



# BULLETIN

Jesuit Centre for Theological Reflection  
*"Promoting faith and justice"*



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### QUOTE

*Social Justice*

*"Without a solution to the problems  
of the poor, we will not solve the  
problems of the world..."*

(Pope Francis)

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# LETTER FROM THE EDITOR

Dear Readers

This is the first issue of JCTR Bulletin this year. This year, 2018 marks 30 years of the JCTR's dedicated service to promoting the fullness of human life for all, as the Centre was established in 1988. Beginning with Fr. Arul Varaprassadam, S.J., as its first Director, JCTR has over the decades seen three more Directors (Fr. Pete Henriot, S.J., from 1990-2010, Fr. Leonard Chiti, S.J., from 2011-2017, and currently Fr. Emmanuel Mumba, S.J., who became Director in September 2017) carrying on the same vision and mission but alert to "reading the signs of the times". Thus, the mission has found its expression in different ways in the past 30 years.

In this issue, we are blessed with four articles reflecting on the JCTR's 30th anniversary which the JCTR family (the Jesuits, the current and former JCTR staff, and JCTR partners and friends) celebrated on the 6<sup>th</sup> April at Kapingila House. The article by Fr. Charles Searson, S.J. invites us to reflect on the JCTR's anniversary by looking at the life of Saint Ignatius of Loyola, the Founder of the Jesuit Fathers. In a nutshell the vision of St. Ignatius and his friends includes serving God under the banner of the Cross in the Church. The Mission of the Society of Jesus today is the service of faith of which the promotion of justice is an absolute requirement.

In pursuing this mission of the universal Society of Jesus, in 1987 the Jesuits of the then Province of Zambia met and decided to set up a centre for faith and justice which was named the "Jesuit Centre for Theological Reflection". The reason for the change of name was to stress that the work of the new centre should be totally based on God (as Ignatius intended) and from that vision to move towards the poor, justice and reconciliation.

In his speech, Fr. Pete Henriot, S.J. highlighted the link between the Catholic Social Teachings (CST) and JCTR's work, such as work on the Basic Needs Basket (BNB), foreign debt cancellation, commitment to constitutional justice and gender issues. Fr. Emmanuel Mumba, S.J. highlighted how JCTR's work is responding to the current political, economic, social and environmental challenges and how JCTR's work is mainstreaming cross-cutting issues including gender, child protection and persons with disability in order to advance the cause of vulnerable and disadvantaged sections of the society.

Fr. Henriot concluded his speech by invoking a three-fold blessing on JCTR. "May I invite all our readers to join the JCTR family in bestowing this three-fold blessing on JCTR by expressing gratitude to God for the JCTR's successful ministry facilitated by the outstanding staff members and generous benefactors in the past 30 years, and by praying for continued commitment to excellence, generosity and courage of the present staff, and by praying for trust in a future of faith and justice work in Zambia and Malawi".

Alex Muyebe, S.J.

Editor



## A SHORT HISTORY OF THE JCTR



I was asked to write a few lines on my memories of how JCTR began and what was its original inspiration. To do this properly I would have to go to Father John Moore S.J. at the Jesuit Archives in Chelston, Lusaka. He at 93 years of age is the living institutional memory of the Zambia Malawi Province of the Society of Jesus.

It all began with Saint Ignatius of Loyola and his being hit by a cannon ball in 1521 in Pamplona in Spain. God changed him from being a soldier to being a pilgrim - a searcher for the meaning of his life. This journey led him with Francis Xavier, Peter Faber and their friends to found the Society of Jesus.

The original vision of the Society of Jesus is best captured in a short document written in 1539 known as “The Formula of the Institute” which is compulsory reading for any young man thinking of joining the Jesuits and for all our lay collaborators, including JCTR staff.

In a nutshell that vision of Ignatius and his friends includes serving God under the banner of the Cross in the Church. The aim of the Society of Jesus is “the defense and propagation of the faith” by means of any ministry of the word; the Spiritual Exercises, confessions (now known as the Sacrament of Reconciliation) and the other sacraments; and reconciling the estranged, holily assisting and serving those who are found in prisons or hospitals and indeed performing any other works of charity, according to what will seem expedient for the glory of God and the common good.

Saint Ignatius of Loyola said that one in the Society should “keep before his (or her) eyes God and this institute which is a pathway to God let him (or her) strive with all his (or her) effort to achieve this end set before him (or her) by God”. 436 years later, the Jesuits all around the world in 1975 wrote: “The Mission of the Society of Jesus today is the service of faith of which the promotion of justice is an absolute requirement.”

In 1987 the Jesuits of then Province of Zambia met together in a formal meeting known as a Provincial Congregation. One of the formal proposals (known as a Postulate) at that Provincial Congregation that was discussed was: “That the Province of Zambia, in line with the 32nd General Congregation start a Centre for faith and justice.”

This proposal was prayed over and discussed with several amendments. The records of the debate are available in the archives. Basically the notion of a Faith and Justice Centre in Zambia was accepted but the name was changed to the “Jesuit Centre for Theological Reflection”. The reality is exactly the same but the reason for the change of name in the title was to stress that the work of the new centre should be totally based on God (as Ignatius intended) and from that vision to move towards the poor, justice and reconciliation.

It was also felt at the time that Jesuits in their preaching of the Word of God needed a research centre so that homilies would be properly grounded in evidence based research. The postulate was approved by the Provincial Congregation and the Provincial at the time set up a committee of three to do a feasibility study. This group included the late, well-loved Fr. Desmond O’Brien S.J., Fr. Clive Dillon Malone S.J. and myself. The group reported positively and the Provincial, Fr. Paul Brassil S.J. appointed Fr. Vara S.J., now working in India, to be the first Director in 1988. In this way an idea born of the Provincial Congregation was discussed, accepted and implemented.

As I recall Fr. Vara spent most of his first year visiting all the Jesuit communities in Zambia listening to what life was like in Zambia at that time and what people wanted the new centre to do. The first JCTR Bulletin (available in the Chelston archives) was born at that time.

What strikes me now, 30 years later, is how simple the beginning was. Just an idea brought out at the right time, debated and accepted by others and a new reality was born. It also strikes me that to keep to the original vision of Saint Ignatius of Loyola and the notion of “theological reflection” is not as easy to understand as it might seem.

There are many political parties in Zambia and our centre confronts wide range of political issues but is not a party. There are many churches in Zambia but our centre is not a prayer group even though it is meant to be totally based on God. I think what distinguishes JCTR from other organisations is the Ignatian spirituality which enables us to integrate faith and experience with deep research on economic and political realities from the point of view of those who are marginalised - a research that leads to reflection and action for the poor and transformation of the country. This means that JCTR still has a lot of work to do because our country is still far from embarking on the path of transformation. This is evidenced by rampant corruption and ever-growing inequalities in Zambia today.

JCTR today is not the only player in the Catholic field. JCTR must continue to work alongside Zambia Conference of the Catholic Bishops and ECM and all the other men and women of good will to confront various social, political and economic issues affecting our country.

**Fr. Charles Searson, S.J.**  
**Chelstone Parish**  
**Lusaka**





## COMING OF AGE – JCTR AFTER 30

### What's in the Name?

**J**CTR – What did those initials mean 30 years ago? Jesuit Centre for Theological Reflection? Jewish Center for Technological Research? Junior Club for Therapy Relief? January Calendar for Translation Rewriting? JCTR???

Well, what's in a name? My early experience with the JCTR was that there was quite a bit in a name – quite a bit of misunderstanding about what we were really about! After a few years of substantial work on social issues and social teachings, work that had acquired us some good publicity and good friends, I suggested that we change our name – “Centre for Faith and Justice” or something catchy like that. But a good Jesuit friend cautioned me, “Coca Cola would never change its name – stick with the recognition you have and do what you want!”

Well, the JCTR followed that advice. And over the years you have become something of a household name and a respected institution in church, social and political circles here in Zambia and wider. So when we now celebrate thirty years since its founding in 1988, it is indeed good to look at JCTR's original orientation, its growth and development, its future challenges.

### The Beginnings

1988, the Zambia Province of the Society of Jesus, the Jesuits, did some discerning about needs to strengthen our service to the people here. Fr. Clive Dillon Malone and Fr. Charles Searson shared with me that one task that surfaced was to establish some way through which members of the Province might share with one another the apostolic works in which they were involved. And discern and highlight the “faith and justice” commitment made by the Society of Jesus. A Jesuit recently arrived from India, Fr. Arul Varaprasadam, was tasked with gathering some information, sharing some papers and starting some service-oriented reflection. Fr. Vara got that task underway, helped the effort to live up to a distinctive name, and deservedly earned the title of “founder” of the JCTR.

In 1990, Fr. Vara bequeathed the task to direct the JCTR to a newly arrived Jesuit from the USA, fresh from a year of village development work in the Monze region. For two years, the Centre was a bookshelf in my bedroom on the ground floor of the Jesuit residence attached to St. Ignatius Church in Lusaka. A crowded bedroom, I must say!

### Journeying from 1988 to 2018

As a start to a quick and incomplete review of the JCTR mission and activity, it might be interesting to note some social, economic and political changes over the past thirty years since its founding. At least some rough figures can help compare 1988 and 2018:

30 years later...

Socio-economic issue	1988	2018
Population	8 million	17 million
HIV/AIDS (15-49years)	20%	12%
Life expectancy	45 years	60 years
GDP Per capita	\$ 409	\$ 1270
External Debt	About \$9.4 billion	\$ 12.7 billion (60% of GDP)
Political parties	one	twenty

A figure that surely is a challenge to JCTR's mission today is that in a recent World Bank report Zambia is ranked as the fourth most unequal country in the world (following after South Africa, Namibia and Botswana). Fr. Michael Kelly pointed that out to me last evening when I was remarking on all the new office buildings and stores that I was seeing in my first visit here since I left Zambia almost eight years ago.

During a thirty-year period of exciting, challenging times in Zambia, the JCTR expanded out of my bedroom to an office space at St. Ignatius Church, to office space at Luwisha House, to more office and conference space on Luwisha grounds, to fine facilities in Olympia Park along Martin Mwamba Road, near to the Parliament. The staff grew: a few young Jesuits over the years and dozens of young Zambian lay women and men – people of outstanding skills and dedication – several of whom are here today. Thank you and God bless you!

### **JCTR's Four-fold Approach**

From the start, the activities of the JCTR has included three major tasks: research (keen probing of issues), education (wide public formation through writings, conferences, and website), advocacy (testimony before the Parliament, cooperation with allies, demonstrations on the streets). A fourth task also grew: consultation (sharing information resources with churches, non-governmental and governmental agencies, international agencies).

Since leaving the JCTR at the end of 2010, I've followed its activities from a distance, with pride and with prayer – and I voice strong congratulations now for your celebration today, a celebration not simply of the past but of the present that shapes the future!

