



BULLETIN

Jesuit Centre for Theological Reflection
"Promoting faith and justice"



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QUOTE

"It is better to lead from behind and to put others in front, especially when you celebrate victory when nice things occur. You take the front line when there is danger. Then people will appreciate your leadership"

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LETTER FROM THE EDITOR

To our readers,

With the political campaigns reaching a vertex, campaign materials can be seen all around the streets of Lusaka and I'm sure the same can be said for other parts of the country. Various presidential candidates are working hard to convince the electorate that they are the best among all those voting for the republican presidency. This quarter's bulletin has a special focus on the coming elections. A number of articles herein highlight various issues relating to the August polls. On the first page of this bulletin, we start with a prayer for our country Zambia, we pray for the Lord to see us through this election period and keep our country peaceful.

JCTR's intern, Clare Allsopp, from the U.K, offers her thoughts on the importance of voter participation, drawing comparisons with the recent Referendum that took place in the U.K.

Phoebe N. Moono, gives us an insight into rural development and challenges being faced by people in these areas. She looks at the prevailing conditions in most rural areas in Zambia but also gives specific attention to Namwala district, an area where people have limited access to social amenities. Her contribution urges the government to develop policies that can secure effective rural development. She also encourages the church, CSOs and NGOs to conduct sensitization programmes to raise awareness on how the right holders can make duty bearers accountable for failing to allow them basic rights. This is to enable the majority vulnerable and marginalized groups to ask the necessary questions on service provision and claiming their rights.

Tendai Posiana gives us more information about the Public Order Act (POA) in view of the forthcoming elections. She considers whether the act is being used properly or rather, is being abused by the police and their political masters. Within this article, Tendai draws on past examples of when the POA has been applied and the Police involvement with this.

Some rights should be collectively enjoyed by society and most of such rights fall under what we call the common good. In this bulletin, we have an article by Precious Chungu explaining what the common good is. She also offers insight into how the Church Social Teaching (CST) can help us attain a common good. Reagan Macdavid Chengamali, SJ also sheds more light about another CST principle - *Option for the Poor and what role we can play in helping the vulnerable around us.*

Agness Chileya in her article explains the problems being faced by the people in Chavuma district as explained by Chief Sanjongo of the Luvale people of Chavuma. The article followed a survey that was conducted to create a basis for advocacy and raise community awareness of issues of Corporate Social Responsibility (CSR). This was in light of the recent mining explorations carried out in this district.

Peter Mwanza talks about creativity as a path to development in a beautifully weaved article.

Brother Norbet expounds more on the relationship between politics and the church. He explores common questions concerning how the Church is expected to relate to the political climate of our time and what duties we have as God's vice chancellors. Lastly Matsauso Mwale makes a point about putting Zambia first. He reflects on how our country has changed from the days of our forefathers and urges us to reconcile this to make Zambia a stronger and more successful country.

As we can see, this bulletin is packed full of various discussions, reflections and challenges on a wide range of topics. I hope you will find time to read and digest these articles to develop a greater understanding of the pressing issues that surround us.

I would also like to take this opportunity to urge you to vote wisely, and also to pray for peace before, during and after the elections.

**With many thanks,
Editor.**

A PRAYER FOR ZAMBIA



By Precious Chungu

A prayer for Zambia, that we will return to the limited government and moral principles on which we were founded and turn away from materialism and self-centeredness and instead to the “greatest commandments.”

Lord, we need your help for our country Zambia. We’ve let things slide for so long that the task before us seems mountainous and insurmountable. We are, however, comforted in the fact that we can do all things through Christ who strengthens us as Philippians 4:13 assures us. Please strengthen us, Lord. We pray you give us courage, energy and abundant resources to put things right, according to your will. Help us return Zambia to the principles and values of our founding fathers. Show us, Lord, how to trim the many parts of our federal government that violate our Constitution, which clearly defines strong, sovereign states delegating a very small portion of power to a central government. In this *Prayer for Zambia* we pray you will reveal the steps we need to take to get it done, and give us the motivation, a driving passion, to take the necessary action.

Lord, part of the reason we let things slide away is that we have been wallowing in material comforts and pleasures, blessings you gave us. Yet we also know from Luke 12:48 that

*“From everyone who has been given much, much will be demanded;
and from the one who has been entrusted with much,
much more will be demanded.”*

You have given us much, and often we have hoarded it.

We have been entrusted with much, but often we have not used it to do your will, as revealed in the Holy Bible.

We repent, Lord, and in this *Prayer for Zambia* we pray that you will help us do your will. We also pray for your intervention. We pray you will use mighty, majestic power to turn this country back to you and to the Constitution that was given to us through «Divine Providence.»

We pray that you will help us your children to obey your commands as set out in the Holy Bible. We pray for your protection against the wicked. We pray you’ll subdue them, Lord, and keep us safe. We have elections coming up, Lord. We pray that our current leaders make wise decisions. We pray that each new election brings us better leaders—honest, virtuous, trustworthy, incorruptible leaders whose goal is to serve You and to serve the Zambian people by adhering to the Constitution as it was originally intended.

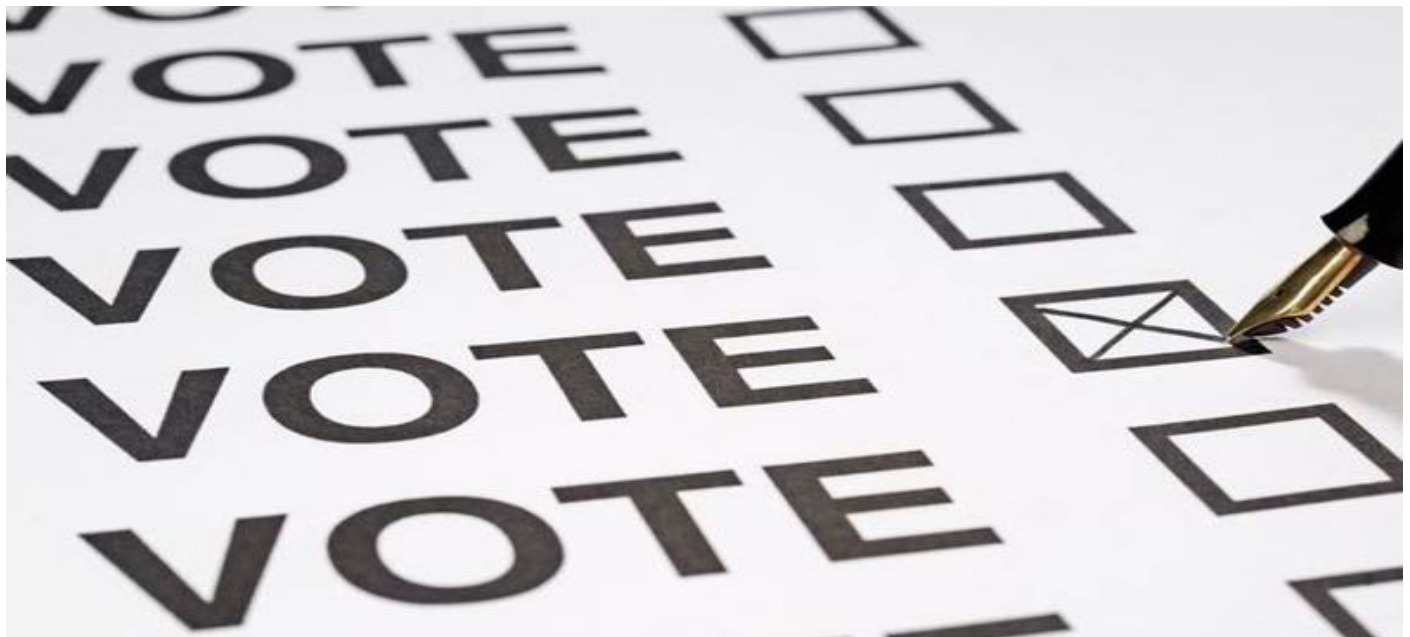
Lord, for all of us, we pray that you will lead us further and further away from self-centeredness and materialism and closer to you, through the reading of your word in the Holy Bible. In this *Prayer for Zambia* we pray that the Zambian people will have as their highest goals the greatest commandments as defined in Matthew 22: 36-39:

*“Love the Lord your God with all your heart
and with all your soul and with all your mind.’
This is the first and greatest commandment. And the
second is like it:
‘Love your neighbor as yourself.’”*

For all this, we pray in Jesus’ precious name. Amen.

