



BULLETIN

Jesuit Centre for Theological Reflection
"Promoting faith and justice"



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QUOTE

"...Every person has the right to a good name, but perhaps in their previous life, or in their past life, or 10 years ago, had a problem with the law or in his family life... so, bringing this into the spotlight is grave, it damages, it cancels a person."

– Pope Francis on Media ethics, December 2016.

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JCTR BULLETIN NO.107 FOURTH QUARTER 2016

LETTER FROM THE EDITOR

Dear reader,

It is heart-warming to be back to share reflections from various writers with you!

In the last issue we acknowledge the violence in the August general elections. Zambia has continued to experience pockets of post-election political violence amongst supporters of different political parties. In some cases, intra-party political violence has continued, rendering ordinary citizens physically and emotionally marred. The Jesuit Centre For Theological Reflection (JCTR) takes cognisance of the church's role in reconciling and reminding the citizenry that violence is not the way to solve problems.

JCTR held an Ecumenical Theological Reflection Day last October under the theme: "The role of the church and citizens in reconciling the nation". In her article on the Ecumenical Theological Reflection day, Dominica Kabale reports that the lack of initiative to build peace amongst political actors has had a negative influence on young voters in Universities and Colleges. She reveals that it is shocking that college students have taken a leaf from happenings in national elections by refusing to accept student body election results. Some of these students have resorted to mobilising resources to petition college election results!

In this issue Ethel Kusweje, an intern from the University of Zambia gives a reflection on having deep faith that makes possibilities. God loves it when we pray for things that are beyond our possibilities.

Br. Joel Kapilikisha, a Capuchin Franciscan based in Lusaka, reflects on his calling to become a Franciscan brother. He describes his spiritual experience as the biggest and best encounter in his life as a Christian. He restates his need for submission to God's will as he recalls his struggles in understanding God's will for his life at the beginning of his vocation.

Also of interesting read, is an article on spirituality, where Tambuzai Moyo, a young adult of St Ignatius Parish expresses his views about the body and blood of Jesus. He elaborates God's ineffable love and how it relates to reading, listening to God's word and partaking of Holy Communion.

An unknown member of St Ignatius Parish talks about his prison experience and how he was mistreated by the police over a crime he contends that he did not commit. He further expresses his views on police brutality. He narrates that the justice system makes the innocent suffer from the spiral of lies and violence inflicted by the police.

We hope that you will enjoy reading these and other stories in this bulletin. Until the next issue of the bulletin, we wish you, not only happy reading, but also a merry Christmas and a prosperous New Year.

It is our hope that you have fulfilled most of the things that you planned for the year. As a centre, we are happy that this has been a fruitful year.

Thank you to all the contributors of the bulletin in this issue and we invite you to contribute too. We would love to hear from you!

Happy Reading!



FREE SPEECH, DEMOCRACY AND THE COMMON GOOD – A PERSPECTIVE FROM CANADA

The last few editions of the Bulletin have carried a host of well-written and provocative articles on the recent electoral activity in Zambia. A number of themes were raised, including the need to engage ordinary people more fully in the democratic process, both at voting times and in the wonderfully sprawling space between elections. However, for this space to be truly animated, there has to be a foundation of trust. We would suggest that a significant element in the development of this trust is related to practical dimensions of free speech, freedom of conscience, and the honest exchange of ideas and positions. People have to be, as the saying goes, seen, valued and heard.

Unfortunately, though, free speech is often narrowly defined, and the grounds of political and social discourse are then sorely limited. As a result, elitist manifestations of “common sense” prevail, and such notions then serve to prop up an unjust status quo and the perpetuation of unnecessary structural inequality. In this unappetizing space, poverty and other forms of injustice continue apace. Equally disconcerting is the fact that those who express views that question the validity of this socially constructed elitist consensus are vilified, marginalized and denounced, rather than faced, considered and debated.

The examples are many but the Church is particularly targeted. The Holy Father is consistently told he is overstepping his bounds by expressing concern

for the environment and the world’s poor. His unflinching expression of the practices and principles of Catholicism, as applied to complex social, political and environmental issues, marks an important contribution to the creation of a vibrant, evolving and informed political culture. However, rather than confronting the Pope’s compelling arguments (rooted, of course, in Christian doctrine) his critics deem the interventions inappropriate to the daily functioning of a nominally secular society. The ideas are, apparently, beyond the pale. Debate was shut down rather than encouraged.

Such attempts to limit freedom of speech are troubling. To be sure, historically, as Catholics, we too have done our fair share of shutting down debate. We need to deal with that legacy. But freedom of speech, ultimately, has to be about accepting the articulation of ideas that we might find uncomfortable or even abhorrent. It is not just about saying things that we already feel settled with, and speaking about topics that fit well with the socially constructed norms of polite society. It is, rather, about creating debate and dialogue to allow us to grow as individuals, progress as a community (both locally and globally) and authentically create the conditions and foundations necessary for the extension of the “common good”.

As outlined in Article 19 of the United Nations Declaration on Human Rights “Everyone has the right to freedom of opinion and expression; this



right includes freedom to hold opinions without interference.” This point is also clearly recognized in the Social Teachings of the Church, which locates the “common good” within the well being of the political community. As noted in 414 of the Compendium of the social doctrine of the Church, “information is among the principal instruments of democratic participation”. However, when broad debate is intentionally stifled, and a liberal hegemony, or notion of “common sense”, is subtly imposed upon the people, such a wide range of information is lacking. The presentation of alternative narratives and options is limited. Then, subsequently, comes the “understanding” that the desirable norm, particularly in the Global North, is to be economically conservative but socially liberal. In a nutshell, this becomes the embodiment of the rugged individualism so necessary for the disastrous expansion of the cult of consumerism. Sadly, the person is taken out of society.

Returning to Catholic Social Teaching, mention is made that “the political community pursues the common good when it seeks to create a human environment that offers citizens the possibility of truly exercising their human rights, and of fulfilling their corresponding duties.” Once again, this requires a forum for open dialogue, and a mutually respectful level of public discourse. We think this is summed up well, when the Church writes “An authentic democracy is not merely the result of a formal observation of a set of rules but is the fruit of a convinced acceptance of the values that inspire democratic procedures: the dignity of every human person, the respect of human rights, commitment to the common good as the purpose and guiding criterion for political life.”

But how can this be achieved in concrete terms? Certainly education and the media can play a role in maintaining conditions of vibrant pluralism against attempts to create a bland, and ideologically biased concept of social, political and economic norms. This is necessary for the implementation of democracy between elections – which we would argue is actually the most important time. However, that having been said, we still need to pay attention to electoral politics, and the methods we use to select our elected representatives. As we mentioned in an earlier edition of the JCTR Bulletin it would be advisable to consider the adoption of some model of proportional representation (PR) to take the place of the old-fashioned (and ultimately undemocratic) first-past-the-post process for parliamentary elections. The recent changes in terms of electing the Zambian President are a step in the right direction but, alone, it is not enough. Proportional representation would allow for a greater diversity of voices to be represented

in our legislatures and assemblies (including a Green lilt), and would ensure more effective and efficient policy making that would result from compromise, understanding and co-operation.

Perhaps bills would not be passed as quickly as they might be in a party-whipped, majority parliament. But we would argue that the bills that become laws would be more inclusive, and would undeniably help broaden the circle of participation, surely the aim of modern democracy? PR would also help promote further free speech, and the consideration of a wider range of ideas. So that even the currently politically unfashionable (and, in Canada, largely homeless) voice of economically liberal and socially conservative (using the conventional litmus test of subscription to both redistributive economic policies and the constant life ethic) can be represented in political dialogue, because the greater diversity of voices the more options for truly implementing the “common good” and amplifying the political voices of ordinary people.

Coming back to free speech, though, for a democracy to be vibrant we need a diversity of well-informed opinions and perspectives. We cannot shut ideas down because we happen to disagree with them. In fact, we would argue if ideas are shut down without adequate debate, this will lead to a cynically silent public opposition...and to the anonymous expression in the ballot box a la Donald Trump. Free speech is essential to democracy and the “common good”. As noted in The Compendium drawing from St. John XXIII’s *Mater et Magistra*, “The common good therefore involves all members of society, no one is exempt from cooperating, according to each one’s possibilities, in attaining it and developing it.”

The expression of socially unpopular ideas requires courage. But it is essential for democracy. It is also necessary for transformative social change. For example, free speech allows us to ask questions that might make people feel uncomfortable, such as “Why do we have global hunger when there is enough for all?” “Why do we have poverty amidst economic plenty?” When these questions are asked, answers can and must be given. We need free speech to allow us to advocate for the preferential option for the poor. We need free speech to support us in our pursuit of ecological sustainability. At root, free speech is essential for social inclusion and participation. Let’s ensure that we are vigilant in guarding it and work towards expanding it. It is far too precious a gift to take for granted.

Timothy Wild & William R. MacKay



JOHN LUNGU'S ORDEAL

One evening in April around 19:00hrs, John Lungu (not his real name) was walking to work for the night shift. As he passed through the shopping district he found people running and shops being looted. He stopped for a moment to watch. He was suddenly surrounded by police who accused him of being part of the riot. He objected saying that he was an innocent passer-by. The police refused to listen to his pleas. They bundled John into a van with several others and took him to the police station.