The foundation of the JCTR's orientation and priorities has been the Jesuit link of faith and justice – a consequence of following Jesus Christ and his Good News. Whatever the religious affiliation of staff over the years might have been, the centrality of Jesus' message has been the impetus, guide and support of our work. This has meant that the Church's Social Teaching (CST) with its strong emphasis on human rights and the option for the poor is basic to JCTR's vision and mission. Publications and workshops have shared CST message which has prompted specific political implications. (Surely, Pope Francis has been a recent great help in all this!)

### **CST and BNB**

For this occasion, let me mention just a few JCTR activities with which I was personally familiar. It was the CST emphasis on the option for the poor that energized the development of the Basic Needs Basket – to this day an identity note of the JCTR! We all can tell many stories about the design, use and consequences of the BNB.

The BNB is a good example of JCTR's research (monthly studies in Lusaka and around the country), education (wide publicity of its findings), advocacy (petitions to the Parliament for just minimum wages) and consultation (use by trade unions). Personally, I'm very happy to see the JCTR still promotes the BNB as a central project, a key priority for national and local work. And something that JCTR can be proud of is that the BNB has been adopted, modified, localized and used in several other places in Africa. I know of BNB activity in South Africa, Zimbabwe, Malawi, Kenya, Nigeria – perhaps there are other countries.



## **The Jubilee 2000 Debt Cancellation Campaign**

Another sterling example of JCTR's four-fold approach was the work on seeking justice to deal with Zambia's immense burden of external debt. In the late 1990s and early 2000s JCTR became a central player in the world wide effort of the Jubilee 2000 debt cancellation campaign. The effort was to secure cancellation by showing (1) how that debt was in fact incurred and (2) what its consequences were for local citizens. By rallying local and international forces, the push was made for significant reduction in debt and debt repayments.

In Zambia you will recall that we had to face the consequences of SAP – “Structural Adjustment Programme” -- the approach pushed by the World Bank and IMF to balance Zambia's books. By accurately demonstrating both economic and social consequences through good research, the JCTR showed what SAP really meant: “Send away profits, stop all production, starve African people, *Satana ali pano!*”

I recall a high level meeting that it was my good fortune to be invited to in Washington DC in 1998. The President of the World Bank was there and he said quite strongly to me: “Fr. Henriot, this cancel the debt campaign isn't going anywhere. The World Bank does not cancel debts. Hear me: we don't cancel debts!” Twelve months later, Zambia received over USD 3 billion in debt cancellation, including significant reduction in World Bank debt. And subsequently even more cancellation came through - the consequences of JCTR's cooperation with the worldwide Jubilee campaign, doing good research, education and advocacy. Unfortunately, Zambia's debt has escalated even higher today. Can I ask: Is this a priority now for JCTR to pay attention to?

## **Commitment to Constitutional Justice**

The Zambia Constitution has long been a focus of top-rate JCTR activity. We were involved with the transition from One Party State to Multi-Party Democracy in 1991. Let me tell a story. I represented the JCTR on the civil society group monitoring those historic elections. The elections which resulted in the peaceful retirement of Zambia's Founding Father. I kept a low profile, but on Election Day I went to several polling stations to deliver to poll watchers some sandwiches (no nshima!). When I showed up at one place, the crowd of voters standing in long lines spotted me and erupted with shouts: “Jimmy Carter, Jimmy Carter. Zikomo kwambiri! Zikomo kwambiri!” Well, the former US President was at another polling spot, but being the only mzungu in the area at the time, I received the honors.

The constitutional effort for JCTR over many years was to add to the “Civil and Political Rights” contained in the Bill of Rights a list of “Economic, Social, Cultural and Environmental Rights”. Scholarly articles, conferences and media presentations, cooperative civil society activities, parliamentary testimony and street demonstrations. I believe this effort has showed JCTR at its very best. Committed to constitutional justice by reason of an “option for the poor,” the JCTR has worked with others to secure something of lasting importance for the citizens of Zambia. But it was not to be – at least not yet to be.... It is an effort still so very much needed after the failure to secure the required percentage of popular support in August 2016 for enactment of the amended Bill of Rights. So again, I ask is this still a priority for future work?

## **Commitment to Gender Issues**

Let me return to what I mentioned at the outset: the role of church social teaching, CST, in promoting, guiding and evaluating the work of the JCTR. What has often been called “The Church's Best Kept Secret” has from the start – and certainly, I hope and pray, to the present and future – been the foundation for JCTR's research, education and advocacy. The analysis, instruction and challenge of papal social encyclicals, Vatican Council documents, local pastors' statements, and books and articles on CST have helped JCTR discern effective responses to the important social issues of the day. And JCTR has also contributed to local CST, through participation in the African Synods of 1994 and 2009 and through assisting in writing of pastoral letters for the *Zambia* Conference of Catholic *Bishops* (ZCCB).

If I may be permitted one final personal story that has come to my mind in recalling some early work of the JCTR. At the start of multi-party democracy, Zambia faced the challenge of the second President, Frederick Chiluba, to promote his personal agenda to concentrate power in his hands. The Bishops conference prepared a very strong pastoral letter, very strong with specifics. There was JCTR assistance in composition of the letter. When the entire group of Bishops gathered to debate the text, I was nervous because of the very strong language we had used in its composition.

But surprisingly the letter passed with only one objection. An objection not to the paragraphs of sharp criticism of power-grabbing, or of ignoring the needs of the poor, or of returning to the ways of one-party rule, but to the salutation opening the letter. Yes, to the salutation that read – sensitive even in early days to gender equality issues! – “Dear Sisters and Brothers.” Well, one senior Bishop strongly objected: “That’s not correct, it should read Dear Brothers and Sisters. We never say it that other way!” Well, fortunately a less senior Bishop responded: “But don’t we say, “Ladies and Gentlemen?” End of discussion!

Indeed, a recognition of the primary role of women in any successful faith and justice effort is essential and something that JCTR research, education and advocacy activities have often highlighted. For example, focus on the topic of trafficking is today so very important. But to be honest, the women’s issue may need much more attention in JCTR’s good work.

### **No Room for Complacency**

A look at the JCTR website has up-dated me on recent and current activities of research, education and advocacy. Personally, I find encouraging the many photos that show efforts in many local places to have discussions with widely varied audiences on very relevant issues of elections, budget, cost of living, environment, mining, education, infrastructures, corruption. Strengthening of local institutions is so crucial these days. Hopefully these local discussions lead to actions of lobbying, elections, direct exchanges with government officials and Members of Parliament. I recall the temptations we early JCTR staff experienced of thinking we were doing good things when good publicity highlighted our efforts. But we often had little or no evidence of any meaningful real consequences of our efforts.... With thirty years of experience, I urge you not to fall into that mistake!

### **Invoking Blessings for JCTR**

Much more can be said, should be said, but let me close my reflections now with a blessing. I believe that blessings for an institution like the Jesuit Center for Theological Reflection on an occasion like this should contain three parts: gratitude for the past, commitment for the present, and trust for the future. Gratitude for the outstanding staff members and generous benefactors that have made possible the JCTR’s ministry. Commitment to excellence, generosity and courage in the tasks that presently face you. And trust in a future of faith and justice work that is so very, very necessary today and tomorrow.

Indeed, may you be blessed for the past, present and future!

I am reminded of a bit of wisdom that has guided me, especially at difficult, challenging moments of my Jesuit life. “If God calls me to it, God will get me through it!” “If God calls me to it, God will get me through it!” For JCTR that should be for at least another thirty years!

Zikomo kwambiri!

**Pete Henriot, S.J.**  
**Lusaka, Zambia**  
**06 April 2018**



## Reflecting on JCTR's Vision-JCTR at 30

### Expression of Gratitude

I am very pleased to see you all this afternoon. Today being a weekday, and a 'Friday', for that matter, I was not expecting such a turn out. Your presence here this afternoon shows just how much you value the JCTR and the vision and Mission it has espoused for over three decades. Thank you very much for coming.

I would like to begin by doing something very *Ignatian*, very *Jesuit*, which is to express *gratitude*. As Jesuits, St. Ignatius reminds us that all is gift—all we are and have is a gift from God. God has given us everything—people and creation around us, to help us attain the end for which we were created, that is, to serve, praise, reverence Him so as to save our souls and that of our neighbour.

We are gathered here today to celebrate the 30 years of the existence of the JCTR because men and women before us laid the foundation on which we have continued to build the vision and mission of the JCTR.

I would like to acknowledge the contributions made and express my gratitude to:

- i. The JCTR founding Fathers: Frs. **Arul Pere Varaprasadam, S.J.** and **Fr. Pete Henriot, S.J.** and to my immediate predecessor, **Fr. Leonard Chiit, S.J** for having taken the centre to greater heights
- ii. The Society of Jesus:  
For providing leadership at the JCTR through the Jesuit Directors who have over the years kept the 'fire burning' at the JCTR. I am grateful to the S.J., for availing capable men and men with a vision—Fr. Vara, Pete Henriot and Fr. Leonard Chiti. They have offered focused and unequivocal guidance to the Centre.
- iii. The Board(s) of Trustees:  
The job of the Director has always been made easier by the support and able and competent guidance of the Board(s) of Trustees. Over the past 30 years, the JCTR has seen a number of individuals who have served on the board. These have not only supported the Director, but have also helped carry out the mission and vision of the JCTR in particular, and the Society of Jesus in general. They have provided the much needed advice, support, guidance and counsel to the Director and the organisation.



iv. Former JCTR Staff:

My heart goes to former JCTR staff- both Jesuit/Religious and Lay. Among many, I remember JJ Zulu, Muweme-muweme, Chrispin Mpuka, Sinkala, Miniva, Patricia, Fr. Bboloka, Andrew Simpasa, Daniel Mutale, and many others for their remarkable contribution to the Centre.

v. The Church:

I also would like to express my gratitude to the then Zambia Episcopal Conference (ZEC) and the current Zambia Conference of Catholic Bishops (ZCCB), and the other church mother bodies (EFC and CCZ). They have always supported our cause.

vi. Cooperating Partners:

The vision and mission of the JCTR would be incomplete without the financial, material and moral support from our Partners. Your support has helped us to reach out to the frontiers to address issues bordering on poverty, vulnerability and inequality.

With all your contributions and support over the years, the Jesuit Centre for Theological Reflection (JCTR), as a faith based organisation has since 1988 continued to translate into action Christian principles and values in promoting social justice in Zambia. We have been providing from a faith inspired perspective, a critical understanding of current social, political and economic issues and generating action to address them. Key to our mission has been the gathering and analysing of pertinent and topical data on issues, whose results we have employed in popular education and engagement with policy makers, service providers and other duty bearers on the identified issues. Additionally, the JCTR been building capacities and creating platforms for community members to participate in dialogue for legislative, policy, as well as practical change.