THE IMPORTANCE OF VOTER PARTICIPATION- DON'T LET YOUR VOTE GO TO WASTE!

By Clare Allsopp, Student at the University of Birmingham (U.K)



I have arrived in Lusaka at this very poignant yet uneasy time. The General Election and the Referendum awaits. There are posters, banners and leaflets being distributed across the province, all in attempt to sway votes one way or the other. As a British National, in Lusaka on a short visit, I find myself most drawn to the Referendum debate; the enhancement of the Bill of Rights and the replacement of Article 79 of the Constitution of Zambia. Britain too has just recently held a Referendum, concerning the colossal decision of whether it should remain or leave the European Union. After a long run of political campaigns, rallies, panel shows, leaflets and reaching out on all social media platforms, it was pronounced on June 24th 2016, on counts of a majority vote, that Britain would leave the European Union. The votes were 52% leave against 48% remain; a tight result to say the least. As I reflect on Britain's results and quite frankly the turmoil that has followed, I wonder what lessons there are to be learnt and perhaps shared with other countries undergoing a similar political process.

Whilst Britain's breakdown of results was certainly nuanced, particularly due to voting patterns amongst certain demographics such as, age, education, geography and class, one thing that stood out to me more so was the overall voting turn-out. According to national statistics, the Referendum engaged 71.8% (approximately 30 million) of the population eligible to vote. This was viewed as a positive turn out, being the greatest participation since the General Election

in 1992, however I fail to feel quite so gratified. I still want to ask the questions: what about that 30% of people? Why was it that 12 million people that were eligible to vote in Britain still didn't? What difference might that 30% of people made to the results?

Last week, ZNBC hosted a panel discussion show on the Referendum with guest speakers Fr. Leonard Chiti and Kasumpa Mwansa Kabalata a representative from LAZ (Law Association of Zambia). As I was watching this programme, I was shocked to hear that there was a very real concern that not enough people will vote in the upcoming Referendum. Quite simply, if there are not enough participants then the Referendum cannot proceed. Although in Britain, the situation is not as severe as potentially being unable to attain minimum participation, there are still similarities to be drawn. So, I speak to both the people of Zambia and Britain in my urge for not just greater, but as close to 100% voter participation in democratic systems.

To me, a lack of voter participation indicates that not everyone's voice is being heard. It could also suggest that, perhaps not everyone *really* understands the value of their own voice. There are a few common 'excuses' that I have encountered through other people, and have even considered myself as a voting opportunity looms. Some of them might resonate with yourself, if so, I would like to try to remedy these negative attitudes.

- 1) **Someone else will.** Quite bluntly- if everyone said “someone else will”, then where would we be? It is incumbent on all of us, to use our individual vote which can then be used towards a greater collective vote. People uniting together under the same sentiment can only be a more powerful catalyst for change. We cannot only rely on other people to fight our cause for us, without us.
- 2) **It doesn’t really matter/make a difference.** This attitudes towards voter participation I think rouses the ‘butterfly effect’; one small decision can have huge implications. And if everyone were to hold the same conviction, change would fail to ever materialize. As I stated earlier on, the leave campaign in Britain was only a marginal victory; a tiny percentage of votes could have tipped the decision the other way. I think this demonstrates that votes do matter. Whilst it might seem as though your one vote is inconsequential, democracy acquires its momentum from every single one.
- 3) **I don’t know or understand what is happening.** The complicated processes and heavy jargon that sometimes comes with political operations can often discourage engagement amongst the general lay. Without a doubt, these times call for government to speak plainly and directly to its people. Furthermore, civil societies should extend their duties to further educate communities on the matter in hand, acting as an accessible port of enquiry. (We have seen commendable efforts by JCTR on this note!) With such in place, there of course is a civic responsibility for individuals to take an active interest, asking questions and absorbing information from all types of outlets.
- 4) **It is inconvenient.** In the context of Britain, I would argue that this is not a valid justification for evading voter participation, since we have three different means of voting (person, proxy and post) to accommodate issues such as sickness, change in location and travel. In Zambia however, I appreciate it can be more of a challenge. Whilst there are efforts to ensure that a local polling station is positioned within a reasonable distance, with the current procedure of voting in person this could

inhibit accessibility of voting for some people. Perhaps a review of current legislation related to voting applications and processes would be beneficial for increased voter participation in this country.

Church Social Teaching

The importance of voter participation can be explored through a CST perspective. For Christians there is a call to Family, Community and Participation. We are social beings and part of a temporal world. The politics of this country- economic, social, cultural and environmental- directly affect human dignity, and so it is imperative that Christians engage and transform where possible in order to strengthen dignity. Through participation in politics and using your vote, you can actively seek the common good and well-being of all, with particular regard for serving the poor and vulnerable.

As a British woman with a vote, it is apt for me to reflect on the period of the suffragettes during late 19th and early 20th century. This was a period in which woman took radical action to advocate the extension of the “franchise” and secure their right to vote. Up against a heavy resistance from a ruling patriarch this was an extremely divided and tragic time in Britain. It is a result of relentless protests, strikes, imprisonment and martyrdom that women in my country finally found a voice in politics and were granted the right to vote.

Today, we are fortunate in both U.K and Zambia that the only voting discriminations are related to age and criminality and these are with credible justifications. I cannot and do not want to imagine a world in which my right to vote is denied, hence I would like to seize every opportunity I can to use it and use it to my best ability, equipped with a wealth of information. The simple message I would like to leave you to brood over is: if you have been granted the right to vote, then do so. Both U.K and Zambia fortunately uphold the necessary democratic values which allow its citizens the freedom and opportunity for prosperity. The very basic definition of a democratic government is power vested in the people, whereby decisions can be made by ALL. This article should not be mistaken as a plea to make voting compulsory, as I believe that voting should not be enforced but rather enjoyed by the population. Your vote is your chance to make a difference. Whatever your vote is, in both the General Election and the Referendum, I implore you to use it, for the “the power and destiny of Zambia” is in your hands.

RURAL DEVELOPMENT



By Phoebe N. Moono

What is rural Development? Generally, it is said to be the improvement of living standards for people living in the country's remote areas. The key to rural development is the improvement of social and economic amenities. This includes: the proximity to modern health facilities, well-constructed and accessible roads, irrigation systems and extension services, new methods of agriculture, veterinary services and electricity, amongst many more.

Children in rural areas long for access to quality education, access to computer and science laboratories, to study in a well-lit environment, watch cartoons and educational programmes on Television, live in modern houses and have easy access to roads. The list is endless, but these are some of the desired improvements needed for a better, more cohesive social order. It must be stated that, once rural development is achieved, this would automatically translate into economic growth for the area. Rural development can be explained using Rostow's Five Stages of Growth. As of this moment, rural areas of Zambia are in 'Stage 2'. This stage is characterised by engagement with activities such as: individual social mobility, changing social structures, sharing economic interests and a desire for widespread and enhanced investments to make changes to the physical environment. According to Rostow this is the precondition for development to "take off".

With reference to Education and Health Policies it is required that there be one school and one clinic/health located every five kilometers. With such recommendations clearly put forward, we are left with the question; why then, has development not taken place in most of rural Zambia? A possible judgement is that there has been too much focus on developing urban areas and this has been at the expense of developing Zambia's rural areas.

A common challenge that rural development activists often face is the minimum population required for an area to be considered for infrastructural development. In other words, a shortage of population in a rural area means that development of facilities is not necessitated. However, the reason for low population of rural setups is that people live as clans far apart from each other. This is often to make adequate room for farming activities. An example of this is Namwala. People in most parts of Namwala, although formerly clustered are now living far apart from each other to accommodate the farming needs. A response from duty bearers is that some villages are so far apart that it makes it difficult to arrive at or find a central location for placing amenities or services, hence proving very costly to develop the areas because a lot of work and resources are required to determine the best locations for the services. Despite shortage of population being a problem in some rural areas, there are some places in which the population

exceeds the required population, yet are still denied local access to a school or clinic. This arguably exposes a reluctance of duty bearers to really commit to developing rural areas, using population numbers simply as an 'excuse'. It should be noted here also that, the few rural areas that are fortunate enough to have a school or clinic, face additional challenges of quality of facilities, such as having to contend with the shortages of trained professionals to operate these facilities.

