



# 2018 1st EDITION BULLETIN



**CARITAS ZAMBIA LAUNCHES 2018-2022  
STRATEGIC PLAN**



## Editor's Note

I am delighted to introduce this first edition of the Caritas Zambia bulletin, a publication that keeps you in touch with news and developments which relate to Caritas Zambia and its work. This particular edition is an exciting one for us as it brings a new dawn in that 2018 marks the beginning of our new strategic plan for the next five (5) years.

Caritas Zambia acknowledges the crucial role of the Zambia Conference of Catholic Bishops, who support its work and ensure the success of all its focus areas. 2018 is a special year for Caritas Zambia as it marks the beginning of a new strategic plan (2018 – 2022). The Caritas Zambia strategic plan, through the support of the Conference and the participation of our diocesan partners, was developed in line with the Vision and Mission of the Conference. As we begin this year and this new Strategic Plan, Caritas Zambia is focusing on issues that are not only relevant at the National level, but also at the local community level.

Special thanks go to Ndola, Livingstone, Mpika, and Lusaka, Kasama, Kabwe and Chipata dioceses for their support in actualizing this plan. Also Special gratitude and thanks go to all the Cooperating Partners that provided both financial and technical support for the process. These are Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ), Catholic International Development Charity (CAFOD), Irish Aid and Diakonia. Caritas Zambia will for a long time appreciate the support these organisations have continued rendering. Last but not least, many thanks go to the Caritas Zambia staff who invested their time and effort. Their cooperation and hard work throughout the process was outstanding.

Finally to you our readers, we say thank you for your continued support and constant feedback you give us. We hope you find this first Edition of our 2018 bulletin enlightening.

**Chibesa Ngulube Ngwira**

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# CARITAS ZAMBIA LAUNCHES 2018 - 2022 STRATEGIC PLAN



*From Right : Eugene Kabilika (Caritas Zambia ED) Fr. Cleophas Lungu (ZCCB Secretary General) and Edmond Kangamungazi (Head of Programmes Caritas Zambia) during CZ Strategic Plan Launch.*

The launch was officiated by Zambia Conference of Catholic Bishops, secretary general, Fr. Cleophas Lungu. Speaking during the launch; Fr. Lungu explained that the Caritas Zambia strategic plan is a presentation of Caritas Zambia's work strategy for the next five years beginning January 2018 to December 2022. The plan is a tool through which Caritas Zambia, a social pastoral agent of the Catholic Church in Zambia, will respond to the contextual issues that have been identified and analysed. Whereas new issues have emerged in the areas Caritas Zambia has been working since 2014, a number of contextual issues have also been retained as they were in the last strategic plan period. This is because their long term impacts and effects have not yet been resolved and others are those that where the assumptions on which the programmes were based and have not changed.

Caritas Zambia is one of the seven departments through which the secretariat does its work. The seven departments include the Pastoral, Education, Health, Communication, Finance, Human Resource and Caritas Zambia.

The Catholic Secretariat is a structure that was established by the Conference of Catholic Bishops to play the coordinating and facilitational role in the primary task of integral evangelization at both the national and diocesan level. Among the many issues it is involved in is that of addressing humanitarian needs of the people of God.

The mandate of Caritas Zambia is to foster the Social Ministry of the Catholic Church in Zambia. Thus, inspired by the Catholic Social Teaching and the Gospel values, Caritas Zambia is committed to the promotion of human dignity through programmes that endeavor to uplift the livelihoods of the poor and marginalized from their situation and confronting structures that deprive and oppress the weak in society. This is clearly reflected in Caritas Zambia's Mission statement: *Inspired by the Word of God and Catholic Social Teaching, Caritas Zambia, a department of the Zambia Conference of Catholic Bishops, is dedicated to the promotion of integral human development through witnessing, animation, conscientization and institutional strengthening.*

Caritas is part of a worldwide family that comprise Caritas Internationalis at the world level and Caritas Africa at the continental level. The structures of Caritas in Zambia run from the national level (Caritas Zambia) to the Diocesan Level (Caritas Lusaka, Kabwe, Monze, Mongu, Livingstone, Chipata, Kasama, Mpika, Mansa, Solwezi, and Ndola). At the lower level are Parishes with their out-stations and Small Christian Communities. At the community level, we find the Parish Justice and Peace Committees and Parish Development Committees which are part of the diocesan structures. These are followed upward by deaneries, a couple of which constitute a diocese. At the diocesan level, are the Diocesan Justice and Peace Commissions and Diocesan Development Commissions which make up a diocesan Caritas although in other dioceses, these structures are referred to as Directorates, or Departments of Social Programmes.

It is actually the Church's geographical spread that gives Caritas Zambia a national coverage and presence. In other words, when you partner with the Catholic Church through Caritas Zambia, you can literary reach all parts of the country Zambia.

The development of the Caritas Zambia (2018 - 2022) strategic plan was informed by the previous Strategic plan taking into account the 2017 socio - economic and political context in Zambia. The plan was designed to try and respond to the root causes of some of the challenges that the Catholic Church has continued to worry about. These include but are not limited to, political intolerance, increasing poverty among the poor, political violence, unfair political processes, and poor adherence to the rule of law, promotion of agriculture methods that degrade the environment, land issues, extractive industry issues, poor social accountability, gender-based violence and child marriages. Thus, to move towards a society where all citizens attain integral human development is a wider vision of the Catholic Church in Zambia.

The launch was an important event for Caritas Zambia because it sets the direction and the mechanism of responding to the key issues outlined. It captures the goals and targets the Catholic Church has set while addressing the many challenges that Caritas Zambia has identified at the national, diocesan and community level.

Caritas Zambia took advantage of the event to highlight some of the concerns regarding Health, Education, Human Rights, Climate Change, and the general livelihood of the people, which continue to deteriorate amidst government policies that fail to improve the livelihood of the people, especially that of the poor. It is on this backdrop that Caritas Zambia is committed to its noble mandate to promote integral human development.

The Church stands ready to help in many areas of concern in our country. Through Caritas Zambia strategic plan, the Church will continue doing its

socio-pastoral ministry in the following focus areas:

**1. Democracy and Governance:**

Caritas Zambia will contribute towards building a 'Zambian society which upholds the key tenets of democracy' (promote people participation, rule of law, media reforms and respect of human rights).