### Our Mission and Vision

Our quest and **Mission** is to continue to seek, ***“From a faith inspired perspective to promote justice for all in Zambia, especially for the poor, through research, education, advocacy and consultancy”***. It involves a critical understanding of current issues, strengthened by theological reflection and guided by the Catholic Social Teachings (CSTs) that emphasise the dignity of the human person in the community. It also involves generating action and cooperating widely with other groups on issues affecting the poor and less privileged. The Jesuit sponsorship directs the Centre to a special concern for the poor and assures an international linkage to its efforts and aim to promote an enculturated faith, gender equality and equity; empowerment of local communities in the work of justice and peace and integrity of creation.

Our hope and **Vision** continues to be, ***“A just Zambian society guided by faith, where everyone enjoys fullness of life”***. From the JCTR’s perspective the fullness of life is a biblical notion, which encompasses being in a state of comprehensive health, including emotional, psychological, spiritual health and happiness.

### Current JCTR’s Programs

Today, the JCTR implements its mission through two programmes, namely:

1. ***The Social and Economic Development*** (SED) Programme, which deals with the living conditions of people and links them to macroeconomic issues.
2. ***Faith and Justice (F&J) Programme***, which deals with CST values and governance issues.

Additionally, JCTR has outreach teams, through which its activities are implemented at the community level beyond the capital city, Lusaka. These teams began as Jubilee teams focussing on the debt cancellation. Their work has since been expanded to include engagement with various stakeholders on numerous issues affecting communities in their districts. This is what we have done and continue to do today.



### ***JCTR Practical Vision and Focus:***

Our vision and mission is unwavering, but we do realize that the world is ever changing. There is therefore the need for constant reflection and discernment to align our vision and mission with current social, economic and political trends in the country.

### **Political Context**

On the political scene, while Zambia continues to be a peaceful, unitary and multiparty State, the last few years witnessed violence and political tension especially during elections. The 2016 elections revealed high levels of tribal/regional division and political intolerance. The Republican President is on record questioning whether the motto of “One Zambia One Nation” was still valid. The role of law enforcement agencies in pacifying the volatile political tension has come under spot light. The heavy handedness and biasness of law enforcement agencies in addressing violence has also raised a lot of questions about the role of the law enforcement agencies in enforcing law and order.

As JCTR, we have observed that certain legislations such as the Public Order Act (POA) have been inadequate in facilitating a peaceful environment where all citizens will enjoy their political freedoms. Going forward, we feel the need to address political intolerance and promote good governance as well as strengthen certain pieces of legislations that guarantee enjoyment of human rights. To do this, we have decided to take an unorthodox way, by directly engaging the Police Service. We intend to engage the Police Service to review the Police reforms carried out in 1995. We hope this would help us to better review the political violence that took place prior to, during and after the 2016 General Elections. Working together with the Police, the JCTR hope proactively avert any form of politically motivated violence leading to the 2021 elections.

### **Economic Context**

Economically, statics show that Zambia has enjoyed robust economic growth averaging 6% in the last ten years spurred by high copper prices, stable macroeconomic environment and the subsequent huge inflow of foreign direct investment. The growth however has not translated into significant poverty reduction especially among the rural population. The gap between the rich and the poor has continued to grow. As JCTR, we are not only concerned, but also disheartened by the growing levels of poverty and inequality.

The inability of the recorded economic growth to translate into significant poverty reduction is a major source of concern to us. Clearly this apparent numeric growth is not able to create jobs. True and sustained economic growth reduces poverty rapidly if the jobs it generates enable poor people raise their incomes either through increased employment or through higher incomes/returns on labour. According to government, the failure of the strong macroeconomic gains to translate into significant poverty and inequality reduction and improved general living conditions for the majority Zambians is due to macroeconomic and policy constraints as well as poor governance at all duty bearer levels. Going forward, we would like to directly engage government in addressing these flaws in economic policy and governance issues. We would like to directly confront the poverty-inequality imbalance by directly addressing the ever-widening gap between the rich and the poor.

### **Social Context**

On the social context, while there has been increased government spending in the social sector with many hospitals, schools and new roads being built, many areas particularly in rural areas are yet to receive their fair share of social services. The quality of social service provision also remains poor with many schools and hospitals lacking teachers and doctors respectively.

Despite some improvement in the social indicators, poverty and inequality remains high especially in rural areas and among women. The Gender Inequality Index at 0.623 shows that much more concrete efforts are needed to address the high levels of inequality between women and men in the areas of empowerment, reproductive health, and access to resources and to the labour market. The cost of living in urban areas has also kept rising. The JCTR feels morally bound to be part of the crusade to transform the current state of affairs in the social context.

## The Environment

On the environment, over the past three decades, the world has experienced the effects of climate change. Human activities causing climate change include the burning of fossil fuels, wild fires, cutting down and burning of trees and the release of harmful gases into the atmosphere. The result of climate change has been change in weather patterns and extreme weather events such as droughts, heat waves, heavy rainfall, floods, hurricanes, and tornadoes. These have resulted in loss of life and immense damage with heavy economic costs.

In Zambia, like in most other African countries, climate change has affected agricultural productivity, which has been generating about 18 to 20% of the country's GDP and providing a livelihood for more than 60% of the population. Other economic sectors have also been affected. For instance, during the 2014 to 2015 rainy season, Zambia recorded low rainfall, which led to low water levels in its reservoirs and a deficit in hydroelectric power generation, resulting in massive load shedding. This caused low productivity in the mining and manufacturing sector due to reduced hours of operation. As a result, a number of workers were retrenched by mining and other companies, citing low productivity.

Despite all this, the world in general and Zambia in particular is characterised by weak responses to climate change, and delays in putting in place mitigation measures to avert catastrophes and preserve human dignity. The JCTR feels the need to strengthen the legislative framework to respond to environmental degradation that is taking place as well as sensitize citizens to change their life styles in caring for the environment.

Apart from these mundane socio-economic, political, social and environmental issues, the JCTR cannot move on without mainstreaming of cross cutting issues.

## Mainstreaming of Cross Cutting Issues

Going forward, the JCTR would like to mainstream a number of cross cutting issues in its programmes. The cross cutting issues includes **gender**, **child protection** and **persons with disability**. This is with the realization that certain sections of society disproportionately benefit from development and thus may need deliberate measures to enable them gain a proportionate share of the national cake.

The following are other pertinent issues of concern that JCTR would like to focus on going forward:

- i. Public Resource Management
- ii. Poverty and Inequality
- iii. Youth Unemployment
- iv. The Debt Situation
- v. Corruption
- vi. Political intolerance
- vii. Lack of adherence to national plans
- viii. Political polarisation compounded by hate speech
- ix. Inertia surrounding the much anticipated dialogue.

## Revamping and Redefining the Role of Outreach

Outreach teams have continued to function both as multipliers of JCTR's work drawing activities from JCTR's annual work plan and simultaneously acting as independent entities that initiate their own activities in response to their respective contexts. In the development of the 2017 to 2019 strategic plan we ensured that activities for outreach were incorporated in the plan through the participation of outreach members in the planning process. Furthermore, the new strategic plan resolved to elevate all outreach teams from volunteer teams to full time JCTR offices following the successful piloting of Kasama, Livingstone and Mongu.

This implies recruiting full time officers to run the outreach offices instead of volunteers which require additional funding particularly staff and administrative costs. The funding support during the piloting

phase ended with the closure of the UNDP at the end of 2017. The importance of the role of outreach is very critical to realizing the mission of the Centre in that through our outreach activities, ordinary people can actively participate in bringing about the desired change. For all these activities to be realised, we are aware as an organisation that we cannot continue to rely on donor funding. We have therefore embarked on resource mobilization.

### **Resource Mobilization**

Resource mobilization strategy is JCTR's creative way of mobilizing resources beyond traditional donors to facilitate for diversified funding sources to provide protection against unexpected shocks. The strategy is also part of the Centre's sustainability plan and a way of augmenting donor support, especially in implementing its strategic plan. Strategies include:

- i. **Real Estate** – the organization has constructed an office block, from which monthly income is being realized through rentals. The Centre is also in the process of developing a second property near the Copperbelt University where hostels will be constructed for students that are not provided with accommodation by the university as a result of the acute shortage of accommodation at the institution. It is envisaged that once the project is completed, the project will enable JCTR to realize income of up to US\$50,000 per annum. Building permission has been granted and construction has begun.
- ii. **Reserve Account** – JCTR has established an account where personal earnings continue to be deposited. JCTR is also considering investing these reserves in the capital market with expected higher interest returns.
- iii. **Research Consultancy and Training Unit** – Plans by JCTR to establish a standalone Research Consultancy and Training Unit have been approved by the Board. This unit will enable JCTR to generate resources through training, research and other consultancy services that will be undertaken for other organizations at a fee.
- iv. **Foster JCTR Relationship with Donors** - JCTR will endeavour to establish a partnership culture at all levels of the institution that includes networking, transparency and accountability with an outward client oriented mentality. Funders will be assured that JCTR delivering on its promises, the basis on which it is funded, is an integral component of ongoing donor relations. Timely and accurate and result oriented reporting for example will be strengthened. This will certainly build possibilities for future and stronger partnerships and a stronger final base.

Overall, our Vision and Mission shall continue to be enshrined in our efforts to:

- i. Coordinate and take initiatives in the area of poverty, vulnerability and inequality reduction and inclusive growth with a view at ensuring policy relevance and absorption of the results in relation to social protection, agriculture, employment, etc.
- ii. Ensure that evidence gathered through our research initiatives informs the design of coherent government policies and programs which would impact positively on Poverty, vulnerability and inequality to promote inclusive growth.
- iii. Organise and participate in capacity building and training initiatives to ensure that capacity be transferred to relevant government and non-governmental stakeholders.
- iv. Prophetic audacity - to analyse, research and speak fearlessly on issues affecting our people.
- v. Strengthen our cooperation with our cooperating partners and with the Church.

Thank you for your attention.

**Emmanuel Mumba, S.J.**  
**Director, JCTR.**





## THEOLOGICAL REFLECTION IS STIMULATING: SHARING MY EXPERIENCE AS A FORMER JCTR STAFF

### Driven by Passion

**T**he JCTR is a powerful leader, an authentic and persistent voice, its impact beyond measure. After a series of God-incidences that I do not fully understand, I found myself as a young man working in JCTR's Social Conditions Research Project in 2004. From the first few staff meetings I sensed the greatness of this organization, hearing Jack Jones Zulu passionately articulate the justification for debt cancellation, Muweme Muweme ground the policy debates with anecdotes from his recent visits to the village, Pete Henriot infuse all deliberations with an attention to human dignity promotion. Our voice was loud on issues such as debt cancellation, cost of education, a new constitution to include economic social and cultural rights, labor law reform, measures to increase household food security and contain rising cost of living. Time and again I was surprised how mere mention of the name "JCTR" or the "food basket" could open doors, allowing meaningful discussion with government officials, civil society, community leaders, etc.

