

**THE JESUIT CENTRE FOR THEOLOGICAL REFLECTION IN ZAMBIA:
PERSPECTIVES OF THE COUNCIL OF CHURCHES IN ZAMBIA,
EVANGELICAL FELLOWSHIP OF ZAMBIA AND ZAMBIA EPISCOPAL
CONFERENCE**

By

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**A Dissertation submitted to the University of Zambia in partial
fulfillment of the requirements for the award of the Degree of Master
of Education in Religious Studies.**

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DECLARATION

I, **Kerita Lungu**, do declare that this dissertation represents my own work and that it has neither in any part nor in whole been previously submitted for any degree diploma or other qualification at this or any other University.

Signature:

Date:

DEDICATION

This study is dedicated to my husband Isaac Mvula whose financial and moral support was unwavering and to my three children Regina, Engiwe and Paul who were understanding during my absence from home.

CERTIFICATE OF APPROVAL

This dissertation by **Kerita Lungu** is approved as a partial fulfillment of the requirements for the award of the degree of Master of Education in Religious Studies of the University of Zambia.

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ACRONYMS

CCJPD	Catholic Commission for Justice, Peace and Development
CCZ	Council of Churches in Zambia
CST	Church Social Teaching
DAT	Debt, Aid and Trade
EFZ	Evangelical Fellowship of Zambia
FGD	Focus Group Discussion
GMO	Genetically Modified Organisms
HIPC	Highly Indebted Poor Countries
JCTR	Jesuit Centre for Theological Reflection
ZEC	Zambia Episcopal Conference

ABSTRACT

The objectives of the study were to: assess the effectiveness of the JCTR in the socio-economic and political life of Zambia; to assess the meaning of Theological reflection as conceived and practiced by JCTR; determine the relevance of the JCTR to Zambia and the local church; and estimate the cooperation between JCTR and Christian Church mother bodies. This study explored the perspectives of the Council of Churches of Zambia, the Evangelical Fellowship of Zambia and the Zambia Episcopal Conference on the work of the Jesuit Centre for Theological Reflection (JCTR) in Zambia.

A descriptive survey approach was used in conducting this study. The study mainly used qualitative methods of data collection. Thematic analysis was used to analyse the data. Data was collected through semi-structured interview guides and focus group discussion guides to a sample of 18 members who were purposively sampled from the Council Churches in Zambia, Evangelical Fellowship of Zambia and the Zambia Episcopal Conference on the activities of the JCTR in Zambia in Lusaka District.

The study revealed that ZEC was of the view that JCTR was very effective as its policies were concerned with people's welfare which tries to improve the status of human beings, including the spiritual and the physical aspects of human beings. It influences policy changes and public information and monitors the Basic Needs Basket (BNB). It also works with other organisations like Civil Society for Poverty Reduction (CSPR) and the International Monetary Fund (IMF). The EFZ also shared the idea that JCTR was effective because it looked into the plight of the poor through the BNB which was published on a monthly basis and also helped in the formulation of public policy. The CCZ's view was that the work of JCTR cannot be ignored as it was a well known organisation. It carries out a number of activities that promote and monitor issues of policies on peace and justice and indeed activities to safeguard human dignity.

As regards relevance, the CCZ were of the view that the JCTR was relevant as it aimed at promoting an acculturated faith, gender equality and empowerment of the local communities in the work of justice, peace and the integrity of creation; provided checks and balances in the socio-political and economic life of Zambians; took care of a number of social issues such as poverty reduction programmes and therefore acted as a voice of the voiceless.

The study revealed that EFZ was also of the view that the JCTR was relevant as it took care of issues that concerned the poor through the release of the BNB, which helped the government to see how it was fairing in its fight against poverty. The ZEC was also of the view that the JCTR was relevant as its activities were community based. It sensitizes people on a number of issues which included policy making processes, gender based violence, importance of part-taking in elections and dissemination of information to the society through publications on the many different topics.

In terms of cooperation between the JCTR and Christian church mother bodies the study showed that CCZ were of the view that the JCTR should organise meetings with the other Christian church mother bodies where issues on economics, social and politics should be discussed. However, EFZ distanced itself from citing that JCTR was a Catholic organisation while they were an Evangelical organisation who enjoyed working independently unless need arose to correct some issues that needed their intervention. The study further showed that the ZEC were of the view that the cooperation would improve if meetings with the three Christian church mother bodies were increased to three or four times a year as it would give them more time to address issues concerning the social, political and economic situation in the country.

The study made the following recommendations: Scholars in Religious studies should carry out further research to find out how Christian organisations work together in their quest for faith and Justice in Zambia. JCTR should increase its annual meetings to three or four times in a year with other FBOs. Catholics at grassroots must be involved in the distribution of the JCTR's publications and JCTR offices must be opened in other provincial towns of Zambia and finally the Bread Basket analysis should be published in all newspapers in the country.

CHAPTER ONE

INTRODUCTION

1.1 Overview

The chapter presents the background, statement of the problem, purpose of the study, objectives and research questions that directed the study. This is followed by the significance. It ends with definitions of terms used in the study.

1.2 Background

Jesuits or the Society of Jesus are part of the Roman Catholic Church. Their founder, Ignatius Loyola, was a Spanish nobleman who abandoned worldly possessions to become a cleric in 1534. Alessandro Farnese, the Pope Paul III (1534-1549), granted them a Charter in 1540 and his successors favoured them with many enviable privileges. Apart from the customary three monkish vows of poverty (sharing all in common rather than personal ownership of material goods), chastity (way of loving rather than entering into conjugal relationship) and obedience (putting one's life at the service of the church), they take a fourth, which is to do the work of missionaries and devote themselves to the propagation of the Roman Catholic faith (Barthel, 1984). The Jesuit Centre for Theological Reflection (JCTR) is a research, education and advocacy institution that promotes study and action on issues linking Christian faith and social justice in Zambia and Malawi.

In Zambia JCTR started as a social centre in the Zambia-Malawi Province (ZAM) to assist Jesuits in Zambia to reflect theologically and systematically on the Zambian reality. The idea of JCTR was first mooted in 1987. Fathers Clive Dillon-Malone, Charles Searson and Des O'Brien conducted a feasibility study for the setting up of the social centre. In February 1988, Jim McGloin commissioned the Jesuit Centre for Theological Reflection. This mandate was incorporated within the Zambia-Malawi plan of 1989.

The first Director of the JCTR was Father Arul Varaprassadam, a Jesuit from India, whose main task was to familiarise him with the province and the country and to get views on the form which the new centre should take. In November 1988, the first JCTR Bulletin appeared, with reports of Varaprassadam's findings. Over time, the office moved with Varaprassadam from the Jesuits Novitiate in the outskirts of Lusaka to Luwisha House and to St. Ignatius Parish in central Lusaka. Varaprassadam was reassigned to India in mid-1990, and Father

Pete Henriot became JCTR's second Director. He had arrived in Zambia at the beginning of 1980 (having worked for many years with the Centre of Concern in Washington DC) and had just completed a year in village development work in Monze Diocese in the southern province of Zambia. At this time the JCTR office moved to Matero Parish, in a high density compound in Lusaka, where Henriot was resident. This was the status for several years until it shifted with Henriot to St. Ignatius Parish. In September 1998, the JCTR moved to Luwisha House and Mrs. Catherine Kachidza joined the staff as the first non-Jesuit member of staff.

Today JCTR has four programmes that help fulfill the organisation's task: The Church's Social Teaching, the Debt, Aid and Trade programme and the Social Conditions and Outreach programmes. These programmes have had some impact on influencing change on the Zambian scene, in helping out with policy formulation in government ministries, successfully campaigning for the cancellation of Zambia's external debt and conscientising Zambians about their rights and other social justice issues. In June 2010, JCTR moved to its new location on Martin Mwamba Road near the Zambian Parliament building. And on 10th September 2010, Father Leonard Chiti took over the directorship of JCTR from Father Pete Henriot SJ making him the organisation's third Director.

This study established the perspectives of the main Christian Church mother bodies, which included the Council of Churches in Zambia (CCZ), the Evangelical Fellowship of Zambia (EFZ) and the Zambia Episcopal conference (ZEC). It is important to note that Christian life in Zambia is perceived through the three Church mother bodies. Thus, it was important that their perspectives be researched into so that the work of JCTR is effectively evaluated.

1.3 Statement of the problem

The JCTR has been operating in Zambia since 1988. Despite the immense contribution of the organisation to social, economic and political activities there has not been any independent evaluation of the effectiveness of its activities in Zambia. It is against this background that the study sought to investigate the effectiveness of JCTR through the perceptions of the three Christian church mother bodies (CCZ, EFZ and ZEC) with regard to the activities of JCTR.

1.4 Purpose of the study

The study aimed at evaluating the role of JCTR in ensuring social justice in Zambia as understood by the three Christian Church mother bodies, namely, CCZ, EFZ and ZEC.

1.5 Objectives of the study

The study had the following specific objectives:

1. To assess the effectiveness of the JCTR in the socio- economic and political life of Zambia.
2. To assess the meaning of theological reflection as conceived and practiced by the JCTR.
3. To determine the relevance of the JCTR to Zambia and the local church.
4. To estimate the cooperation between JCTR and Christian Church mother bodies.

1.6 Research questions

The study had the following research questions that were based on the research objectives:

1. How effective is the JCTR work in the socio-political and economic life in Zambia?
2. What is the meaning of theological reflection as conceived and practiced by the JCTR?
3. How relevant is the JCTR to Zambia and the local church?
4. How is the cooperation between the JCTR and the three Christian Church mother bodies in promoting faith and justice?

1.7 Significance of the study

The findings of this study may be beneficial to the Director and workers of JCTR, as well as the Catholic Church in Zambia as it brought out strategies of how the Christian Church mother bodies may work together with JCTR. The study will add to the existing body of knowledge on the work of the Catholic Church in promoting social justice in Zambia. Additionally it provided an assessment of the work of JCTR by independent and outside observers, the Christian Church mother bodies.

1.8 Delimitation of the study

The study was restricted to Lusaka province and involved the Christian Church mother bodies at administrative level.

1.9 Operational definitions of terms

<i>Effectiveness:</i>	Being able to bring about the intended results.
<i>Evaluation:</i>	Finding out the value of something. Also describes the amount of value attached to the activities carried out by the JCTR.
<i>Justice :</i>	This is the quality of being right and fair. It also means treating all human beings with the value endowed on them by God.
<i>Church mother bodies:</i>	Implies the three umbrella bodies namely; the Zambia Episcopal Conference (ZEC), the Christian Council of Zambia (CCZ) and the Evangelical Fellowship of Zambia (EFZ).
<i>Theological:</i>	The formation of a series of theories about the nature of God and the foundations of religious belief.
<i>Truth:</i>	The state of being in accordance or agreement with fact.
<i>Reflection:</i>	To consider a thought and see its consequences. It also means to think about the nature of God and religious beliefs.
<i>Relevance:</i>	To be connected with the discussion on the activities of JCTR. It also means to supply facts on activities of the organisation under study.
<i>Co-Operate:</i>	Working or acting together for a common purpose and to bring about a result after working together.

1.11 Conclusion

The chapter has discussed the background, statement of the problem, significance of the study and research questions. The aim was to show the reader what prompted the study. The researcher argues that the JCTR may have its own way of evaluating its work and regulating itself but an outsider's evaluation was in order. The researcher is not a Catholic and her evaluation is non theological but academic. The chapter has also looked at the delimitation of the study. Operational definitions have also been given. Chapter two discusses the literature reviewed in relation to the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents a review of the literature on the nature and role of JCTR in the Zambian society. It also reviews Literature related to human dignity which is one of the central teaching of JCTR. The purpose of reviewing literature is to document the information that exists with the aim of enhancing the study at hand and identifying gaps that need to be filled. As Kombo and Tromp (2006) say, “The review of literature is critical in any research work. This is because it enables the researcher to study different theories related to the identified topic and gain clarity of the research topic.”