**2. Livelihoods and Climate Change:**

Caritas Zambia will continue to promote equitable access to food and safe water for the poor and vulnerable. This will be done through empowerment of communities by diocesan Caritas teams to enable them challenge attitudes, systems and institutions that impoverish them. Caritas Zambia will contribute towards empowering the dioceses with skills to engage in climate change adaptation and mitigation initiatives that will assist the communities to build resilience so as to reduce vulnerability to the impacts of climate change. Indeed, actions to promote agro - ecology and farmer natural tree regeneration will be promoted.

**3. Conflict Transformation and Peace Building:**

Caritas Zambia will call for social awakening among pastoral agents to effectively serve within the Justice and Peace and Development structures of the Church in order to exercise their prophetic role and to build peace in families, communities and the country. This will involve the awakening of God's people to a further understanding of their call as Christians with regard to social justice, leading to a greater awareness of human rights and consequent duties. This will further form a critical conscience which empowers people to challenge and act to overcome unjust situations in their communities in order to create peace.

**4.** Caritas will continue demanding justice and accountability on policy

implementation, adoption, formulation and practice. This will involve building stronger political pressure, by applying coordinated efforts of community mobilisation, dialogue and engagement with policy and decision makers. This ingenuity will thus target corporate sector, selected civil society organizations, religious leaders, communities and local state institutions. Caritas Zambia will focus on influencing changes of policies and laws, and people's attitudes and the structures, such as cultural, economic, political and social, with which the people interact with and in many instances, hinder the actualisation of the social economic and cultural rights of people. Further, Caritas Zambia will build the capacity of people to be masters of their own development and contribute to broadening community participation and decision making in issues relating to policies in the extractive industries so as to influence Government and mining companies to be more transparent and accountable; and this means increasing advocacy for policy and legislative reforms.

As Caritas Zambia now ventures into its five year journey through the strategic plan (2018-2022) it is indebted to the many individuals, organizations and Cooperating Partners that supported and helped to complete the development of the Strategic Plan document, and more so to the Zambia Conference of Catholic Bishops and the Catholic Secretariat Management Team who supported the process by making sure that the plan takes into account the focus areas of the ZCCB Strategic plan. As a result of these interventions, Caritas Zambia developed and finally launched the plan in line with the Vision and Mission of the ZCCB.

The Church through Caritas-Zambia will continue to be a key partner in developing Zambia in accordance with the vision and mission of the Catholic Bishops in Zambia.

# LEGAL FRAMEWORK FOR CHILD PROTECTION IN ZAMBIA

Child Protection entails that Zambia puts in place legal frameworks, policies and structures which support the effective protection of children from all forms of abuse, violence, and exploitation.

## THE CONSTITUTION

The Constitution of Zambia Chapter One of the Laws of Zambia was extensively amended in 2016 through the Constitution of Zambia (Amendment) Act No. 2 of 2016. The amendment, however, did not affect part III (Bill of Rights) of the Constitution, which would have enhanced the current bill of rights to include specific rights of Children.

Article 7 provides as follows: *"The laws of Zambia consists of- (d) customary law which is consistent with this Constitution."* The significance of this provision is that customary law which is inconsistent with the Constitution no longer has the force of law. People can no longer commit acts of violence against children on the pretext of enforcing customary law or traditions. We can take note of this development and incorporate it in its awareness raising programmes

Article 15 provides : *"A persons shall not be subject to torture or to inhuman or degrading punishment or other like treatment."* Guardians and authorities in charge of children (like teachers, police and prison officials) sometimes include inhuman modes of disciplining children such as corporal punishment.

In the case of *John Banda vs The People HPA/06/1998*, the court ruled that corporal punishment is unconstitutional as it offends this provision. Similarly, in the case of *The People v Ian Kainda HLR/01/2000* the High Court set aside a sentence of corporal punishment imposed by the Subordinate Court for offending Article 15. We should therefore

incorporate this in our child protection awareness messages to protect children from inhuman treatment.

Article 24(1)states : *"A young person shall not be employed and shall in no case be caused or permitted to engage in any occupation or employment which would prejudice his health or education or interfere with his physical, mental or moral development:*

- Provided that an Act of Parliament may provide for the employment of a young person for a wage under certain conditions.
- (2) All young person's shall be protected against physical or mental ill-treatment, all forms of neglect, cruelty or exploitation.
- (3) A young person shall not be the subject of traffic in any form.
- (4) In this Article "young person" means any person under the age of fifteen years."

However, it is important to note that the Constitution has an inherent contradiction as Article 266 has another definition of a young person. "Young person" means a person who has attained the age of fifteen years, but is below the age of nineteen years. These definitions are irreconcilable. We need to advocate for amendment to this provision to remove the contradiction.

Article 133(2) : *"There are established, as divisions of the High Court, the Industrial Relations Court, the Commercial Court, Family Court and Children's Court."* We therefore need to advocate for a speed establishment of the Children's Court.

## THE PENAL CODE

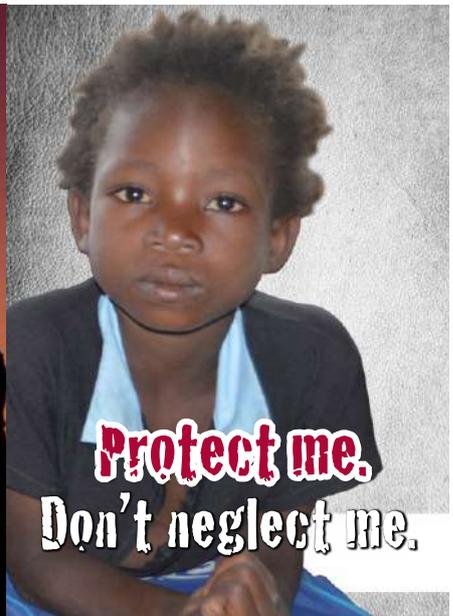
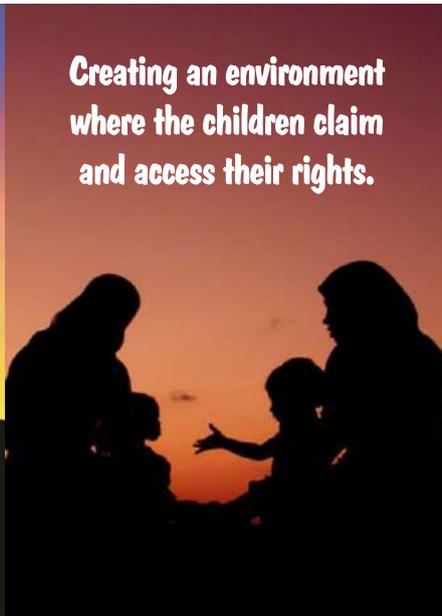
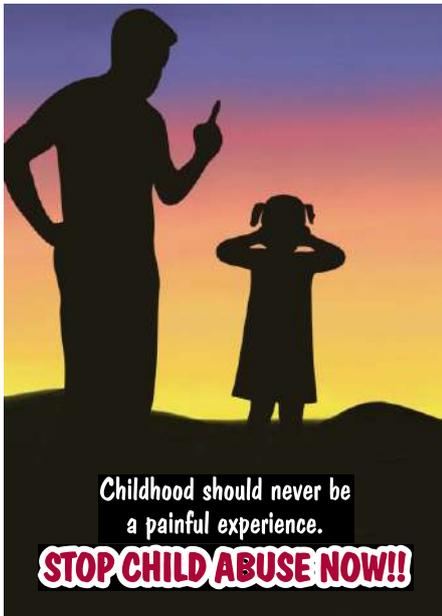
The Penal Code was adopted in the 1930s. It is the main statute prescribing many offences in Zambia and has several provisions protecting children. The relevant provisions include:

Section 14 (1) Which states : *A persons under the age of eight years is not criminally responsible for any act or omission.* The consequence of this provision is that any person who has attained the age of eight (8) years can be held criminally liable for their actions. This age of criminal responsibility is considered too low even by UN. We can advocate for change.

Section 14(3) provides : *A male person under the age of twelve years is presumed to be incapable of having carnal knowledge.* This provision gives absolute immunity to a male person under the age of 12 years from prosecution for sexual offences. Such a person is considered to be incapable of having carnal knowledge. However, considering that the definition of defilement was amended in 2005 from being just an offence against a "girl" but an offence against a "child" it means that theoretically defilement can now be committed even by a female on a male. *To give the same immunity to girls as is afforded to boys, there is need to amend the provision to make it gender neutral.*

## DEFINITION OF A CHILD

Section 131 A states. *In this Part "child" means a person below the age of sixteen years.* The definition makes it clear that for purposes of crimes under chapter XV of the Penal Code, a child is a person who is below the age of 16 years. Assuming that the Constitution defines a child as a person below 18 years, this would raise an issue of the need to conform this provision with the Constitutional standards. However, if that were done, the reverse side is that there is a real possibility of an increase in the number of defilement cases as many youths generally become sexually active from about the age of 15 years. We need to advocate for harmonization.



**MARRYING OFF WOMEN AGAINST THEIR WILL :**

Section 135 : *Any person who with intent to marry or carnally know a woman of any age, or to cause her to be married or carnally known by any other person, takes her away, or detains her, against her will, is guilty of a felony and is liable to imprisonment for seven years.*

This provision makes it an offence to marry off a woman or force her to have sexual intercourse against her will. The provision can be relied upon in cases of child marriages where a girl is forced into marriage. We can use this provision to carry out sensitizations around child marriages- any enforced marriage is a crime.

**HARMFUL CULTURAL PRACTICES**

Section 157 provides : *157. (1) Any person who conducts or causes to be conducted a harmful cultural practice on a child commits a felony and is liable, upon conviction, to imprisonment for a term of not less than fifteen years and may be liable to imprisonment for life.*

*In this section "harmful cultural practice" includes sexual cleansing, female genital mutilation or any initiation ceremony that results in injury, the transmission of an infection or life threatening disease or loss of life to a child but does not include circumcision on a male child.*

Culture and traditions enrich life and give us a sense of identity and belonging. However, not all cultures and traditions respect the dignity of persons. Some cultures may pose a danger to children. The section prescribes cultural practices that are harmful to children. We can use this provision to educate persons that like to hide behind tradition to abuse children.

There are many provisions in the code that protect children. We can make use of them.

**JUVENILE ACT DEFINITIONS OF CHILD**

Section 2(1): *"child" means a person who has not attained the age of sixteen years;*

As already mentioned, the constitution attempts to give a definition of a child, albeit problematic. We need to advocate for the harmonization of this definition of a child or at least categorically recommend a child to be defined as one who is below 18 years. This will bring our laws in line with international standards.

**PRISONS ACT**

Separation of children and adults who are in custody is provided for in the Act. However, circumstantial children are not protected under the Act. We need to advocate for the protection of circumstantial children

**REGISTRATION OF BIRTH**

This provides for the identity of a child, but many Zambians have not registered their children. This is primarily due to long processes and procedures. Perhaps we need to advocate for a system that links hospitals and the registration offices. This will ensure the registration of each child as soon as they are born, and given a birth certificate.

*There are a number of provisions in various pieces of registration that protect children. At the same time, there are gaps and contradictions in some of the provisions. We need to mirror these with the provisions of the ZCCB Child Protection Policy. Our strategy therefore should take into account ZCCB's "zero tolerance to child abuse" and make sure that it is in line with the objectives of the policy. Caritas Zambia through its child protection project is advocating for changes in legislation and policies for the protection of children. Caritas through its project also works towards ensuring that families are empowered as individuals to protect children, in the target areas. Caritas works with key stakeholders to establish and strengthen mechanisms and structures that protect children. To be able to work towards this, capacity of Caritas Zambia, Education Department and the diocesan partners has been strengthened to effectively implement the project.*

# AGRO-ECOLOGY *"A means to realize the goal of food security"*



**A**gro-ecology is a holistic approach to farming that emphasizes on sustainability, productivity, stability and equitability with the ecosystem. It assumes a bottom-up approach in agriculture to create social justice, ecological sustenance and economically viable food systems. It is a farming system that takes into consideration all the elements in the ecosystem in relation to the farming system. The practice uses ecological concepts and principles for the design and management of farming systems based on biodiversity, mutuality and co-operation fostering functional diversity in agro-ecosystems, to building relationships between farming communities and consumers, and between movements resisting the corporate control of food. Agro-ecology promotes food sovereignty, which is the right of people to access and control the resources they need to be able to make their own choices about the kind of food they eat, produce and buy. *Caritas Zambia is among the organizations that see agro-ecology as a means to realize the goal of food security.* Caritas

Zambia promotes Agro-ecology on the basis of its values and agriculture development and it's based on the values of respect for human dignity and the environment in order to fulfill its commitment to care for our common home. *An ecological approach always becomes a social approach that integrates questions of justice in debates of the environment and hears both the cry of the earth and that of the poor' 49-Laudato SI'.*

The values that Caritas Zambia promotes include: respect for human dignity, justice and solidarity with the poor, accountability and transparency, respect for the environment, gender equality and equity, hard work and commitment to the cause of duty, mutual trust and honesty.