### Promoting Faith in Action

As time has passed, so has my appreciation for the full dynamism of the Jesuit Centre for Theological Reflection. Its example, to individuals and to the society, lies in its mission to promote a faith in action, a praxis of the people seeking justice for all, especially the poor. And the JCTR's example (its own praxis I suppose) can be understood as an enduring cycling through the steps of the pastoral circle: immersion ("what is happening here?"), social analysis ("why is this happening?"), theological reflection ("what does it mean?") and response ("how should we respond?").

For example, the Basic Needs Basket (BNB) and Rural Basket provide data from month to month about the often harsh realities facing households within Zambia. The issues that arise lead to bigger questions about how households, communities, laws, environment, institutions, power dynamics, politics come together to impact people's lives. The theological reflection is an active application of the teachings of Jesus and the Catholic Church to the situation, with major emphasis on promotion of human dignity, just work, preferential option for the poor, solidarity, etc. The policy statements that result, grounded in solid research and value-driven, are then taken to the community leaders, to



the churches, to the MPs, to the media, etc. to call for action. This pastoral circle approach breeds authenticity and demands action (the theological reflection is part of the action!). And the JCTR continues to immerse, analyze, reflect and respond with dizzying persistence going on 30 years.

### **Pastoral Cycle in Action**

Recently I was called to the Emergency Room at our veteran's hospital to admit a patient with vertigo, i.e., sensation of the room spinning. Though I have not had time in more than a decade to deliberately think about the pastoral circle, my mind works through a familiar and powerful thought process. I ask what is happening and he tells me that he woke up with the room spinning, that he is off balance and cannot walk, and that he has a bad headache. I consider why this is happening, noting that his tobacco use and high cholesterol increase the chance of stroke, that his known advanced prostate cancer could suggest a metastatic lesion in the brain. In either case, the prognosis is poor. I sit down next to him and we discuss for a few minutes what this means to him. I am guided by the same respect for human dignity but also professional ideals such as do no harm and respect for patient autonomy. He is a Christian, he has had years of poor health problems and has come to accept that he has terminal cancer. He does not want to suffer. We come up with a plan together, as I order the brain CT and place an order in the computer that says he would not want to be kept alive by a breathing machine if his condition worsens.

### **Leading a Mission-Driven Life**

The time I spent working at the JCTR has profoundly affected the way that I encounter the world. I too strive to lead a mission driven life, with faith seeking justice. I too attempt to make decisions by applying values to the facts, hopefully with authenticity and good outcome. What if all our leaders, within the community and at the national level, also became inspired by the example of the JCTR and fought for the common good of the people! Can you imagine a just future for Zambia! We can count on the JCTR to remain a persistent, strong voice demanding such a society, *where faith promotes justice, in all spheres of life, especially for the poor.*

**Chris Petrauskis**

**Internal Medicine-Pediatrics Doctor**

**Miami, Florida**

# CHOLERA: LESSONS TO BE LEARNED



## Introduction

**C**holera is a dangerous and contagious disease in a particular place where there is absence of hygiene mainly from the contaminated water like dams, pools, rivers or any stagnated water. The person who is attacked by cholera germs will get diarrhea and vomiting. The body fluids very soon are drained from the body. The ultimate end is the sudden death if the person does not get proper medical treatment at the right time. In this article I would like to focus on how JCTR would have analyzed and helped our country in the face of the cholera outbreak through theological reflection by focusing on these three areas: health, education and economy of our country.

## Social Analysis and Lessons to be Learned

### Health

Health is an important factor of our human existence and we need good health for our survival and the growth of our people and our economy. Already HIV/AIDS is taking many lives from our nation and now we do not want cholera to continue to claim lives of our people. It is a fact that we have cholera because of lack of hygiene. The country must rise up and take action to address the problem of lack of hygiene and water contamination, especially in Lusaka which was the origin of the epicenter of the problem.

Now as we look back at the cholera outbreak and try to draw some lessons from this dreadful experience, we also must spare a moment to express our gratitude to the men and women in the Ministry of Health, and especially the medical staff who were at the battle frontline in dealing with cholera cases. The general public must also be commended for cooperating with the Ministry officials and other authorities who issued various instructions and gave various directives on how to prevent the spreading of the bacteria.

There is no doubt that all over the world we face the challenge of pollution of air, water and the environment. The encyclical of Pope Francis, *Laudato si*, must help us in addressing these issues

in order to prevent further cholera outbreaks and other health hazards

### **Education**

In my view, another major cause of cholera outbreak in Zambia is plastic pollution. Plastic bags and bottles are littered everywhere and these block the drainage resulting in collecting of stagnant water which become breeding ground for bacteria. JCTR working with other stakeholders must address the issue of plastic pollution by dealing with both demand and supply sides of the problem. The country needs to consider banning of plastic production, supply and marketing. If this is not feasible, plastic producers and suppliers must be made to contribute heavily to waste management. Alternatives to plastics must be developed and promoted. Equally important is public sensitization to help the general populace to change their plastic-dependence behavior and littering behavior.

Apart from public education, the country through Ministry of Education must introduce ethics and ecology as part of curriculum kindergarten to the tertiary education level. If it already exists in the curriculum, then there is a need to improve the content and reinforce the application. The Ministry of Education must find creative ways of promoting and rewarding waste management scholarship in all learning institutions.

### **Economy**

It was gratifying to learn that the cholera outbreak was handled using local resources only. This means that our country is now financially capable of addressing national issues and crises without appealing for foreign assistance. If such crises are prevented, public resources can be applied in a better way by investing in key development sectors such as education and health. Public resources must be galvanized toward these key sectors in order to promote economic growth and national development. This in itself must be an incentive for the country to want to prevent cholera outbreaks in the future.

### **Speaking for the Poor**

The role of JCTR during this time of disaster could have been better by way of openly speaking about the health and environment and encourage the government, NGO's and other stakeholders to do more for the poor particularly the shanty compounds, compounds and site and serve places of our nation. The people who live in these vulnerable areas deserve to have clean running water, proper drainage systems, proper sanitation, handwashing facilities, and flushing toilets, just to name a few. This is because these people are also the citizens of our nation and they must not be marginalized. JCTR has a duty to speak for them. JCTR is supposed to play a prophetic role by being the voice of the voiceless.

**Fr. S. SAX. S. J.**  
**Bwacha Parish - Kabwe**



# NORTH WESTERN PROVINCIAL MINING INDABA

FROM 7<sup>TH</sup> TO 9<sup>TH</sup> JUNE 2017 VENUE: BISHOP POTANI  
THEME: "BENEFITTING FROM MINING SECTOR THROUGH ENGAGEMENT  
WITH PEOPLE, BUSINESS & GOVERNMENT"



## CORPORATE SOCIAL RESPONSIBILITY (CSR) IN THE MINING INDUSTRY

### Introduction

**M**ining is the largest economic activity in Zambia and large-scale copper mining is predominant particularly in the Copperbelt and North Western Provinces. North Western Province is home to three of Zambia's largest mines namely Lumwana, Kalumbila and Kansanshi mines owned by Barrick Gold and First Quantum Minerals (FQM) respectively. These three mines have become the hub of Zambia's economic activity and thus have been dubbed the "New Copperbelt". The mining industry in Zambia continues to raise expectations within communities and the population at large. The increased investment and discoveries of new sites for copper mining present opportunities for economic growth and transformation of the country. At the same time, the experience of many other countries exploiting natural resources, poses considerable challenges to realizing the opportunities presented by the extraction of minerals in a country like Zambia.

### The Dynamics between Communities and Mining Companies

The mining industry in Zambia has been a topical sector for discussion since time in memorial and this is largely because of the impact that the industry has on the economy and the Zambian people at large. However, one aspect that needs attention is the extent to which communities whose livelihoods are disrupted by the extraction processes are compensated and able to benefit from mineral extraction. Trustful relationships based on legitimacy and shared understanding between mining companies and communities within and around areas of mining activities are critical for mutual benefit.

The relationship between companies and communities, if not guided by some trust and respect, could result in conflicts between parties. Often misconceptions, misunderstandings and unrealistic expectations are the triggers of conflict in mineral/oil producing areas. As such, it is important to understand the dynamics between communities and mining companies in order to avoid, mitigate and adequately compensate for negative impacts of mining as well as maximize benefits towards equitable development.

### The Relevance of CSR

Historically, the mining industry has taken a 'devil may care' attitude to the impacts of its operations; operating in areas without social legitimacy, causing major devastation and then leaving when an area has been exhausted of all economically valuable resources. While multinational mining



companies have remodeled themselves as good corporate citizens there is little evidence as to how this recognition of the need to address sustainability issues has affected communities and whether community development initiatives have been effective in contributing to more sustainable communities. The numerous social and environmental issues associated with the mining industry include access to land issues at the exploration and mining stages, environmental pollution, damage to the health of affected communities and the increased mechanization of the industry, which negatively impacts employment levels.

For mining companies, Corporate Social Responsibility (CSR) is the manifestation of a move towards greater sustainability in the industry i.e. the practical implementation of the goals of sustainability. CSR is a means by which companies can frame their attitudes and strategies towards, and relationships with, stakeholders, be they investors, employees or, as is salient here, communities, within a popular and acceptable concept. In the mining industry, progress within the three dimensions of sustainable development (economic, environmental and social) could be achieved through – economic development – investment of generated revenues to ensure the future development and long-term livelihood of the communities.

### **The Motive for CSR Programmes**

There are a number of business reasons aside from external pressure why mining companies invest in communities through their CSR programmes;

- Obtaining a competitive advantage; community investment programmes are used to aid the awarding of concessions as companies appearing to be socially responsible are often favored in this process.
- Receiving and maintaining a stable working environment; CSR initiatives are occasionally initiated as a means of ‘buying’ the local communities agreement to allow a company to operate.
- Managing external perceptions and maintaining a good reputation; CSR initiatives are used for PR purposes.
- Keeping employees happy; CSR initiatives can often make staff feel more positive about the company, and can increase motivation and efficiency. They can also help to retain and recruit the best staff.

A key stakeholder for all mining companies and a strong focus for their CSR initiatives is ‘the community’. Mining has a huge impact on local communities; positive effects include the creation of new communities and wealth, income from export revenues and royalties, technology transfer, skilled employment and training for local populations and improvements in infrastructure such as roads, schools and health clinics.

### **The Case of Muzabula**

Muzabula community is one of the compounds in Solwezi of North-Western Province. The community is in Kimasala ward, Solwezi Central constituency. The area is situated west of Kansanshi copper mine. It has a population of about 6,000 people with the majority being unemployed. Their livelihoods is centered on small scale trading. Despite being the nearest community to Kansanshi Mine which is the biggest mining tax payer in Zambia according to the EITI 2015 report, Muzabula residents are still languishing in poverty. This is mainly due to unsuitable CSR projects by the mining firm.