It all happened so fast he could hardly think. John soon found himself charged for an offence, possible one relating to civil or public disorder. The police demanded that he sign a plea of guilt. He refused. They then told him that he was being uncooperative. The police told John to lie face down on the floor. Eight of them proceed to beat him with batons. The police went ahead to forge John's signature on the documentation relating to the plea of guilt. His pleas were not heard and he was taken to Remand where he was to spend the next two months.

He was distraught. He worried about his wife and two-year old daughter. He asked his brothers for K300 (US\$30) for his wife but they were unable to help him with the money as both of them were terminally ill. One of his brothers has since died. He found the prison conditions tough. The food was tasteless. It had no cooking oil nor salt. He shared his cell with 307 other prisoners. There was no room to lie down and they had to sit with legs part, like stacked chairs, one directly in front of the other. Since he had been beaten this was agony for him for the first week. Sleep was impossible.

For seven weeks John was called each Tuesday to the court for his hearing but the prosecution never came till eight weeks later. Eventually, the judge

quickly threw out the case for lack of evidence and set him free. There was no explanation, no apology and no compensation given to him. Worse was to come. He found his wife evicted from their lodgings for failing to pay the rent and his property confiscated by the landlord.

Further, he was dismissed from his work for being absent too long. Finally, his cell phone had been taken from him when he was arrested. The police refused to return it to him when he was released.

Why do the innocent suffer? Why do the police and courts work this way? They have their reasons. It is not hard to see what they are. They are overwhelmed with cases. The courts have back-logs. They need convictions but people cover for each other and don't give evidence. Solidarity is more important than truth. No one wants to be the cause of another being convicted. It is better to say nothing or to lie. So police take a short cut; instead of persuasion they use force.

Meanwhile the innocent suffer from a spiral of lies and violence.

The simple answer is to develop a culture of accountability. Appeals go through and bring results. Judges know they could lose their job. The police too. And how can the government get away with overcrowded prisons? Because politicians, lawyers, journalists and Church pastors keep silent.

Meanwhile the John Lungus of Zambia languish in packed prisons.



A NEW STIRRING

Last year, on the first day of my return to Zambia after a 25 year absence, I took a walk in the bush. I had just come from a visit to Europe. The Anglo Celtic isles to be precise. In this part of the world, people hardly raise their eyes when one talks of Africa. There is a weariness and lack of interest when the continent is mentioned. Yet there are signs of the sleeping giant waking up and rinsing its eyes. There are hints of a continent discovering its own inner strength as the layers of foreign expectations are gradually sloughed off.

I came across a dam, overgrown on all sides except for one opening where women came to draw water and men to catch fish. Close by was an old house which seemed to shelter several families. No one took responsibility for cleaning the yard and rubbish lay all round. On closer examination I realised part of the house was built in the style associated with the Cape Dutch and must have belonged at some time to settlers from South Africa. The dam had a long abandoned wall, probably structured to hold a water tank.

I felt that the people who had since settled in the building seemed to be apathetic towards maintaining the Cape Dutch architecture. The community remained untouched about renovations and preserving the structure. It seemed that when those who built the structure moved away, the Cape Dutch architecture fell into decay. It seemed that the families that currently live in the old housing structures could not afford to maintain the buildings. They seemed to show little interest in developing the dam that had great irrigation potential. For years residents had

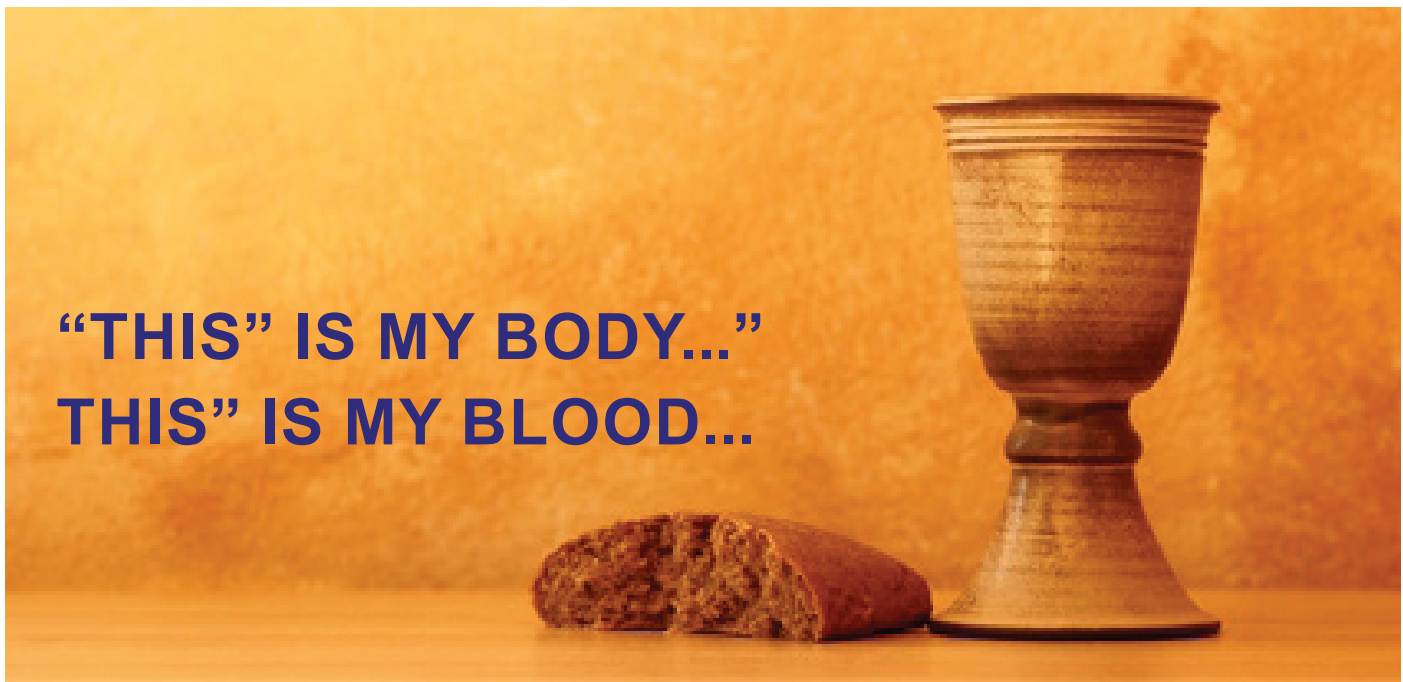
continued drawing water and watering their gardens from the dam by hand.

As I continued my walk, I saw men and women with picks and shovels digging a trench. This was part of a plan to raise the dam wall one and a quarter meters higher. Two mini-excavators were moving earth to buttress the existing wall. It seemed that the community had mobilised themselves to not only rebuild the dam but to take a further step by rebuilding the old structures. I felt a ray of hope and something inside of me stirred. This time, perhaps, the structures would be renovated and preserved as the community had been involved in the planning process. Perhaps there would be less apathy in the community as it will be a people's project and many will benefit from the new enlarged dam. Maybe fields over a wide area will grow winter crops.

The president has reinstated the old motto, 'One Zambia, One Nation.' Perhaps this time the words carry a new hope, a self-confidence.

.....

That is what I felt a year ago. Looking back, I am not so sure! I see roads improved and supermarkets built but I am not seeing easy access to water, especially for the poor. I am not seeing deliberate efforts by the state to curb unemployment. Like in many parts of the world, I see the divide between the rich and poor growing with no one paying much notice. The people in the community I stumbled across are still drawing water from the dam and fishing - for even smaller fish. Was I wrong to sense a new stirring?



**“THIS” IS MY BODY...
THIS” IS MY BLOOD...**

In a simple attempt to bring to my simple mind, the wonders of God’s ineffable Love, I came up with this simple explanation below about Holy Communion/ The Holy Eucharist. The following are conclusions I drew up through reading, listening and praying at length about the Eucharist.

The Feast

One of the most Sacred feasts of the Jewish community was the Passover meal. It wasn’t merely a symbolic meal, but was a renewing of the sacred bond of family between God and His people (Israel) - renewal of the Old Testament. The rules for its representation were very explicit and clear from the very Mouth of God, and were laid out by Moses in Exodus 12. God demanded that it should be a perpetual memorial re-presented to Him annually, assuring them too that their children will ask about this feast in future and He provided them with a sure response to these questions. [Exodus 12:24-27]

This feast had many specific hallmarks such as a specific order of events during its re-presentation. The first of these involved the procuring of an unblemished male lamb, through its mode of preparation and finally ending at its consumption. All elements were to be considered carefully and precisely according to God’s instructions. In order to maintain the integrity of the feast, Jews developed standard rubrics around the feast and its performance, where specific rules were to be followed, and specific prayers said.

The Apostles

In all respects, the Apostles were definitely devout Jews, meaning that, they followed all that Jewish law commanded them to, and some of the elements of this Law was based on direct instruction from God, through to lifestyle rules handed down from Moses and the other Patriarchs. This being said, it is with reasonable comfort that we can conclude that the

precepts of the observance of the Jewish feasts was something that all the twelve Apostles were familiar with, even Our Lord Jesus himself attested to the lack of duplicity in at least one of the twelve Nathanael (John 1.47).