## **AGRO - ECOLOGY ENSURES RESPECT FOR HUMAN DIGNITY**

Agro-ecology by its very nature is diverse in terms of the people involved and farming practices applied. It not only preserves human resources like indigenous knowledge, but also conserves biodiversity. Biodiversity will

be crucial when future generations are faced with challenges in meeting their food and nutrition security given the adverse climatic conditions.

## **AGRO-ECOLOGY PROMOTES JUSTICE AND SOLIDARITY WITH THE POOR**

Agro-ecology has a completely different logic to the profit motive of industrial and mechanized agriculture. The practice results from the application of agro ecological principles that are synergistic and mitigate many of the problems created by the industrial food systems, while benefiting society and nurturing the planet. Only when agro-ecology becomes the dominant way of farming can inequalities such as land inequalities realistically be changed such that landless people gain access to their own land resources for food production.

## **AGRO-ECOLOGY MAINTAINS RESPECT FOR THE ENVIRONMENT**

Agro-ecology is the most efficient way of using arable land for food production, especially when it comes to marginal, low potential land which is prevalent in most rural areas in

Zambia. The Global Report on Agriculture (IAASTD) says: If small-scale farmers have sufficient access to land, water, credit and equipment, the productivity per hectare and per unit of energy use is much higher than in large intensive farming systems. In general, smallholder production requires considerably sustainable external inputs and that cause minor damages to the environment.

### **AGRO-ECOLOGY ENSURES GENDER EQUALITY AND EQUITY**

Agro-ecology is favorable to women, whose role often is to feed the family. Thus, they are interested in producing a variety of nutritious food for consumption by their households. The diversity of small-scale agriculture responds to this need. Additionally, the use of local resources such as manure and local seeds helps women, who usually have little money and time, to reduce the cost of production. Agro-ecology promotes hard work and commitment to the cause of duty.

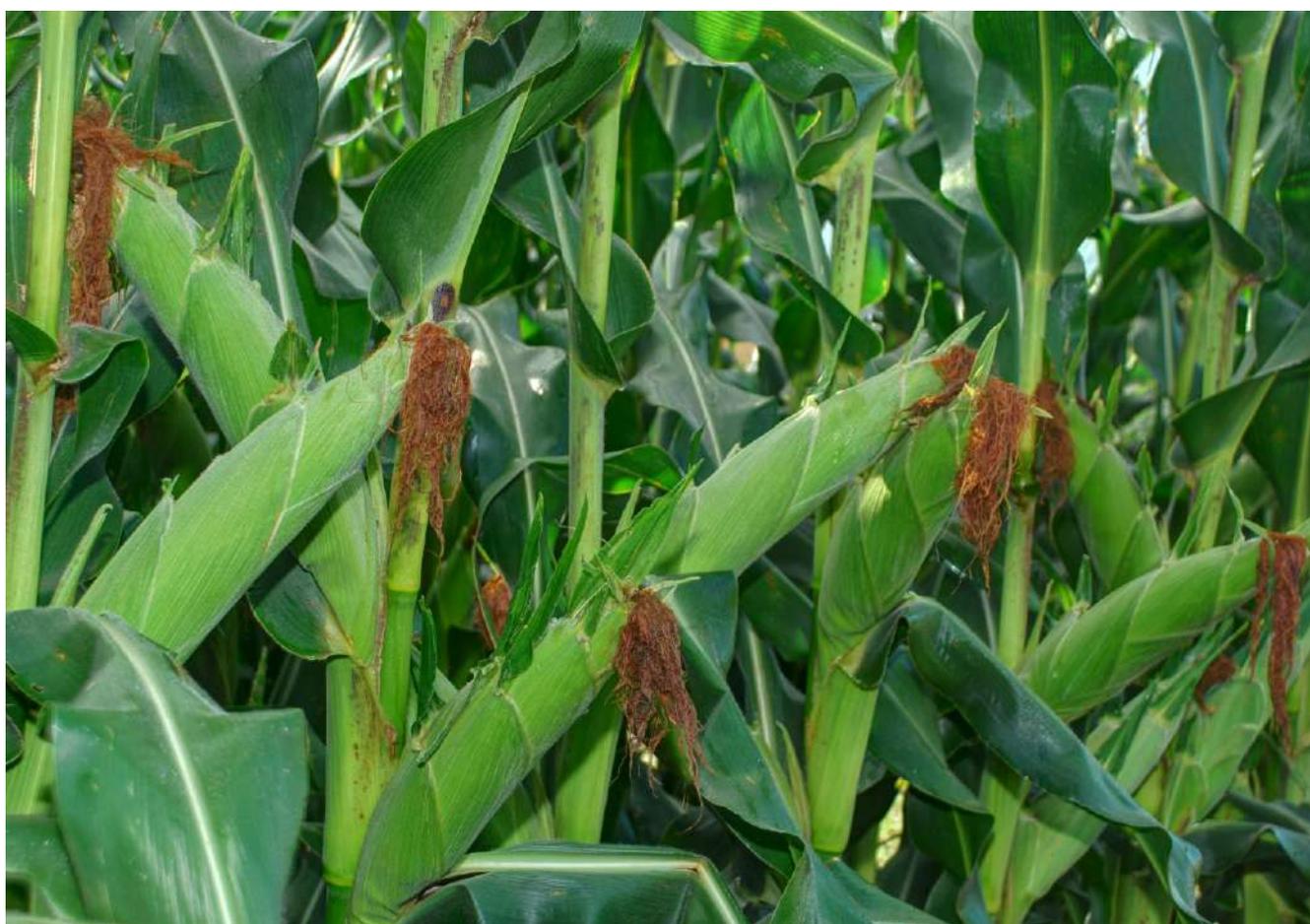
Agro-ecology has the potential to create employment and income for men and women in rural areas and can substantially contribute to the economic, cultural and social development of such areas. In Zambia, most of the national food stocks are produced by small scale farming communities who do not rely on the industrial form of farming. If agro-ecology is promoted among the rural communities, the potential to reduce poverty and the number of undernourished people will be increased.