There is need to ensure that our policies, legislation and engagement processes are robust enough to protect the community and the economy at large from the negative aspects that come with mining. Additionally, the mining sector should clarify its contribution towards the promotion of sustainable development. Sustainable development is commonly defined as “development that meets the needs of the present without compromising the ability of future generations to meet their needs and aspirations” It, therefore, seeks to establish a path along which development can progress while

enhancing the quality of life of people and ensuring the viability of the natural environment on which it takes place. Zambia's mining sector has impacted negatively on communities such as Muzabula that lies adjacent to mining operations.



It is worth noting that the Mines and Mineral Development Act of 2008 had the promise that the communities would start benefiting from mining revenue sharing mechanism. Unfortunately, the 2015 Mines and Minerals Development Act failed to live to that expectation by removing that clause. It is important that this clause is returned to guarantee that North Western Province benefits from the huge mineral development and exploitation happening in the Province. Additionally, the Ministry of Finance and the Ministry of Mines and Mineral Development should formulate a mineral revenue sharing mechanism for a mineral royalty tax accumulated in the Province for example, that 20 % of the mineral royalty tax could remain in the province to foster social and economic development of the local communities. This is because all monies that have been paid to government by the mining companies end up in the central coffers. The host communities, districts and provinces remain as if they are no extractive activities taking place in their areas. The Zambian government should introduce an Investment and Corporate Social Responsibility guidelines to benefit local communities.

## Conclusion

Sustainable development requires net and equitable benefits and the building of social capacity for the affected communities that continue throughout and beyond the closure of the mine. It is arguable whether mining companies are best placed to decide what is best for the community, what will build social capital and what will deliver long-term sustainable development. CSR schemes are designed to suit corporate objectives and align with the business case very well, but this causes a scenario of dependency rather than helping the community to help itself.

The company needs to act in the best interest of the community. CSR does not solve the negative impacts of the mining industry on the environment, society, economy and local and national governance. Companies should not be put in the position where they take on a developmental role that should be provided by the government – they should work in partnership with the government and local agencies. It is not just the community that ends up depending on the community, governments look to the companies for answers too. It is extremely difficult for communities to effectively challenge companies if the government relies on companies to solve developmental problems.

Governments must take more responsibility for regional development considering community needs at a macro as well as micro level. A successful and sustainable corporate community involvement strategy must:

- Assess and address the basic rights and needs of the community.
- Recompense any material losses.
- Allow all members of community to participate effectively in decision making processes.
- Be fair and equitable in distribution of mining benefits and decisions made.
- Contribute to a net benefit for social and economic capacity.
- Contribute to long-term sustainable development.
- Ensure that mining revenues are distributed locally and equitably and that there is transparency in this process.

Further, close relations and open dialogue need to be maintained at all times and not just when it suits the company. Events such as accidents or social conflict can change the nature of relationships or lead them to break-down. Good communication helps deal with such situations better as they arise. ““Never doubt that a small group of thoughtful and committed citizens can change the world; indeed, it’s the only thing that ever has.” - Margaret Mead.

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**JCTR - Kitwe**



## **EVANGELIZATION IN A GENDER-VIOLENT SOCIETY**

### **Introduction**

**D**omestic gender based violence is a problem affecting millions of women globally and this problem manifests itself in various forms, for instance, in the context of marriage or cohabitation, between siblings, between parents and their children. Domestic violence is a gender neutral term and so it is difficult to clarify who the victim and perpetrator are. This article’s focus is on women simply because they are a more vulnerable group to violence. Gender Based Violence (GBV) is not a new phenomenon. What is new is the terminology. Since time immemorial, spouses have battered each other, although historically, it has been mostly men who have always battered their spouses. It must be said from the beginning that GBV is not exclusively a spousal issue: it is a gender issue. Sociologists have for some time now insisted that gender is a social construct, not a natural reality. Does it change the manner in which we reflect on the issue of men battering women and vice-versa? Don’t we need to bring into the picture children who are more affected by the problem of GBV in the home?

Another issue to raise is the level of reporting on this topic. A number of people have argued that the problem has not become rampant now. It has always been there since the beginning of man.



The only difference is that in the past no one reported about it. Both the direct victim and the indirect victim chose in the past to remain silent. Culturally, it was even encouraged to remain silent and not report it to anyone. Men exercised control over their women by battering them. Women who were never battered actually felt unloved when their fellow women bragged about being battered by their husbands and so, they treated this as a sign of love.

### **The Advent of Reporting**

With the advent of deeper reflections on human rights, and the proliferation of the civil society organisations raising awareness and sensitising people, this matter is now being reported. If the problem has always been there, then why are we now fussing about it? Lastly, the continued physical harm being done to women and children alike is casting a new light on this vice. It would appear that men who ignored the problem of GBV are suddenly taking a keen interest in it since the tables have turned. This is simply because not only are men becoming the victims but children too are being affected by violence in the home. Laws such as the Anti-GBV Act are now acquiring special importance and being read closely even by men. In Zambia, the fight against GBV particularly in the home has been spearheaded by the civil society organisations and the government with the media assisting to bring to light this vice. This article attempts to discuss ways in which agents of evangelization; men and women of God can seek to address GBV.

### **Hypothetical Framework**

The philosophical framework is premised on the view that every human being is capable of change. Secondly, that social conditions play a big role in inducing change in individuals. Thirdly, this article holds the view that people change when they embrace an ideology that defines their existence. This ideology may be philosophical, political, sociological, cultural or religious. It is the view of this article that religious ideology in the fight against GBV is essential to create a paradigm shift in gender relations and issues of violence in our society, particularly in this country.

### **Methodological Approach**

Statistics have played a big role in bringing to the fore the seriousness of the problem and how widespread it is. According to the Zambia Police Service Report of 2017, the reported cases of GBV stood at 21,504 against 18,540 cases recorded in 2016. There was also a spike in cases of Assault Occasioning Actual Bodily Harm (OABH) of 32.3 percent in 2017 with 1,644 cases being recorded against 1,359 cases in 2016. Of the number of victims of Assault recorded in 2017, 82.7 percent were female. Additionally, the Lusaka Times dated 25<sup>th</sup> November, 2017 reported that by third quarter of 2017, there were 16,090 cases recorded compared to 13,092 GBV cases during the same period in 2016 representing an increase of 2998 or 18.6 percent. The police also observed an increase in the physical type of GBV with cases such as unlawful wounding, assault and murder.

It is on the basis of such statistics that laws have been enacted to curb the vice. However, it is clear that the law has failed to end GBV. No matter how stiff the penalties are, the matter continues to grow, and times with such brazenness as to leave law-enforcement officers utterly perplexed. Even in the face of death sentences and twenty year imprisonments, the vice continues unabated. It is hoped that qualitative methods could be the key to unlocking the mystery of gender based violence. The qualitative method will ask questions such as 'Why' and 'How'. This will address the belief systems of people in communities and in society in general. It will attempt to expose hidden philosophies and ideological positions that justify battering across the sexual divide. Lastly, the qualitative method will interrogate these philosophical and ideological positions. This will pave way for a reflection on what the Church can do to end gender based violence.

### **Justifications to Committing Crimes Against Each Other**

It is a known fact that there is an increase in the cases despite efforts from the civil society organisations and government, stakeholders and private sector. This poses more questions than answers. Could it be that more cases are being reported now more than ever before? Or is it that people are more and more aware and so victims are becoming open to share their experiences?

## **Psychology and GBV**

Why do men batter women? Psychology tends to favour the view that GBV is based on power. Deep in the psyche of people is the desire to control and subdue the other. This is clearly expressed in the interaction of the sexes. In various ways men seek to dominate women, and women seek to control men. It happens in decision-making, in discussions, in a class and at home. Men and women compete fiercely all the time. At the heart of this desire to dominate is sense of insecurity and fear. Men fear women and women fear men.

## **Cultural Justifications of GBV**

Different cultures in Zambia have systems that encourage women to always be subservient to men. Right from the gender roles assigned, the view that men are physically stronger than women seems to support the view that women are there to serve the needs and the interests of a man. In initiation ceremonies and preparations for marriage, women are taught to serve a man and to be at his service. Often the indoctrination begins at a very tender age. Girls are reminded to leave the seat for the brother, wash clothes for the brother, cook for him. Boys will no doubt grow up thinking every girl, even the one who is not his relative, must be his servant.

## **Religious Justifications of GBV**

In many churches, including main-line Churches like the Catholic Church, women have always been seen as the weaker sex because they were created second to men and from a man's rib. This 'misreading' of Genesis Chapter 2 has justified why women should be servants of men, leading all the way to Paul's classic statement in the Letter to the Ephesians that women should be 'subject to men.' Very few have taken the trouble to read Genesis Chapter 1 and its version of men and women being created equal and sharing in the image of God equally; nor has there been any attempt to see in Genesis Chapter 2, the sense of complementarity expressed in the phrase 'bone of my bone and flesh of my flesh'. Clearly, religion has done its best to oppress women using the revealed word.

## **The Evangelizers' Formation**

The body of Christ wakes up every morning as a wounded, mutilated and bleeding body in Zambia. Its members are both witnesses to, and participants in, the drama of violence that unfolds every day. They are actors, each playing a role, either as protagonists or as antagonists, as culprits or as victims, as passive characters or as leading characters. It often depends on where the light of the camera shines, but nonetheless, they are all on the same stage. The gender war started almost as a joke. No one took it seriously. Church leaders never paid attention to it, even when the flock would miss a member due to injury or death. For a time, women's movements focused their attention on politics, forgetting the very people who were their reason for existing.

As at now, everybody has finally come on board. GBV is now part of the vocabulary, part of the *lingua franca* of Zambians everywhere. Even children know what it is. Initially it was seen in isolation, a situation of 'mum was fighting with dad', or 'dad beat up mum'. But now, the question that must be asked is: Are evangelizers and ministers of the Word doing enough to heal the flock? The levels of denial among evangelizers is sometimes frightening. For when a prominent member murders the spouse, a priest or a pastor would prefer to talk about how committed the couple was and how God should look graciously on the soul of the departed. The opportunity to engage the flock on GBV is almost always lost. And this is understandable. Preparation for ministry has never included preparation for dealing with matters of GBV. Quite often, the minister of the Word lacks both the tools and the language to address this matter with their flock.

## **Contextual Formation**

The Evangelizer's mission is to bring Christ to the people and the people to Christ. It involves cultivating a personal relationship with the God whom he serves in order to communicate Him and present Him as clearly as possible. On the flip side, it means getting to understand the 'joys and hopes' and the suffering and pain of the people. As such, preparation of the evangeliser must take into account these two dimensions of human daily living. A deliberate effort must therefore be made

to mainstream gender studies and GBV issues even in seminary formation and in catechetical formation. A specific course needs to be designed that will take into account psychological, sociological, statistical, philosophical and theological issues discussing matters of gender equality, God's will for humanity that exists as male and female, and the journey of people living in the world moving towards their final home with God.