Ultimately development in both sparse and clustered rural areas has been very elusive. The yellow book is full of well-defined allocations towards improved livelihoods for all, but our duty bearers sit idle. Equally however, one could say that in some instances right holders have not been active in claiming their rights to such infrastructural facilities. However one might ask whether this is because right holders are not aware of what they can claim for. Without a doubt, it is incumbent upon all stakeholders to embark on mass sensitization so that people in rural areas are empowered with knowledge on how to dialogue with their leaders and bring them to account – we cannot allow people to continue living like they are not in Zambia or as if they do not deserve a decent life; that we even have places where there are no clinics, schools and no safe drinking water should be considered entirely unacceptable and an encroachment on basic human rights. In my opinion, it is shocking and embarrassing to even say Zambia has been independent for over 50 years.

To respond to these issues government must come up with deliberate measures to encourage village regrouping, whilst maintaining their farming activities so that it will be easy for developmental projects

to be shared. Government should also encourage formation of cooperatives for easy access to farming inputs and sharing of new farming techniques. This will encourage people to be in a central location.

It should also be the duty of CSOs, NGOs and the Church to sensitize right holders entitlements so that people can successfully bring duty bearers to account. This will involve informing those that are vulnerable or marginalised of their rights and teaching them to ask the necessary questions in order to receive these. CSOs should not relent in providing checks and balances to government in ensuring that development reaches the intended people.

The government should also put in place strict monitoring policies on projects been embarked on in rural areas. This would be especially helpful, since in the past there have been many cases of mismanagements of funds in rural development projects. If these policies are not monitored then it is often unlikely that the intended goals and objectives are ever met.

After 50+ years of independence, it will be gratifying to see our children in rural areas walking distances of less than 5 kilometers to schools resulting in a rise in the educated population and a better future for the leaders of tomorrow. We want to see those who seek medical care walking no more than fourteen kilometers, and Mothers being able to give birth in well facilitated maternity wards. We do not have any other place to call Zambia, let us make it a better place for ourselves and our children. God sent his son Jesus Christ on earth that all may have life and life to the full.

JESUIT CENTRE FOR THEOLOGICAL REFLECTION (JCTR) ON THE PUBLIC ORDER ACT (POA) BEYOND THURSDAY 11TH AUGUST 2016 GENERAL ELECTIONS

By Tendai Posiana



The need to preserve Zambia's status as a haven of peace and tranquility cannot be overemphasized. Zambians are generally a friendly lot, a characteristic reinforced by the unilateral declaration of the country as a Christian Nation in 1992 by the second republican president of Zambia, the late Frederick Chiluba.

This environment of coexistence in diversity was built by the United National Independence Party (UNIP), through its leader and Zambia's first republican president, Dr. Kenneth Kaunda, who championed the One Zambia, One Nation motto.

The clarion call for a unitary state was made by Dr. Kaunda who encouraged inter-marriages among various tribes and pursued a policy in which public service officials were deployed in provinces and districts of traditional cousins.

This deliberate deployment of public servants in areas other than their places of origins consolidated Zambia's quest to build rapport across tribes.

Sadly, despite a return to multiparty-politics, Zambia's democratic and coexistence diversity credentials were compromised.

The amended 1996 Public Order Act is meant to regulate the conduct of public meetings, processions and demonstrations. However, it poses a threat to the enjoyment of citizen's constitutional rights and

freedoms as enshrined in the fundamental law of land.

The Bill of Rights, however, seeks to correct this by entrenching constitutional checks and balances on the State with regard to protection of rights and freedoms from possible abuse or infringement by those in positions of authority.

Briefly, it is in this context, that the Jesuit Centre for Theological Reflection (JCTR) remains hopefully prayerful that as expected in a democracy, the Zambia Police will administer the Public Order Act fairly without any bias.

In any case, as required by law, following the authoritative Christine Mulundika and Others Versus the Zambia Attorney General, those seeking to exercise their freedom of expression and association must notify the Zambia Police of such intention seven days before convening the meeting. The explicit protection of the basic right of those seeking to share and communicate ideals is fragrantly denied by compelling them to apply for a permit. Furthermore, since Zambia's return to multiparty democracy, the tragedy has been lack of political coexistence, characterized by harsh responses to any dissenting viewpoints at intra-party and inter-party levels.

The Catholic Church, through a pastoral letter released by the Lusaka Times condemned the discriminatory application of the Public Order Act. The Church said

the application of the Public Order Act by the Police left much to be desired. The following are the salient points of that letter:

"We are concerned about the manner in which the Public Order Act is being applied.

While we commend the police for efforts they are making in combating crime, ensuring law and order, their enforcement of the Public Order Act leaves much to be desired.

For whatever reasons, we have observed over the years that each ruling party seems to have unlimited freedom to conduct public activities of any type on any day and at any time while opposition political parties and some civil society bodies are literally discriminated against whenever they try to conduct public activities. Legitimate questions are being raised about the level of professionalism in our Zambia Police Service. We believe in the principle of equality before the law. Maintenance of 'law' and 'order' cannot only mean preventing opposition political parties from exercising their basic right to freedom of assembly. The unfair restriction of people's liberties is breeding dangerous discontent.

We call upon the Government to embrace the spirit and letter of democracy before the nation is plunged into chaos. The Public Order Act, in its current form, has no place in our statutes. It is both repressive and anachronistic. It needs to be repealed."

This resistance to an inclusive participation, enjoyment of one's freedom of expression, to hold a different opinion, to communicate ideas and information without hindrance, speaks of an intolerant society, averse to criticism.

It is a well-documented fact that the protection of freedom of assembly and association is provided for under Article 21 of the Republican Constitution which guarantees thus:

Except with his own consent, no person shall be hindered in the enjoyment of their right to freedom of Assembly and Association. That is to say; his or her right to assemble freely and associate with other persons and in particular to form or belong to any political party, trade union or other such association for the protection of his interest.

Though the constitution guarantees citizens inalienable rights as suggested in Article 21, the situation in Zambia is selectively dispensed on account of wrong interpretation of the Public Order Act (POA).

For instance, in 1995, law enforcement officers refused to grant a permit to students at Evelyn Hone College

seeking authority to demonstrate and show solidarity with the late Levy Mwanawasa who challenged then MMD and republican president Frederick Chiluba for the leadership of the Movement for Multiparty Democracy (MMD). However, the same police escorted pupils who wanted to demonstrate their support for Dr Chiluba and denounce Mwanawasa over his presidential ambitions.

In 1996, the police thwarted a protest match by students from UNZA over government's intention to rename the University of Zambia (UNZA), Great East Road Campus as Harry Mwaanga Nkumbula University. Following student protests, the Zambia Police Force, which markets itself as 'a service' used brutal force to disrupt a largely peaceful demonstration.

As stated earlier, all citizens must be accorded equal liberties before the law. Those who wield power including the President, parliament and the judiciary, including the police must not consider themselves to be above the law.