### **AGRO - ECOLOGY MAINTAINS MUTUAL TRUST AND HONESTY.**

Agro-ecology farming is based on local men's and women's wisdom, knowledge and ingenuity which is an essential resource when it comes to communal family farming. Traditionally, this wisdom is handed down to future generations, a process that constantly offers chances for modification and innovation. Non-

commercial and non-profit-making adaptation requires local, low-cost and easy-to-apply solutions that are seldom in the focus of business-sponsored scientific research. Agro-ecology promotes the use of local seed varieties, exchange of locally produced genetic resources and local preservation methods of plant and genetic resources.

Agro-ecology is promoted to foster sustainable agriculture and rural development that strengthens the autonomy, economies and cultures of local peoples and small scale farmers. Caritas Zambia, diocesan partners and their small scale farmers stand for this practice as it seeks to regenerate exhausted soils and cut down on tree cutting. The adaptation of agro-ecology is a way of improved agriculture production based on organic farming. It is this broad approach including the science, practice and social dimensions that resonates with Caritas Zambia.





# The Holy See

MESSAGE OF HIS HOLINESS POPE FRANCIS

**FIRST WORLD DAY OF THE POOR**

*33rd Sunday in Ordinary Time 19 November 2017*

***Let us love, not with words but with deeds***

1. "Little children, let us not love in word or speech, but in deed and in truth" (1 Jn 3:18). These words of the Apostle John voice an imperative that no Christian may disregard. The seriousness with which the "beloved disciple" hands down Jesus' command to our own day is made even clearer by the contrast between the *empty words* so frequently on our lips and the concrete deeds against which we are called to measure ourselves. Love has no alibi. Whenever we set out to love as Jesus loved, we have to take the Lord as our example; especially when it comes to loving the poor. The Son of God's way of loving is well-known, and John spells it out clearly. It stands on two pillars: God loved us first (cf. 1 Jn 4:10.19), and he loved us by giving completely of himself, even to laying down his life (cf. 1 Jn 3:16).

Such love cannot go unanswered. Even though offered unconditionally, asking nothing in return, it so sets hearts on fire that all who experience it are led to love back, despite their limitations and sins. Yet this can only happen if we welcome God's grace, his merciful charity, as fully as possible into our hearts, so that our will and even our emotions are drawn to love both God and neighbour. In this way, the mercy that wells up – as it were – from the heart of the Trinity can shape our lives and bring forth

compassion and works of mercy for the benefit of our brothers and sisters in need.

2. "This poor man cried, and the Lord heard him" (Ps 34:6). The Church has always understood the importance of this cry. We possess an outstanding testimony to this in the very first pages of the Acts of the Apostles, where Peter asks that seven men, "full of the Spirit and of wisdom" (6:3), be chosen for the ministry of caring for the poor. This is certainly one of the first signs of the entrance of the Christian community upon the world's stage: the service of the poor. The earliest community realized that being a disciple of Jesus meant demonstrating fraternity and solidarity, in obedience to the Master's proclamation that the poor are blessed and heirs to the Kingdom of heaven (cf. Mt 5:3).

"They sold their possessions and goods and distributed them to all, as any had need" (Acts 2:45). In these words, we see clearly expressed the lively concern of the first Christians. The evangelist Luke, who more than any other speaks of mercy, does not exaggerate when he describes the practice of sharing in the early community. On the contrary, his words are addressed to believers in every generation, and thus also to us, in order to sustain our own

witness and to encourage our care for those most in need. The same message is conveyed with similar conviction by the Apostle James. In his Letter, he spares no words: "Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom that he has promised to those who love him? But you have dishonoured the poor man. Is it not the rich who oppress you, and drag you into court? ... What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is poorly clothed and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled', without giving them the things needed for the body; what does it profit? So faith by itself, if it has not works, is dead' (2:5-6.14-17).

3. Yet there have been times when Christians have not fully heeded this appeal, and have assumed a worldly way of thinking. Yet the Holy Spirit has not failed to call them to keep their gaze fixed on what is essential. He has raised up men and women who, in a variety of ways, have devoted their lives to the service of the poor. Over these two thousand years, how many pages of history have been written by Christians who, in utter simplicity and humility, and with

generous and creative charity, have served their poorest brothers and sisters!

The most outstanding example is that of Francis of Assisi, followed by many other holy men and women over the centuries. He was not satisfied to *embrace* lepers and give them *alms*, but chose to go to Gubbio to stay with them. He saw this meeting as the turning point of his conversion: "When I was in my sins, it seemed a thing too bitter to look on lepers, and the Lord himself led me among them and I showed them mercy. And when I left them, what had seemed bitter to me was changed into sweetness of mind and body" (*Text 1-3: FF 110*). This testimony shows the transformative power of charity and the Christian way of life.

We may think of the poor simply as the beneficiaries of our occasional volunteer work, or of impromptu acts of generosity that appease our conscience. However good and useful such acts may be for making us sensitive to people's needs and the injustices that are often their cause, they ought to lead to a true *encounter* with the poor and a *sharing* that becomes a way of life. Our prayer and our journey of discipleship and conversion find the confirmation of their evangelic authenticity in precisely such charity and sharing. This way of life gives rise to joy and peace of soul, because we touch with our own hands the *flesh of Christ*. If we truly wish to encounter Christ, we have to touch his body in the suffering bodies of the poor, as a response to the sacramental communion bestowed in the Eucharist. The Body of Christ, broken in the sacred liturgy, can be seen, through charity and sharing, in the faces and persons of the most vulnerable of our brothers and sisters. Saint John Chrysostom's admonition remains ever timely: "If you want to honour the body of Christ, do not

scorn it when it is naked; do not honour the Eucharistic Christ with silk vestments, and then, leaving the church, neglect the other Christ suffering from cold and nakedness" (*Hom. in Matthaem, 50.3: PG 58*).

We are called, then, to draw near to the poor, to encounter them, to meet their gaze, to embrace them and to let them feel the warmth of love that breaks through their solitude. Their outstretched hand is also an invitation to step out of our certainties and comforts, and to acknowledge the value of poverty in itself.

4. Let us never forget that, for Christ's disciples, poverty is above all a *call to follow Jesus in his own poverty*. It means walking behind him and beside him, a journey that leads to the beatitude of the Kingdom of heaven (*cf. Mt 5:3; Lk 6:20*). Poverty means having a humble heart that accepts our creaturely limitations and sinfulness and thus enables us to overcome the temptation to feel omnipotent and immortal. Poverty is an interior attitude that avoids looking upon money, career and luxury as our goal in life and the condition for our happiness. Poverty instead creates the conditions for freely shouldering our personal and social responsibilities, despite our limitations, with trust in God's closeness and the support of his grace. Poverty, understood in this way, is the yardstick that allows us to judge how best to use material goods and to build relationships that are neither selfish nor possessive (*cf. Catechism of the Catholic Church, Nos. 25-45*).