Our Lord Jesus led His friends before (when He sent the two disciples to prepare the meal -Mark 11) up through to the ‘Last Super’, when Our Lord Jesus, led the twelve in the final part- the consumption of the Passover meal, in the righteous completion of God’s command in Exodus 12. Therefore, it is reasonable to conclude that at any point in the process, if Our Lord had done anything out of the ordinary rubrics of the procedure, someone-at the very least Nathanael-would have contested it, and no one did as far as we know. Whether indeed it was understood by the eleven what Our Lord had done is a question which St. Paul attempts to clarify later in the life of the Corinthian Christian community. (We will tackle this in the next section)

All four Gospel writers did not go into detail about the all the specific actions of the meal, as they primarily wrote to Jews, who were extremely familiar with the rubrics. Suffice to say, we are provided with words of eternal gold in the Gospel according to Luke and St. Paul’s letter to the Corinthians.

What words and actions were so significant during the meal?

(That they merited inclusion in the Gospel writings)

“Then he took the bread, said the blessing, broke it, and gave it to them, saying, “This is my body, which will be given for you; do this in memory/ remembrance of Me. ...And likewise the cup after they had eaten, saying, “This cup is the new covenant in my blood, which will be shed for you.”[Luke 22:19& 20]





Did we spot them...?

Here is another version of the same event, this time confirmed as received directly from our Lord Jesus after His Resurrection from the dead:

“For I received from the Lord what I also handed on to you that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me. “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.” [1 Corinthians 11:23-26]

Let’s look at it more closely;

Part 1:

The text...

Jesus said; “This [unleavened bread, He held in His Hands], is [Present tense] my [Jesus Christ] body, and This cup [containing wine] is [Present tense] the new covenant[Covenant=testament] in my blood, which will be shed for you [Sacrifice = giving up (something valued) for the sake of other considerations- us]; do this [Take unleavened bread and wine, pray for it to become Jesus’ Body and Blood, and then eat it] in memory of me [When they gather to remember Jesus].

Thoughts on the text...

The words and the actions in this passage tell us that, our Lord Jesus issued a solemn Commandment in which when He pronounced The Blessing over the bread and wine and proclaimed that these two are now His Body and Blood. He then prophesies that He will be killed and when this is so, the act of His death, will confirm this commandment. His death, wouldn’t just be an execution, but a pure act of sacrifice. We can borrow a paraphrase from Pope Benedict XVI to hit the nail on the head, “there can be no love without suffering”, Our Lord Jesus Christ gave Himself up (His death was Voluntary-John 19.11) for the sake of His disciples (us Inclusive-John 17.20), His act of pure love that was proved through His humiliating passion and ultimately, death, on a cross.

We may think that ‘to remember’ is an act of the mind alone, but instead is so much more. For instance, on 24th March 2016 I had set my alarm to ring in the morning, so I could remember the significance of the day. On the day, in the morning, my alarm rang and I “remembered” it was Holy Thursday. I turned off the alarm and carried on my day knowing that I ‘remembered the day’, is that what He meant in saying “in memory”? Nope, a memorial/remembrance doesn’t mean keep in mind, it means so much more.

It is for this reason primarily, that I believe, that at

least half of the eleven who were with Him on the night of the last super did not write books/letters that were included in the volume of books canonised as the “New Testament books”. Of primary importance to them as was to the rest of the early Christian community as chronicled in these books, especially the Acts of the Apostles, was to keep “doing this” (gathering for prayers sharing in the broken bread and the wine-representing the events of the last supper), using this memorial as food for their spiritual strength to proclaim the Gospel. They entered the New Testament by re-presenting (doing) the New Testament. Hence we see that the New Testament books are here to explain the “New Covenant” to us.

Part 2:

The text...

[1 Corinthians 11:23-26]- see extract above.

Thoughts on the text...

Here, St. Paul turns to an abuse connected with the way the “breaking of the bread” celebration was carried out in the Corinthian community, this was serious one and applies now and at that time, for it involves neglect of basic Christian tradition concerning the meaning of the Lord’s Supper. Paul recalls that tradition for them and reminds them of its implications. As he does this, he is quick to identify that this is not a mere human commandment, but one from God himself and as such should be treated with the solemnity it deserves.

This account is very similar to the account from The Gospel according to Luke, however it has the added gold of being a confirmatory text from an authentic source, St. Paul, who then as He still does now in the words of the Bible when he warns us here about not according this worship its due depth.

Final thought:

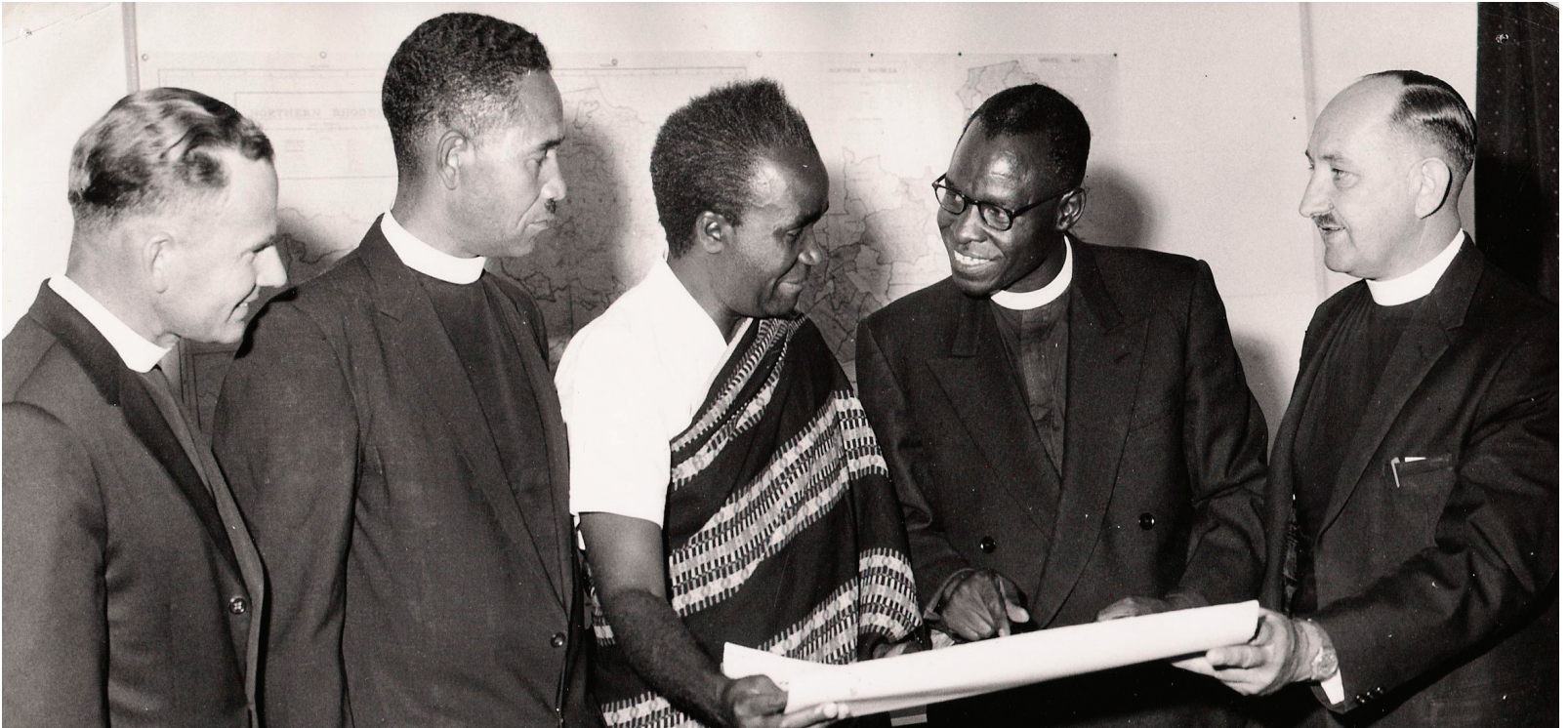
Where on earth can we find a place where this is done in this day and age...2000 years later?

I’d like to encourage us to all go for Mass as often as we can (minimum once every Sunday), where “The Passover” is remembered every single day. It’s the way our Lord Jesus Christ asked us to remember Him, here we can not only tell Him of our love by saying “I love you” in our daily prayers, but actually showing Him in this most perfect prayer of mind, heart, soul and body, how much we love Him . I’m sure He never gets tired of being told this and shown that we love Him, especially after He told us to DO IT AS OFTEN AS WE MEET as a community to remember Him.

The author of this article is, Tambuzai Moyo, a young adult from St Ignatius Parish in Lusaka. He leads two bible study groups.

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A VIEW FROM ACROSS THE RIVER

I know someone who writes guidebooks of distant places which he has never visited! I am a step ahead for I am in Zambia for a while, but I still feel a bit like my friend, able to write about something I hardly know. Yet the “blow in” often notices things the sons and daughters of the soil do not. And so I find I have the courage to put some words on paper.

I feel an affinity to this country whose destiny has been intimately linked to Zimbabwe where I have lived for almost fifty years. When I first arrived there, President Kaunda was expressing his fury at the toothless British who were failing to rein in their white-run colony which had declared independence without the approval of the people. He taunted the British for not moving against their “kith and kin.”

Zambia, a newly independent landlocked country, was struggling to find its feet politically and economically. Suddenly it had a hostile neighbour on its southern border which had been a vital gateway for copper exports and fuel imports. The stubborn Rhodesians took pride in resisting the “wind of change” that brought independence to African countries “to the north of us.” They inoculated themselves against any form of imaginative grasp of the long term effects of trying to stand in the way of the river of change. Inevitably they were finally swept away but at a price we are still paying today, fifty years on.