The JCTR is a project of Zambia-Malawi province of the Jesuits, which began in 1988. The JCTR’s mission is to foster a critical understanding of current issues in the country. Guided by the Catholic Church’s Social Teaching that emphasises human dignity in the community, JCTR’s mission is to generate activities for promotion of the fullness of the human life through research, education, advocacy and consultation. In this review of literature, the following headings will be used: the Catholic Church Social Teaching, Theological Reflection, Social Justice, JCTR and Social Justice and principals on human dignity by different scholars. At the end of each presented issue the researcher will explain the importance of each to the current study. The Literature Review will provide a framework of the study.

2.2 The Catholic Church’s Social Teaching

De Berri et al (1985) report that the Christian Social Teaching in the modern period dates from 1891 when Pope Leo XII in the encyclical letter on the conditions of labour (*Perum Nova rum*), spoke out against the inhuman conditions which were the normal plight of working people in industrialised societies. Pope Leo XII recognised that the three key factors underlying economic life are workers, productive property and the state, which indicated that their just and equitable interrelationship is the crucial issue of the Catholic social teaching. The principles, which the Pope Leo X11 set forth, are used to guide the formation of a just society.

Pope Paul VI's publication of 26th March, 1967 Encyclical, *Populorum Progressio* and Pope John Paul II's Encyclical *Sollicitudo Rei Socialis* on December 30, 1987 have the history of the Church Social Doctrine. These two encyclicals get their origin from the word of God communicated to humanity fully and definitely in Jesus Christ and this is expressed in the magisterium. The tradition of the Church is that the Christian Community is animated by the spirit and guided by its pastors. Pope Benedict XVI states in *Deus Caritas Est*. that the proclamation of Christ is through celebration, teaching and charity which are the three fundamental moments in the life of the Church. For this reason the Social Doctrine is proactive, since the tradition of the Church is not like that of a philosophical school but rather a tradition of life focused on the one who is Life itself (Jesus Christ). This does not involve merely acting or acting for the sake of acting, it is acting that stems from being a life action and this kind of acting is commonly called witness to Christ. The Social Doctrine of the Church is in favour of practice in the sense that it gives witness to Christ the Saviour in temporal realities.

According to Ojakaminor (1996) says, the church's social teaching is not only a doctrine; it is a way of life. It is the projection of the vision of faith on social realities. It constantly encourages us to witness to others how effective the principal action which it instils can be in the life of society as a whole and above all within each Christian community. It is a kind of workshop where all people are "called to labour so that humankind can forge new tools to overcome all that which threatens it."

The issue above concerning the Catholic social teaching is very important to this study as it has brought out the history of the Catholic social teaching. The *Populorum progression* attests to the fact that the Catholic Church has always been concerned with the socio-political welfare of the people. Therefore, since I evaluated the work of JCTR which rides on the Catholic Church social teaching, a brief about its origin was vital.

2.3 Social Justice

Principles of Catholic Social Teaching have been taken: "Sharing Catholic Social Teaching", 1998 U.S. Catholic Bishops' Document which states that, "Its Purpose is to alert Catholics that the Church's teaching on social justice is an essential part of church's faith." The wheel of justice presents the principles of Catholic social justice. It also includes God's kingdom as

being Catholics' destination and that the principles on the wheel need to be applied to smoothen out the road that leads us to God.

Principles of Catholic Social Teaching

Wheel of Justice



From the wheel of justice above the main concerns of JCTR are; human dignity, rights and duties, option for the poor and work and workers.

Human Dignity

Human dignity means that people are created in God's image and likeness therefore every person is valuable and should be treated with respect.

Rights and Responsibilities

Every person has the right to the basic necessities that promote human dignity. Therefore each person is entitled to Faith, Food and Shelter, Education and Health care. With rights come responsibilities.

Preferential Option and Love for the Poor and Vulnerable

The poor and Vulnerable are everyone's brothers and sisters. They deserve respect, the protection of their rights, and justice.

Work and Workers

Dignity of Work and the Rights of Workers entails that work must serve the needs of people; people should not be slaves to work. Workers' have certain basic rights

Ojakaminor (1996) explains that, social justice implies that persons have an obligation to be active and productive participants in the life of society and that society has a duty to enable them to participate in this way. This is one of the fundamental demands of justice today. This form of justice can also be called "contributive", for it stresses the duty of all who are able to help create the goods, services and other non-material or spiritual values necessary for the welfare of the whole community. In the words of Pius XI, it is of the very essence of social justice to demand from each individual all that is necessary for the common good.

Social Justice then regulates the obligations a man has to the community. Komakoma (2003) explains that, 'in order to be guided in the social issues, the Zambia Episcopal Conference (ZEC) established the Catholic Commission for Justice, Peace and Development (CCJPD) in Zambia in 1986 whose overall aim, as approved by ZEC is that of social education.' The CCJPD was tasked to "awaken God's people" through the process of conscientisation to a fuller understanding of their call as Christians with regard to social justice, leading to a greater awareness of human rights and corresponding duties. Furthermore, the CCJPD has a duty to form in the people a critical conscience which empowers them to challenge and to act in order to overcome unjust situations. In order to make people aware of the different situations in the country, CCJPD compiled a number of the pastoral letters that commented on current issues of justice into one volume. Though most of the pastoral letters are from the Catholic Bishops of Zambia, a good number of the statements are co-signed by the three Christian church mother bodies in Zambia.

Some Catholics consider their Church's social teaching as the Church's best kept secret. This is because the social teaching of the Catholic Church is not easily accessible to ordinary Christians. The social teaching of the Catholic Church holds that the essence of Christianity is a call to active involvement in the affairs of this world. Christians face political, economic and cultural realities of everyday life. They cannot afford then to be aloof to the realities that affect their daily life. Christians in politics should not ignore the suffering of those who elected them.

Donnelly (2006) suggests that the first person credited with developing a comprehensive theory of human rights was British philosopher John Locke (1632-1704) who wrote that people form societies, and societies establish governments, in order to assure the enjoyment of “natural” rights. Locke defined government as a “social contract” between rulers and ruled. Citizens, he believed, are obliged to give allegiance only to a government that protects their human rights. Those rights may even have precedence over the claims and interests of the government. A Government can only be legitimate when it systematically honours and protects the human rights of its citizens.

Most societies throughout history granted rights only to the lucky few. In the 18th century, in Europe, there arose the concept of “natural law”—based on a universal order that outlined such rights for all. This philosophy had an enormous effect on the American Revolution of 1776 and on the concepts embedded in the U.S. Constitution, which is still the document that governs all American law.

In all civilised nations, attempts are made to define and buttress human rights. The core of the concept is the same everywhere: human rights are the rights that one has simply because one is human. They are universal and equal. Human rights are also inalienable. They may be suspended, rightly or wrongly, at various places and times, but the idea of inherent rights cannot be taken away. One can no more lose these rights than one can stop being a human being.

Many of the great political struggles of the past two centuries have revolved around expanding the range of protected rights. This has included extending the right to vote to all citizens, permitting working people to lobby for improved pay and working conditions, and eliminating discrimination based on race and gender.

Donnelly (2006) continues with Locks theory of human rights when he writes that in all of these situations, dispossessed groups used their limited freedoms to press for legal recognition of the fundamental rights still denied. In each case, the essence of the argument was that “we,” no less than “you,” are human beings. As such, we are all entitled to the same basic rights as well as to equal concern and respect from the state. The acceptance of such arguments has led to radical social and political changes throughout the world.

Across the globe, regimes that denied basic human rights to their citizens have lacked long-term stability. A significant cause of the collapse of the Soviet Union was the growing unwillingness of citizens in the Communist-bloc countries to accept the systematic denial of internationally recognized human rights. In South America and Central America, repressive military governments fell throughout the 1980s. In Asia and Africa, liberalisation and democratisation have been more irregular but nevertheless real. South Korea and South Africa, for example, are two outstanding examples of human rights progress.

According to Donnelly (2006) the lesson of the recent past is that, wherever people are given the chance to choose, they choose internationally recognised human rights. And despite shortcomings, we live in a world in which fewer governments dare to deny their people that free choice. This was not always the case. A nation's progress on human rights - or lack of it - has been an established subject of international relations for only about half a century. Prior to World War II, massacres of ethnic groups within a country were met with little more than polite statements of disapproval. Less flagrant violations were not even considered a fit subject for diplomatic conversation.

Donnelly (2006) further gives an account of the Nuremberg War Crimes Trials in 1945 helped to change the situation. The trials, at which high-level Nazis were held to account for their actions, introduced the idea of crimes against humanity. For the first time, officials were held legally accountable to the international community for offenses against individual citizens. It was in the United Nations, however, that human rights really emerged as a subject of international relations.

Human rights have a prominent place in the U.N. Charter adopted in 1945. On December 10, 1948, the U.N. General Assembly adopted the Universal Declaration of Human Rights. This comprehensive list of rights declared that the way in which states treat their own citizens is a matter of legitimate international concern and subject to international standards. The discussion by Donnelly (2009) on human rights is relevant to this study as it looks at the international community's beliefs concerning the human rights. This study is investigated the perspectives of the three church mother bodies in Zambia on the activities of JCTR which organisation is an advocating of human dignity. Human dignity is made possible when people are allowed to enjoy their human rights

The Carter Revival which discusses how former American president, Jimmy Carter raised the profile of human rights as an international issue is worth citing in this study. Carter made the theme of universal rights a priority for American foreign policy, encouraging the advocates of human rights throughout the world. Carter attempted to disentangle international human rights from the East-West politics of the Cold War and from North-South arguments between the industrialised and non industrialised countries over economic matters. This gave new momentum and increased legitimacy to human rights organisations everywhere. By the mid-1980s, most Western countries agreed that human rights should be an active concern of foreign policy, and turned to the issues of monitoring and enforcement (Donnelly 1977).

According to Donnelly (1977) the 1970s was also the decade in which nongovernmental organisations (NGOs) concerned with human rights emerged as a notable international political force. This was symbolised by the award of the Nobel Peace Prize to Amnesty International in 1977 for its assistance to political prisoners. By 1980, there were some 200 NGOs in the United States that dealt with human rights, and about the same number in Great Britain. The emergence of NGOs in the countries of Africa, Asia, and Latin America has been an equally important development. These groups, in addition to their advocacy for victims of human rights abuses, have been important in influencing national and international human rights policies.

In addition Donnelly (1977) discussed the contributions of The United States of America to the development and support of human rights ideas and practices. The Declaration of Independence, by which the American colonies severed their allegiance to the British Crown in 1776, proclaimed that “all men are created equal.” No less important, the declaration asserted the right of a people to dissolve political bonds that had come to be oppressive.

These were all among the values underlying the Declaration of Independence, an excerpt of which appears below.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable [inalienable] Rights that among these are Life, Liberty, and the Pursuit of Happiness. That to secure these Rights, governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it

is the Right of the People to alter or abolish it, and to institute new Government, laying its foundation on such principles and organising its Powers in such form, as to them shall seem most likely to affect their Safety and Happiness(Declaration of Independence 1776).

During the middle Ages, with the ferment of debate in intellectual circles about the relationship between God and Man, the idea of *dignitas* came to be used as the way of distinguishing between Man and other creatures, as it had in Cicero. The humanists attempted to reconcile classical thought and dogmatic theology by emphasising the idea of mankind as having dignity because Man is made in the image of God, distinguishing him from other species. As Arieli in Mccrudden (2008) has argued:” The expression the inherent dignity of man ... defines the ontological status of man which derives ultimately from the fundamental conceptions of the West created by the fusion of Jewish Christian monotheism with those derived from classical and humanistic conceptions of man.” According to the Catholic Bishops Document (1998), the Catechism of the Catholic Church incorporates this idea of Man being made in the image of God as central to its conception of human dignity. Of all visible creatures only man is “able to know and love his creator.” He is “the only creature on earth that God has willed for its own sake”, and he alone is called to share, by knowledge and love, in God’s own life. It was for this end that he was created, and this is the fundamental reason for his dignity ... Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead.