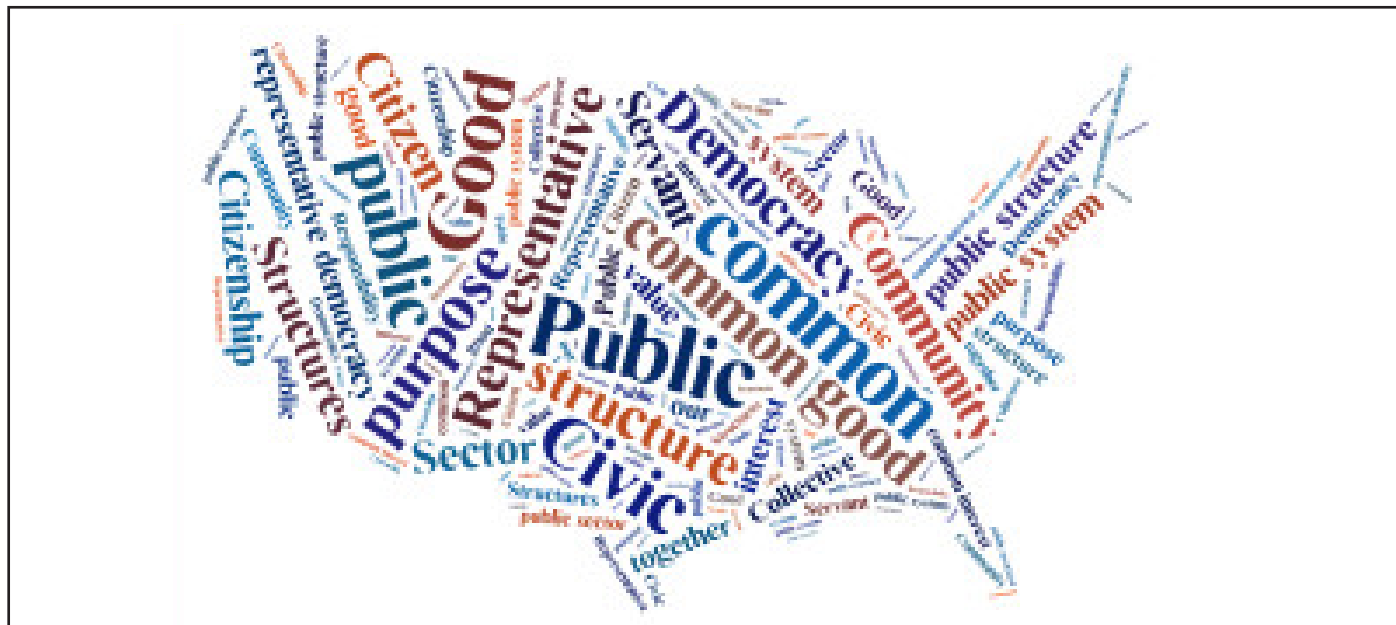
The police have no power to re-incarnate repealed laws and make themselves lords over the Zambian people by trampling over people's fundamental human rights.

Prophet Isaiah teaches that 'thongs and fetters' more often than not oppresses the people of God. The public order act is mainly for the benefit of those in power and the police are used as mere tools for its enforcement.

Opposition parties and civil society organisations have complained about the police being selective when it comes to the application of the Public Order Act. They are selective in granting permits for demonstrations, rallies and protests. It has been observed that people from the ruling party have no problems obtaining permits for their various political campaigns and meetings. Conversely, those from the opposition are usually denied permits for their rallies and meetings. Their meetings are usually disrupted. Recently, police used live bullets to disperse a peaceful protest by members of an opposition party who were protesting the cancellation of their rally, resulting in the death of a young female member of that opposition party and several injuries.

With the forthcoming elections, it can only be hoped that things will take a turn for the better. The Public Order Act (POA) in its current form is selective and oppressive and does not deserve a place in the country's Constitution.

By Precious Chungu



The common good is that which benefits society as a whole, in contrast to the private good which only benefits individuals and small sections of society to the exclusion of the greater majority. The common good is the sum total of all those conditions of social living - economic, political, cultural- which make it possible for all citizens to explore their humanity to the fullest.

The importance of the Common Good

The common good helps in the fulfilment of human dignity and helps people appreciate and respect the dignity and rights of others. It is believed that some social goods, such as security and justice, can be achieved only through citizenship collective action and public service. The notion of the common good is opposed to individualism and instead advocates deeply-rooted social ties and the pursuit of common goals and interests which benefit the entire society.

Martian (1966, pp. 52-53) identifies key attributes of the common good as:

- institutions which provide the nation with its structure; the heritage of its great historical remembrances, its symbols and its glories; its living traditions and cultural treasures.

- Including the integration of all the civic conscience, political virtues and respect for human rights and liberties , hereditary wisdom of moral rectitude, justice, friendship, happiness, virtue and fearlessness in the individual lives of its members.

From the foregoing, we see that the common good is composed of materialistic qualities as well as spiritual and intellectual values.

The common good helps to promote the well-being of citizens, it's a tool for absolutism it is another way in which what is good to human life is talked about and also a list of rights that are necessary for the good of human life. It encompasses life in common and structural conditions that make it possible. Deneleijn (2006)

The common good helps people lead dignified lives in an environment that protects and guarantees their rights.

Sadly, very few people are aware about the

importance of the Common Good. They do not realise the importance of improving each other's lives and upholding the dignity of other members of the community.

The common good involves giving to others and receiving from them powers and resources that as individuals none would possess. The most obvious example of something that can only exist with the cooperation of two or more people is the family. Without the union of male and female, there can be no new human life. Without their further partnership in the bond of marriage, the new human life cannot develop properly as a person. There are also many other examples of goods that cannot be achieved individually. Science and technology, art and music, a common language, are all works that require generations of people who play different roles. The common good is shared equally. Everyone should be equally free of interference in carrying out their duty. All should have equal opportunity. The law should apply equally to all members of society.

The common good is not shared equally in an arithmetic sense but in proportion to people's needs and their abilities. For example, medical knowledge benefits different people in different ways. A doctor, for example, benefits from his medical knowledge by earning a living while patients receive treatments according to their conditions. Andy Crouch says this about the common good:

"Focusing on the common good has another positive effect. It can both draw Christians into engagement with the wider society and prevent that engagement from becoming 'all about politics.' Essential to the common good, all the way back through Aquinas to Aristotle, has been the insight that the best forms of human flourishing happen in collectives that are smaller than, and whose origins are earlier than, the nation-state. Family above all, but also congregations, guilds, and clubs—these 'private associations,' with all their particular loyalties, paradoxically turn out to be essential to public flourishing. If we commit ourselves to the common good, we must become more public in our thinking and choices, and at the same time not too public. The common good is sustained most deeply where people know each other's names and faces—especially when it comes to the care of the vulnerable, who need more than policies to flourish."

In a society centred on "The Common Good" individualists want to see others live full lives as long as they don't compromise the ability of others to do the same. They don't think anything is 'common,' except whatever minimal infrastructures are needed to create equal opportunity".

How to Apply CST

SEE

Seeing, hearing, and experiencing the lived reality of individuals and communities.

JUDGE

Evaluation of the facts we have gathered in light of the Scriptures and the teachings of the Church.

ACT

Acting to improve the social structures to ensure a more just and humane society

The Earth's atmosphere is an example of a common good. It is a resource that everyone on the planet uses and abuses. Air pollution and greenhouse gases from various industries and transportation increasingly damage this valuable, shared resource. As an example of a tragedy of the commons, the atmosphere offers some hope for a solution: More than once, international agreements have recognized the importance of taking care of the atmosphere. One example is the Kyoto Protocol, which attempted to bring nations together in reducing greenhouse gas emissions and slowing global climate warming. Multiple nations recognized that everyone had an interest in preserving this common resource for the future and agreed to look beyond short-term gain and immediate self-interest to a sustainable future.

See: it was noticed that there was so much air pollution going on around the globe

Judge: Kyoto Protocol evaluated the situation of air pollution realized how bad it was affecting the people and the environment and that it did harm to the communities.

Act: Kyoto attempted to bring nations together in order for them to do something in order to avoid and prevent air pollution which in turn leads to global warming.

We all know proper air and reduction of global warming will benefit a lot of people if not the people, in this case a common good is being promoted.

WE SAY ONE ZAMBIA ONE NATION, BUT THE CHILDREN YAWN! MOTHER ZAMBIA MOURNS.

By Macdavid Chengamali, SJ



This Sunday as I conducted my chaplaincy with the youth, I was staggered. One lovely young lady, a youth, committed to God and living her life with purpose, a girl of many talents and I am not exaggerating, came to me and told me she is giving up on school (University). She has been doing well but the finances are a rope around the neck for her struggling family.