Evangelization needs to be gender sensitive and to avoid all forms of stereotyping of the two sexes. Evangelization needs to stop glossing over these matters of GBV and create apostolates at both parish and diocesan levels that will help the flock of Christ to reflect on this illness and to work together towards a solution. Support groups need to be formed to help reintegrate both the victim and the culprit, for we all have a common destiny as human beings. Priests and pastors must get involved and face this hard reality of Zambian life. It is said that people act according to who they are and according to what they believe. To attempt to end GBV, an attempt must first be made to replace the belief systems according to which people operate. Merely drawing up laws to outlaw GBV will not end the problem. If anything, people will only devise more hidden and dangerous ways of doing what the law forbids them to do.

### **Human Dignity**

The Church's Social Teaching (CST) provides a deep source of Christian philosophical reflection on matters of human sexuality and human dignity. It is an anthropology rooted in the intention of the creator for making human beings as male and female, people whose destiny is bound up with one another, and whose journey back to the creator is not a journey taken alone but with the other. In his dealings with the Jews, Jesus always returned to this intention of the creator. Women were special to him and always occupied a special place in his heart. He accepted the gender role of Mary of Magdalene washing his feet, and also defended her when she sat at his feet instead of working in the kitchen. His choice of friends yielded both men and women, whom he regarded with equal dignity. Accused that he only chose men as apostles, he conferred the highest honour to women by making them be the first witnesses to his resurrection so that they can go and *announce* to his brothers that he was risen. Since they were *sent (as apostles)* they too were apostles sent to announce the kingdom of God. These were *hard teachings* in the ears of his apostles and disciples, but his comforting words to them were that they had been given the rare gift to be witnesses to what the greatest people of the world had never seen. It is from this background that Peter will say in the Acts of the Apostles, that 'We are witnesses to these things, we and the Holy Spirit.'

### **Conclusion**

As agents of evangelization, we must be evangelized ourselves in understanding gender issues. At every turn we need to ask ourselves: What would Jesus do in this situation? What would Jesus say in this situation? We know from our reading of scripture and the CST values that Jesus always respected the intention of His Father, the Creator God. In matters of gender, this has to be our stance as well. To effect a *Replacement* ideology, it is important to substitute the corrupt ways of society with a Christocentric view.

**Dominica Kabale**  
**Faith and Justice Programme**  
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# A HUNGER FOR COMMUNITY AND A SENSE OF BELONGING

## Introduction

In its most practical and functional sense, Catholic Social Teaching springs to life and is sustained through, for and with “community”. As noted by St. John Paul II, the social teachings have to be comprehensively considered in the light of “the full truth of his existence, of his personal being and also of his community and social being.”<sup>1</sup> Core dimensions of the Church’s Social Teaching, such as solidarity, the common good, subsidiarity and a preferential option for the poor, are all concretely based in an active and evolving blend of “right relationships” within the forum of community.<sup>2</sup> These dynamic relationships should necessarily balance individual development, collective provision and communal responsibility, and be inclusive of local, global, gender, inter- and intra-generational, and environmental dimensions.<sup>3</sup>

## The Cult of Individualism and an Obsessive Consumerism

However, in the post-industrial capitalist North, where the cult of individualism and an obsessive consumerism reign supreme, the practice of community – and the daily promotion of its manifold benefits – continues to be under attack.<sup>4</sup> This assault is hardly new. History is replete with examples where dominant power interests sought to undermine the notion of collectivity, and divide and conquer the masses in order to maintain and expand their narrow privilege. For example, to support her dismantling of the Welfare State, the former British Prime Minister, Margaret Thatcher, said in 1987 “...there’s no such thing as society. There are individual men and women and there are families. And no government can do anything except through people, and people must look after themselves first. It is our duty to look after ourselves and then, also, to look after our neighbours.”

This ideological assertion misses the basic fact that although people generally want to be able to “look after” themselves and their kin, it is not always possible, and government must take an active role in supporting the choices, options and dreams of all the people, not just passively enable those born with the luxury of unearned advantage. Yet as a result of a cavalier and callous dismissal of community at the cost of family provision and neighbourly charity, we are seeing a substantial decline, in the global North at least, in subscription to the social instruments of community and active citizenship, such as church membership, union density, participation in political parties and involvement in service organizations. Sadly dominant power interests prosper when the social relations of community are weakened.

## Implications of Undermining the Importance of Social Relationships

As outlined in the Catholic Social Teaching, the erosion of community, and an undermining of the importance of our social relationships has significant social, economic, cultural and environmental implications, and results in the tragic, unnecessary and soul destroying malady of alienation. St. John Paul II wrote that “A society is alienated if its forms of social organization, production and consumption make it more difficult to offer this gift of self and to establish this solidarity between people.”<sup>5</sup> And Thomas Merton suggested that “alienation begins when culture divides me against myself, puts a mask on me and gives me a role I may or may not want to play. Alienation is complete when I become completely identified with my mask, totally satisfied with my role, and convince myself that any other identity of role is inconceivable.”<sup>6</sup> I think Merton’s words do an excellent job of presenting the social and physiological horror of alienation in its most visceral form.

This loss or lack of community has manifest implications, not only on our spiritual growth and development as humans and children of God, but also on our actual physical, emotional and

1 *Redemptor Hominis* (1979) quoted in Compendium of the social doctrine of the Church (2005), p. 56.

2 See, for example, clauses 156 – 158, *Laudato Si’*.

3 *Laudato si’* clauses 159 – 162, 176 – 181.

4 *Laudato si’*, clause 162.

5 *Centesimus Annus* (1991) quoted in Compendium of the social doctrine of the Church (2005), p. 21.

6 *The Pocket Thomas Merton* (2017), Boulder, CO: Shambhala, p. 7.

mental health and well-being. According to Julianne Holt-Lunstad, a professor of psychology and neuroscience at Brigham Young University, loneliness is a significant public health issue, and is “comparable to the risk of smoking up to 15 cigarettes a day...exceeds the risk of alcohol consumption, exceeds the risk of physical inactivity, and it exceeds the risk of air pollution.”<sup>7</sup> Isolation, then, has a broader social cost. The antidote, however, to the deleterious health consequences of loneliness seem to be found in community. There is an answer. Certainly people can feel alone in a crowd; but for the most part positive social ties lived in community lead to healthier individual and collective outcomes.

### **Social Beings and the Need for Community**

The clarion call of individualism aside, we also remain social beings, and there continues to be a deep seated hunger for community. People are finding aspects of connectivity in virtual groupings involving the immediate networks of social media, and through time limited participation in single-issue, relatively autonomous political activism.<sup>8</sup> To be sure, both of these have their place and help lessen the pangs of hunger by providing some sense of belonging and communion. Community can also help in terms of addressing social issues such as poverty.

According to the Enough for All poverty reduction strategy in my city, “communities give people the network of support they need in times of stress, crisis or change. Increasing social inclusion and giving people a place to get together, make friends and be part of their community, can go a long way toward solving some of the basic problems that keep people in poverty.”<sup>9</sup> But there is also a need for the provision of community in the unstructured sense of simply having a place to “be” in the company of others, without any agenda other than an expression of our common humanity and our need to grow in relation with and to others. A place where people can greet each other in a meaningful and genuine way, and have time to talk, listen and be vulnerable. From this collective sense of vulnerability and a common sense of humanity springs great hope and strength.

### **Community Matters**

I have been isolated myself, and know full well what it feels like to find an accepting and supportive community. Without going into too many details, community literally saved my life and I will be forever grateful.

Ultimately, the pursuit of community is counter cultural, and is easily dismissed as fuzzy nostalgia. However, I would argue that as it is based on service and friendship, rather than domination and competition, it promotes conditions supportive of our more complete development as humans and children of God. We need to follow the direction of this path offered, because the joy provided by the expression of community is far healthier and more fulfilling than that of the sad, atomic autonomy of individualism. Communities can come in all shapes and sizes, but they all start with a recognition of our common humanity and our need for connectivity. At root, it is also a central requirement to an active expression of our faith. Community matters.

**Timothy Wild**  
**Calgary, Alberta, Canada**

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<sup>7</sup> <http://www.cbc.ca/news/health/loneliness-public-health-psychologist>

<sup>8</sup> Saul Newman (2016) *Post Anarchism*, London, UK.: Polity Books. Although I disagree with Newman’s conclusion as to the role played by a post anarchist presence in a postmodern political landscape, he does provide an interesting analysis of politics being done differently, and without the confines of “grand narratives”. I still believe in progress and the tentative guidance of “grand narratives” which, for me, is through sustained collective action towards a just, humane and inclusive society.

<sup>9</sup> 2018 Implementation Plan, Enough for All Strategy, Vibrant Communities Calgary, p. 8.

# THE MODELS OF DEVELOPMENT IN ZAMBIA: THE CHALLENGES



## Introduction

In 1991 the odds were against the United National Independence Party (UNIP) government due to their failure to liberalise the economy from the socialist approach earlier used and the Movement for Multi-Party Democracy (MMD) capitalised on the widespread dissatisfaction with the government by emerging as single most credible alternative. This therefore, resulted into the October 1991 sweeping victory of MMD in the parliamentary and presidential elections.

## The Socialist Type of Economy

The UNIP government after independence, chose the socialist type of economy which advocates that the means of production, distribution and exchange to be owned by the community and in most instances by the central government. In this era, indigenous Zambians were to takeover of jobs, industries, and national administrative roles from foreign experts in a bid to provide jobs for ordinary Zambians as well as empower them despite the fact that most of them were either untrained to fill these vacancies or merely had no experience whatsoever. As a result, the state owned enterprises (Parastatals) were not meeting their objectives to generate revenue for the government. This led the UNIP government into a debt crisis in the 80s.

## The Western Liberal Economy

The MMD promised to liberate the economy and after getting into power, true to their words adopted the western (The liberal) model of development which focuses mainly on capital, education, technical assistance, and other instruments that promote change. The model assumes that any society is a platform on which, given these elements (capital, education, technical assistance... etc), development can be built. In other words, unlike the socialist type of economy which advocates for state ownership of the means of production, the western or liberal model advocates for private ownership of the means of production and this led to the privatisation of most state owned enterprises after 1991 which to date hasn't gone well in the minds of most Zambians.



From 1991 to date, Zambia has been using the western model of development. However, of recent, new socialist Parties led by Fred Mmembe and Wynter Kabimba respectively have emerged claiming the capitalist or western model has not really liberated the social and economic status of people and that socialism is the answer. It is the purpose of this article to analyse the challenge of Development in Zambia and why the current model also seems to have failed. Zambia having used the two models already makes it a perfect example.