Many years later in the 1980s, when I was visiting Zambia, I met a man who had served in KK’s cabinet in the early years. Zambia was by then in a bad

way with its economy flat and inflation soaring. In Zimbabwe we were congratulating ourselves as we enjoyed the fruits of the first years after independence. “You wait,” he said, “we are in a ditch now. But we will be climbing out of ours just when you will be falling into yours!”

And he was right. When I returned to Zambia a year ago I was struck by one thing Zambians may not even be aware of, because they have become used to it: freedom! People can say or write what they wish. They can imagine and plan as they will. They can dream and create. They have an open society.

I know I am looking through rosy spectacles. Most people, in practice, do not have this freedom. For most life is a daily battle to survive. Still, I have noticed that space exists for those with initiative and drive. A government cannot be satisfied with simply creating the right conditions for enterprising people to succeed. Its duty is also to find ways of enabling the less enterprising to find work.

So I now live in a Zambia “climbing out of the ditch.” Despite the imbalances of the ill-conceived Federation of the 1950s and early ‘60s, which accelerated the development of Southern Rhodesia to Northern Rhodesia’s cost, Zambia is now further along the economic and political road than its southern neighbour. The great thing about Zambia today is that the space exists for people to grow and create an equitable and just society. I hope and pray the will to do it also exists.





FAITH MAKES POSSIBILITIES



Most people are trapped with fears and worries because they lack faith. Faith is associated with the positive thinking but the bible states that without faith, it is impossible to please God. (Heb ,11:6). Anything a person does, in attempting to be Christian means absolutely nothing. He lacks faith for without faith, there's no hope, no possibility of pleasing.

Every time one demonstrates faith in God, it involves a specific promise. A promise that involves, healing, answers to prayer, receiving blessing (James 1:4-8), deliverance in a trial, guidance in a difficult decision and most importantly, receiving salvation. In every instance, faith involves claiming a specific promise made by God. One can see the importance of searching his word to find those promises.

Faith is the substance of things hoped for, the evidence (or reality) of things not seen. (Hebrews 11:1). In other words, Faith is a spiritual substance that causes the things that you hope for become real.

Jesus said (John 14:1) do not let your hearts be troubled. Trust in God. Trust also in me. Faith is not all about nothing but to trust in God even when you don't understand his plans for you. It is a wonderful gift in the sense that even when all hope is lost, the Lord still gives faith to hold on to him.

When the disciples passed the cursed fig tree the next morning and saw that it was withered from the roots up (Mark 11:20) they marvelled about how the fig tree withered. They knew that it would take many weeks or months to die, and even a fig tree that had been salted either by accidents or from maliciousness, would take several days to die.

At the point Jesus moved from the virtual parable was that, the religious profession without spiritual reality is an abomination to God and is cursed. The principle Jesus was now about to reach related to disciples marvelling about how quickly the fig tree withered. They knew why it withered because they heard Jesus curse it. Nonetheless, they just could not understand how it could wither so fast. The Lord looked for the opportunity to teach them about the power of faith joined together with the purpose and will of God. This combination can do far more than instantly wither a fig tree. ***"...But even if you say to this mountain, be taken up and cast into the sea, it shall happen."*** ***Then Jesus said to the disciples: "...Have faith in God. I tell you the truth, you can say to this mountain, may you be lifted up and thrown into sea and it will happen but you must really believe, it will happen and no doubt in your heart. I tell you, you can pray for anything and, if you believe that you've received it, it will be yours..."*** (Mark 11:23).





There is power of God that is realised in the impossibility. God is looking for faith and real faith has to do with impossibility. God loves it when we pray for the impossible, when we believe him for things that are beyond our possibilities. He is looking for those with faith who will still press through in prayer when the going seems absolutely impossible. He is the God of impossible. And Jesus replying said to them, have faith in God constantly, truth tell whoever says to this mountain, be lifted up and thrown into the sea and does not doubt at all in his heart but believes. It will move because of having so much faith in God. Faith without action is dead. An individual is supposed to apply what they believe in, the unseen, believing what you've not seen. Faith is the substance assurance of the things hoped for, the evidence of things not unseen if you have faith believing in something that is not unseen. (Hebrews 11:1). If you have faith you hope things which are not seen, which are true. Faith is a principle of action and power. Whenever we work toward a worthy goal, we exercise faith. We show our hope for something that we cannot yet see.

When we exercise faith in Christ with an assurance that he exists, we have knowledge and strive to live according to his will. it includes believing his teachings, it means that even though we do not understand all things, He does and because he has experienced all our pains, afflictions and infirmities. He knows how to help us rise above our daily difficulties. Jesus has overcome the world. (John 16:33) and prepared the way for us to receive eternal life. He is always ready to help us as we remember HIS PLEA.

True faith is always original, and unlimited in its potential. Faith refuses to accept the inevitable, it marches to a different beat of the drum than what the masses hear. To grasp the nature of true faith is to understand its opposition to nature and the way we naturally think. In the natural, we say, it cannot be done but faith says, it can. Faith builds its domain with the stone that the builders rejected" (Matt 21 :42) Faith is not threatened by the solitude of seeing what others are blind to.

Anytime we demonstrate faith, we're relying on something. When you sit in a chair, you're relying on the chair's manufacturer to produce something that will hold you up. When you're driving, you're relying on the steering.

Faith in God means we rely on him and depend on his reliability. Having faith means realizing that God is bigger, greater, and better than me – and he loves me greatly.

Proverbs 14:12 says, "There is a path before each person that seems right, but it ends in death". That's the problem with relying on yourself. We're often wrong. Human intuition is not always reliable. In fact, it's just good enough to make us think we're right – even when we're not.

Genuine faith is relying on God's direction and on who he is. God is reliable. He knows what you need, and he wants to meet those needs. Unfortunately, we think we know better. We think we have a better plan. We want to use our logic and get to the answer in a way that makes us look good – and doesn't require risk. But God wants us to grow, so he takes us a different way.

Many times in Scripture, God asks us to do what doesn't make sense to our logic. For example, Mark 10:43 says, "Whoever wants to be a leader among you must be your servant". To most people, that verse doesn't make sense; you'd think great people would have others serving them. Jesus says it's the other way around – the great people are the ones serving others. I need to trust what God says about greatness, not what I think.

God also says we're to honour him by giving the first 10 percent of our income back to him. By our reason, that doesn't make much sense to us. But we're to lean on God's understanding, not our own. Because we trust him, we obey what he says – even if it doesn't make sense to us.

Therefore, as Christians, we have to recognise that Faith is perhaps the single most important aspect of Christianity. Without faith in Jesus Christ, our Saviour and Redeemer, we are nothing. Faith in God, although it seems easy, will take a lifetime of effort to keep. It is true faith that every Christian should aspire to have. Don't let your Faith waver when things in life don't go as planned. We should work hard every day to remember that Jesus Christ is our Saviour and God is our Father - we should always have faith in Him.

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INVESTIGATIVE JOURNALISM AND ITS IMPACT IN SOCIAL AUDITING

It is my view that effective poverty alleviation and empowerment work can only be achieved through targeted interventions. For instance, Zambia's desire to lessen or completely ease the socio-economic woes afflicting over 70 percent of the 15 million people can only be achieved through prudent utilisation of garnered resources. While, the United Nations International Children's Emergency Fund (UNICEF), the Ministry of Community Development and Social Welfare, Civil Society Organisation (CSOs), Faith Based Organisations (FBOs) and Non-Governmental Organisations (NGOs) continue partnering on work advancing Social Protection, it is imperative to tackle this burden within the Fifth National Development Plan (SNDP) and the Sixth National Development Plan.

Currently, regional governments have been implementing the Social Cash Transfer (SCT). For instance South Africa implements the Child Support Grant (CSG), CT-OVC - Orphans and Vulnerable Children Cash Transfer (Kenya) and SCTP Social Cash Transfer Programme (Malawi).

While these initiatives are key, their success can only be guaranteed through effective evaluation and monitoring. Though, a number of Integrity Committees are in place, I believe such a desire or prudent utilisation of public resources can be done through investigative journalism. Once media houses and individuals are encouraged to scrutinise allocation, disbursement and implementation of Social Cash Transfer through consistent news reports, targeted communities will be reached and noted impoverishment addressed.

The decision by Government to introduce E-governance has made investigative journalism easier as most documents are available online.

However, this strength can be enhanced through the enactment and eventual operation of a Whistle Blowers Act and a freed media.

As stated earlier, prudent utilisation of public resources will benefit all the 15 million citizens.

Zambia is increasingly progressing with dynamic and effective programmes. Good governance

and political will can overcome some of the socio-economic challenges through effective programme implementation and monitoring and alert investigative journalism. Additionally, adequate resource allocation towards the sector will provide for increased capacity, to community members and increased target areas of beneficiaries. Social protection can be “defined as a broad range of activities (policies and programmes), which aim to protect and promote the welfare and livelihoods of the poorest and of those most vulnerable to risks and shocks in society (UNICEF, 2014)”. Similarly, the Ministry of Community Development and Social Welfare (MCDSW) defines Social Protection as policies and practices that protect and promote the livelihoods and welfare of people suffering complimented by Civil Society Organisation (CSO’s), Faith Based Organisations (FBO’s), Non- Governmental Organisations (NGO’s) and other stakeholders. Zambia’s social protection programmes are anchored on the main aim to provide and promote quality social welfare services aimed at alleviating poverty, reducing destitution, promoting family values and reducing juvenile delinquency.