Let us, then, take as our example Saint Francis and his witness of authentic poverty. Precisely because he kept his gaze fixed on Christ, Francis was able to see and serve him in the poor. If we want to help change history and promote real development, we need to hear

the cry of the poor and commit ourselves to ending their marginalization. At the same time, I ask the poor in our cities and our communities not to lose the sense of evangelical poverty that is part of their daily life.

5. We know how hard it is for our contemporary world to see poverty clearly for what it is. Yet in myriad ways poverty challenges us daily, in faces marked by suffering, marginalization, oppression, violence, torture and imprisonment, war, deprivation of freedom and dignity, ignorance and illiteracy, medical emergencies and shortage of work, trafficking and slavery, exile, extreme poverty and forced migration. Poverty has the face of women, men and children exploited by base interests, crushed by the machinations of power and money. What a bitter and endless list we would have to compile were we to add the poverty born of social injustice, moral degeneration, the greed of a chosen few, and generalized indifference!

Tragically, in our own time, even as ostentatious wealth accumulates in the hands of the privileged few, often in connection with illegal activities and the appalling exploitation of human dignity, there is a scandalous growth of poverty in broad sectors of society throughout our world. Faced with this scenario, we cannot remain passive, much less resigned. There is a poverty that stifles the spirit of initiative of so many young people by keeping them from finding work. There is a poverty that dulls the sense of personal responsibility and leaves others to do the work while we go looking for favours. There is a poverty that poisons the wells of participation and allows little room for professionalism; in this way it demeans the merit of those who do work and are productive. To all these forms of

poverty we must respond with a new vision of life and society.

All the poor – as Blessed Paul VI loved to say – belong to the Church by “evangelical right” (*Address at the Opening of the Second Session of the Second Vatican Ecumenical Council*, 29 September 1963), and require of us a fundamental option on their behalf. Blessed, therefore, are the open hands that embrace the poor and help them: they are hands that bring hope. Blessed are the hands that reach beyond every barrier of culture, religion and nationality, and pour the balm of consolation over the wounds of humanity. Blessed are the open hands that ask nothing in exchange, with no “ifs” or “buts” or “maybes”: they are hands that call down God’s blessing upon their brothers and sisters.

6. At the conclusion of the Jubilee of Mercy, I wanted to offer the Church a *World Day of the Poor*, so that throughout the world Christian communities can become an ever greater sign of Christ’s charity for the least and those most in need. To the World Days instituted by my Predecessors, which are already a tradition in the life of our communities, I wish to add this one, which adds to them an exquisitely evangelical fullness, that is, Jesus’ preferential love for the poor.

I invite the whole Church, and men and women of good will everywhere, to turn their gaze on this *day* to all those who stretch out their hands and plead for our help and solidarity. They are our brothers and sisters, created and loved by the one Heavenly Father. This Day is meant, above all, to encourage believers to react against a culture of discard and waste, and to embrace the culture of encounter. At the same time, everyone, independent of religious affiliation, is invited to openness

and sharing with the poor through concrete signs of solidarity and fraternity. God created the heavens and the earth for all; yet sadly some have erected barriers, walls and fences, betraying the original gift meant for all humanity, with none excluded.

7. It is my wish that, in the week preceding the World Day of the Poor, which falls this year on 19 November, the Thirty-third Sunday of Ordinary Time, Christian communities will make every effort to create moments of encounter and friendship, solidarity and concrete assistance. They can invite the poor and volunteers to take part together in the Eucharist on this Sunday, in such a way that there be an even more authentic celebration of the Solemnity of Our Lord Jesus Christ, Universal King, on the following Sunday. The kingship of Christ is most evident on Golgotha, when the Innocent One, nailed to the cross, poor, naked and stripped of everything, incarnates and reveals the fullness of God’s love. Jesus’ complete abandonment to the Father expresses his utter poverty and reveals the power of the Love that awakens him to new life on the day of the Resurrection.

This Sunday, if there are poor people where we live who seek protection and assistance, let us draw close to them: it will be a favourable moment to encounter the God we seek. Following the teaching of Scripture (cf. *Gen 18:3-5*; *Heb 13:2*), let us welcome them as honoured guests at our table; they can be teachers who help us live the faith more consistently. With their trust and readiness to receive help, they show us in a quiet and often joyful way, how essential it is to live simply and to abandon ourselves to God’s providence.

8. At the heart of all the many concrete initiatives carried out on this day should always be *prayer*. Let us not forget that the *Our Father* is the prayer of the poor. Our asking for bread expresses our entrustment to God for our basic needs in life. Everything that Jesus taught us in this prayer expresses and brings together the cry of all who suffer from life’s uncertainties and the lack of what they need. When the disciples asked Jesus to teach them to pray, he answered in the words with which the poor speak to our one Father, in whom all acknowledge themselves as brothers and sisters. The *Our Father* is a prayer said in the plural: the bread for which we ask is “ours”, and that entails sharing, participation and joint responsibility. In this prayer, all of us recognize our need to overcome every form of selfishness, in order to enter into the joy of mutual acceptance.

9. I ask my brother Bishops, and all priests and deacons who by their vocation have the mission of supporting the poor, together with all consecrated persons and all associations, movements and volunteers everywhere, to help make this *World Day of the Poor* a tradition that concretely contributes to evangelization in today’s world.

This new *World Day*, therefore, should become a powerful appeal to our consciences as believers, allowing us to grow in the conviction that sharing with the poor enables us to understand the deepest truth of the Gospel. The poor are not a problem: they are a resource from which to draw as we strive to accept and practise in our lives the essence of the Gospel.

*From the Vatican, 13 June 2017*

Memorial of Saint Anthony of Padua

**Francis**

# SINGLE MUM DEFIES THE ODDS



*During International women day, sharing her testimony*

**A**lice Chanda, a 30 year old single mother of one is among the 100 participating households at St Margret's parish of the Diocese of Mansa in Zambia under the Caritas Mansa Governance and Livelihoods program. The Governance and livelihoods program in Mansa Diocese was part of the five-year (2013-2017) Country Program supported by Caritas Norway with funding from NORAD.