Without a laptop and enough money for boarding fees, she has been walking long distances on an empty stomach to and from lectures for three years hoping to push through and make a difference one day. But now with only two weeks to go all hope seems to have disappeared. Her family cannot find the money to pay for her exams. It came as a huge blow to me. As a poor man there was nothing I could do. It's the world we have created. The gap between the poor and the rich is very wide and even the few privileges of the poor are suckled by the rich. But one wonders. Doesn't the government offer bursaries to

sponsor students in such situations? Besides there are many rich people in the country who can afford to bail out people in this lady's situation. But most would rather spend their wealth on things they don't need. The Bible in the book of Mathew tells us "Whatever you did for the least of these, you did for me." And upon mentioning this quote what comes to mind is one of the CST principles which is **Option for the poor**: It states that "*preferential love should be shown to the poor, whose needs and rights are given special attention in God's eyes.*" As followers of Christ, we are challenged to make a preferential option for the poor, namely, to create conditions for marginalised voices to be heard, to defend the defenceless, and to assess lifestyles, policies and social institutions in terms of their impact on the poor. The option for the poor does not mean pitting one group against another, but rather, it calls us to strengthen the whole community by assisting those who are most vulnerable. The option for the poor asks everyone to alleviate the plight of those who struggle to survive, and to put the

needs of these most vulnerable members of society ahead of individual selfish interests. We can never stop questioning an oppressive system that forces billions of our brothers and sisters in our country and around the world to live in poverty. We need to ask “why?”

What can we do to change such unjust systems that are a cancer to our poor Mother Zambia? One way to look at the scenario is by applying CST and seeing how best the issue can be tackled. As we can see, the issue at hand falls under one of the principles of CST. It seems that everyone who enters the system is corrupted with it. The question is: how can we turn this country into a haven of peace, fairness and equality.

See

The young lady has faced a number of challenges in getting to where she is in her education. Regardless of her hardships, she managed to push through and go as far as the 3rd academic year. Students who come from poor families have a tough time meeting the requirements for their education. Most of them usually drop out on that account.

Judge

Factors that may cause one to drop out are many. Unexpected life situations can occur that are of such a serious nature that the student is forced to quit her education. Illness or illness of a family member, financial limitations (as is the case with the girl under discussion) can all contribute to a student suspending his or her education. Most students can't do anything about it because it is beyond their power to control the situation.

Acting

It's most likely that many students with a poor socio-economic background will drop out of school compared with students from other backgrounds. Therefore, a holistic approach to retention is necessary and a higher education policy that tackles wider socio-economic and cultural inequalities is needed. Such a policy should include:

- Recognition of the factors leading to dropouts from higher education institutions;
- Provision for financial support to students;
- Provision for targeted outreach programmes;
- Improved monitoring tools to effectively track dropout and completion rates not only at national level but also at the level of individual institutions and disciplines;
- Measures to prevent dropout in widening participation plans;

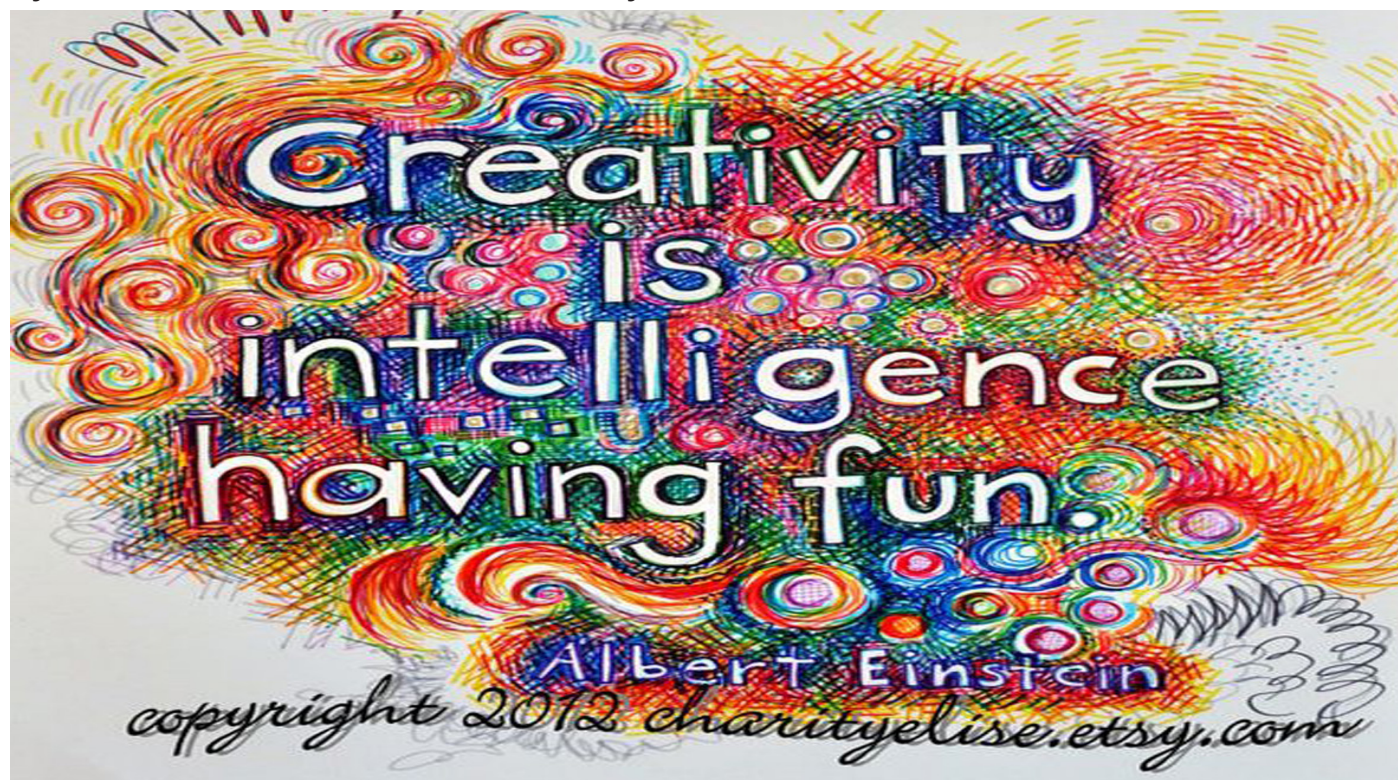
In addressing this issue, I believe government should provide bursaries for students in need. They should ensure that bursaries are accorded only to those who really can't afford. Students from poor families should at least be given the first priority when it comes to government provision of bursaries.

The Law is becoming a spider web, the small insects get stuck and are found by the spider whilst the bigger ones escape. We must be equal because everything on earth was created for us all and not for the selfish few.

Prayers “Lord we need your help. Our human knowledge has failed us. You have given us the freedom to choose and when August comes please open our eyes and ears to the truth so that we may choose the truth without disordered selfishness.”

CREATIVITY AS A PATH TO DEVELOPMENT

By Peter Mwanza, Zambia Catholic University



Not surprisingly, many of the characteristics of successful entrepreneurs are similar to those of successful creative individuals. In Zambia there has been a lot of emphasis on education as a path to development and less attention to entrepreneurship.

It must be noted that most successful entrepreneurs were not academic standouts. Most of them have little or no educational credentials to boast about. Thomas Edison, Charles Darwin and Steve Jobs all had little higher education but were avid readers and self-educators. There is evidence that founders of rapidly growing firms were actually average and sometimes mediocre performers in other aspects of their lives.

Characteristics of entrepreneurs are: 1. Committed and determined; 2. Possess leadership skills; 3. Obsessed with opportunity; 4. Tolerant of risk, ambiguity and uncertainty; 5. Creative, self-reliant and able to adapt; and 6. Highly self-motivated.

The generation of business ideas is vital for development and it's normally done by entrepreneurs. The problem of education is it tends to focus on structured ideas. You learn what past experts and

thinkers concluded and use their experiences to build your own expertise. We must also employ tactics that allow us to learn as many things as possible without getting stuck in a particular way of thinking about those things. The US not only has a high rate of entrepreneurship, but also high-rate of "high-impact firms"—the kind that creates value and stimulates growth by bringing new ideas to the market. First of all, the US has created a relatively favourable environment for fostering innovation through political stability, appropriate business policies, laws and regulations, legal protection of property rights and easy access to financial and human capital. The resulting economic growth has been tremendous. One potential role for culture can be seen as an extension of Sternberg and Lubart's "investment theory of creativity" which likens creative people to good investors—they buy low and sell high in the world of ideas. They come up with ideas that are unpopular (buying low); seek to convince others of the value of these ideas; and then move on to their next unpopular idea (buying low and selling high). Government must aim to foster creativity and promote it as a means of attaining development in much the same way the US has done.