As we can see from the foregoing, being made in the image of God meant that Man was endowed with gifts which distinguished him from animals. The humanists of the Renaissance (and before that Thomas Aquinas) identified dignity as an important bridge between classical Roman thinking and Church doctrine in another important way. They argued that one of the most important of the gifts of God to Man was the gift of reason. Using reason, therefore, came to be closely connected with the idea of dignity (Mccrudden, 2008).

In his famous and influential oration *On the Dignity of Man*, published in 1486, Picodella Mirandola argued that at the root of Man's dignity is the ability to choose to be what he wants to be, and that this is a gift from God. It is given to him to have that which he chooses and to be that which he wills.

According to Carrozza (2003) the judiciaries in several national jurisdictions enthusiastically further the incorporation and use of dignity in domestic rights discourse. The concept of dignity was introduced into United States Supreme Court jurisprudence by the two justices most influenced by labour thinking and Catholic thinking in the immediate post-War period. Indeed, that tradition continued most prominently in the opinions of Brennan who was also strongly influenced by both Catholic and labour thinking, and was also the justice most associated with the concept of dignity.

In addition, Carrozza (2003) writes about domesticating or contextualising human rights and questions how far should human rights instantiate international or local standards? Carozza (2003) argues that "there is an inherent tension in international human rights law between upholding a universal understanding of human rights and respecting the diversity and freedom of human cultures." For Carozza (2003), the principle of subsidiary "gives us a conceptual tool to mediate the polarity of pluralism and the common good in a globalised world' But so, too, does the concept of human dignity. For example, it allowed the South African court in *Port Elizabeth* to contextualise its decision in light of the history of apartheid. It allowed the Supreme Court of Canada to pick and choose what it regarded as discriminatory, based on local perceptions of what was contrary to dignity. As the Chief Justice explained in *Gosselin* (2001) to determine whether a distinction made on an enumerated or analogous ground is discriminatory, we must examine its context. ... In each case, we must ask whether the distinction, viewed in context, treats the subject as less worthy, less imbued with human dignity, on the basis of an enumerated or analogous ground. It enabled the South African Constitutional court to decide when 'equality' required equal treatment and when it did not.

As Sachs (2005) explained in *Minister of Home Affairs v. Fourie*, "it is precisely sensitivity to context and impact that suggest that equal treatment does not invariably require identical treatment. ... The crucial determinant will always be whether human dignity is enhanced or

diminished and the achievement of equality is promoted or undermined by the measure concerned.”

Indeed, some scholars have argued that this function of dignity has been vital in particular jurisdictions, not just in the context of individual cases but more generally. Dupré (2003) has argued that the Hungarian Constitutional Court’s use of dignity can best be explained as ‘being used first and foremost to break with the socialist law’. Given the resistance during the transition to democracy to any resurrection of the despised egalitarianism of Communist ideology, it is not surprising that a non-redistributive justice approach to equality should be adopted. Dignity was ideally placed to supply an alternative theory in this context, and we should not be surprised, therefore, to find it heavily used by the Court.

Dupré (2003) argues somewhat convincingly that the “task of negating and destroying the former domestic (Communist) legal system has gone hand in hand, in constitutional case-law, with the foundation of a new order based on non-indigenous elements.” Human dignity allowed the court to import these non-indigenous elements into Hungarian law, primarily from German constitutional law, but only to the extent that this was perceived as suiting the local need to reorient the conception of fundamental rights ... from a communist concept of rights to a liberal one. In order to accomplish this switch, the Court used imported law in its early case law as a modern substitute for natural law, in that it enabled the Court to base its reasoning on new supra-constitutional values, while presenting them in a legal guise. At the same time, the use of imported law is couched in a discourse of globalisation or is communitarian, in which the Court presents itself as an active participant.

The point is not simply that the concept of dignity is vague and open to interpretation and gives judge’s discretion; in that it does not differ from all human rights obligations and rights. Rather, Dupré’s argument is that, just as dignity played a significant role politically in smoothing over the transition to human rights in the post-Second World War period at the international level, so too dignity is playing a similar role judicially, enabling rights to be interpreted in a way that domesticates them.

Dignity, in practice, is to enable local context to be incorporated under the appearance of using a universal principle. Dignity, in the judicial context, not only permits the incorporation

of local contingencies in the interpretation of human rights norms; it requires it. Dignity allows each jurisdiction to develop its own practice of human rights.

Dignity has undoubtedly played a pivotal political role in enabling different cultures with vastly different conceptions of the state, differing views on the basis of human rights, and differing ethical and moral viewpoints to put aside these deep ideological differences and agree instead to focus on the specific practices of human rights abuses that should be prohibited, as Maritain suggested. Dignity has helped to achieve this by enabling all to agree that human rights are founded on dignity. A basic minimum content of the meaning of human dignity can be discerned: that each human being possesses an intrinsic worth that should be respected, that some forms of conduct are inconsistent with respect for this intrinsic worth, and that the state exists for the individual not vice versa. The fault lines lie in disagreement on what that intrinsic worth consists in, what forms of treatment are inconsistent with that worth, and what the implications are for the role of the state (Dupre 2003).

According to Carozza (2003) although a more specific common theory going beyond the minimum core content was not necessary for the political acceptance of the Charter and the Universal Declaration, or for the acceptance of the subsequent human rights texts at the international, regional, and domestic levels, and attempts to generate one might well have been counter-productive, this did not help much when it came to the judicial interpretation of those specific rights that were enacted in UN Charter in Geneva on 10th December 1948 . When judges read their texts and found that these rights were founded on human dignity, or found that there was a right to dignity as such, it was not surprising that some considered that dignity should be given a more substantive content. It is significant that dignity is so often drawn on where there is some personal security issue at stake (torture, death), where equality is at stake (including as a basis for limiting other rights like freedom of expression), and where some forms of autonomy are at stake (abortion, sexual practices). This might have led (and may still lead) to the development, through discussion among judges nationally and transnational, of an agreed transnational, trans-cultural, no ideological, humanistic, individualistic yet communitarian conception of human dignity which was absent when the Charter and the Declaration were being drafted. I understand Carozza (2003) to be arguing that this is what is currently underway.

According to Carozza (2003) there are several conceptions of dignity that one can choose from, but one cannot coherently hold all of these conceptions at the same time. Dignity appears to become other than impossibly vague only when it is tethered to a coherent community of interpretation. It could be, therefore, that the interpretation of dignity within Catholic social doctrine, or within a social democratic framework, or within an Islamic framework, or within the Jewish tradition, or based on Kant, might fulfill this role. But none of these currently provides a consensus conception of the legal use of dignity, and Carozza (2003) is skeptical whether any of these could really provide a secure foundation for its judicial application in the future. When any one of these conceptions is adopted, dignity loses its attractiveness as a basis for generating consensus with those who do not share that tradition.

According to Carroza (2003) the central meaning of dignity remains the common minimum core and judicial interpretation has done little, so far, to help us move beyond this. So far, the use of the concept of human dignity has not given rise to a detailed universal interpretation, nor even particularly coherent national interpretations. No one jurisdiction has a coherent judicially interpreted conception of dignity across the range of rights, and no coherent conception of dignity emerges transnational. But that does not mean that dignity has no role to play in the judicial interpretation of human rights. The absence of a consensus substantive meaning of the concept beyond that minimum core has not, it seems, prevented it from being used to enable a much looser coordination of human rights adjudication to take place, with significant room for disagreement and divergence over specific practical applications. Rather than providing substantive meaning, a significant use is institutional: providing a language in which judges can appear to justify how they deal with issues such as the weight of rights, the domestication and contextualization of rights, and the generation of new or more extensive rights. It is a limited role, and (possibly) a different one from that played in philosophical, religious, and political debate, but it seems to Carozza (2003) to go some way towards explaining its current, and predict future, judicial popularity in human rights adjudication.

Donnelly (2009) the discussion of human dignity has not been in vain because this study is about human dignity as conceived by JCTR.

2.4.1 JCTR and Social Justice

The vision of JCTR is to have a society where faith promotes justice for all in all spheres of life, especially for the poor. To achieve this, JCTR works through four programmes: the Debt, Aid and Trade Programme; Social Conditions Programme; Church's Social Teaching Programme; and the Outreach Programme.

2.4.2 Debt, Aid and Trade Programme

The twenty years of "Promoting Faith and Justice" (November, 2008) report shows that the Debt, Aid and Trade Programme has undergone a great transition since its inception in 1988 when it was launched as the Jubilee 2000 campaign for debt cancellation at the steps of the Cathedral of the Holy Cross in Lusaka. Jubilee 2000, later called the Jubilee-Zambia Campaign, was established as part of an international movement for the cancellation of poor countries' debts.

The evidence of Zambia's rate and volume of external loan contraction coupled with ineffective, untransparent and unbalanced loan contraction processes motivated the launch of jubilee-Zambia campaign. By the end of 2004, Zambia owed the international community in excess of one hundred million United States Dollars in external debt service at the expense of economic and human development programmes.

At the height of the campaign, Jubilee-Zambia established Outreach Teams in five Districts, Ndola, Livingstone, Mongu, Monze and Kasama, covering four provinces. These now constitute one of the JCTR programmes called the Outreach Programme.

After Zambia reached the Highly Indebted Poor Countries (HIPC) completion point and qualified for the Multilateral Debt Relief Initiative in 2005, most of Zambia's debts owed to multilateral agencies were cancelled. This was a great milestone for the Jubilee- movement. With the achievement of several objectives of Jubilee- Zambia and change in the focus issues, the Jubilee-Zambia Project matured into a JCTR Programme, the Debt Programme was now called the Debt, Aid, and Trade (DAT) Programme. The five outreach programmes were maintained to continue with the advocacy, sensitisation, and lobbying activities at the local levels.

2.4.3 Social Conditions Programme

The twenty years of “promoting faith and justice”(November report of 2008)explains that concern of the Social Conditions Programme is to fulfil the mission of the JCTR in promoting integral, sustainable and socially just development, touching on micro-level issues. The programme is organised on a tripod of the urban and rural Basic Needs Basket, environmental concerns (Integrity of Creation) and social capital research. We will deal with each one of this in that order.

The Basic Needs Basket

The component of urban Basic Needs Basket is one of the ways of ‘fostering, from a faith-inspired perspective, a critical understanding of current issues. It is the ‘flagship’ of the Social Conditions Programme. In the same vein, the rural basket as the urban Basic Needs Basket is to be seen as a tool of motivation for both government and wider collective action (for example, civil society) in responding to the needs of rural people. The basket is widely published in the media every month and used by Trade Unions, in Parliamentary debates an/d family budgeting and other Civil Society organisations.

Environmental Concerns

The Environmental Concerns component is involved in efforts of promoting ethical responses to environmental challenges through the publication of a booklet titled ‘Caring for Our Environment’. This publication aims at inspiring individuals and community responses to environmental challenges guided by the Church’s Social Teaching and African Tradition.

Social Capital Research

Inspired by the Basic Needs Basket, both rural and urban, as well as the “Satellite Homes” research the JCTR conducts social capital studies on topics linked to integral, sustainable and socially just development. This research is action oriented, designed to influence or change policy in the direction of promoting integral, sustainable and socially just development. Over the years, studies that have been carried out touched on teachers living conditions in relation to teaching quality, implications of user fees on poor household’s ability to send children to school, how free education is free education given associated indirect costs, social protection and children’s rights and access to health care.

The Social Conditions Programme has published a number of policy briefs designed to inform decision makers and the general Zambian public about key issues that require urgent and effective responses to meet the needs of integral, sustainable and socially just development. Topics that have been produced include social protection, the systemic evil of Zambia's unaffordable basic needs, casualisation of labour, GMOs and Zambia's hunger situation, set of principles for poverty reduction and Zambia's economic diversification.