Five years down the line the impact and success of the programme can still be seen, and Alice is an example of the many success stories. At St Margret's parish, Ms. Chanda and 199 other participating households consisting of men, women, youths and people with disabilities were trained in sustainable agriculture which included topics such as conservation farming, fish farming, gardening, crop diversification, livestock production and tree planting. The objective of these trainings was for participating households in the targeted areas to adopt sustainable and climate smart agriculture techniques and employ environmentally friendly practices, to increase the practice of conservation agriculture.

During the first days of such trainings Ms. Chanda Alice did not take the trainings and sensitizations seriously because she was into beer brewing which was her main source of income. After some few months in this business, she started experiencing some health problems due to the nature of her business. She was then advised to quit beer brewing. Alice quite and tried other means of surviving like making fritters, but the profits were very minimal and she could not even afford a decent life for her and her child. Overwhelmed by personal needs and obligations, among them, her child's school fees, clothing, shelter and food, Ms. Chanda decided to seize an opportunity to attend the International Women's Day celebration which was held at Kasaba Parish where Mrs. Kasonka Cecilia who is also among the participating households during the celebration shared and encouraged women on how agriculture had benefited her life through different trainings that Caritas Mansa had been conducting at Kasaba Parish. After the celebration Ms. Chanda Alice was inspired to attend more of the trainings, and slowly she started gardening (under conservation farming)

In her continued efforts to survive as a single mum, Ms. Chanda went further to join the Caritas Village Saving group at Kasaba, where she borrowed K10 which she used to buy vegetable seedlings (rape) and she managed to plant 16 beds. On the first day of planting, she applied the animal (goat) manure she collected from one of the kraals of the participating households that benefited from the goat pass-on initiative that was implemented by some participating households in 2016. Upon harvesting months later, Ms. Chanda managed to raise about K100. A week later, she again

harvested and made another K100. Ms. Chanda made K200 from her garden and saved K100 with Caritas saving and lending group at Kasaba Parish. With the rest of the money, she bought seedlings for tomatoes, a school uniform and books for her child and other personal things she needed. Ms. Chanda in her words shared that: "from whatever I make, I always make sure that I save something because Caritas has taught us about the importance of saving".

Slowly with time she diversified her crop production. Alice also demonstrated how she uses goat manure in her vegetable field. She said the use of goat manure has cut off most of the expenses in her vegetable production hence she is able to make more profits.

She now plans to buy a water pump in the near future because using buckets when watering the field is somehow labor intensive. "If my business continues performing well I will eventually build my own house", she said.



*Alice daughter in their vegetable garden*

Ms. Chanda Alice thanked Caritas Mansa for a life skill she has learnt. She said "I never knew that something can be realized from farming that's why at first I never took agriculture trainings very serious. I thought agriculture was for old people and those with no hope for tomorrow but today am able to make money from a thing I despised the most and am even able to save and make life better for me and my child, being a single mum is not as hard as it used to be."



*Alice daughter in their vegetable garden*

## “PEASANT FARMER TURNS ENTREPRENEUR”

Mr. Peter Kabwe of Benny Centre in Mpika aged 44 years is married with 7 children, four of them male and three females. Before Caritas intervention, Mr. Kabwe was a small peasant farmer who used to grow cassava, maize and millet. His harvest per 0.25 hectares was only 10x50kg bags (500kgs) of maize. It was hard for him to expand his farming because the cost of hired labour was a challenge. Mr. Kabwe's farming activities went down because of drinking beer instead of going to the field. Life with his wife was not good because of the drinking behavior which in turn made him abandon family responsibilities like putting food on the table or paying his children's school fees.

In October 2013, Mr. Kabwe's wife, Felistus Chanda joined Caritas program. After being trained in crop production, she was given a seed loan of 1 gallon (5kg) beans and groundnuts each. She harvested 6 bags of beans, 6 bags of unshelled groundnuts and 35 bags of maize for 2013/2014 farming season. Mr. Kabwe was challenged with the type of harvest his wife produced and later he also started participating in Caritas in 2014 where he learnt conservation farming which improved his way of farming. The combined effort of working with his wife enabled them to realize more income and build an iron roofed house as shown in the picture. Then he also joined the savings and

internal lending communities (SILC) group where he was saving his money. The combination of farming and SILC took Mr. Kabwe to another level of profitable investment according to his area. In 2016 he managed to buy a hammer mill. At the time of visit he explained that he is now able to pay school fees for his son at K350 per term at Ilondola Secondary School, and he is able to buy farming inputs. He thanks Caritas Mpika and Caritas Norway for helping his family live a better life now. He is able to realize between K50 to K100 per day when he has many customers.



*Mr. Kabwe procured a hammer mill from his increased incomes*

# CARITAS RAISES AWARENESS ON FUNCTIONS OF CONSTITUENCY OFFICES



*Awareness raising in Kaleya Ward, Mazabuka*

The departure between what MPs are supposed to do (oversight, legislation and representation) and what some of them are actually doing (e.g. giving out money for food, funerals or school fees to the public) has led to confusion as to what their role is. Misconceptions on the roles of civic leaders make the citizens not demand for proper accountability from their civic leaders on their true roles. This information gap and information distortion is a worrying situation as to what the electorate base their choice on when they make their decisions on who should be an MP for their constituency, a councilor for their ward or President of Zambia.

Constituency Offices are not fully utilized because the public does not really know the role of the office and are unaware of the fact that they can still present their matters before the office even in the absence of the MP. The underlying misconception with regards constituency offices is that they are taken as the offices of the political party or as representing the party the Member of Parliament in that constituency comes from.

Therefore only supporters of the political party would access or use the constituency office and this limits the accessibility by citizens particularly those not belonging to the party represented by the MP.

The objective of the establishment of the constituency offices in the Country is to provide a meeting place for Members of Parliament and their constituents. This is designed to promote the interaction between MPs and their constituents which is critical for true representation. The Parliamentary Constituency Offices play a vital role in enabling the public to become active citizens and to take part in parliamentary activities. Services that give effect to this are direct interaction with MPs and the opportunity to lobby representatives, report-backs from MPs and advice on how to access services from both public and private sector establishments. They also offer assistance with challenges that face local communities and in participating in the processes of Parliament, such as preparing submissions or drawing up and presenting petitions. MPs also attend committee meetings, so that

they can convey information about what happens there to the public.

The parliamentary calendar sets aside regular periods for MPs to spend in their constituencies to do constituency work. During this period, Members visit their constituencies and conduct oversight over Government programmes. The parliamentary constituency office offer MPs a chance to meet with the public, discuss issues and find solutions to problems.