“The first SCT scheme was started in Kalomo in 2003” FOCUS: SOCIAL CASH TRANSFER. The social cash transfer under the incapacitated household programmes has proved to be the most widespread of all the recently implemented social protection programmes.

In line with its mandate, MCDSW initiated Social Cash Transfer (SCT) pilot schemes in 2003 as part of the Ministry’s regular programming. The intervention strategy was to support the effective implementation of social protection strategies that would reduce extreme poverty in incapacitated households.

The first SCT scheme was started in Kalomo in 2003 with the support of Deutsche Gesellschaft für Technische Zusammenarbeit (German Technical Assistance to Zambia (GTZ)).

Accordingly, a person over 65 years or an individual with a severe disability (determined by disability assessment), and resident in the community, a provision requiring probe.

Investigative journalism will result in the reduction of child labour and generally uplift the standards of living for the poor households, who are the beneficiaries of welfare interventions.

This will motivate individuals to volunteer and play an active role in the implementation and monitoring of the Social welfare programs which play a vital role in poverty reduction and in reducing inequality, once investigative journalism increases knowledge and media literacy on poverty alleviation work.

It is encouraging to note that the social welfare sector in Zambia is increasingly progressing with dynamic and effective programs. Good governance and political will can overcome some of the challenges highlighted in this briefing document, leading to effective program implementation and monitoring. Additionally, adequate resource allocation towards the sector will provide for increased capacity, incentives to community members and increased target areas of beneficiaries.

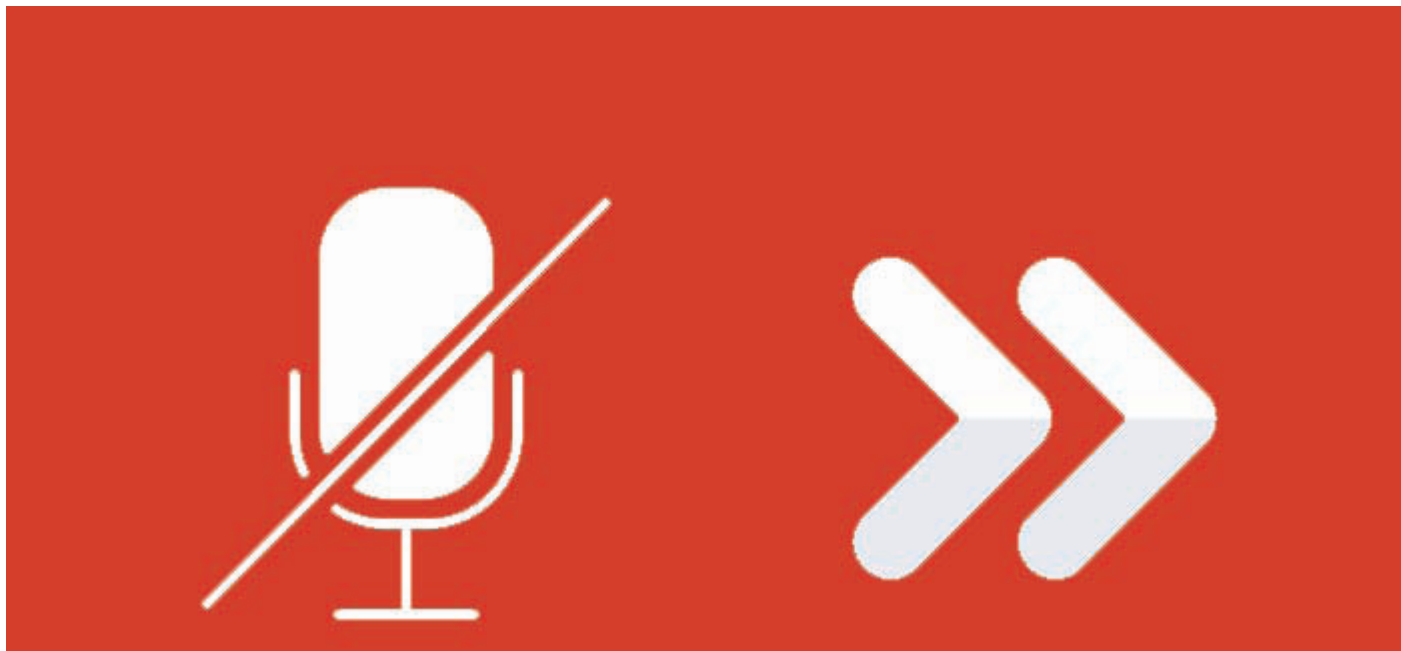
Investigative Journalism will compel individuals to comply with implementation of Social welfare programs that remain key to poverty reduction and reduction inequalities.

These inequalities are manifested by poverty which bears a feminine face. It is encouraging to note that the social welfare sector in Zambia is increasingly progressing with dynamic and effective programs, whose adherence to objectives require an inquisitive media.

In addition, as stated time without number, Good governance and political will shall enhance monitoring and effective poverty alleviation. Additionally, adequate resource allocation towards the sector will provide for increased support and appreciation by citizens.

**By Tendai Posiana,
Media and Information Officer - JCTR**

MORE ACTION THAN TALK IS REQUIRED NOW MORE THAN EVER



Arguably there is not a more crucial time for a country than the period of a General Election. The opportunity to appoint a new or reinforce the same parliamentary body to manage and to lead a country, often provokes mixed responses amongst its people. These last four months, Zambia has been no exception. In fact, this has been a particularly unique election for Zambia due to the newly implemented constitutional reforms and the coinciding Referendum. Having arrived in Lusaka in July, I have been able to witness some of the build-up, results and aftermath of the General Election period. Through both my work with JCTR and my own personal enterprises I have been piecing together snippets of information and emotion to understand what Zambians make of this political occasion. Whilst I cannot claim to truly grasp all of the complexities of presidency and legislation in Zambia, I have identified the following concepts as reoccurring points of discussion both at a public and administrative level; democracy, credibility, peace and hope. To me it is clear that the actualization of all four of these ideals is the key to a successful General Election and country.

Democracy

The term 'democracy' is all encompassing; it refers both to the system of governance and the character of citizenship within a country. It is distinguished from any other form of government on account of its investment in the people. As Abraham Lincoln once described, a democracy is "government of the people, by the people for the people". By its very constitution, Zambia has established itself as a democratic country.

Undoubtedly it is set apart from the dictatorship forms of government often found in other African countries, nonetheless, it is contestable whether all democratic values are properly being met.

Foremost, a democratic system of governance is one whereby all eligible citizens contribute to the appointment of a head of state. The rationale behind this process is that citizens of a country have the collective right to decide what is best for that country's development and accord the best person to execute this. The implication of this is that citizens are charged with a great responsibility. Arguably a truly legitimate democratic government requires extensive active citizenship. The concern for Zambia, is whether its citizens are properly equipped to fulfil this responsibility, both in terms of being supplied with relevant and credible information and having the physical means to use their vote. Both the General Election and the Referendum were opportunities for Zambians to exercise their democratic right. However it became apparent that more often than not people were ill-informed if not completely uninformed about what they were voting for. Rather, Zambians were expected to vote out of ignorance case in point, the referendum. JCTR's collaborative initiative to promote Access to Information (ATI) is arguably key to actualizing a truly democratic government in Zambia; one where by each and every citizen is accredited with honest and accurate information. Only when this is the case, can Zambia be certain that it has democratically elected a rightful leader.



Credibility

The importance of credibility within a General Election, in my view cannot be emphasized enough. The word 'credibility' denotes the quality of being trustworthy, transparent and having integrity. It became obvious that 'credibility', both in terms of the character of candidates and the General Election process was a far-reaching concern for Zambians.

Generally, we put our trust in people that share the same values or who have demonstrated credibility. Losing trust in people who are in positions of power/ authority can be hugely damaging for a country.

When thinking about credibility words that come to mind are integrity, trustworthiness. In the recently passed General Election the question of credibility can be raised both in terms of character and process.

Peace

Although a General Election can often be a time for disagreements and division, it is vital that this does not engender violence within a country. For anyone in Zambia during this time, it would be hard to miss

Sadly, Zambia has witnessed a troubling rise in political violence during this general election. Most notably this has been amongst the youth. Unfortunately, these cadres represent a culture of ignorance and intolerance of the opposition, which has tainted the credibility of the general election.

Not only is violence dangerous for the cadres involved, but it also has a pervasive impact on ordinary Zambians. Most obviously it has created a sense of fear amongst the general public. Many people had been anxious to leave their homes in the event of them being caught up in violent campaigns; some have even been reluctant to openly share their political views in certain areas. This to me, does not represent a free and fair campaign. In many cases votes were being wielded by the powers of intimidation and tribal loyalty as opposed to promising rhetoric and faith in good character, irrespective of their tribal heritage.

In the face of these political disturbances however, it was reassuring to see efforts to reconcile Zambia's under one sentiment: one Zambia, one Nation. This emphasis on unity and call for peace has been a reoccurring message throughout and one that certainly needs to persist in order for Zambia to retain its very proud reputation as a peaceful country.

Hope

It is perhaps fair to say that there has been both assurance and concern throughout the General Election period with regard to these four principles. It is clear that Zambia is in a time of development; although there are certainly stumbling blocks there is also great potential. As demonstrated by this article, there have undoubtedly been times in which people (including myself) have felt disheartened at some points during the General Election period. Nonetheless, there are positives to be drawn.