2.4.4 Church Social Teaching Programme

The twenty years of "promoting faith and justice"(November report of 2008) says that JCTR has a Church Social Teaching(CST) Programme which strives to promote a faith- based approach to justice as it relates to social, economic, political, cultural and spiritual situations of the people. The CST programme provides a value-based framework within which all activities in the overall operation of JCTR take place. The programme promotes a core set of human values that guides JCTR's unique approach to the thinking and practice of development. These values include: human dignity, the dignity of work, gender equality, options for the poor, care for the environment, solidarity, especially with the most marginalised categories of people, citizens participation, rights and responsibilities.

The beginning of the CST programmes can be traced from the founding of JCTR itself. The centre was founded on social justice values which were promoted in public life through the JCTR bulletin in the initial stages. The programme has steadily grown and values are not only fostered through this widely distributed quarterly bulletin but also through public lecture series, formation programmes for Church personnel, ecumenical theological reflection days, Lenten and advent homilies, the CST calendar and small JCTR pamphlets on issues such as gender equality reconciliation and property grabbing. Using the CST framework, the JCTR evaluates any economic, political or social policy or programme by asking critical questions such as: Will this programme or policy further the realisation of human rights? Will it promote the respect for human dignity? Will it advance the respect for workers' rights and result in wider participation of people, especially the 'forgotten', in all spheres of life?

2.4.5 Outreach Programme

According to the "promoting faith and justice" report of 2008, JCTR has carried out outreach activities in four provinces in the name of Jubilee-Zambia. The Debt teams were originally established to help mobilise the populace to participate in the call for Zambia's external debt

cancellation. The earlier teams were formed in Ndola, Mongu, Kasama, Monze and Livingstone and were running under the Debt Programmes. In a continued bid to ensure efficiency and effectiveness and reflection of all the JCTR activities at the local level, the Outreach Programme has now taken on justice issues from Debt, Aid and Trade, the Church Social Teaching and Social Conditions Programmes.

Over the years, the outreach programme has made tremendous contribution to achieving the vision of JCTR, which is having “a society where faith promotes justice in all spheres of life.” Some highpoints of the Programme are: the mobilisation efforts towards Debt cancellation; taking social justice concern/campaign to the door steps of local communities; facilitating the active participation of the local people, and engaging their leaders on social justice issues. This has been achieved through activities such as ‘Meet Your Member of Parliament Forums.’

The Outreach Programme has continued with its task of ensuring that local communities participate in activities to promote social justice. Currently, the Programme has involved various activities such as education and advocacy to pressure for an effective and transparent public finance governance system, the campaign to promote domestic trade policies that impact positively on people’s productive capacity especially the poor.

The discussion of the main programmes carried out by JCTR and Social Justice has not been in vain because the study is about faith and justice as pursued by JCTR. All the programmes were from time to time evaluated within the JCTR’s mechanisms. This can be seen from in the following paragraph from the institution’s website.

Since its inception, the JCTR has established through its activities strong linkages with government, the church and both local and international NGOs. The JCTR collaborates in a variety of ways with the Catholic Commission for Justice and Peace (CCJDP) in Zambia. This has meant, for example, providing research, writing documents, serving in training programmes, and so on and so forth. (<http://w.w.w.jctr.org.zm>)

2.4.6 JCTR and Social Justice

In an article titled ‘African Synod Confirms Jesuits Mission of Faith and Justice’ Henriot (2009) wrote that Jesuits, have committed themselves to fulfilling the mission of the services of faith and the promotion of justice. Henriot (2009) defined justice as having many forms: Economic Justice, Political Justice, Cultural Justice and indeed Religious Justice. Thus he stated, “to speak of social justice would cover it all.” He thus focused on social justice in his presentation. In his writing he put emphasis on the three dimensions of Justice; socio-political, socio-economic and socio-cultural.

Henriot (2009) further reminded the Roman Catholic bishops of the African Synod of 1994 that the Church in Africa was to be a ‘Family of God’. During the first African synod, the themes featured in the debates and in the follow up documents of Pope John Paul II, included, proclamation dialogue, inculturalism, justice and peace and communication.

Henriot (2010) wrote that given the many inequalities that exist in Africa, one major approach to address these inequalities is to ensure that there is justice in all aspects of the life of Africans. Based on a presentation at Africa Faith and Justice Network Conference delivered on 17 April 2010 in Washington DC, Henriot asserted that justice is important in six main areas; Development, Protection of Environment, Holistic Approach to Aids, Climate Change Adjustments, Trade Relationships and Power Relationships.

While Henriot may have presented this speech or paper to potential donors to JCTR, his point was on target. Zambia needs justice in every aspect of life. The poverty and inequalities that the country suffers are man-made arising from selfishness, corruption and sin. The issue is lack of distributive justice whereby the country’s resources reach and profit every Zambian in every corner of the country. JCTR therefore brings to the fore problems of the poor and nature. But for JCTR to speak with some authority, theological reflection is cardinal.

2.5 Theological Reflection

According to Green (1990), theology is an active and critical ministry that investigates and reflects upon God’s presence and activity in our lives and asks what that means. Theological Reflection is a critical reflection that attempts to understand some event or personal experience within its social system in the light of the Bible and trained thinking.

DeBerri (1995) says, “the Church seeks but a solitary goal, which is to carry out the work of Christ himself under the leadership of the Holy Spirit. To carry out such a task, the Church has always had the duty of scrutinising the “signs of the times” and interpreting them in the light of the Gospel. The “signs of the times”, embody and reflect the movement of the Holy Spirit in human history working to bring about the redemption of the peoples and fuller realization of the reign of God. Interpreting “signs of the times” requires prayerful discernment within the Christian Community and in dialogue with all people of goodwill.

DeBerri (1995) outlines the seven principles that are at the foundation of the Catholic social thought in its efforts to read the “signs of these times”. He also states that teaching sets key principles that guide JCTR in the way it reflects theologically on the social ills and how these impact negatively on the society. The seven principles are:

- (i) Human dignity, which according to each person is unique and sacred simply because they exist.
- (ii) Dignity of work, which specifies that while work is not the source of human dignity, it is a means by which persons express and develop both being and dignity.
- (iii) The person in the community which stipulates that each person is a brother or sister to every other and can develop as a healthy human person only in a community of relationships rooted in love and justice.
- (iv) Rights and responsibilities, where human rights flow from the intrinsic sacred dignity of the person in his or her vocation to serve the community.
- (v) Option for those in poverty which says that these people are often forgotten, exploited and marginalized in societies. Their experiences reveal the failings and shortcomings of our social systems. Their experiences, insights and concerns offer important evidence in the search for the more just systems of the social life to which God is calling the human community.
- (vi) Solidarity that reminds everyone that there is only one human family, thus we have mutual obligations to promote the rights and development of all people across communities, nations and the world, irrespective of national boundaries.
- (vii) Care for creation that requires people to respect and share the resources of the earth, as all are part of the community.

Fahed (2009) of Nortre Dame University wrote on how the Catholic Church views the Political Community.

Jesus, the son of man, fought against the temptation of a political messianism. He is the one who came to serve and to give his life. While he did not oppose directly the authorities of his time, Jesus refused the oppressive and despotic power wielded by the rulers of the nations. He affirmed in his pronouncement on the paying of taxes to Caesar that we must give to God what is God's implicitly condemning every attempt at making temporal power divine or absolute.

The Catholic Church has a long history of close relations with the State and Government in power. This was the case in different times and different locations in the world. Through this kind of a relationship and support, the Church extended its power and influence and became more powerful. The Compendium of the Social Doctrine of the Church (2005) describes the political community as a place where the human person is the foundation, and so everything must be directed to serve and help the human person. The Gospel of Mark adds: "The Sabbath was made for man, and not man made for the Sabbath." Through this verse Jesus placed man in the centre of creation. Everything, particularly the political community, must be directed towards serving man who has been created "in the image of God" The political community is included in this responsibility because it is in charge of the common good of all the members of the same society,

2.6 Co-operation between CCZ, EFZ and ZEC

An article by an evangelical, Inonge Mbikusita-Lewanika cited by Freston (2001:163) says that the EFZ should exercise a prophetic role, educate people in democracy and human rights and be open to working with the CCZ and the Catholics, as it is the latter that have mostly stuck their necks out and defended the people. Freston (2001) asserted that Inonge Mbikusita-Lewanika's plea seems not to have been heeded. By understanding the JCTR from the perspectives of CCZ, ZEC and EFZ, the researcher in this study brings to the fore the relationships between the three Church mother bodies and Mbikusita-Lewanika's plea cited by Freston will assist the researcher to make incisive conclusions on the findings.

2.7 Conclusion

The chapter has reviewed literature that is relevant and important to the study. The literature reviewed included the *Catholic Church Social Teaching* on which the JCTR rides. Social Justice was defined and elaborated, Human Rights were explained, Theological Reflection and how it is done at JCTR was discussed. This literature discussed provided a framework to the study which aimed at finding out the perspectives of three Christian Church Mother Bodies on the work of the JCTR. From the literature JCTR runs a number of programmes in its quest for social justice. These include the Debt Aid and Trade Programme, Social Conditions Programme, Church Social Teaching Programme and Outreach Programme.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter presents the research design and methods that were used in the study. It explains the population and sample size, sampling procedure, the data collection techniques, data analysis and interpretation, and aspects of their validity, reliability and trustworthiness.

3.2 Research Design

Research design involves deciding what the research purpose and questions will be. What information most appropriately will answer specific questions and which strategies are most effective for getting the answers. Gay (1996) says, “the design of a study is basically the overall approach used to investigate the problem of interest that is to shed light on, or answer the questions of interest.” It includes the method of data collection and related specific strategies. Kombo and Tromp (2006) say, a research design can be thought of as the structure of research. It is the ‘glue’ that holds all the elements in a research project together. A design is used to structure the research, to show how all of the major parts of the research project work together to try to address the central research questions. According to Babbie and Mouton (2004), a research design is a plan or blueprint of how the researcher intends conducting the study. Bless and Achola (1988) say, “a research design is a plan of any scientific research from the first to the last step.” In this wide sense, it is a programme to guide the researcher to collect, analyse and interpret the participants views about the topic under investigation.

There are a number of qualitative research designs and methodologies such as the case study, ethnography, descriptive phenomenological study and grounded theory study. In order to collect data that were suitable for this study, the descriptive design of qualitative research was used. This is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals. Orodho (2003) says the method can be used when collecting information about peoples’ attitudes, opinions, habits or any of the variety of education or social issues. Orodho and Kombo (2002) further state that a qualitative design is ‘directed towards discovering or uncovering new insights, meaning and understanding. It is an in-depth analysis of the problem in order to understand the “what” and “why” of human behaviour’ (Brink and Wood, 1998).

The study used this method because it was interested in the explanations that the interviewees gave concerning the role of JCTR in the Zambian society. To achieve this, the researcher collected adequate data on the relationship of JCTR and the three Christian church mother bodies and the programmes run by the organisation. The data gathering techniques that were used in this qualitative study were individual interviews and focus group discussions.

3.3 Qualitative approach

A qualitative approach was employed in order to satisfactorily answer the research questions asked in this study. The qualitative approach was chosen because it enabled the researcher to recognise many aspects related to the JCTR programmes. The approach enabled the interviewees to describe their understanding of the programmes run by JCTR. McMillan and Schumacher (2001) define qualitative research as an inquiry in which data is collected in face-to-face situations by interacting with selected persons in their settings. Smith (1987) also notes that qualitative research is based on the notion of context sensitivity. It is different from other forms of research because the social environment in which people find themselves has a great bearing on what they think and how they act. Similarly, it was hoped that the interviewees in this study would share their beliefs, feelings and views on the activities run by JCTR.