Caritas Zambia through its Democracy and Governance programme, under outcome 3, which states "Elected leaders are accountable (accessible, responsive) to the electorate, has been running an awareness raising project on the function of the Constituency offices. In line with this, Caritas held a series of community mobilization training workshops for professional assistants, political parties, change agents and provincial coordinators, who have since been deployed in the mapped out constituencies in Lusaka and Southern Provinces to implement various awareness raising activities on the functions of constituency office.

# WE CAN MAKE IT HAPPEN !!



*Caritas Zambia Head of Programs making a presentation during the SDG Conference*

The Sustainable Developmental Goals have widely been described as too ambitious especially considering that they repeal the 2015 Millennium Developmental Goals, whose targets were not fully met by the third World Countries. Zambia only met 2 of the 8 goals that were supposed to be achieved by 2015. The SDGs, with 17 Goals and 169 targets are asking that countries meet the goals and targets by 2030. Hence the definite need for duty bearers, active citizens, development practitioners, policy makers, and political, business, and community leaders, to roll up their sleeves not only to popularize these goals but to bring the SDGs to reality in the context of Zambia. The social dimension of globalization requires that everyone is entitled to some of the benefits produced by the world and national economy. This is a mark of social justice as well as political realism. The monitoring and evaluation of SDGs has unleashed commitment and energy, in particular in low- and middle-income countries.

## ZAMBIA AND THE SDGs

Billions of dollars have been spent in the Country to eradicate poverty and improve economic development but with minimal success. The Country's high poverty incidences are not justified given its store in terms of resources both natural and human. There is need for political commitment if the country has to achieve the SDGs' targets. There is need for substantial scaling up of and redistribution of resources towards the SDGs' related expenditures. Government must be able to demonstrate its commitment to achieving the SDGs and eradication of poverty! Transparent and accountable monitoring of the use of public resources, public investment in social services, basic infrastructure and environmental management will be very cardinal in this regard.

For Zambia to achieve the SDGs the Government has taken a step of incorporating the SDGS into Zambia's 7th National development plan (7NDP) which now takes a multi-sectoral approach and it seeks to:

- Identify national development strategic areas which all sectors can focus on;
- Trigger development of mutually supporting interactions by multiple sectors with a strategic objective; and
- Address challenges that are identified in meeting development aspirations.

The main objective of this approach was said to be the creation of a diversified and resilient economy for sustained growth and socio-economic transformation driven by agriculture, mining and tourism.

Other objectives mentioned included:

1. Economic diversification and job creation;
2. Poverty and vulnerability reduction;
3. Reducing developmental inequalities; and
4. Enhancing human development
5. Creating a conducive governance environment for diversified and inclusive growth.

## CAN THIS APPROACH WORK FOR ZAMBIA TO HELP ACHIEVE THE SDGs?

Well, it is a yes and no answer. However, Caritas Zambia has taken up the challenge of ensuring that we monitor and also build knowledge on the SDGs with its constituency – communities, dioceses and the general public. The goal of its work on the SDGs is to ensure that the SDGs place citizens, transparency and accountability at the heart of the framework. The strategies and activities are aimed at influencing Zambia's monitoring targets and progress on the SDGs and raising awareness. It will be important that the SDGs, have localised indicators and goals that do not omit important systemic and structural issues, such as education, health, poverty, hunger, environment, governance (including

human rights), the private sector and employment, and many forms of infrastructure (e.g. power and transport). The localised SDGs should re-emphasise structural enablers. As Caritas Zambia, our interest is seeing a broad-based development with an emphasis on public investment in the social sectors.

Some of the actions so far done by Caritas Zambia included conducting a National conference on SDGs which was held in Lusaka from 14th to 15th March 2018. The idea behind the conference was to create a CSO environment that supports the changes envisaged. Through the national conference, working groups were created and it was agreed that there was need to develop engagement strategies for including a High Level Political forum (HLPF). The focus will be broadening community

participation and decision making on issues relating to SDGs and ensure that Government submits a road map of how it will implement the SDGs and monitor them. The Catholic Justice and Peace teams will be of critical importance. Their capacities need to be strengthened to enable them to engage effectively with the Government and other stakeholders to conscientise policy makers and communities to understand the social intricate of SDGs.

Caritas Zambia believes this response requires searching for new and more direct ways through which citizens may influence policy makers to be more responsive and accountable; and this means increasing advocacy for policy and legislative reforms in line with the goals and aspirations of the SDGs.



SDG Conference

# DOMESTIC ELECTION MONITORING

The realisation that credible, free and fair elections are a crucial element in the construction of democratic societies should be a reason enough to fuel domestic election observation; hence the need to develop a systematic approach to the observation process cannot be overemphasized. Today there are many organisations such as the Church, political parties, trade unions, media, international organizations and CSOs that are engaged in election observation efforts and activities in Zambia. In its bid to build a stronger domestic

election observation network with the technical capacity and resources for sustained long term election observation, the Christian Churches Monitoring Group (CCMG) has launched a project for Domestic Election Observation Monitoring Framework. This is to ensure inclusive electoral and political processes and active participation of all Zambians through active and sustained engagement of ECZ, political parties and government on political and electoral reforms for free, credible electoral processes and outcomes. To achieve this, CCMG has outlined

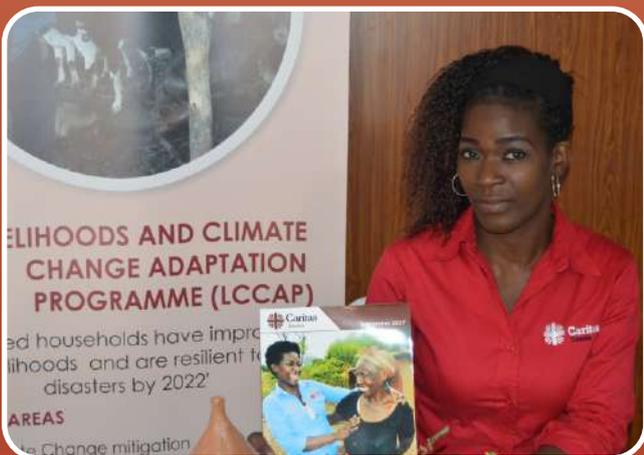
a number of activities including a CSO Consultative meeting which was held at Cresta Golf view hotel on 15th and 16th March 2018.

The project, which will run for six months, has activities to coordinate and collaborate mechanisms of observing and/or monitoring domestic CSOs.

The plan is to develop a network or framework of domestic CSOs that monitor elections, to have a uniform of trained monitors, manuals, guidelines and other tools.



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