There have undoubtedly been times when I have shared the sentiments of those around me and so too have felt disheartened. Nonetheless I come to the end of my visit... Eradicating the bad and harnessing the good due to being here during such a significant time, that I have developed an affinity to this country.

Clare Allsopp
Birmingham University, UK



the very obvious rivalry between the two forerunners: Patriotic Front and the United Party for National Development. Of course, there is always going to exist great tension around two competitors, as it is with any competition. However, it is detrimental to any country for this to infringe on its overall union and harmony.





THE ROLE OF THE CHURCH AND CITIZENS IN RECONCILIATION



Colossians 3:13; “bear with one another and, if one has a complaint against another, forgive each other; as the Lord has forgiven you, so you also must forgive”

The Jesuit Centre For Theological Reflection (JCTR) hosts the Ecumenical Theological Reflection Day annually. The day is aimed at providing a platform where the church, political actors, student bodies, civil society organisations and stakeholders can reflect on contemporary issues which foster a faith-inspired perspective, to critically understand issues affecting human dignity at individual, household and national levels.

In 2016, the JCTR saw the need to reflect on **“the role of the church and citizens in reconciling the nation”**. The theme was based on critical incidents that surrounded electoral violence during and after the August 2016 general elections. The violence surrounding the elections tore the nation’s social fabrics and left many people bitter, hurt and angry.

Perhaps, we could pose for a moment and reflect on the deliberations of the day cadresm, violence, atrocities, mistrust and bitterness. It is for this reason that the JCTR brought together religious and civic leaders, students, political actors/players, Civil Society Organisations and various stakeholders to take part in its ecumenical theological reflection day.

It cannot be denied that the pre-election and post-election period left many Zambians with inter-relationship challenges. Now is not the time to fold hands and watch our country be destroyed by violence, hatred, selfishness and bitterness.

The context of reconciliation in Traditional African Society was seen as a preservation of society according to the will of ancestors. Modern Africa places reconciliation in the broader context of our common relationship with God under Christ. This is because Jesus died for us so that we can be reconciled to God the living father. His death established a new covenant between God and man. Therefore, as

an aspect of our interactions with other people, we strive to maintain harmony and forgive each other. Members were always aware of the forces that could cause conflicts and make peace difficult to be enjoyed in families, places of work and communities at large.

African societies have been committed to peace and reconciliation among members, thus have implored many ways to teach, encourage and promote peace and reconciliation.

The history of Zambia shows that whenever the country has been faced with difficult situations, the church has been called to help rebuild the country. The church has a mission, call given by God to preach peace, reconciliation, forgiveness and love. The church was challenged to remain neutral as they deal with the social divisions of various levels as these divisions take place in the church. The church however, cannot fight this alone but requires the effort of all stakeholders.

Civil Society Organisations are still relevant in our country as they help to articulate issues that bring development at all levels. Nevertheless, they should be involved in research so that they lobby and do advocacy work based on facts and not speculations or assumptions. Many people are in need of empowerment with knowledge and well-being so that they are not used in political violence.

Political parties also have a role to play in reconciling the nation. Leaders of political parties also have a responsibility to lead, direct and guide their members and not use them to perpetuate violence and hate speech. Political party members must show consideration and tolerance of other people’s political affiliations. Political leaders are thus called upon to be in the fore front of advocating for peace and reconciliation since they are the ones who cause the conflicts being experienced in the country. For reconciliation to be achieved, politicians should desist from using young unemployed, uneducated and educated people as tools of violence.





The church was seen to be biased during the August 2016 elections which contributed to the hatred and bitterness in the post elections period. The church has been accused of being silent on many issues that need their voice. Where has the church been to condemn the violence, cadresism, hatred, tribalism and physical and verbal abuse? The church is not as vibrant, alert and relevant as it were during the 2001, 2006, 2008, 2011 elections. The 2016 elections have dented Zambia's image of a peace-loving and democratic country. Students, unemployed youths were used as tools of violence during the August 2016 elections. Political leaders have given young people a bad example of leadership. It is for this reason that

some students have also started petitioning their examination results when they fail. Perhaps healing, reconciliation and forgiveness should only be advocated for when the tempo has gone down as currently, the emotions are high and people are not ready to discuss the issue.

Over all, the theme for the theological reflection and discussions that ensued were a good start to what will be a painful journey worth taking.

Dominica Kabale,
Faith and Justice Programme, JCTR

CONTROL OF ARMYWORMS REQUIRES INTEGRATED MANAGEMENT APPROACHES



■ Armyworms on young maize plant | Photo credit: Ken Wilson

Major outbreaks of African armyworms are currently threatening food security in some districts of Copperbelt, Luapula and Central Provinces, just as they did four years ago. The armyworm is a serious migratory crop pest that feeds on young maize plants, our staple crop. It also attacks other cereal crops such as wheat, rice, sorghum, millet and most grass pastures, so affecting both crop and livestock production. But what are armyworms, where did they come from, how can we control them and what are the prospects for further outbreaks of this devastating pest?

WHAT ARE ARMYWORMS?

Armyworms are the destructive caterpillar or larval stage of the moth *Spodoptera exempta*. They can grow to be up to 3 centimetres or one-and-a-quarter inches long over a period of 2 - 3 weeks. The young

caterpillars are usually small and green and difficult to see on their green host plants, but after about 10 days growth they switch into their familiar black coloration, and this is when most farmers will first notice them. Unfortunately, at this point the caterpillars are growing fast and eating at an alarming rate and so farmers must act quickly if they are to protect their crops. If left uncontrolled, the caterpillars will ravage the crop until they eventually stop feeding and drop to the ground to bury themselves in the soil. Here, they will develop into the pupal stage and remain in the soil to a depth of about 5 centimetres for a further ten days. The moth will later emerge from the ground and fly elsewhere with the prevailing winds to cause new outbreaks. The cycle could continue like this throughout the rainy season.

Where did the armyworms come from?

Most likely, the moths that caused these latest outbreaks originated from primary outbreak areas in southern Tanzania. Normally, when weather conditions are conducive, the adult moths from these areas will migrate hundreds of kilometres with the help of prevailing winds to other regions in southern Africa including Zambia and its neighbours. These flying moths are forced to land when they encounter the convective winds and storms associated with the rainy season. The female moths then lay up to 1000 eggs each, which will develop into caterpillars, causing new outbreaks. This process may continue throughout the rainy season, with fresh outbreaks occurring at roughly monthly intervals. Armyworms can destroy an entire crop stand in very few days or at worst in a day. When the food supply is finished they move on to new areas and this is where the armyworm gets its name, as they march like a vast army of worms in search of food.

HOW CAN ARMYWORMS BE CONTROLLED?

The conventional method of controlling armyworms is through use of recommended synthetic chemical pesticides such as cypermethrin. If used correctly,



appropriate chemical pesticides are highly effective at controlling armyworms. However, just like all chemical pesticides their use comes at a cost which could be economical, health or environmental.

Synthetic chemical pesticides are often imported products that are expensive and beyond the reach of most smallholder farmers that contribute the largest share of the “bumper harvest” at country level. Besides the cost implication of pesticides, armyworm outbreaks often come unexpectedly without any warning, when farmers have spent most if not all their money on seed, fertilizer and labour to establish various crops at the onset of rains. Hence replanting becomes a daunting task to an average resource-constrained smallholder farmer. If the pesticides are available, most farmers lack the necessary protective clothing and equipment, hence they will apply pesticides ill-prepared at a personal health cost. Synthetic chemical pesticides when applied on extensive fields can become undesirable as they negatively impact on non-target organisms such as insects (including beneficial pollinators), birds, livestock and other wildlife.

Some of these issues can be addressed by taking an integrated approach to pest management involving surveillance and early warning systems together with either recommended synthetic chemical pesticides or effective non-chemical alternatives. In some African countries, this early warning system uses an extensive network of pheromone traps that attract male armyworm moths using the artificial scent of mating female armyworms. The catches of armyworm in these traps are used in combination with local weather reports to forecast armyworm outbreaks at a local level – so called ‘community based armyworm forecasting’. These forecasts help to alert farmers much faster to the need for control. Investment in an extensive network of pheromone traps in Zambia could pay dividends and be cost-effective.

ARE THERE ALTERNATIVES CONTROL METHODS?

The environmental and cost limitations of synthetic chemical pesticides call for more environmentally friendly and cheaper options for controlling these pests. There are a number of options that could be explored and these include use of naturally occurring disease of armyworm called SpexNPV and a mechanical method of control.

SpexNPV is a virus that affects armyworms in nature. In the wild, SpexNPV normally builds up late in the rainy season when the damage to crops and pasture has already been done. But by mass-producing SpexNPV, it is possible to spray infested crops early in the growing season for cheap and effective control of armyworms. Is SpexNPV safe? Yes, because it is very specific to armyworms and it has no effect on the health of humans, livestock, wildlife, pollinators or the wider environment, as verified by the OECD and other regulatory bodies. Unfortunately, SpexNPV is not yet

registered for use in Zambia or elsewhere. This is because registering new pesticides (even biological pesticides such as SpexNPV) is a very expensive process. Therefore, until a rich donor provides the funds required for registration, SpexNPV will not be available to smallholder farmers or the Zambian government.