3.4 Population

According to McMillan and Schumacher (2001), a population is a group of elements or causes whether individuals, objects or events that conform to specific criteria and to which the research intends to generalise the results of the research. Bless and Achola (1988) equally assert that a population is the entire set of objects and events or group of people, which are the objects of research and about which the research wants to determine some characteristics.

According to Kombo and Tromp (2006), a population is a group of individuals, objects or items from which samples are taken for measurement (for example, a population of students). A population refers to an entire group of persons or elements that have at least one thing in common (for instance, students at the University of Zambia). A population also refers to the larger group from which the sample is taken. It is important for the researcher to find out as much as possible about the study population. This includes some of the overall demography such as age, gender and class of the population. Parahoo (1997) also describes a study

population as the total number of units from which data can potentially be collected. The units may be individuals, organisations, events or artifacts. The nature of the problem concerning JCTR in the Zambian society made it necessary to focus on the three Christian church mother bodies and the members of staff at JCTR. Those were the people considered to have had the information on the activities run by JCTR. The members of staff at JCTR had details of the programmes run by the organisation and therefore, their opinions were more likely to reflect the reality of the situation at that time.

3.5 Sample size

White (2005) says a sample size is a group of subjects or situations selected from a larger population. Webster (1985) says a sample is a finite part of a statistical population whose properties are studied to gain information about the whole. When dealing with people, it can be defined as a set of respondents (people) selected from a larger population for the purpose of a survey. The sample for this study consisted of twenty-three respondents who were purposively selected from the three Church mother bodies. These included the CCZ, EFZ and ZEC.

3.6 Sampling procedure

In this study, purposive sampling procedure was employed. This method of sampling was preferred among others because it only targeted people who were expected to be information laden and who would provide the most needed information for this study. Kombo and Tromp (2006) state that the power of purposive sampling lies in selecting information rich cases for in-depth analysis related to the central issues under study. In this case, the Christian church mother bodies and senior members of staff of JCTR were believed to have rich knowledge and wider understanding about the activities of the JCTR and were in a position to meaningfully discuss issues concerning the JCTR.

In addition, the study drew some data from other sources such as the JCTR calendars, bulletins, articles in magazines and newspapers. Leedy and Ormrod (2005) confirm that the qualitative researcher does not only draw their data from a variety of people but also from objects, textual materials and audiovisual and electronic records.

3.7 Methods of data collection

According to Kombo and Tromp (2006), data collection refers to the gathering of information to serve or prove some facts. In collecting data for this research, semi-structured interview guides and focus group discussion guides which consisted of open ended questions were used. These instruments were used to obtain information on the perspectives of the Council of Churches in Zambia, Evangelical Fellowship of Zambia and the Zambia Episcopal Conference on the activities of the JCTR in Zambia.

3.8 Validity and reliability

According to Schumacher and McMillian (2006), validity refers to the degree of congruence between the explanations of the phenomena and the realities of the world. Validity of qualitative design, therefore, refers to the degree to which the interpretation has mutual meaning between the participant and the researcher. These people should agree on the description and interpretation of the events being discussed. According to Field (2002) in Ibrahim (2006), validity refers to the accuracy of the definition given to the measures utilised, whereas reliability is related to stability of those measures. White (2005:193) supports the sentiment Field (2002) in Ibrahim (2006) when he says; “validity is the researcher’s conclusion which corresponds to the actual state in reality.” Cohen and Manion (1984) in Banda (2002) said that the most important quality of any research is the validity or extent to which an instrument is measured.

In a qualitative study, a researcher is an instrument. Thus, the definitions of validity cited above can also apply especially to this study. According to Charles (1995), validity of qualitative research data is more difficult to establish than validity of quantitative data. However, this does not mean that validity in qualitative data is less important. In this study, the researcher used appropriate methods to ensure that the study was valid. Since the study was mainly descriptive, it employed semi-structured interview schedules.

3.9 Data Analysis

According to Kombo and Tromp (2006), data analysis refers to examining what has been collected in a survey or experiment and making deductions and inferences. It involves uncovering underlying structures, extracting important variables, detecting any anomalies and testing any underlying assumptions. It involves scrutinising the acquired information and making inferences.

Rudestam and Newton (1992: 31) says, “Qualitative research implies that data are in the form of words as opposed to numbers.” According to White (2008), data analysis is the climax of the research and it involves selecting, categorizing, comparing, synthesizing and interpreting information collected to provide explanations of the single phenomenon of interest.

In this study, thematic analysis was used to analyse the data. Major themes were drawn from interviews and focus group discussions with respondents. Description of each theme was done, analysed and interpreted critically and objectively. Also desk analysis was employed in which the study examined selected print material of the different activities of JCTR.

3.10 Ethical Considerations

Participants were informed about the nature and purpose of the study and informed consent was sought before interviewing them. Informed consent was sought before data was collected from them. Furthermore, respondents were also assured of high levels of confidentiality. In addition, the respondents were informed that the information gathered was purely for academic purposes and no names would be reviewed or used.

3.11 Conclusion

The study employed a descriptive survey design. This design was chosen with the hope of to generalizing the findings of the three church mother bodies in Zambia. A total of twenty-three (23) respondents consisting of CCZ, EFZ and ZEC members were purposively sampled from the three church mother bodies Zambia as they represented informants believed to have adequate and appropriate data for this study. The data collected was analysed using thematic analysis. Major themes were drawn from interviews and focus group discussions with respondents and analysed and interpreted critically and objectively. Ethical considerations were also highly upheld in this study.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.1 Introduction

This chapter presents the research findings. The findings are presented according to the research questions and objectives of the study. The research questions were: (i) How effective is the JCTR work in the socio-political and economic life in Zambia? (ii) How does JCTR carry out its theological reflection? (iii) How relevant is the JCTR to Zambia and the local church? (iv) How is the cooperation between the JCTR and the three Christian Church mother bodies in promoting faith and justice?

4.2 Effectiveness of the work of Jesuit Centre for Theological Reflection (JCTR) in the socio-economic and political life in Zambia

The study sought to get views of the CCZ Social Justice Officer on JCTR's effectiveness in its work in the socio-economic and political life of the Zambian society.

4.2.1 Council of Churches in Zambia (CCZ)

The CCZ Social Justice Officer reported that the work of JCTR cannot be ignored as it was a well known organisation. The officer said JCTR carries out a number of activities that promote and monitor issues of policies on peace and justice and indeed activities to safeguard human dignity.

In a focus group discussion, the members of CCZ said that JCTR Officials were usually seen on TV talking about economic matters. They cited the BNB as being effective in helping the government to monitor the inflation rate through BNB data which was released monthly. The CCZ members also pointed out that they read JCTR's articles in the newspapers which discussed different social issues like the call on poverty reduction. One of them gave an example of the article that was written by the current Director, Father Leonard Chiti, entitled "The need for Government to consider reducing the gap between the rich and the poor."

4.2.2 Evangelical Fellowship of Zambia (EFZ)

The EFZ officer said that as EFZ, they were not really interested in the work of JCTR per se. He explained that EFZ runs independently and has about two hundred and fifty affiliate churches. Thus, he could not comment on the effectiveness of JCTR, but pointed out that in

the case where it was learnt that JCTR had done something unorthodox, that is, engaging in behaviour that is not accepted by the church, then ECZ would really get interested and see how they would bring to an end the situation. When asked what he meant, the officer said:

The body of Christ is governed by rules that are contained in the holy Bible therefore if JCTR was seen to be advocating for abortion for example, then EFZ would try and see how the situation could be arrested.

Focus group discussions with EFZ members revealed that they read about JCTR in newspapers. The EFZ members shared the idea that JCTR was effective because it looked into the plight of the poor through the BNB, which was published on a monthly basis. Three of the members of the EFZ observed that the BNB helped in the formulation of public policy. They further explained that JCTR helped the ordinary Zambian to be aware of what was going on in the country while two members were of the view that JCTR was a Christian organisation that acted as a voice for the poor. The EFZ members concluded that JCTR was effective as its activities were known to many Zambians through the newspapers and television.

4.2.3 Zambia Episcopal Conference (ZEC)

At the ZEC offices, the researcher was informed by the receptionist that the ZEC Journalist would give almost all the information any visitor would require. Thus the researcher decided to interview the ZEC Journalist. In response, the ZEC Journalist reported that the work of JCTR was quite effective in the socio-economic and political life of the Zambian society as the JCTR utilised the Catholic Church's social teaching. The Journalist said that the JCTR always supported the Catholic Church programmes. He further explained that the policies of the JCTR are concerned with people's welfare, as the organisation always tries to improve the status of human beings. The Journalist added that the JCTR realises that the spiritual and the physical aspects of human beings can never be separated.

Realising that the researcher needed more information about the relationship of JCTR and ZEC the Journalist after referred her to the ZEC Director who is the key person at ZEC. When the ZEC Director was asked about the effectiveness of JCTR in the social-economic and political life in Zambia, he told the researcher the following: "JCTR is part of the

Catholic Church and fulfils its mandate through the social teaching which supports faith that promotes justice.” The ZEC Director also pointed out that the Church encourages advocacy, education and research which influence discussions that concern the human being. The Church, the ZEC Director added, “strives to uphold human dignity in all areas.” The ZEC Director suggested that the researcher gets more information about JCTR from a department of ZEC known as Caritas Zambia which worked with JCTR directly.

In response to the question concerning the effectiveness of the JCTR the programmes specialist for Caritas Zambia, said:

JCTR is effective on two levels; firstly JCTR influences policy changes and public information; secondly JCTR monitors the Basic Needs Basket (BNB).It also works with other organisations like Civil Society for Poverty Reduction (CSPR) and the International Monetary Fund (IMF).

The same question concerning the effectiveness of JCTR was asked to some members of staff at JCTR. The researcher held an interview with the programme’s officer for governance in the Church’s social teaching department who reported that JCTR’s work may be judged according to the activities that JCTR carried out which include the following: highlighting social justice, provision of education, involving different members of the community in social activities and publishing different pamphlets of different activities.

The programme’s officer further explained that all the activities at JCTR thrived on the Church’s social teaching, which encouraged the teaching of all areas that concern human dignity. The officer gave some examples that included policy making, gender equality, the basic economic needs and the importance of upholding human rights.

The other member of staff at JCTR that the researcher interviewed concerning the effectiveness of the organisation was the Church’s Social Teaching Coordinator. He described the organisation as the promoter of faith and justice. Its main activities included advocacy, education and research which influence government policy decisions. The Social Teaching Coordinator revealed that there was a publication of the Bill of Rights by JCTR, which teaches people about their value and their dignity. The Bill of Rights highlights the

common good in society. It brings out the Basic Needs Basket, which helps with assessment of the economic status of the country. The Social Teaching Coordinator further explained that the work of JCTR cannot be ignored and gave an example of how the organisation (JCTR) was given an award in 2008 as Drivers of Change by the Southern Africa Trust and the Guardian Newspaper.

In a focus group discussion, ZEC members said that the JCTR was part of Roman Catholic Church to which the ZEC members themselves belonged. The ZEC members reported that as members of the Church, they received a number of the JCTR publications on a number of issues, among them the BNB, policy issues, political matters and justice. The ZEC members further reported that the JCTR was effective as it was the voice of the voiceless and its activities were centred on promoting human dignity.

4.3 Theological Reflection by the JCTR

The study wanted to find out how JCTR carried out its Theological Reflection. Therefore members of the three church mother bodies were asked to explain how JCTR carried out its theological reflection.

4.3.1 CCZ

The CCZ officer for social justice said that:

JCTR advocates for the dignity of the human being as seen in its efforts to carry out activities that try to alleviate the problems of the poor, hence coming out as the voice of the people. It speaks out on different issues that touch on the day to day life of a human being who was created in the image of God and thus must be allowed to have the basic needs of life.

He further explained:

JCTR tries to ensure that social justice is maintained in the community. It also works with other social organisation like the Civil Society for Poverty Reduction and the International

Monetary Fund (IMF) that advocate for poverty reduction in our society. In these activities, it brings out its theological reflection.