WE ALL DESERVE A FAIR SHARE- CHIEF SANJONGO

By Agness Chileya

“It is very disheartening that I have to look across the river and see a hospital which my people cannot access while they struggle to access good health and other social amenities”, lamented Chief Sanjongo of the Luvala people of Chavuma.

Chavuma district, located in the North-Western Province of Zambia is divided into two regions, the Eastern and the Western bank separated by the Zambezi River. Sanjongo is a village on the Western side of Chavuma which has lagged behind in terms of development. It still lacks many amenities needed for decent living. Even though Chavuma was declared a district in 1996, it's still largely undeveloped.

The Jesuit Centre for Theological Reflection (JCTR)'s Social Accountability Project (SAP), in partnership with DIAKONIA, on May 18th 2016 launched the Chavuma District baseline survey whose research was conducted in 2014.

The baseline survey was meant to create a basis for advocacy and to raise community awareness on issues of Corporate Social Responsibility (CSR) in light of mining explorations that have been recently conducted in the district. The survey revealed that very little CSR has been done by organisations operating in the region - MTN, Airtel, Zesco and Northern Water and Sewerage Company. Zamtel is the only corporate entity that has sunk a borehole in Kamisamba, even though they have not yet started operations in the area. There is generally little awareness among community members on public and corporate social projects undertaken in their respective areas.

The report exposed disparities in the case of distribution of facilities. The western bank appears to have been neglected. The District only has one functional, located on the eastern bank, which is not easily accessible by their counterparts on the west due to the river boundary. The village has clinics but most of them, if not all, are manned by Classified Daily Officers (CDOs) and so far, all serious cases have to be ferried across the river by canoe. If the case needs specialist treatment, they are ferried to Zambezi District which is about 93Km from Chavuma. Chief Sanjongo appealed to stakeholders to help build the capacity of the locals and the village leaders so that they are not exploited by outsiders and so that they are able to lobby government for development for their communities. District Administrative Officer Kennedy Pezo echoed the Chief's sentiments. He encouraged the local civic leaders to be proactive and to be available to the people they represent so that they are able to understand their needs. He

further stated that this being an election year, it was an opportunity for community members to bring their elected leaders to account on the promises made to them when campaigning in the past elections.

The chief, however, mentioned that the village leadership is in the process of engaging the Zambia National Service (ZNS) to help make the area more accessible as it very sandy. The chief strongly appealed to the next councilor to take interest in issues of development in the area and not to emulate the outgoing one who he said had never visited the since his election and had no idea about the challenges the community was facing.

The west bank does not have any permanent bridge for the transportation of people and agricultural produce. People rely on a pontoon, which is only operational for only six months in a year. When the water level rises and the current becomes stronger it has to be parked as it is unable to stand the current. The chief mentioned that appeals have been made to government on several occasions to construct a permanent bridge across the river, but that to date nothing has happened.

At the time of the study, mineral explorations had been conducted in Kalombo and Chinwandumba on the east bank for copper and possibly gold, and in the Kashiji plains on the west bank for oil. Unconfirmed reports also indicated that there were also explorations for diamond in the district.

It will be vital for all stakeholders to ensure that the community is not left out in the process of development and that awareness is raised on how locals can engage with the corporates, both existing and prospective.

Aspiring corporates should also endeavour to make their presence known so that they do not face negativity or apprehension from the community once they begin their operations.

Community members present at the launch urged aspiring political candidates to ensure that issues of transparency by exploration companies are dealt with, and also help the community compel the mining exploration companies to release the findings of their work.

“Corporate Social Responsibility should not be treated as a charity venture but as a duty that all corporates have towards the contribution to God's own intention for mankind; the common Good, urged Norman Chavula, JCTR's Planning Monitoring and Evaluation Officer.

THE CHURCH AND POLITICS

By Munevani Nobert S.J



Why does the Church interfere in politics? Shouldn't it just keep to religion? Why does it try to control Christians in the way they vote and pressurise government leaders on issues such as abortion? What right does the Church have to interfere in the laws of secular states? Is it a church or a state? Why does it act like a state? These are the questions one often hears when people want to separate the church from politics.

Many political leaders are not comfortable with the Church criticising their governments or institutions; and taking a more proactive role in translating the gospel in real life. The politicians are comfortable with the Church that builds hospitals, feeds the poor, builds schools, visits the sick, and prisoners. Whenever the church begins to teach about human rights, good governance and how to assess the economic and political performance of their governments then it becomes an enemy of the state. Often you hear politicians saying that the church is becoming political. What they forget is that the Church has a major role to play in making sure human beings are fulfilled physically, emotionally, intellectually, socially and culturally. The Church's social teaching is a rich treasure of wisdom on building a more just society.

To explore more on the question at hand, let me begin by defining some terms that may be helpful in understanding the thrust of my paper. By "Church" I mean both the individual believer and the institutional entity; hence both individuals and the corporate body have a part to play in the political realm. In the following observations and reflections I shall use the term "Church" precisely to refer to the Catholic Church as a representation of the Christian body. Many people today understand the church to be a building. This is not a biblical understanding of the word. The word "church" comes from the Greek word *ekklesia* which is defined as "an assembly" or "called-out ones." The root meaning of "church" is not

that of a building, but of people.

By "politics" I mean all activities relating to government, guiding or building civil society. Politics is not just about competing individual rights, but primarily about seeking the common good, understood as those social conditions which enable people to flourish. I recognise the limitations of these definitions. However, it is from this perspective that I shall apply them.

The idea that the Catholic Church 'interferes' with national sovereign politics is not new. Rulers (and voters) have always resented being held accountable by a higher authority. In the age of democracy, the accusation is sometimes levelled against the Church that it acts as a kind of lobby, using its spiritual persuasion to engineer certain political outcomes; acting out of corporate self-interest. Critics accuse the Church of 'imposing its view' on the rest of society, in an attempt to frustrate human rights.

Ironically the Church will always be accused of 'interfering' or trying to 'impose' its view when the critic disagrees with its stance; but the same critic will say nothing when the Church has intervened politically on a matter he or she agrees with. And if the Church has stayed silent, the critic will accuse it of 'failing to speak out'. In other words, people are against the Church 'interfering' in what they would rather be left alone; and in favor of it 'interfering' in what they believe should be changed.

The Church therefore, not only needs to speak out but it has a duty to do so. The Church promotes active citizenship and political engagement. Christians have always understood themselves to be dual citizens, both of this world and of the kingdom of God; who must obey the law and work for the good of the Kingdom wherever they are. This 'dual citizenship' is not a divided loyalty; Catholics for example are

both Zambian patriots and loyal to Rome. But living in the world, while looking to a transcendent horizon, produces a tension which is extremely healthy for a democracy, and is one reason why Catholics are unusually active in politics.

The Catholic Church also recognises that a person is not only sacred but also social. How we organise our society in economics and politics, in law and policy, directly affects human dignity and the capacity of individuals to grow in community. The Church believes that people have a right and a duty to participate in the society, seeking together the common good and well-being of all, especially the poor and needy. She teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human civility. Corresponding to these rights are duties and responsibilities to one another, to our families, and to the larger society. The African philosophers would say “We are therefore I am”.

In this regard the Catholic social mission is also carried forward by believers who join unions, neighbourhood organisations, business groups, civic associations, the pro-life movement, groups working for justice, or environmental, civil rights or peace groups and politics. It is advanced by Christians who stand up for the values of the Gospel. They protect human life, defend those who are poor, seek the common good, work for peace, and promote human dignity.

Catholicism does not call us to abandon the world, but to help shape it. This does not mean leaving worldly tasks and responsibilities, but transforming them. Christians are everywhere in the world. We are corporate executives and migrant farm workers, office and factory workers, parliamentarians and welfare recipients, tradesmen and farmers, union leaders, small business owner’s nannies, teachers, nurses etc. Our entire community of faith must help Christians to be instruments of God’s grace and creative power in business and politics, factories and offices, homes and schools and in all the events of daily life. Social justice and the common good are built up or torn down day by day in the countless decisions and choices we make. This vocation to pursue justice is not only an individual task, it is a corporate affair.