### **Challenges of Development in Zambia**

On paper, the western model seems as a perfect example for Zambia and other developing nations to follow as it promises at least a partial avoidance of the pain that a poor country inherits. It helps a country to build savings for investment and growth. It also liberates the factors of production. However, over the years, Zambia has employed this model and like the socialist model earlier, little progress has been made. In the end the pain is inflicted on the poor people through taxes in trying to find savings.

Our Asian counterparts like South Korea have made tremendous progress within the similar number of years with their state-capitalism model and other nations like Sweden and Finland have made tremendous progress with their socialist approach. Development implies movement towards some result in social, economic and mental structures of the population. In the case of Zambia, where does the challenge lie? Is there something wrong with the models that Zambia has adopted over the years? Both models have been tested elsewhere and the Western model seems to have a high success rate as compared to the socialist model. This is because even countries who seems to use the socialist/Marxist type of economy earlier like Russia and China are slowly turning into capitalist nations with a new term of “state capitalism” being used.

### **The Economic Models are not to Blame**

Development is complex and regardless of the model used, some key factors have to be addressed for any economic model to thrive. These factors hinder development regardless of the economic model used. The most fundamental factor that hinders development is the history of the country. It encompasses the mind-set towards reform. For development to occur, we need drastic reform. This is true because institutions do chain economies to the past and breaking of these chains is essential for progress.

The failure by the socialist and western models to yield meaningful results in Zambia is not because the models are bad in themselves but because of the history and mentality of Zambians which embraces little about development. As a result, our institutions are attached to this. The economic models are effective and attractive only after the retarding institutions are eliminated. Some argue that Zambia in its early stages of development after independence with the socialist approach managed to improve the standards of living for its people as compared to a time of capitalism. In Zambia, the reason for failure of socialism is not different from the reason for failure of capitalism, that is, a mind-set that embraces little about development and weak institutions that fail to hold accountable people who misappropriate funds.

### **Lack of Conducive Environment for Development**

Over the years, we have looked at the things that contribute to economic development. We have given too little attention to inquiring whether they are being employed in a context that is favourable to development. As a result, we may have probably wasted a good deal of time and efforts doing things which were right in themselves but made little or no contribution to progress because they were done in an environment which was inconsistency with development.

In a country where land and other productive resources are held by and operated for the benefit of the minority, and where the apparatus of government serves principally to reinforce such privilege, aid is of no use. It will not benefit the intended beneficiaries. The western model promises independent proprietorship in agriculture. Today in Zambia, land is given more to the foreigners (Chinese) and not the citizens. Personal liberty and constitutional government have little meaning in a country like

Zambia where government is at the service of the privileged minority. This kind of situation calls for the Marxian revolution to unlock reforms.

These are practical matters but only possible if the people are educated, liberated, ready and willing to advance. Zambia doesn't need a new model of economic development but a new people willing and ready to develop. Development will occur when we change our mind-set.

**Philip Maimba**  
**Development Economist**  
**Lusaka**

## **THE FIRST RELIGION WE BELONG TO IS THE RELIGION OF HUMANITY**



### **Introduction**

**R**eligious difference should not be seen as a threat. Rather it should be considered as an opportunity. This opportunity invites us all to take time and look at the other person in front of us or the other reality. In doing so, one comes to a realization that we belong to one religion, the religion of humanity. Religious tolerance is not so evident in most parts of the world, due to the fact that each one feels superior to the other and hence his or her religion has to be superior to the other. Changing this mentality is not easy because it is already a déjà vu in most parts of the world. For me, I came to a profound sense of what religious tolerance means after spending most of my time outside my own country, Zambia.

### **Burkina Faso, an African Model to Religious Tolerance**

Spending more than a year in the West African Country, Burkina Faso, I had the most overwhelming and astonishing experience. I thought it is almost impossible to see Muslims and Christians under one roof, in the same family. It is not common to see marriage being celebrated between a Muslim and Christian in my country. This is because many a time, in a mixed religious marriage or family, one partner would usually be coerced or enticed into joining the other partner. All these thoughts were purified and answered as I experienced the kind of life my Muslim brothers and sisters in

Burkina Faso embraced.

In many African countries such as Burkina Faso, there are people with different religions, cultures and ethnic backgrounds. Burkina Faso is an example of a country where people of different backgrounds live peacefully together. People with Muslim and Christian beliefs live together in peace and harmony. This is also true of people with different cultures and political affiliations. Most people in Burkina Faso would tell you that, the country is composed of half Muslims, half Christians and 100% Animists. What this basically means is that regardless of your current faith, everyone pays homage and respects the ancestral spiritual traditions of animism. To not believe in God, is an anomaly.

### **Mosques and Churches Next to Each Other**

There are mosques and churches scattered all over the city and there are some in the most inconspicuous places. There is a grand/central mosque, located in the city centre of Ouagadougou, which is an establishment that receives a lot of the local people, particularly for the main prayer on Fridays. The central church, which is the Cathedral of the Catholic Church, is located approximately 5 minutes from the central mosque and receives equal attention on Sundays. Perhaps this was true of my country Zambia until political differences and intolerance influenced our cultural and religious tolerance. There is a beauty that the world could learn from this in the way that people of different faiths come together on the principles of humanity and are tolerant as well as respectful of one another.

One Jewish Rabbi David Rosen once said in his speech, *“If God relates to us in all our diversity, there must be diverse ways of relating to God. When I encounter the other with the sense of the divine, in her/his life, from a different religion or tradition which is not your own particular tradition, you are simply getting further glimpse of the divine within the world.”* His words simply express a deeper understanding of what religious tolerance implicates.

On special occasions or festivities, the members of the different faith groups will come together to celebrate. If it is **Mawlid** (the birth of the prophet Mohammed), the Muslim festival, the priests, reverends and congregations of the Christian Churches are invited. If it is Christmas or Easter, equally the Imams and Muslims are invited to celebrate with Christians. Inter-religious marriages or unions are not forbidden, quite the opposite. These are very much the norm and they happen on many occasions. I met a Muslim man who told me that he married his wife, who is Christian and that he understands her faith is important to her, so he supports her in her faith. He will take her to prayer meetings and worships and join in with her during the large festivities. I found this quite endearing and very touching.

### **Lessons for Zambia and Other Countries**

Furthermore, you will see on many occasions, Muslims lined up in various locations during prayer times about to start a prayer, an impeccable devotion to prayer. Sometimes they stand adjacent to a church, yet there is no hostility from any person of a different religious faith. I guess this is what the Constitution of Zambia encourages that even though Zambia is a declared Christian nation, no one person of a different religious faith should receive hostility from Christians. Perhaps this is what Zambia and many other countries need to embrace; the spirit of unity in practical terms and not just theoretically.

The most captivating memory I have of this example was when I saw a young Muslim woman in prayer alongside the motorway during the hustle and bustle of the evening rush hour traffic. In that sea of tumult and turmoil, she had found her island of peace. The level of religious tolerance and inter-religious unity, is the highest I have witnessed in Burkina Faso compared to other Muslim/Christian countries like Niger. Though this example has gone oblivious to the world, it is really one that the world could learn from.

It is often the case, particularly in the West – at least through my personal experience, that those of different religious backgrounds are often in competition regarding whose path or teaching is the



“truth” and who are the “chosen” children of God. Sometimes this even happens among Christians of different denominations where they fight among themselves on which so called ‘church’ is more powerful and prayerful.

This is not the case in most parts of Burkina Faso. In my humble opinion, I think this is down to the homage and reverence those of all faiths pay to the animist tradition (in keeping with the earlier saying mentioned at the start of this piece), because one of the fundamental beliefs of the animist tradition ***is that of the harmony of nature and of unity of all living things, including human beings***. The animist tradition, nonetheless, is widely misunderstood, particularly amongst the younger generation, who hold the misconception that animists do not believe in God and practice witchcraft, which is absolutely not the case. In religious tolerance, it is not a question of trying to create one particular religion. It is a quest of understanding the other, in his or her faith. It is only when we become open to such a reality that we will be able to tolerate the other in his or her faith.

### **What Does Religious Tolerance Mean?**

Religious tolerance is when people with different beliefs are allowed to practice their religion. This is protected in two ways:

- By the law – Freedom of religion is in most cases allowed by the law. This means people can practice their religion freely and peacefully without punishment.
- By the people – When people are tolerant, they do not become violent to somebody or shut them out because they have a different religion. They do not hate or say that only their religion is right. Instead, they are welcoming and caring. They are in the search of understanding who the other is, in his/her religion. They live in peace. They respect the religious celebrations and practices of others, and they may borrow from or engage with them. Any arguments about religion are resolved quickly and peacefully, because people treat each other with respect. I saw Muslim families breaking their Feast of TABASKI by sharing food with their neighboring Christians and Protestants.

### **Tolerance is a Fundamental Part of Life**

Burkina Faso is a great example of religious tolerance in everyday life. Its people belong to different ethnic and religious groups. They are also very connected to their families and their communities, which are often a mix of religions and beliefs. This means that people learn to be tolerant of others from an early age. Many people borrow religious practices from different faiths, such as Islam, Christianity and Animism. Although there are worries that unrests could challenge this tolerance, it is unlikely because it is so important in the culture.

The high levels of religious tolerance, respect and peace in Burkina Faso make the country an example that all nations can learn from. The country has been known not to have suffered civil war or religious conflict. Muslims, Christians and animists are neighbours, they live together and Inter-marry. I met one family in Burkina Faso where I found a MUSLIM DAUGHTER, MUSLIM SON, CATHOLIC MOTHER AND PROTESTANT FATHER. This was a profound experience that left me in wonder and amazement.

Nevertheless, there has been several jihadists related attacks in the capital Ouagadougou, but when asking some of the Imams (Muslim leader of prayer in the mosque) on what they have to say with regards to these attacks, he responded by saying, “this is not the Islam we know, it is a political game which tarnishes the name of **Allah**.” A response that left me in reflection. Yes, some extremists in some of the rural villages cannot be ruled out. But the relationship between Muslims and Christians remains a touching reality.

According to statistics, Muslims make up 60 percent of the Burkina population in the warm welcoming West African nation with 19 percent being Catholics, 15 percent animists and 4 percent protestant but religion is only a secondary badge of identity in Burkina because all are one. There are few Burkinabe's who do not have a friend, relative or neighbor of a different faith and it is rare for all members of a broader family to practice the same religion. Burkina Faso, despite suffering various terrorist attacks, stands out as a model of Religious Tolerance.

**Leonard Katulushi**  
**Missionaries of Africa (Stagaire)**  
**Niger- Niamey**

## **LETTER TO THE EDITOR**

Dear editor,

### **Toll Gate Fees – Are We Winning?**

Greetings. My mind is ever so busy and today my focus is on revenues realized from the tollgates being collected across the country – Zambia. Is it too early to request the Government to give us an insight into how much has been collected, and more importantly, how this money is being utilized so far?