From information obtained through focus group discussion, members of CCZ said that JCTR carried its theological reflection through preaching and evangelising, issuing statements about the poor which are concerns of a Godly nature. The CCZ members also indicated that JCTR is concerned about community life as the Bible commands is to take care of the poor, widows and the orphans. The CCZ members also said that JCTR offers relief services in times of disasters and were a voice for the voiceless.

4.3.2 EFZ

As regards to how JCTR carries out its theological reflection, the EFZ officer indicated that the JCTR carried its activities very well as it focuses on the protection of human beings. He further said that the JCTR was a good Christian organisation though he could not point out the activities of JCTR.

Focus group discussions with EFZ members also revealed that EFZ understood JCTR as a political organisation than a religious one. It was deemed to be more political than a religious voice as they further explained that they regarded JCTR as some kind of NGO that attached itself to political issues more than spiritual matters. As such they said that they could not say much about JCTR's theological reflection.

However, one of the members of EFZ observed that JCTR could also be classified as an economic watch dog as it always reported on the Basic Needs Basket which is concerned about the economic status of our country.

4.3.3 ZEC

Concerning how JCTR carried out its theological reflection programme, the ZEC Journalist said that:

JCTR carried out its theological reflection by its effort to improve the status of a human being in the programmes it runs. The spiritual and physical aspects of a human being cannot be separated. Thus JCTR carries out its theological reflection in the

different dioceses by the preaching of the word of God. The Church's social teaching is emphasized so that social justice prevails in society.

The ZEC Journalist concluded by saying that JCTR promotes human dignity by teaching the importance of having a human being whose life is appreciated and acceptable.

The ZEC Director in responding to the question of how JCTR carried out its theological reflection said that: JCTR uses applied theology in its day to day life. The workers at JCTR whether priests or not engage in applying the work of God to the Zambian context of disease, poverty and deprivation the spiritual element, for example, why people get involved in witchcraft? Who is the one who solves day to day issues of life? He added that in its daily activities, JCTR reflected on issues of theology, which was really the formation of a series of theories about the nature of God and the foundations of religious beliefs. The ZEC Director further added that in the activities carried out by JCTR, one sees the importance attached to a human being who, according to the Holy Bible was created in the likeness of God. As the JCTR seeks to reflect on theology, it takes into account the importance of man. It strives to maintain human dignity, as seen in its mission statement, "to foster a critical understanding of current issues that will generate action."

On the other goal of the JCTR which states that the institution wants to promote integrated human development, gender equality and empowerment of local communities in the work of justice and peace and the integrity of creation. He said that this brings out the institution's theological reflection.

In a focus group discussion with ZEC members on how JCTR carried out its theological reflection programme, the following emerged. The members of the ZEC said that JCTR carried out its theological reflection through community based activities. The respondents cited such programmes as those that sensitise the community about human rights, social justice and the teaching against gender based violence. They also said that JCTR published pamphlets on the different teachings which are then distributed in the different Roman Catholic parishes, institutions and communities. Two of the ZEC members reported that JCTR officials conducted classes on the Church's social teaching and preached the good

news using the Holy Bible. This social teaching enables the JCTR to fulfill God's desire that every human being must live a full life, at least to having the basic needs.

In response to the question concerning the JCTR's theological reflection, the Programmes Specialist at Caritas Zambia said:

JCTR reflects on issues of theology through the way it analyses issues. JCTR analyses issues through the eyes of Jesus Christ. As JCTR, they ask the question, 'What would Jesus do in any particular situation?'

The Programme Specialist at Caritas Zambia further explained that JCTR looks at current issues, for example: Is Zambia, slowly getting into political violence according to what is being reported in the newspapers? Thus, JCTR asks what Jesus would do to avert the situation. Therefore, to find answers, the organisation uses the Bible.

The Programme officer at JCTR reported that the activities of JCTR ride on the Catholic Church's social teaching. The Catholic Church teaches that all human beings, especially the poor must be loved and cared for. All their publications talk about caring for the human being and the environment.

The Church's Social Teaching Co-coordinator at the JCTR responded in the following words:

All activities by JCTR are based on the sacredness of the human person. The Bible values are their standing point. JCTR tackles all issues concerning the human being with great importance. JCTR desires to have leaders with Christian values so that policies can have a human being prioritized.

In conclusion the Church Social Teaching (CST) Coordinator explained that the JCTR wanted the decisions made in parliament to be those that will alleviate the problems of the common man and not just to make a few top officials comfortable.

4.4 Relevance of JCTR to Zambia and the local Church

In order to determine the relevance of JCTR to Zambia and the local Churches, the researcher asked the participants to answer the question concerning relevance of the JCTR to Zambia and the local Church.

4.4.1 CCZ

In response to the question on the relevance of JCTR to Zambia and the local church, the CCZ Social Justice Officer said:

The organisation is very relevant as can be seen in the JCTR's activities which show the importance of maintaining human dignity, a good example is JCTR's commitment to publishing the monthly BNB, which is an accurate survey that shows an example of the bare minimum cost of living for a family of six.

The CCZ Social Justice Officer further explained that the different brochures produced by JCTR raised awareness to the different groups including NGO's, church groups, employers, community groups, households, trade unions and the government. She added that these different groups needed the information as they represented the interests of the people. These groups of NGO's, church groups, employers, community groups, households, and trade unions hold the government accountable and provide development assistance to the grassroots in society. The CCZ Social Justice Office reported that JCTR was relevant because it aimed at promoting an acculturated faith, gender equality and empowerment of the local communities in the work of justice, peace and the integrity of creation.

Interviews with the CCZ members revealed that that the JCTR is relevant to Zambia and the local Church, as it was helping the government by monitoring the BNB, which in the long run would help the government to plan better and try and monitor the inflation rate in the country. In this regard, the CCZ members felt that the JCTR was relevant to Zambia and the local church. They also said that the JCTR provided checks and balances in the socio-political and economic life of Zambians. They further reported that the JCTR also takes care of a number of social issues such as poverty reduction programmes and therefore acts as a voice of the voiceless.

4.4.2 EFZ

With regard to the relevance of JCTR to Zambia and the local Church, the EFZ Officer responded:

I do not have much information on the JCTR. The relevance of the JCTR would be well explained by someone who was interested and had information on the activities of the JCTR. However, since JCTR is a Christian organisation it could be relevant to Zambia and the local church.

4.4.3 ZEC

The ZEC journalist said that JCTR is quite relevant to Zambia and the local church in that it carries out a number of activities that promote faith and justice. The ZEC Journalist explained that JCTR is a Catholic organisation and operates under the mandate of the Catholic Church. The ZEC Journalist added that JCTR actually rides on the Catholic Church social teaching. He further explained that the Christian church mother body for the Catholic Church is ZEC, which has a number of departments that include health, migration, insurance, education, pastors and Caritas Zambia. JCTR works hand in hand with Caritas Zambia, a department that is concerned with a number of issues such as providing help to disaster victims, farming methods, teaching about human rights and giving advice generally.

The ZEC Director further said, “JCTR is an important organisation that co-coordinates, from the Catholic Church to the wider community, the necessary activities that promote peace and justice.”

The ZEC Director further explained that the various activities run by the JCTR include education, advocacy and research, which are very important to the Zambian community. These highlight the current issues and, in turn, people can be able to plan the way forward.

In response to the question concerning the relevance of the JCTR to Zambia and the local Church, the programmes officer at the JCTR, said that the activities carried out by the JCTR help Christian groups (for example, small Christian communities, youth groups, justice and peace groups, etc) to learn more about the Church’s Social Teaching (CST) which is

grounded in the Scripture through the different activities. The programmes officer gave an example of the issue of gender equality.

The programmes officer went on to say that gender equality is designed as a study guide consisting of four sessions that follow the pastoral cycle that encourage the JCTR members to move from experience to action by asking questions such as:

1. What is it happening? (Experience)
2. Why is it happening? (Social analysis)
3. What does it mean to me? (Theological reflection guided by scripture and the CST)
4. What can we do as a Christian community in such a situation? (Response)

In concluding, the Programmes Officer at the JCTR pointed out that the JCTR was of great relevance to the Zambian society and the local church.

In response to the question concerning the relevance of the JCTR to Zambia and the local Church, the Church's Social Teaching Coordinator at the JCTR said that the JCTR was relevant to Zambia and the local community. She said it was important to know that the issues were of national importance as most of the activities were conducted in the interest of the whole Zambian community. She said that the JCTR rode on the CST, which takes interest in political issues, human debt, public resources and the BNB. JCTR looks at capacity building, works in co-operation with many other social groups. She mentioned the four programmes run by JCTR as:

- i) Church Social Teaching programmes (CST), promoting the values of the Church social justice.
- ii) Debt, Aid and Trade programmes, advocating for debt cancellation and fair trade to inspire pro-poor growth.
- iii) Social conditions programme, advocating for improvement to the living conditions of the poor.
- iv) Outreach programme, ensuring that communities participate in the promotion of social justice.

The CST Coordinator further said that with the above mentioned programmes, the Zambian community benefited a lot from the work of JCTR.

In an interview on the relevance of JCTR to Zambia and the local Church, the ZEC Director said: “JCTR is relevant since its activities are community based. In a focus group discussion with ZEC members, one of them said, “JCTR sensitizes people on a number of issues.” She further explained:

The teachings which included policy making processes, gender based violence, importance of part-taking in elections go a long way to sensitize the society. The publications on the many different topics play a very vital role in the dissemination of information in the society.

4.5 Ways in which the three Christian Church mother bodies can cooperate with JCTR in promoting Faith and Justice

The study sought to find out ways in which the JCTR and the three Christian church mother bodies could work together in order to promote faith and justice. The CCZ Social Justice Officer

4.5.1 CCZ

The CCZ Social Justice Officer responded that she would be happy if the JCTR could organise meetings with the Christian church mother bodies. In these meetings, issues of economics, social and politics could be discussed. It is well known that the church is the prophetic voice for the people. Therefore, a common goal would be agreed each time there was anything to be analysed and agreed upon. The CCZ Social Justice Officer further explained that this would be made possible by having meetings at planned intervals, which would include CCZ, EFZ, ZEC and JCTR.

The information obtained through FGD with CCZ revealed that JCTR can cooperate with them through workshops and meetings. Two of the members of CCZ said that at such forums, the various plights of society could be discussed.

4.5.2 EFZ

In response to the question concerning ways in which JCTR would cooperate with the three Christian church mother bodies the EFZ Officer made the following remark:

JCTR is a Catholic organisation. We as EFZ are an Evangelical organisation; therefore, we enjoy working independently unless need arises to correct some current issue that would need another Christian organisation's intervention.

4.5.3 ZEC

The ZEC Journalist said that as far as he was concerned, ZEC was already in partnership with JCTR as it was working with one of the departments of ZEC, which is Caritas Zambia. He added that JCTR should expand its operations, for example, instead of being conducted in the eight towns which include Lusaka, Ndola, Kitwe, Luanshya, Kasama, Livingstone, Mongu and Kabwe, the BNB can include other towns to provide service to the wider community of Zambia.

The ZEC Director reported that JCTR is a part of the Catholic Church and Caritas Zambia is directly involved with JCTR. The ZEC Director further explained that JCTR evangelises a person spiritually and physically. Therefore, co-operation was already in place and needed to be spread to more remote areas of the country. In response to the question concerning the cooperation between JCTR and the three Christian church mother bodies, the Programmes Specialist at Caritas Zambia, said that JCTR was doing a good job at the moment as it was evangelising and spreading living gospel, politics, culture and social life. It ensures the involvement of women and men in analysing issues. The Programme Specialist added that JCTR works with Caritas Zambia as brothers or a family. He further commented that Caritas and JCTR had a number of programmes implemented as partners and these programmes were running in ten Dioceses in Zambia.