An alternative that is available to farmers right now is a mechanical approach. If armyworms have not yet infested your crop field but have been located nearby, the best option would be to dig a narrow ditch around the field so that incoming armyworms will fall into it. It must have steep slope sides to be effective so that the armyworms cannot climb out of. Destroy the armyworms that accumulate in the ditch by crushing them or covering them with earth.

WHAT ARE THE PROSPECTS OF FURTHER ARMYWORM OUTBREAKS?

Because armyworm moths are highly migratory, their instinct is to fly away from the outbreak sites that they were born into. This means that it is unlikely that farmers in Copperbelt Province and elsewhere that have been affected by these latest outbreaks will be affected again this season (unless more moths migrate in from neighbouring countries). The dominant winds at this time of year will tend to push the migrating moths eastwards and southwards. Depending on the rainfall patterns over the coming weeks, it is most likely that any further outbreaks in Zambia will therefore tend to be in the most southern and easterly provinces, and historically these outbreaks are most likely in January, with a possibility of further outbreaks again around March. If we are lucky, the moths emerging from the current outbreaks will migrate out of the country, but neighbouring countries such as Malawi, Mozambique and Zimbabwe will be hit next, as happened four years ago.

THE FUTURE?

Outbreaks of African armyworm are highly dependent on the seasonal patterns of wind and rainfall. With global warming, the weather patterns in Africa will continue to change, which could mean more or fewer armyworm outbreaks. Regardless of this, to effectively and sustainably assure food security in the midst of armyworm migrations, a robust, country-wide surveillance and early warning system is needed so that farmers are alerted in good time about impending outbreaks and the practical management options available, such as mechanical control. The Zambian government has acted swiftly to ensure that chemical pesticides are made available for armyworm control but, in the longer term, more sustainable and local solutions, such as SpexNPV, are required.

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FIGHTING INTERNAL TRAFFICKING: A HUGE CHALLENGE FOR ZAMBIA

Trafficking in Persons or human trafficking is defined by its three distinct elements: the act, the means and the purpose. The act refers to what is done, the recruitment, transportation, transfer, harbouring or receipt of persons. The means refers to how it is done; threat, use of force or other forms of coercion, abduction, fraud or deception or abuse of power or of position of vulnerability, or giving or receiving of payments or benefits to achieve the consent of the person while the purpose refers to exploitation in different ways which include the prostitution of others and domestic servitude. Thus for trafficking to occur, these three elements must be present and connected except in child trafficking where the means do not have to be present for child trafficking to occur. It is also important to note that human trafficking does not necessarily require movement, for example those born into contexts of servitude can be considered victims of human trafficking.

Global discourse on human trafficking often makes a distinction between cross-border and internal trafficking. As the name suggests, cross-border trafficking happens when a victim is transported to another country and exploited there while internal trafficking occurs within that country's borders. According to the United Nations Office on Drugs and Crime (UNODC) Global Report on Trafficking in Persons, 2014) "for one in three trafficking cases, the exploitation takes place in the victim's country of citizenship". In some regions, cross-border trafficking is more widespread while in others, internal trafficking is. For example in Sub-Saharan Africa, internal trafficking is the main type of trafficking (UNODC Report, 2014).

Zambia is an example of a country in Sub-Saharan Africa where internal trafficking is more common than cross-border. In the past five years, the US Department's Trafficking in Person's (TIP) reports have consistently indicated that while Zambia is a source, transit and destination country for trafficking, most trafficking in fact happens within the country's borders. According to the 2015 report, victims of internal trafficking are mostly "women and children from rural areas exploited in cities in domestic servitude or other types of forced labour in agriculture, textile, mining, construction, small businesses such as bakeries, and forced begging. Zambian children may be forced by jerabo gangs engaged in illegal mining to load stolen copper ore onto trucks in Copperbelt Province." The most vulnerable among Zambian children are orphans and street children although children from affluent families in the villages are also targets because for affluent families in the villages, sending children to town for work is a status symbol. Some child victims, both boys and girls are reported to be subjected to sex trafficking in Zambian towns bordering Zimbabwe and Tanzania with traffickers being truck drivers while others are exploited in the mining industry by miners in Solwezi District. The report further highlights the point that internal trafficking continues to be facilitated by family members within the extended family and acquaintances who enjoy trust from such families.

ENABLERS OF INTERNAL TRAFFICKING

The country's levels of poverty provide an enabling environment for trafficking to occur both within the country and transnationally. Nearly two thirds of the rural population live in extreme poverty, unable to meet their basic food needs. Slightly more women-

headed households (80%) live in poverty compared to male-headed (78%). Extreme poverty affects 60% of female-headed households. This context places both women and children particularly from rural areas at risk of being trafficked in domestic servitude and forced labour to name a few. This situation is worsened by the fact that some forms of trafficking such as child labour and domestic servitude are generally not considered as forms of exploitation in the Zambian context. This is because using poor women and under-age girls for domestic servitude in urban areas has long been a practice and both the victims and the people who exploit them do not perceive it as a form of exploitation but as a way to improve their economic lives and the victims themselves are willing to take up such exploitative jobs for no payment or very little payment due to lack of opportunities. This makes this form of human trafficking an accepted part of the culture and extended families and trusted family acquaintances often facilitate this form of trafficking. The same could be said of some forms of sexual exploitation such as forced child marriages of girls which is widespread and justified on grounds that their families are unable to provide for their education and other needs and marrying them off would provide them with a better life. Marriage for girl children is a source of wealth through bride price. Child forced marriage is prohibited and criminalized by Zambian Laws but rarely if at all would cases be reported as such a practice has become normal among the poor Zambian societies. Given the limited opportunities for women and girls due to poverty, the aforementioned forms of human trafficking become solutions rather than vices which require eradication.

The thin line between human trafficking and caring for relatives within the extended family is also a huge challenge. Caring for relatives within the larger extended family is a significant feature of traditional Zambian life. One of the most devastating impacts of the HIV epidemic is the loss of parents resulting in children being orphaned. By the end of 2015 there were approximately 600,000 children orphaned by AIDS in Zambia. Orphaned girls are more vulnerable to be trafficked. Children are placed in homes where the family believes they would be cared for. However, in some households, children are treated like slaves, working up at 5 a.m. to begin house chores and working throughout the day up to 10 p.m. Therefore, when human trafficking happens within this context, communities are not able to differentiate it from the ill treatment of children they would have witnessed in some households and they do not report it as being a trafficking case.

ADDRESSING HUMAN TRAFFICKING IN ZAMBIA

Zambia showed its commitment to addressing

human trafficking when it became a signatory to the Protocol to prevent, Suppress and Punish Trafficking in Persons Especially Women and children (supplementing the United Nations Convention against Transnational Organized Crime) in 2005. Zambia also enacted the Anti-Trafficking Act (Act no. 11 of 2008) which criminalizes both forms of human trafficking. Although the Zambian government in cooperation with International Organizations and Civil Society Organizations have made significant strides to protecting victims through the provision of shelters and by raising awareness for prevention, gaps still remain particularly in addressing internal trafficking given the various enablers cited. To work towards reducing vulnerability to internal trafficking, below are some steps that can be taken.

Steps Needed

1. Formation in Christian Values: Zambia boasts of being a Christian Nation since its declaration by the Late President Chiluba some twenty years ago. It is indeed important to boast about the Lord but what is more important is taking the Word of God to heart by being human towards our fellow human beings. Virtues of compassion, kindness, treating people justly and being in solidarity with those who lack material necessities are what will really show that we are indeed a Christian Nation. These values are not a given. They need Church leadership that stimulates people to a conversion of heart that facilitates replacing exploitative attitudes with those that show the "love of neighbour".
2. Confront Exploitative Situations: There is need to speak out against exploitative situations even when such exploitation does not constitute human trafficking. Being indifferent to such makes it seem acceptable, therefore when exploitation in the context of human trafficking happens, it would be considered as a normal thing that happens to people who are poor and desperate. Thus, when discussing human trafficking, it is equally important to stress the vice of exploitation of people in different contexts.
3. Dialogue: Providing spaces for dialogue in different contexts can help in addressing internal trafficking. It is important that there is continuous discussion at all levels to enable more people to have deeper understanding of what constitutes human trafficking and communities can contribute to addressing it, within their own contexts.

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Lusaka



THE CHARCOAL BURNER

Spare a thought for the charcoal burner! Rising each day before dawn he pushes his bicycle, loaded with cooking fuel, towards the big city. The slow trek is the final act in a laborious drama that commenced days earlier in a remote corner of our diminishing woodland. Trees were hacked and fires slowly glowed. At the right moment the burners intervened and the fuel was ready. It was cooled and neatly packed in a sack with a woven net of fibres to top it. Then the journey began. Each sack is carried to the road for its onward journey.

Meanwhile the forest site lies wounded and abandoned. Like some bombed out crater it will take nature time, maybe decades, to heal. By then other wounds will have appeared in the forest and soon it will be just one big graveyard of felled trees, its immune system too tired to stir. And besides, the charcoal creators have no energy to tidy up after their strenuous rape of the woods.

I can wave *Laudato Si*, Pope Francis's letter on the environment, at them but in response they will just look at me. What possible connection is there between a far off pope and a man desperate to survive? Woe to us who sit at laptops passing judgement on the charcoal burner! Do we have anything to say to them?