I would like to learn which roads have been rehabilitated and which new roads (if any) have been constructed using tollgate collections.

It would definitely break my heart should I learn that funds collected from tollgates, are being diverted to fund other activities different from the intended purpose. I am sure this is not asking for too much from our transparent and accountable government.

I pen off.

**Anonymous Reader**

# RESPONSE FROM THE NATIONAL ROAD FUND AGENCY

## Toll Gate Fees Collection

Dear Anonymous Reader,

The National Road Tolling Programme (NRTP) started in November 2013 and the target at the time were heavy duty vehicles at weigh bridge points across the country. Phase II of The NRTP started in January 2016 covering all vehicle classifications. From inception of the Tolling Programme, a total of K1, 901,866,000 has been collected. In 2017 alone K667, 658,000 was raised in tolls revenue. The tolls collected are used to finance the general maintenance of roads.

Currently the NRFA has 400 routine maintenance contracts around the country. It is important to note that the money collected from tolls is not enough to construct or rehabilitate roads, for example the rehabilitation of the 79 kilometers Ndola-Mufulira-Mokambo road is at a contract sum of K700 million, while rehabilitation of the first phase of the Kafue-Mazabuka road will cost approximately US\$30 million. Toll fees are also inadequate to meet the annual road maintenance needs of US\$721 million although they play an important role in bridging that gap. Therefore, given the high unit costs in road construction, the toll revenue should be seen as a welcome measure to maintain the existing and planned road infrastructure across the country.

**National Road Fund Agency**

## ARTICLES AND LETTERS

We encourage you our readers to contribute articles to the JCTR Bulletin Issue. The articles should reflect any social, economic, political, educational, cultural, pastoral, theological and spiritual theme. All articles should be between 1, 000 and 1, 5000 words.

You make the Bulletin to be what it is!

For contributions, comments, queries or feedback, kindly write to the editor; Jesuit Centre for Theological Reflection,  
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# JCTR BASIC NEEDS BASKET

Lusaka

April 2018

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

Commodity	Price (ZMW)	Quantity	Units	Total (ZMW)
Mealie Meal	73.65	2	x 25 Kg	147.30
Beans	25.80	3	Kg	77.40
Kapenta (Dry)	182.60	2	Kg	365.20
Fish (Bream, Dry)	148.80	1	Kg	148.80
Beef	36.30	4	Kg	145.20
Dark Green Vegetables	16.20	4	Kg	64.80
Tomatoes	17.00	4	Kg	68.00
Onion	12.40	2	Kg	24.80
Cooking oil (2.5L)	47.28	3	Litres	56.74
Bread	7.66	1	Loaf/day	229.80
Sugar	26.90	3	x 2 Kg	80.70
Milk	6.67	4	x 500ml	26.67
Tea	76.39	1	Kg	76.39
Eggs	10.00	2	Units	20.00
Salt	6.17	1	Kg	6.17

Subtotal

ZMW 1,537.96

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

Commodity	Price (ZMW)	Quantity	Units	Total (ZMW)
Charcoal	140.00	2	x 90 Kg bag(s)	280.00
Soap (Lifebuoy/Champion)	5.92	10	Tablet(s)	59.17
Wash soap (BOOM)	11.58	4	x 400g	46.33
Jelly (e.g. Vaseline)	20.58	1	x 500ml	20.58
Electricity (medium density)	292.00	1	x 1month	292.00
Water & Sanitation (med - fixed)	197.00	1	x 1month	197.00
Housing (3 bedroom)	3,000.00	1	x 1month	3,000.00

Subtotal

ZMW 3,895.08

Total for Basic Needs Basket

ZMW 5,433.04

Totals from previous months	Nov 16	Dec 16	Jan 17	Feb 17	Mar 17	Apr 17	May 17	June 17	July 17	Aug 17	Sep 17	Oct 17	Nov 17	Dec 17	Jan 18	Feb 18	Mar 18	Apr 18
Amount (K)	5,005.14	4,976.67	4,935.46	4,918.76	5,017.09	4,973.03	4,952.69	4,958.52	4,859.35	4,928.37	4,883.57	4,869.47	4,924.54	4,957.47	5,229.14	5,385.42	5,574.81	5,433.04

## (C) SOME OTHER ADDITIONAL COSTS

Education		Transport (bus fare round trip)	
Item	Amount (ZMW)	Item	Amount (ZMW)
Grades 8-9 (User + PTA/year)	500.00	Chilenje - Town	15.00
Grades 10-12 (User + PTA/year)	975.00	Chelston - town	15.00
School Uniform (Grades 1-7)	145.00	Matero - Town	12.00
Health		Fuel (cost at the pump)	
Item	Amount (ZMW)	Item	Amount (ZMW)
Registration (book)	4.00	Petrol (per litre)	13.70
Self-referral (Emergency Fee)	80.00	Diesel (per litre)	11.40
Mosquito net (private)	75.00	Paraffin (per litre)	8.03

## D) A COMPARISON OF COSTS (IN KWACHA) OF BASIC NEEDS ACROSS ZAMBIA IN APRIL

Lusaka	Kasama	Mansa	Mongu	Ndola	Solwezi	Monze	Chipata	Mpika	Luan-shya	Kitwe	Kabwe	Living-stone	Choma	Chinsali
5,433	3,261	2,832	3,315	4,967	4,208	3,738	2,828	2,901	3,986	4,428	4,675	4,327	3,920	3,760

This survey was conducted on 27<sup>th</sup> April, 2018 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, Chainda, Kabwata, Matero and schools, clinics/hospitals and filling stations around Lusaka. The April Basic Needs Basket is approximately US\$543 based upon the exchange rate of K10 prevailing on the days of data collection. Please note that other monthly costs would include personal care, clothing, recreation, etc.

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# Photo Focus





# THE JCTR UPDATE: PEOPLE AND ACTIVITIES

## WHAT KEEPS US BUSY AT THE JCTR? HERE ARE SOME HIGHLIGHTS

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

The SED Programme in the 1<sup>st</sup> Quarter of 2018 held a review and training of Urban Basket Researchers two days meeting on 27th and 28th March, 2018. During the meeting the basic needs basket data collection methodology was reviewed, Importance of BNB dissemination was discussed and BNB radio programmes in all the 14 towns was planned for. The meeting helped enhance researcher's data collection skills. The programme also Attended a 3 days training in Malawi on monitoring and evaluation in social protection. Outcomes of the meeting were; civil society and government ministries to meet with central statistics office to find ways in which information can be updated regularly. Ministry of community development and social services was tasked to work on the communication strategy and find better ways to disseminate M&E information. Lastly civil society and media were encouraged to be involved in the M&E process from the beginning to the end.

The programme also conducted a civil society coordination meeting to share findings of the Auditor General's Report of 2015 and 2016. From the meeting, the JCTR was tasked to lead the Civil Society Organisation network to share recommendations made on the public finance management bill. Recommendations were that; some parts of the Public Finance Management Bill should be strengthened, for instance, Section 11(1) (h) – The bill has a policy on national planning and budgeting act (2017) which is non-existent. The bill should also have more prescriptions on ways to address fiscal decentralization. The threshold on how much councils can keep in their custody for development of projects should be raised. It was suggested that the JCTR should write to the parliamentary committee on public accounts on the recommendations made for the Bill.

Additionally, the programme Participated in the Regional Alternative Mining Indaba (AMI) in Capetown, South Africa. The AMI remains a platform for building radical alternative ideas and voices of the poor and marginalized. These ideas regard people as the starting point of human development and not profits. Such platforms help to continue building capacities in JCTR staff and community members. During the Indaba, it was strongly recommended that, there is need to continuously engage with local, international and regional like-minded CSOs to hold governments and mining corporates accountable to ensure transparency and rights-based-approach to doing business.

During the quarter, the programme also attended the Launch of the “*make it happen campaign*” in South Africa. This is a Regional Resource Governance Advocacy Strategy that was initiated by Norwegian Church Aid (NCA) Southern Africa as a way of boosting the organisation's advocacy work on Resource Governance to a higher level. The initiative builds upon several years of experience and learning between and amongst NCA and its partners. Southern Africa remains one of the poorest regions in the world despite being heavily endowed with valuable minerals. Weak governance and poor redistribution of national resources continue to undermine efforts to address poverty and inequality. This is further exacerbated by unjust global governance structures, such as the economic model which favour capital. Zambian delegates agreed to consider organising and holding a workshop for youths and also regional university

debates during the Zambia Mining Indaba to discuss issues of tax and illicit financial flows.

### FAITH AND JUSTICE PROGRAMME

During the 1<sup>st</sup> quarter of 2018, the JCTR's Faith and Justice Programme carried out active citizenship public forums in Kitwe, Kasama, Mongu, Monze, Livingstone and Kabwe whose focus was on peacebuilding and dialogue as important tools in national development. The forums were aimed at creating a platform for stakeholders to discuss issues affecting peace and citizen participation in local development. The interactions and discussions empowered participants with knowledge on the 2016 provisions of the amended constitution, the Public Order Act, ATI Bill and importance of active citizenship. Participants echoed the same message of encouraging tolerance, co-existence and dialogue between and among political players if development is to benefit all people.

The JCTR also made follow-up visits to Kasama, Kabwe, Kitwe, Livingstone and Mongu to assess progress made by stakeholders on commitments that were made in 2016 and 2017 on improving communities' access to Economic, Social and Cultural Rights (ESCR) with regard to water and sanitation, education and health. Participants were equipped with knowledge and skills to use in demanding for improved service delivery from the service providers. The visits for instance, revealed that Mutalaiti and Siwaa Health Posts of Mongu were completed as was pledged by Ministry of health through the District Health Office but were not yet operational as staff houses were still under construction. Additionally Lukanga and Western Water and Sewerage Companies of Kabwe and Mongu respectively had started supplying water to unplanned through Kiosks.

The JCTR has continued to demand for the enactment of the Access to Information (ATI) Bill into Law. It is for this reason that the JCTR conducted public debates in Ndola, Kabwe, Livingstone, Kasama, Chipata and Solwezi, to mobilise critical mass to increase advocacy for enactment of the ATI Law by raising awareness on its importance. Participants expressed that having Access to Information Law would aid development because people will know and own government projects and it would improve transparency and accountability on public office bearers thereby reduce speculations and allegations in the use of public resources.

Furthermore, the programme carried out training workshops to educate JCTR allies and outreach team members on selected provisions of the 2016 amended Constitution in Kasama, Kitwe, Kabwe, Livingstone, Monze and Mongu. The trainings were aimed at enhancing the capacity for the allies and outreach teams to engage in important governance processes such as the Constitution review process. Participants expressed gratitude for the informative knowledge that was shared acknowledging a better understanding to various salient articles of the Constitution. The JCTR recommends that the government should make Constitutional review processes as consultative as possible and also initiate educative programmes on the provisions of the Constitution and all legal implications.