Catholic social teaching calls us to practice civic virtues and offers us principles to shape participation in public life. We cannot be indifferent to or cynical about the obligations of citizenship. Our political choices should not reflect simply our own interests, partisan preferences or ideological agendas, but should be shaped by the principles of our faith and our commitment to justice, especially to the weak and vulnerable. The voices and votes of Christians are needed to shape a society with greater respect for human life, economic and environmental justice, cultural diversity and global solidarity. The Church’s involvement in public life and legislative advocacy is an important way to encourage responsible citizenship. Participation in politics is a worthy vocation and a public trust. Believers who serve in public office have unique responsibilities and opportunities to stand up for human life and dignity, to pursue justice and peace, and to advance the common good by the policies, priorities and programmes they support or oppose. It is not about votes but the human person who is central to the entire game.

If then the person as a whole is so central to the political sphere, then how can we separate him/her from God. Politics should be illuminated or challenged by the Gospel values. The word of God has something to say about all of life, beyond just the spiritual. For example, the Church has always been opposed to abortion from the very beginning. For a while now, abortion has become a “political” issue. Does that mean, the Church should now ignore it on the pulpit? No, because the Bible is pro-life. The Church stands for the voiceless, for the unborn and challenge political systems to value life.

Some may argue that it is not Biblical for the Church to participate in politics, but the Bible itself addresses the issue of governing in different texts. There are Biblical books dealing with political rulers for example, 1 and 2 Samuel, 1 and 2 Kings, Judges. In Genesis and in Daniel, we see godly men serving in pagan regimes, for the good of all. In Romans 13 and 1 Peter 2, we hear that God has established the civil magistrate, and we are to obey the government. In Exodus, we see Moses rebuking Pharaoh for mistreating the Hebrews. Is that not politics?

Furthermore, scriptures also teach that on certain occasion, there may be a need for civil disobedience, for example when the apostles were commanded to no longer preach the gospel, Peter said that we must

obey God rather than man. If there is an either/or, then civil disobedience can be the right path. Many early Christians died for Christ rather than worship the emperor.

One would then wonder what Jesus meant when he said “give to Ceasar what belongs to Ceasar and to God what belongs to God”. Nature abhors emptiness. If someone is involved in politics, why should s/he abandon his/her role as a citizen? According to Jesus, we have a positive duty to render certain obligations to the state. When the Church does not speak out, evil can fill that void. Silence in the face of evil can signal consent. In June 2015, Addressing students in Rome, Pope Francis told the gathering that “We Christians cannot be like Pilate and wash our hands clean of things.”

More worrying for me, however, is the narrow view of politics that is fixed as if politics is something that goes on only in the parliaments or the town hall or among registered opinion-formers. Often enough we hear people declaring that they are leaving politics! This for me is a narrow view because politics is how we express our vision of what human life ought to be about. Politics is the way we negotiate our differences. It is a conversation in which everyone has to be involved and where every voice must be heard. As long as all citizens have the right to vote for their leaders that is qualification enough for their participation in politics and holding those in offices accountable.

Some people say that religion ought to be a private matter and that Church should stick to spiritual matters. If the “spiritual” here is being used in opposition to the material, then the spiritual is the one thing the Church ought to have nothing whatsoever to do with. I think the incarnation of Jesus Christ bridges the gap between the spiritual and the material. The attitude of separating the spiritual and the material was condemned by the Church (gnosticism) and no self-respecting Christian should accept this dichotomy.

Notably many political issues have important moral dimensions that must be considered. Pursuing social justice requires working for more than just economic life with decent jobs and just wages, it is providing adequate assistance to poor families, overcoming a culture of violence, combating discrimination, and defending the right to quality health care, housing, and food. This brief description only begins to describe how Catholic teaching has been applied to these issues. The best example would be during World War II, when Pope Pius XII spoke out against the Nazi Euthanasia programme, and as a result the practice was abandoned.

To sum up, it should be reasonably clear that the Church’s role in politics is an ethical one. I’m not concerned here with party politics which is often partisan, though I admit that individual Christians belonging to parties of their choice will apply ethics within the framework of their party’s policies. I consider ethics as an expression of God’s compassion for humanity: God’s desire for his creation. It also reflects the “image of God” in humanity. If all humanity is made in the image of God in one way or another, then humans should seek the best for each other. Public leaders, then, are to work for the betterment of their communities and the Church’s role in politics is to be there visibly in the context of political policy formulation. She has to be prophetic, speaking for God and herald the ethical values that enrich a nation. She has to be bold and forthright, constructive and innovative, to bring light and health. She has a moral obligation to be the voice of the voiceless. The Church is not like a corporation nor is it intangible, floating above the world; it is an institution thoroughly in the world, seeking to shape it, while looking to a transcendent horizon and should stand for progress in human history not seek to block it. Separating the Church from politics therefore, is like clipping one wing of a bird and expect it to fly!

PUTTING ZAMBIA FIRST

By Masautso Mwale



About 52 years ago our fore-fathers including Dr Kenneth Kaunda gained independence for Northern Rhodesia from British colonisation which saw the birth of Zambia. The road to independence and self-determination was not easy. Gallant men and women put in great sacrifice, including the ultimate sacrifice of their own lives so as to have a country free from colonial rule, a country united under common purpose where every citizen is equal under the law.

Mama Kankasa, Mainza Chona, Harry Mwaanga Nkumbula and Moses Chihemeso Luneta, Mwansa Kapwepwe and Samuel Mbilishi as diverse as the names of these freedom fighters are, so were their backgrounds and ethnicity but they were all united in the will to see a free, united and prosperous Zambia.

This is the Zambia that most of us inherited. A Zambia that stood strong on the motto “one Zambia, one Nation”, where our unity as Zambians came first before our division into tribal groupings. A Zambia that stood arm in arm in the darkest hours of our country when within a period of 5 years we lost two sitting heads of state but we still managed to hold

credible presidential elections without civil strife- as would be expected to happen in a great many African countries. A Zambia that lost its entire football team in a plane crash off the coast of Gabon but still managed to rise from that great fall and soar up high by winning the prestigious African Cup of Nations cup which brought us great joy. The strength and resilience that we have as a country is as a result of the sacrifices of our founding fathers, their legacy of unity and responsibility towards each other. Zambian citizens should combine the achievements of their founding fathers in turning the nation into a better Zambia. Zambia is a country of many natural resources which we, the citizens can use to improve the country’s social economic development.

Every meaningful freedom comes with responsibility. It is folly to expect to enjoy freedom without responsibility. Responsibility is the lifeline of freedom and without it freedom is lost. As we approach the 11th August 2016 the date of our 7th democratic presidential elections, all citizens of legal age are called upon to exercise their sacred right and responsibility to vote for their representatives from local government level

up to the presidency. Even though some people choose to excuse themselves from the process, complaining their vote doesn't really matter, or that voting is inconvenient, or that they simply don't pay attention to candidates or issues. This year, it is evident more people are interested in taking part in the process. Whether it is through economic, social or foreign policy, people have seen that the decisions of elected representatives can have a serious impact on their everyday lives. Those who say their vote doesn't matter are missing a larger principle. By casting a ballot, you place yourself on the record, formally taking a position and supporting a specific direction. Those who choose to stay home certainly maintain the right to voice opinions and take sides, but their positions are not backed up by the credibility of taking the time to formally commit them to the electoral record. Voting is a validation of citizenship and a practical exercise of patriotism. And indeed, there are elections every year that are so close that turnout

really can make all the difference. For those who say voting is a time-consuming hassle, state and county elections officials have worked to make it much more convenient by opening early voting centres. Through voting, citizens are given the opportunity to help shape the future of their nation by electing into office leaders who will steer the country forward. Furthermore, it is the duty and responsibility of every citizen to ensure that before, during and after the elections we as a nation, uphold peace and the rule of law. Despite our different political allegiances, we are Zambians first and our first duty and responsibility is towards the wellness of our collective. Rephrasing the words of Moses Henry, it should be emphasised that we have not inherited Zambia from our fore-fathers but we have borrowed it from our children and thus it is only right that we live it better and more united than when it was passed on to us.