"Do you not realise what you are doing? You are contributing to deforestation. And don't you know that leads to more carbon dioxide in the atmosphere? There are no trees to absorb the gas? And you are causing global warming. And besides, how will the bees live if there are no more trees? There will be no more honey. Doesn't that disturb you? The United Nations does not approve of what you are doing?"

The charcoal burner will continue to stare at me with blank eyes. He has just one question to ask me. "And if I stop, who will feed my family?"

I have no appetite to stop my car and lecture the charcoal burner. In a way, I admire the government for letting the charcoal burner be. If they block their path what alternative can they provide? Yet, it is not good that the charcoal burner continues his trade. While it would be cruel to stop him overnight it is no solution to just let him be.

The charcoal burners have a vote but no lobby. They are individuals without influence. They are examples of the weakest in society who need society to be compassionate and imaginative on their behalf. The facts are clear. There is a market. People need fuel for cooking, especially when the supply of electricity is interrupted. So, when there is a market people will always rush to satisfy it. Where there is demand there will be supply. Simple economics!

But it is not good enough to leave it like that. Some creative thinking is needed: a solution that is win/win. I do not know what the solution is. All I know is that there is a solution and when it is found I hope and pray there will be the will to implement it.

Meanwhile the charcoal burners continue to trudge into the forest and hack away. And then they burn and trudge again into the city and their product will be burnt as fuel for the nation. Trudge and burn. Trudge and burn. It is not a happy situation.

David Harold - Barry, SJ



ARTICLES AND LETTERS

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

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

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



JCTR BASIC NEEDS BASKET

Lusaka

December 2016

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

| Commodity | Price (ZMW) | Quantity Units | Total (ZMW) |
|-----------------------|-------------|----------------|---------------------|
| Mealie Meal | 87.43 | 2 x 25 Kg | 174.85 |
| Beans | 22.86 | 3 Kg | 68.57 |
| Kapenta (Dry) | 154.51 | 2 Kg | 309.03 |
| Fish (Bream, Dry) | 111.00 | 1 Kg | 111.00 |
| Beef | 37.43 | 4 Kg | 149.71 |
| Dark Green Vegetables | 8.22 | 4 Kg | 32.87 |
| Tomatoes | 11.78 | 4 Kg | 47.14 |
| Onion | 7.71 | 2 Kg | 15.43 |
| Cooking oil (2.5L) | 49.36 | 3 Litres | 59.23 |
| Bread | 7.88 | 1 Loaf/day | 236.53 |
| Sugar | 23.43 | 3 x 2 Kg | 70.28 |
| Milk | 6.43 | 4 x 500ml | 25.71 |
| Tea | 106.00 | 1 Kg | 106.00 |
| Eggs | 10.00 | 2 Units | 20.00 |
| Salt | 5.60 | 1 Kg | 5.60 |
| Subtotal | | | ZMW 1,431.94 |

(B) COST OF ESSENTIAL NON-FOOD ITEMS

| Commodity | Price (ZMW) | Quantity Units | Total (ZMW) |
|-------------------------------------|-------------|------------------|---------------------|
| Charcoal | 186.25 | 2 x 90 Kg bag(s) | 372.50 |
| Soap (Lifebuoy/Champion) | 6.57 | 10 Tablet(s) | 65.71 |
| Wash soap (BOOM) | 9.76 | 4 x 400g | 39.02 |
| Jelly (e.g. Vaseline) | 20.28 | 1 x 500ml | 20.28 |
| 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 3,544.73 |
| Total for Basic Needs Basket | | | ZMW 4,976.67 |

| Totals from previous months | Nov 15 | Dec 15 | Jan 16 | Feb 16 | Mar 16 | April 16 | May 16 | June 16 | July 16 | Aug 16 | Sep 16 | Oct 16 | Nov 16 |
|-----------------------------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| Amount (K) | 4,167.70 | 4,371.76 | 4,201.04 | 4,220.15 | 4,278.61 | 4,293.95 | 4,817.41 | 4,810.52 | 4,820.70 | 4,870.89 | 4,934.09 | 5,036.28 | 5,005.14 |

(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 | 15.00 |
| Grades 10-12 (User + PTA/year) | 975.00 | Chelston - town | 15.00 |
| School Uniform (Grades 8-12) | 145.00 | Matero - Town | 15.00 |
| Health | | Fuel (cost at the pump) | |
| Item | Amount | 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 DECEMBER

| Lusaka | Kasama | Mansa | Mongu | Ndola | Solwezi | Monze | Chipata | Mpika | Luanshya | Kitwe | Kabwe | Livingstone | Choma | Chinsali |
|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|-------------|----------|----------|
| 4,976.67 | 2,997.91 | 2,757.43 | 2,991.11 | 4,661.46 | 4,115.17 | 3,347.50 | 2,639.26 | 2,629.16 | 3,709.68 | 3,898.43 | 3,485.99 | 3,911.08 | 3,717.50 | 2,788.35 |

This survey was conducted on 25th - 26th December, 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 (Cairo Road), City Market, Chawama, Chainda, Kabwata, Matero and schools, clinics/hospitals and filling stations around Lusaka. The September Basic Needs Basket is approximately US\$502 based upon the exchange rate of K9.92 prevailing on the day of data collection. Please note that other monthly costs would include personal care, clothing, recreation, etc.

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THE JCTR UPDATE: PEOPLE AND ACTIVITIES

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

In the fourth quarter of 2016, the Social and Economic Development Programme (SED) Programme was keen to follow and contribute towards the discussions around the International Monetary Fund (IMF) bailout package, the 2017 budget as well as reduction in inflation as reported by Central Statistical Office.

In collaboration with other Civil Society Organisations such as Action Aid, Consumer Unit Trust Society (CUTS), Civil Society for Poverty Reduction (CSPR), Non-Governmental Organisation Coordinating Council (NGOCC), Oxfam, Economic Association of Zambia (EAZ) etc., the JCTR contributed to a CSO paper that analysed the economic situation and gave practical proposals to government on how best to handle the negotiations with IMF in the bailout package. Through meetings with the Minister of Finance and the IMF, the JCTR with its counterparts were able to contribute to ensuring that the bailout plan and homegrown economic recovery plan was economically sound and inclusive for the majority poor and marginalised.

Some of the submissions made that were taken up in the economic recovery plan as well as the 2017 National budget included; the increase in the minimum threshold for Pay as You Earn (PAYE) from K3, 000 to K3, 300, setting up of toll gates on particular roads, targeting inclusive development for all Zambians, the staggering plan on the removal of subsidies over a period of time and plans to focus on key growth sectors such as agriculture, energy and mining. The proposal to increase of revenue and reduce on expenditure wastage was a major issue of concern which has seen plans to tighten expenditure leakages in the public sector finance management systems to be implemented in 2017.

During the same period the JCTR along with CSPR and Caritas Zambia were invited to defend their submission to the committee of estimates. Issues raised included social spending having increased in nominal but not real terms, agriculture loans for emerging farmers and rolling out of the e-voucher to all farmers on the Farmer Input Support Programme (FISP). It was noted also from the 2017 budget that even though PAYE exempt threshold was increased to K3, 300 the highest bracket for taxation was also increased by K300 and the amount taxed was increased by 2.5% i.e. from 35% to 37.5% of the total income.

According to the BNB for November 2016, the PAYE exempt threshold does not adequately protect the very poor to help them meet their basic needs as the threshold is much lower than the BNB for a family of five living in an urban area i.e. K1,700 lower than the BNB for Lusaka and K700 lower than the Solwezi BNB.

In addition, the 4th quarter saw the reduction in inflation to a single digit by 3.7 percentage points from 12.5% to 8.8% between October and November 2016. This meant that within a two month period from September to November, inflation had dropped by 10.1% from 18.9%. This drop however, did not depict an actual drop in costs of goods and services, as depicted in the November BNB where prices of food and non-food items remained above K5,000. The drop was brought about mainly by the stability of prices over time in 2016 as well as the reduction in the rate of change of prices in the months of October and November in comparison to these same months in 2015.

The programme looks forward to work in the new strategic plan (2017 – 2019) which encompasses thematic areas of:

- Cost of living with emphasis on labour issues, agriculture, education and other Economic Social and Cultural Rights (ESCRs)
- Transparency and accountability around Public Resource Management
- Mining and Corporate Social Responsibility

FAITH AND JUSTICE

In the fourth quarter of 2016, the Faith and Justice programme focused on a number of activities. These included public forums on the public order Act (POA) which was held in Kasama, Kabwe, Mongu, Livingstone, Monze and Kitwe. We also had community forums in places like Libuyu, Maramba and Dambwa Central communities in Livingstone. The public forum in each community was aimed at providing civic education on the contents and application of the Public Order Act. The discussions in each forum centred on issues of governance, civil liberties of association and assembly. Through the public forum, the JCTR was able to create a platform for information sharing and recommendations by key stakeholders on the POA.

The programme also organized an Ecumenical Theological Reflection Day in Lusaka with the theme “the role of the church and citizens in reconciling the church”.

In addition, trainings were conducted around the country in Chipata, Chinsali, Monze, Kabwe and Mansa on protection of workers’ rights drawing from the Church Social Teachings (CST). Other trainings conducted were to Provincial Planning Units and Disability Umbrella Bodies on raising awareness for Persons With Disability.

A National Symposium on Persons With Disability was held in Lusaka to set a national platform for planners and key stakeholders who will be responsive to the plight and rights of Persons With Disabilities.

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

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