00
<b>Subtotal</b>			<b>ZMW 3,505.02</b>
<b>Total for Basic Needs Basket</b>			<b>ZMW 5,017.09</b>

Totals from previous months	Jan 16	Feb 16	Mar 16	April 16	May 16	June 16	July 16	Aug 16	Sep 16	Oct 16	Nov 16	Dec 16	Jan 17
Amount (K)	4,201.04	4,220.15	4,278.61	4,293.95	4,817.41	4,810.52	4,820.70	4,870.89	4,934.09	5,036.28	5,005.14	4,976.67	4,935.46

## (C) SOME OTHER ADDITIONAL COSTS

Education		Transport (bus fare round trip)	
Item	Amount	Item	Amount (ZMW)
Grade 1-7 (User + PTA/Year)	145.00	Chilenge - Town	14.00
Grades 8-9 (User + PTA/year)	500.00	Chelston - Town	14.00
Grades 10-12 (User + PTA/year)	975.00		
Health		Fuel (cost at the pump)	
Item	Amount	Item	Amount (ZMW)
Self-referral (Emergency Fee)	80.00	Petrol (per litre)	12.50
Mosquito net (private)	75.00	Diesel (per litre)	10.72
		Paraffin (per liter)	6.81

## D) A COMPARISON OF COSTS (in Kwacha) OF BASIC NEEDS ACROSS ZAMBIA IN DECEMBER

Lusaka	Kasama	Mansa	Mongu	Ndola	Solwezi	Monze	Chipata	Mpika	Luanshya	Kitwe	Kabwe	Livingstone	Choma	Chinsali
4,918.76	2,964.86	3,137.83	3,018.03	4,627.85	4,161.62	3,722.75	2,745.65	2,654.38	3,699.12	4,031.28	3,612.16	3,863.69	3,714.90	2,740.65

This survey was conducted on 25th – 26th March 2017 by the Social & Economic Development Programme of the Jesuit Centre for Theological Reflection. Average prices were calculated on the basis of prices gathered from retail outlets at Northmead, Shoprite (Cairo Road), City Market, Chawama, Chanda, Kabwata, Matero and schools, clinics/hospitals and filling stations around Lusaka. The January Basic Needs Basket is approximately US\$521 based upon the exchange rate of K9.44 prevailing on the days of data collection.

Please note that other monthly costs would include personal care, clothing, recreation, etc.

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# THE JCTR UPDATE: PEOPLE AND ACTIVITIES

## WHAT KEEPS US BUSY AT THE JCTR? HERE ARE SOME ITEMS OF INTEREST

### THE SOCIAL AND ECONOMIC DEVELOPEMNT PROGRAMME (SED)

The SED Programme in the 1st Quarter of 2017 has concentrated on work around Economic Social and Cultural Rights as well as Public Resource Management.

Under Economic Social and Cultural Rights (ESCRs), the JCTR has worked on evaluating Zambia's education policies for Early Childhood and Primary Education with the support of the Zambia Governance Foundation as well as evaluating the impact of JCTR's work in Mongu, Livingstone and Kasama in promoting access to water and sanitation, health and education with support of the UNDP work.

The JCTR has also travelled to Kasama, Mongu and Livingstone to evaluate its project on promotion of ESCRs. A documentary will be developed that shows how JCTR has worked with communities and local authorities and Utilities to enable them have access to health, education and water.

The JCTR with support from the GIZ also spent considerable time this quarter training locally based CSOs/CBOs in Kafue, Monze, Choma, Kitwe and Luanshya on the budget cycle and preparation of district specific budget submissions. These submissions will in the second quarter be submitted to local leaders in the District Development Coordinating Committees (DDCCs) and further used to make national submissions by the JCTR.

### FAITH AND JUSTICE PROGRAMME

From the 6th to the 10th of March, 2017, the programme conducted a training to 55 Emmaus Spirituality Centre Seminarians in Lusaka on the Church Social Teaching and Social Justice.

The JCTR made submissions to the Ministry of Justice on existing gaps in the Public Order Act in relation to Governance Laws. In the second quarter, the programme will publish and disseminate materials on the Public Order Act and other Laws that affect the electoral process in the country.

In commemorating International Women's Day, the programme held a live-phone-in programme at Radio Maria Yatsani Voice in Lusaka on 7th March, 2017. The staff reflected on the social, political and economic issues that confront women at local and national level.

Democracy and elections involves a robust civil society, economic growth, effective and independent legislature, impartial judiciary and strong institutions. The Faith and Justice programme participated in a training on electoral knowledge in Nairobi, Kenya from 14th to 19th March, 2017. It is hoped that this training will enable the programme contribute to qualitative change in the electoral process of our country.

Views expressed in the *JCTR Bulletin* do not necessarily reflect the views of the JCTR

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