The Programmes Officer at JCTR reported that they had some cooperation in place with other churches through an Ecumenical Theological Day organised by JCTR where the three Christian church mother bodies are invited. At this meeting, each of them is asked to present a topic using their perspective as an organisation.

The Programmes Officer however added that: The cooperation would improve if they increased these meetings with the three Christian church mother bodies to three or four times a year as it would give them more time to address issues concerning the social, political and economic situation in the country. The Programmes Officer at JCTR reported that the annual meetings were a good thing because all the three Christian mother bodies were usually in attendance to share their ideas.

As for the Church Social Teaching Coordinator at JCTR she had this to say about the cooperation of JCTR and the three Christian church mother bodies:

I would like to see more co-operations, especially at the grassroots level. Member churches of the three Christian church mother bodies should have meetings where as Christian Organisations they would agree on current issues, for example the issue on human trafficking. EFZ, CCZ, ZEC together with JCTR would issue a single statement on the matter.

4.6 Conclusion

With regards to effectiveness of the JCTR, the study revealed that ZEC was of the view that JCTR was very effective as its policies were concerned with people's welfare and it tries to improve the status of human beings, including the spiritual and the physical aspects of human beings. JCTR influences policy changes and public information and monitors the Basic Needs Basket (BNB), it also works with other organisations like Civil Society for Poverty Reduction (CSPR) and the International Monetary Fund (IMF). The EFZ also shared the idea that JCTR was effective because it looked into the plight of the poor through the BNB which was published on a monthly basis and also helped in the formulation of public policy. The CCZ also reported that the work of JCTR cannot be ignored as it was a well-known organisation. It carries out a number of activities that promote and monitor issues of policies on peace and justice and indeed activities to safeguard human dignity.

Data from the study revealed that the CCZ were of the view that the JCTR was relevant as it aimed at promoting an acculturated faith, gender equality and empowerment of the local communities in the work of justice, peace and the integrity of creation; it provides checks and balances in the socio-political and economic life of Zambians; takes care of a number of

social issues such as poverty reduction thereby acting as a voice of the voiceless. The study revealed that EFZ also was of the view that the JCTR was relevant as it took care of issues that concern the poor through the release of the BNB, which helped the government to see how it was fairing in its fight against poverty. The ZEC was also of the view that the JCTR was relevant as its activities were community based. It sensitises people on a number of issues which included policy making processes, gender based violence, importance of part-taking in elections and dissemination of information to the society through publications on the many different topics.

Coming to cooperation between the JCTR and the three Christian church mother bodies, the study revealed that the JCTR should organise meetings with the other Christian church mother bodies where the social, political and economic situation of the country could be discussed. Further the three Christian church mother bodies felt that there was need to increase the number of meetings with the JCTR to three or four times a year as this would give them more time to address issues concerning the social, political and economic situation in the country.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 Introduction

This chapter discusses the findings of the study which sought to evaluate the role of the JCTR in promoting justice in Zambia as understood by the three Christian church mother bodies – the Council of Churches in Zambia (CCZ), the Evangelical Fellowship of Zambia (EFZ) and the Zambia Episcopal Conference (ZEC). The chapter brings out the themes from the findings under each objective. The objectives of the study were to: assess the effectiveness of the JCTR in the socio- economic and political life of Zambia; find out the meaning of theological reflection as conceived and practiced by JCTR; determine the relevance of the JCTR to Zambia and the local church; and estimate the cooperation between JCTR and Christian Church mother bodies.

5.2 Effectiveness of the JCTR in the Socio-economic and Political Life of the Zambian Society

In this study, effectiveness meant bringing about intended results. The CCZ Social Justice Officer's response that the JCTR is a well-known organisation whose activities promote and monitor issues of policies on peace and justice and therefore safeguard human dignity, shows that CCZ acknowledges the efforts by the JCTR through the different activities that it carries out. This is an indication that the CCZ finds the JCTR to be effective in the Socio-political life in Zambia.

From the official point of view, EFZ is not interested in the work of the JCTR, on the other hand the people at the grassroots who are affiliate to EFZ have an interest in the work of JCTR. This came to light during an interview with one of the members at the JCTR, who reported that the EFZ actually attends the annual meetings organised by the JCTR with the three Christian mother bodies. Each of the three mother bodies presents a paper on any pressing issue in the country.

The ZEC journalist's response shows that the work of the JCTR is effective in the socio-economic and political life of Zambia as it thrives on the Catholic Church's social teaching. This meant that the JCTR runs programmes that strive to improve the status of the human being. The JCTR realises that the spiritual and physical aspects of a human being cannot be

separated. From the foregoing it is clear that the ZEC finds the JCTR to be effective in its activities of searching for truth and justice. The ZEC Journalist also revealed during the same interview that the JCTR is under the leadership of the ZEC. This being the case, it is no wonder that ZEC is in full support of the activities of the JCTR.

The response from the ZEC Director also confirms what the ZEC journalist said about the JCTR as regards its operations. He also revealed that the JCTR operates with the blessings from the Catholic Church. It should be noted, however, that it is rather difficult to find shortcomings with one's own programme; a check by an independent person would be more helpful. The Director's responses were based on what the JCTR bases its programmes on, that is, effecting the teachings on the Catholic Church's Social Teaching.

The Programmes Specialist at Caritas Zambia's response shows that the JCTR works closely with them, hence their explanation that the JCTR is effective at the two levels; policy change and public information on one hand and monitoring of the BNB, on the other. The officer was able to mention a number of activities which the JCTR is involved in such as working with CSPR and IMF and was able to give details about the programmes. The Programme Specialist thus certified the JCTR as being effective in the socio-political areas of operation.

The responses from the JCTR Programmes Officer were a confirmation of the different activities carried out by the JCTR and the number of publications on different topics. This was coupled with the responses from the Church Social Teachings Coordinator who supported the Programmes Officer's sentiments by adding the fact that the JCTR once won the award as "Drivers of Change" award presented by the Southern African Trust Organisation because of its commitment to various activities that concern the human being and ensure that human dignity is upheld. Therefore, the JCTR's activities are to a large extent effective as they touch almost all the areas that concern a human being.

The above findings conform to the Carter Revival (1977) which states that:

When Jimmy Carter became President of the United States in 1977, he raised the profile of human rights as an international issue. Carter made the theme of universal rights a priority for American foreign policy, encouraging the advocates of human rights throughout the world.

Carter attempted to disentangle international human rights from the East-West politics of the Cold War and from North-South arguments between the industrialised and non-industrialised countries over economic matters. This gave new momentum and increased legitimacy to human rights organisations everywhere. This is consistent with the findings of this study which investigated the effectiveness of JCTR whose activities aimed at promoting human dignity in the Zambian society.

In addition the findings on the effectiveness of JCTR conform to Ojakaminor (1996) who states that the church's social teaching is not only a doctrine but a way of life which is a projection of the vision of faith on social realities and constantly encourages human beings to witness to others on how effective the principal action it instils can be in the well-being of a society.

5.3 JCTR and its Theological Reflection

As regards the JCTR and its theological reflection, the study showed that the CCZ officer for Social Justice was of the view that the JCTR advocates for human dignity as evidenced through its activities which try to alleviate the problems of the poor and acts as the voice of the voiceless in society. In addition the CCZ officer for social Justice gave an example that the JCTR uses the Bible to maintain human dignity. This confirms that the CCZ is well aware of the works of the JCTR as the two parties seem to have the same interest; i.e. the well-being of a person working for faith and justice in the Zambian society. The findings of this study have also shown that the CCZ and the ZEC seem to have a similar agenda as regards social justice. For instance, an article by an evangelical, Inonge Mbikusita-Lewanika cited by Frestone (2001) advocates for EFZ to exercise a prophetic role, educate people in democracy and human rights and be open to working with CCZ and the Catholics.

The study further showed that the EFZ officer was not interested in what the JCTR does. It would appear from this that EFZ believes in working on their own, which should not be the case as all Christian Organisations must endeavor to work together and thereby bring faith and justice in the Zambian society. Evangelicals are therefore seen to be more concerned

about issues of Evangelization and planting churches in the country through the message of faith and salvation.

From the interview with the ZEC journalist it was patently clear that the JCTR draws its mandate from the Catholic Church and the Organisation tries to implement the Church's social teaching which centres on social Justice. Perhaps the question here is, how does the JCTR come to know how to respond? The ZEC Director provided the answer when he said that the JCTR uses applied theology. The workers at JCTR whether priests or lay persons engage in applying the work of God to the Zambian context of disease, poverty, ignorance and deprivation.

The Programmes Specialist at Caritas Zambia observed that the JCTR's theological reflection is done through the eyes of Jesus Christ. "What would Jesus do in any given situation?" That in itself is reflection. For example, in the current situation of poverty, disease and ignorance in the country, the JCTR will ask, "What would Jesus do?" Of course the JCTR answers the question with some sense of realism because Jesus' context is different. However, the Catholics, have traditions in dogmas, the social teachings and the Bible. Evangelicals on the other hand, solely rely on the teachings of the Bible which they tend to understand literally.

The members of the CCZ responses were that the JCTR carries out its theological reflection by preaching and by speaking for the poor and by providing relief services to the community. The CCZ members did not mention the publications of the JCTR which it distributes to their offices. The group seemed ignorant about these during the interviews. The EFZ saw the JCTR as being more of a political voice than a theological one. They held the view that the JCTR comments mainly on political issues, and was more concerned with policy making issues. The EFZ seem not to know much about the JCTR, hence its members' conclusion that the JCTR was more of a political organisation than a religious one. In this regard, it would be more appropriate for people to find out more about JCTR so as to make informed conclusions.

The foregoing findings on the work JCTR conform to Fahed's (2006) statement that:

Jesus, the son of man, fought against the temptation of a political messianism, He is the one who came to serve and to give his life. While he did not oppose directly the authorities of his time, Jesus refuses the oppressive and despotic power wielded by the rulers of the nations.

In addition, the *Compendium of the Social Doctrine of the Church* (2005) describes the political community as a place where the human person is the foundation, and so everything must be directed to serve and help the human person. The Gospel of Mark adds "the Sabbath was made for man, and not man made for the Sabbath. Through this verse Jesus placed man in the centre of creation. Everything particularly the political community must be directed to serve man and woman who have been created "in the image of God."

The study has shown that the ZEC was also aware of the JCTR's work in communities which included awareness of human rights, social justice and discouraging gender based violence. Members of the ZEC are also aware of what the JCTR does and have Knowledge that the JCTR is a Christian organisation whose operations have the blessings of the Catholic Church. Green (1990) asserts that theology is an active and critical ministry that investigates and reflects upon God's presence and activity in our lives. Thus theological reflection is a critical reflection that attempts to understand some event or personal experience within its social system in the light of the Bible and trained thinking.

5.4 Relevance of the JCTR to Zambia and the local church

As regards relevance of the JCTR to Zambia and the local church, the study has shown that the CCZ officer was of the view that the JCTR's activities maintained human dignity. The officer pointed to the JCTR's monitoring of the economic situation in the country and raising awareness of different groups which claim to be pro-poor on policies and politics. It was also revealed that the JCTR provides an acculturated faith, gender equality and empowerment of local communities in the work of Justice. Therefore, the CCZ seems to see the relevance of the JCTR to Zambia and the local church.

Furthermore, the study shows that CCZ finds JCTR to be relevant to Zambia and the local church in that it helps the government to see the economic standing of the country each time it issues the monthly BNB. The respondents from the CCZ further indicated that the JCTR provides checks and balances to the government. They further revealed that the JCTR is in the forefront in the Poverty Reduction campaign and that it acts as a voice of the voiceless. The CCZ has clearly been following the activities of JCTR, therefore they were able to make the foregoing comments on its relevance to Zambia and the local Church.