ARTICLES AND LETTERS

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

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

So to contribute, please write articles or letters to the Editor by email to: jctrbulletin@jesuits.org.zm, info@jesuits.com.zm. The date line for submissions is on the 15th day of the third month of the quarter.

We look forward to hearing from you!

JCTR BASIC NEEDS BASKET

Lusaka

June 2016

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

| Commodity | Price (ZMW) | Quantity Units | Total (ZMW) |
|-----------------------|-------------|----------------|---------------------|
| Mealie Meal | 76.28 | 2 x 25 Kg | 152.57 |
| Beans | 17.17 | 3 Kg | 51.50 |
| Kapenta (Dry) | 132.58 | 2 Kg | 265.16 |
| Fish (Bream, Dry) | 84.20 | 1 Kg | 84.20 |
| Beef | 33.71 | 4 Kg | 134.85 |
| Dark Green Vegetables | 4.89 | 4 Kg | 19.56 |
| Tomatoes | 9.50 | 4 Kg | 37.99 |
| Onion | 12.86 | 2 Kg | 25.71 |
| Cooking oil (2.5L) | 47.21 | 3 Litres | 56.66 |
| Bread | 7.95 | 1 Loaf/day | 238.50 |
| Sugar | 24.50 | 3 x 2 Kg | 73.50 |
| Milk | 7.08 | 4 x 500ml | 28.34 |
| Tea | 91.71 | 1 Kg | 91.71 |
| Eggs | 11.20 | 2 Units | 22.39 |
| Salt | 5.67 | 1 Kg | 5.67 |
| Subtotal | | | ZMW 1,288.31 |

(B) COST OF ESSENTIAL NON-FOOD ITEMS

| Commodity | Price (ZMW) | Quantity Units | Total (ZMW) |
|-------------------------------------|-------------|------------------|---------------------|
| Charcoal | 160.20 | 2 x 90 Kg bag(s) | 320.40 |
| Soap (Lifebuoy/Champion) | 9.50 | 10 Tablet(s) | 95.00 |
| Wash soap (BOOM) | 9.60 | 4 x 400g | 38.39 |
| Jelly (e.g. Vaseline) | 21.21 | 1 x 500ml | 21.21 |
| Electricity (medium density) | 200.00 | 1 x 1month | 200.00 |
| Water & Sanitation (med - fixed) | 197.21 | 1 x 1month | 197.21 |
| Housing (3 bedroom) | 2,650.00 | 1 x 1month | 2,650.00 |
| Subtotal | | | ZMW 3,522.21 |
| Total for Basic Needs Basket | | | ZMW 4,810.52 |

| Totals from previous months | May 15 | June 15 | July 15 | Aug 15 | Sept 15 | Oct 15 | Nov 15 | Dec 15 | Jan 16 | Feb 16 | Mar 16 | April 16 | May 16 |
|-----------------------------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| Amount (K) | 3,677.28 | 3,704.69 | 3,715.47 | 3,831.24 | 3,957.46 | 4,249.56 | 4,167.70 | 4,371.76 | 4,201.04 | 4,220.15 | 4,278.61 | 4,293.95 | 4,817.41 |

(C) SOME OTHER ADDITIONAL COSTS

| Education | | Transport (bus fare round trip) | |
|--------------------------------|--------|---------------------------------|--------------|
| Item | Amount | Item | Amount (ZMW) |
| Grades 8-9 (User + PTA/year) | 500.00 | Chilenje - Town | 12.00 |
| Grades 10-12 (User + PTA/year) | 975.00 | Chelston - town | 12.00 |
| School Uniform (Grades 8-12) | 145.00 | Matero - Town | 12.00 |
| Health | | Fuel (cost at the pump) | |
| Item | Amount | Item | Amount (ZMW) |
| Registration (book) | 4.00 | Petrol (per litre) | 9.87 |
| Self-referral (Emergency Fee) | 80.00 | Diesel (per litre) | 8.59 |
| Mosquito net (private) | 75.00 | Paraffin (per litre) | 6.12 |

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

| Lusaka | Kasama | Mansa | Mongu | Ndola | Solwezi | Monze | Chipata | Mpika | Luanshya | Kitwe | Kabwe | Livingstone | Choma | Chinsali |
|----------|----------|----------|----------|----------|---------|----------|----------|----------|----------|----------|----------|-------------|----------|----------|
| 4,810.52 | 3,062.72 | 2,887.92 | 3,008.35 | 4,411.96 | - | 3,270.05 | 2,793.69 | 2,583.20 | 3,663.63 | 3,824.87 | 3,747.91 | 3,860.27 | 3,569.84 | 2,729.42 |

This survey was conducted on 25th to 27th June, 2016 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 (CairRoad), City Market, Chawama, Chanda, Kabwata, Matero and schools, clinics/hospitals and filling stations around Lusaka. The June Basic Needs Basket is approximately US\$481 based upon the exchange rate of K10.00 prevailing on the days of data collection. Please note that other monthly costs would include personal care, clothing, recreation, etc.

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Location: 3813 Martin Mwamba Road, Olympia Park, Lusaka

THE JCTR UPDATE: PEOPLE AND ACTIVITIES

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

The Faith and Justice Programme

The second quarter of 2016, the Faith and Justice Programme focused on a number of activities. These included sensitizing the public on the importance of voting yes for the proposed Bill of Rights, which will be held on the 11th of August 2016. Different forms of sensitization strategies were used which included radio programmes, television programmes, road shows, IEC materials, and various workshops with stakeholders and traditional leaders. In light of the importance and benefits of the proposed Bill of Rights, this was a high priority project.

Faith and Justice also published and circulated articles on the Church Social Teachings. The focuses were on political participation, option for the poor, liberation and human dignity. This was done to enlighten the people of Zambia, that as a country we ought to be one and we are to care for and love our neighbours just as Jesus commanded us to love our neighbours. Faith and Justice Programme also developed training materials for advocacy strategy on economic social and cultural rights and conducted social audits in all of its six outreach areas.

Faith and Justice also embarked on training of leaders from different outreach areas social audit, referendum and the amended constitution. Civic awareness meetings, road shows on servant leadership values, electoral duties and electoral apathy were held in all outreach areas. The objective was to educate people on the importance of participating in governance and being active citizens. Active Citizenship Training Manuals have been produced and circulated to all outreach areas to help people understand the importance of participating in governance.

The Social and Economic Development- SED Programme

The social and economic development (SED) were also involved in a number of activities which includes the following.

Basic Needs Basket (BNB) research continued in the towns of Lusaka, Kabwe, Kitwe, Ndola, Luanshya, Solwezi, Kasama, Chinsali, Mpika, Choma, Mongu, Chipata, Monze, Mansa and Livingstone

In light of the cost of living survey (BNB research), press statements were issued to highlight the rising cost of living across most Zambian towns and solutions suggested. The ever rising cost of living centered political debate during the second quarter.

The SED Programme continued to push for accountability in the management of public finances. One effort undertaken involved analyzing the released Auditor General's report for 2014 and engaged in advocacy for punitive action to be undertaken against abusers of public finances

The Programme participated in the Zambia Alternative Mining Indaba (ZAMI) held between 21st and 23rd June in Lusaka. The Indaba is a Civil Society organized platform used to make their voice clear on their views in the management of the country's natural resources

The Programme completed a cost – benefit study; weighing organic agriculture against conventional methods of agriculture. The study found that there are more longer term benefits with sustainable organic agriculture practices A public forum attended by various stakeholders was later held.

As an advocate of people – centered development and social justice, the JCTR through SED, held consultations of the local people in the outreach areas of Kabwe, Monze, Kitwe, Mongu, Kasama, and Livingstone whereby people could offer their input on what they wanted to see implemented in the 2017 National Budget. After consultations and compilations, the submissions were made to the Ministry of Finance. The submissions comprised both tax and non-tax proposals

In partnership with the Faith and Justice, the SED Programme, took out to sensitize stakeholders including the media, Trade Unions and Civil Society Organisations on the amended national constitution. The sensitization programmes were undertaken in Lusaka and Kitwe on the Copperbelt.

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