However, the EFZ Officer could not give any reason for the JCTR's relevance per se but only commented that the JCTR has been in existence for quite a while. Nonetheless, he reluctantly stated that there was a possibility of the JCTR being relevant to Zambia and the local church. It seems that the above sentiments from the EFZ officer were mainly due to lack of information by the officer as regards the operations of the JCTR. However, the point here is that it is imperative for the different Christian organisations especially the EFZ to meet with other churches once or twice in a year to share their mission statements to avoid lack of knowledge on the activities of other similar church organisations. After all, the aim of the Christian organisations is to ensure peace and justice for the Zambian Community.

However, despite the above revelations, FDGs with members of EFZ shows that the JCTR is relevant as it takes care of the poor through the Basic Needs Basket which they felt helps the Government to fight poverty. In addition, the respondents appreciated the work of the JCTR as they felt that the JCTR normally gets involved in the political and economic issues of the country. One then wonders how these members can really appreciate the work of the JCTR when the EFZ seem to be an uninterested party. It goes without saying that EFZ does not subscribe to the liberation theology which essentially is the guiding theology of the JCTR.

Interviews with the ZEC Journalist showed that this organisation was well-informed as regards the activities of the JCTR. The journalist outlined the programmes of the JCTR which included taking care of disaster victims, teaching of farming methods under the social condition programme and raising awareness of human rights. These are relevant to Zambia and the local church. From the ZEC's point of view the JCTR is very relevant to the Zambian context. Further, the Director of the ZEC indicated that the JCTR was mandated to coordinate the Catholic Church's theological activities to the wider community which were relevant to the Zambian Community.

The Directors' point is that education is a right of every Zambian; advocacy helps in policy making and research brings into light current situations. The above sentiments all bear witness to the fact that the JCTR is relevant to Zambia and the local church. In a focus group discussion, it was also revealed that the JCTR is relevant to Zambia and the local church, as its activities are community based. It was made known that the JCTR sensitises people on a number of issues and that it teaches about human rights, gender-based violence, policy issues and social justice. It was also reported that the JCTR releases different publications that help in the dissemination of important information to the public that touch human lives. Through the dissemination of such information, faith based organisations (FBOs) seem to enjoy high moral ground than politicians. People have faith in them and thus pay more attention to their statements as they give hope to the poor and marginalised.

The Programmes Specialist at Caritas Zambia's response also attests to the fact that because the JCTR attunes itself with the social-political and economic programmes brings out its relevance. The JCTR adds value to the wider Church's mission in evangelisation. It involves both men and women in the analysis of the social and cultural life; this is a plus for the JCTR as it includes the people at the grassroots through the small church communities it operates in.

The Programmes Officer's response that activities run by the JCTR are concerned with a human being also shows the relevance of the organisation to Zambia and the local church. Its activities help small Christian communities, youth groups, and justice, peace and development groups. The JCTR takes an active role in providing capacity building training sessions to these groups. The focus of training is analysis of situations using the "see, judge and act cycle". This is in conformity to what De Berri (1995) said that the church seeks but a solitary goal which is to carry out the work of Christ himself under the leadership of the Holy Spirit. That is the duty to scrutinize the signs of the times and interpreting them in light of the Gospel. Therefore the JCTR is doing all its activities in view of upholding the human dignity within the Christian Community.

As seen in one of the examples the officer gave, members are encouraged to move from experience to action which allows members to ask the question, "what is happening?" This enables the members to be aware of their day to day happenings. The second stage allows

members to ask “Why it is happening?” Through this, they are able to analyse the social happenings to arrive at being alert. The third stage allows members to ask, “What does this mean to me? This is theological reflection leading them to search the scriptures and the social teaching of the church for answers. The fourth stage allows members to “draw up action plans” to find solutions to social problems in communities.

Discussions with the CST Coordinator highlighted the JCTR’s activities which included the promotion of the values of the Church, social justice, advocacy for debt cancellation, improving living conditions for the poor, and encouragement of the community to participate in the promotion of justice. From the activities highlighted above it is evident to understand why the CST Coordinator deemed the JCTR to be relevant to Zambia and the local church.

The above findings are supported by the views of Carrozza (2003) who states:

Dignity has undoubtedly played a pivotal political role in enabling different cultures with vastly different conceptions of the state, differing views on the basis of human rights, and differing ethical and moral viewpoints to put aside these deep ideological differences and agree instead to focus on the specific practices of human rights abuses that should be prohibited, as Maritain suggested. Dignity has helped to achieve this by enabling all to agree that human rights are founded on dignity. A basic minimum content of the meaning of human dignity can be discerned: that each human being possesses an intrinsic worth that should be respected, that some forms of conduct are inconsistent with respect for this intrinsic worth, and that the state exists for the individual not vice versa.

In addition the findings are in conformity to what Ojakaminor (1996) who says that the Church’s social teaching is not only a doctrine; it is a way of life. It is the projection of the vision of faith on social realities. It constantly encourages us to witness to others how effective the principle action which it instils can be in the life of society as a whole and above all within each Christian community. It is a kind of workshop where all people are called to labour so that humankind can forge new tools to overcome all that which threatens it.

5.5 Ways in which the CCZ, EFZ and ZEC could co-operate with the JCTR in promoting faith and justice

The responses from the CCZ Officer for Social Justice show that there is little co-operation between the JCTR and the CCZ. As a prophetic voice for the people the two organisations need to have a deliberate policy of meeting regularly to discuss issues of socio-economic and political importance. This would in due course bring about mutual understanding of the activities of the JCTR and CCZ thereby strengthening their voices.

Responses from the EFZ Officer showed that the EFZ enjoyed working on their own. This is dictated by the view that the JCTR is a Catholic organisation while EFZ are an Evangelical organisation hence seeing no need to work with the JCTR. It is important to note that JCTR rides on the Catholic Social Teaching hence they try to follow the dogmas in the CST. While EFZ is an organisation that runs with principles of the evangelicals who are followers of the teachings of the Bible which they seem to follow literally.

Findings from the ZEC revealed that the ZEC was in a way already working with the JCTR because it was working directly with one of the departments called Caritas Zambia. Thus the ZEC Journalist's suggestion to improve the BNB which was carried out in eight towns only to more towns would call for more cooperation with the three Christian mother bodies. This should be done by working with Caritas Zambia as a partner in these other towns.

The responses from the ZEC Director also showed that the JCTR is a part of the Church and that Caritas Zambia works directly with the JCTR. Therefore the question of the ZEC and the JCTR co-operating does not arise. This is because the JCTR rides on the social teaching of the church. Therefore JCTR qualifies to be a subset of ZEC.

In response, Caritas Zambia revealed that JCTR was working with them in their various programmes that included evangelism, policy analysis, culture, social-life, and involvement of women and men in the day to day issues. Thus JCTR and Caritas Zambia are partners. They may need to strengthen their working relationship by having more offices of Caritas in the towns that do not have them depending on their capacity.

The JCTR Programmes Officer showed that the only time the three Christian church mother bodies worked together with the JCTR was when they held the 'Ecumenical Theological

Day' where each group is asked to present a topic in their perspective. Thus the Programmes Co-ordinator indication that he would like to increase the number of their meetings is a good suggestion. I would suggest three to four times a year. This would help them to discuss issues of socio-economic and political importance. This would enable them address such issues with one voice.

Furthermore, the CCZ members showed the desire to have meetings and workshops with the JCTR so that they can speak as one voice as they were both interested in poverty reduction and justice. The willingness shown by the CCZ members to share ideas with the JCTR is a good gesture for organisations that share the same concerns for the society. Similarly, some EFZ members, on the other hand, felt that the JCTR should try and have meetings with the EFZ where the two could discuss issues that concern the society though some other members preferred working independently as an organisation.

The study also showed that the ZEC members on the other hand were of the view that the JCTR was already cooperating with the ZEC as it stood on the social teaching of the Catholic Church. One can deduce that the JCTR is a part of the Church. From the above statements, it seems that all activities that are carried out by the JCTR are in line with what the ZEC stands for.

The above discussion is supported by data from the JCTR website which states that since inception, the JCTR has established, through its activities strong linkages with government, other churches and both local and international NGOs. It collaborates in a variety of ways with the Catholic Commission for Justice and Peace in Zambia. This has meant, for example, providing research, writing documents, and serving in training programmes. Furthermore, Henriot (2009) confirms the above when he said that as Jesuits they are committed to fulfil the mission of serving faith and promotion of justice; socio-political, socio-economic and socio-cultural and religious justice.

In addition the findings conform to an article by an evangelical, Inonge Mbikusita-Lewanika that was cited by Freston (2001) which stated that: the EFZ should exercise a prophetic role, educate people in democracy and human rights and be open to working with the CCZ and the Catholics, as it was the latter mostly stuck their necks out and defended the people, thus it would benefit the CCZ and EFZ to improve their cooperation with JCTR.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter concludes the study and also makes some recommendations based on the findings of the study.

6.2 Conclusion

In conclusion, this study has evaluated the work of the JCTR in the Zambian society from the perspectives of the three Christian church mother bodies, the CCZ, EFZ and ZEC.

The researcher came up with some conclusions based on the findings raised in the study.

The conclusion about the CCZ and the ZEC is that they both find the JCTR to be effective as the two organisations have a lot in common with the JCTR, which is the quest for peace and justice. On the other hand the EFZ has no interest in what the JCTR does which is unfortunate for an organisation that claims to support Christian values.

CCZ and EFZ both gave good examples of how JCTR carries out their Theological Reflection. The relevance of the JCTR was fully supported by both the CCZ and the ZEC as they both have community based activities that help in upholding human dignity. Thus the CCZ and the ZEC hope to work more closely with the JCTR. As for EFZ, it is clear that it is not interested in the work of JCTR and places its emphasis on evangelisation and “planting churches”. As for the ZEC additionally, one can say it looks at the JCTR as a part of its organisation since the operations of JCTR have the blessings of ZEC.

6.3 Recommendations

On the Basis of the findings of the study the following recommendations are made:

1. Scholars of Religious Studies should carry out further research to find out how Christian organisations work together in their quest for faith and justice in Zambia.
2. The JCTR should make a deliberate move to increase its annual meetings to three or four times in a year with other Faith Based Organisations.
3. The members at the grassroots must be involved in the distribution of the JCTR publications in their different churches that are affiliated to the three Christian mother

bodies as this will increase the dissemination of the different topics that are tackled by the JCTR.

4. The JCTR must open other offices in the Provincial towns of Zambia for easy coordination of their various programmes.
5. The Bread Basket analysis should be published in all the newspapers in the country if possible to be informed of the social conditions in the country.
6. Students of Religious Studies should carry out research to find out views from other religious (other than Christian) groups on the work of JCTR.

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APPENDICES

APPENDIX I

Semi-Structured Interview Guide.

Dear Respondent,

I am a postgraduate student pursuing a master's programme in Education in the religious studies department at the University of Zambia.

I humbly request you to participate in the research by answering the questions in the interview. This information that will be discussed and written verbatim, in this interview will be treated with the highest confidentiality and will be used for academic purposes only.

1. How effective is the work of JCTR in the socio-political and economic life in Zambia?
2. What is done by JCTR to show its theological reflection?
3. What is the relevance of JCTR to Zambia and the local church?
4. How would you want to cooperate with JCTR in promoting social justice?

Thank you for your time and participation.

APPENDIX II

Semi-structured Interview Guide for Focus Groups.

Dear Participants,

I am a postgraduate student pursuing a master's programme in Education in the religious studies department at the University of Zambia.

I humbly request you to participate in the research by discussing the questions in the interview. This information that will be discussed and recorded verbatim, in this interview will be treated with the highest confidentiality and will be used for academic purposes only.

1. Do you know what the Jesuit Centre for Theological Reflection (JCTR) is?
2. How effective is the work of JCTR in the socio-political and economic life in Zambia?
3. What is done by JCTR to show its theological reflection?
4. What is the relevance of JCTR to Zambia and the local church?
5. How would you want to cooperate with JCTR in promoting social justice?

Thank you for your time and participation.