

**THE ROLE OF THE ZAMBIA CONFERENCE OF CATHOLIC BISHOPS
IN CONFLICT MANAGEMENT AND PEACE BUILDING IN ZAMBIA**

BY

PRECIOUS KABUNGO MUMBI HABEENZU

**Dissertation submitted in partial fulfilment of the Degree of Master of Science
in Peace, Leadership and Conflict Resolution.**

**THE UNIVERSITY OF ZAMBIA IN COLLABORATION WITH
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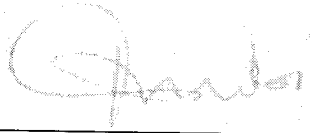
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DECLARATION

I, Precious Kabungo Mumbi Habeenzu, do hereby declare that this is a clear representation of my own work and has never been previously submitted before for any award of any nature to any University including the University of Zambia and Zimbabwe Open University.

Signed: _____



Precious Kabungo Mumbi Habeenzu

(Candidate)

Date: August 8th, 2016

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DEDICATION

This thesis is dedicated to my family especially my husband, Mukwemba Hachipuka Habeenzu for being my rock, support system and inspiration while he too pursued his Masters in Business Administration at the same time and understood exactly what I was going through in addition to supporting my duties on the home front. Our children, Machila Choolwe and Jennifer Muyanza Habeenzu, for being very obedient, hardworking and happy children. The three of you complete me and I was motivated to complete this study because of you three. I also dedicate this work to the memory of my late mother, Sofia Maria Mumbi, who passed away exactly three-months ago. She continues to and will forever remain a huge part of me not only because she gave me life but she always believed that one day, I will attain the best and she was always very proud of me. My late fathers' memories are still fresh despite losing Hon. Francis Nelson Mumbi at a young age. I am exactly my Father's replica. To my late brother, Philip Masauso Mumbi, for believing in me even when no one else would even despite me being the last born from a family of 10, nine without him. I dedicate this work to all my brothers (Kaitano Chungu, Cuthbert Mumbi, Dr. Chanda Kabungo Mumbi, Francis Mumbi), and sisters (Dorothy Mukalula, Jennifer Mufune, Angela Mumbi, Petronella Joseph, Stella Omara), all my nieces, nephews and great nieces/nephews, my parents in law Goodwin and Charity Habeenzu who continue to inspire my hunger for education, to my late brother in law, the man I looked up to academically - Professor Pempelani Mufune, whom together with my big sister Jennifer Mufune brought me up as their own daughter and gave me a head start to the world of academics in Namibia. To all the young and old Zambians who look up to me for inspiration. All I can say is that education never ends, it is simply never too late!

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ABSTRACT

Conflict management and Peacebuilding in Zambia seem like concepts not taken very seriously and perhaps misunderstood in a society commonly known as a peaceful nation. The purpose of this study is to highlight the role of the Zambia Conference of Catholic Bishops (ZCCB) (formerly known as Zambia Episcopal Conference – ZEC) in conflict management and peacebuilding in Zambia. From the research process, it was found by the researcher that peacebuilding initiatives by the Zambia Conference of Catholic Bishops have untapped potential to be used in conflict management especially if policy makers embrace and acknowledge the important influence the Zambia Conference of Catholic Bishops has in preaching peace and encouraging dialogue in Zambia. Findings also found that the Zambia Conference of Catholic Bishops' department known as the Human Development (or Caritas Zambia) mandated to handle all justice and peace issues of the Conference and thus if strengthened, this department has potential to infiltrate to the most public domain. The study also highlighted the strengths and weaknesses of the Zambia Conference of Catholic Bishops and the strengths included the fact that they have a good corporate name with attractiveness with membership that is united plus encompasses all age groups. It was also discovered that Caritas International actually has an excellent Peacebuilding manual produced and published in 2002 which actually forms a good basis for Caritas Zambia and thus the Zambia Conference of Catholic Bishops to even consider peacebuilding courses incorporated into various educational disciplines. Overall, there is more potential for the Zambia Conference of Catholic Bishops to influence the creation of peace building policies that can be used in conflict management. From the findings, this study has suggested various recommendations for the Government of the Republic of Zambia and how they ought to work with the Zambia Conference of Catholic Bishops as catalysts in peace building initiatives. This brief study is coming at a time when Zambia has come to experience violent conflict tendencies especially as it is an election year and these conflicts if mishandled, have potential to spread and be tougher to manage.

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List of Abbreviations

ACC	Anti-Corruption Commission
CCZ	Churches Council of Zambia
CSO	Civil Society Organizations
DEC	Drug Enforcement Commission
DCMC's	District Conflict Management Committees
ECZ	Electoral Commission of Zambia
EFZ	Evangelical Fellowship of Zambia
NCMC	National Conflict Management Committee
ZCCB	Zambia Conference of Catholic Bishops
ZEC	Zambia Episcopal Conference
ZPS	Zambia Police Service

CHAPTER ONE

1.0 INTRODUCTION

The aim of this chapter is to outline the context of the study as well as provide the background to the study. The chapter also gives the statement of the problem, the purpose of the study and together with the research objectives and questions that gave guidance to the study, the chapter provides the rationale/significance of the study, limitations, delimitation and outline of the study. Enjoy reading!

1.1 BACKGROUND

Ancient narratives of the Bible show that the history of human community began with a case of murder when Cain killed his brother Abel because of jealousy. From this ancient backdrop, fast tracked to the end of the cold war more especially the 1990s and early 2000s witnessed an increase in Africa of the incidence of intra-state conflicts between different social-ethnic and cultural aggregates within a national territory and between groups who felt excluded and marginalized from existing power structures on the one hand and the central authority on the other (Egwu 2007:406). This is an assertion to show that the early 1990s definitely saw Zambia transition from a one-party state to a multiparty democracy and this led to a Zambia receiving a reputation for change and showing the world that development looked promising and was possible. In other words, Zambia became the envy of her African friends. Zambia has a multiparty system of governance anchored on the constitution and the rule of law. Ever since reverting to the multiparty democracy in 1991, progress has been made in Zambia on democratization. Frederick Chiluba's two legislative periods and presidency brought with it a well-known culture of authoritarian rule and neopatrimonialism governance and Chiluba looked forward to running for a third term in office but was however prohibited by the constitution. This led to his handpicking of a successor in the late Levy Mwanawasa who won the 2001 presidential elections. With Mwanawasa in power, Chiluba ceased to be a mentor for Mwanawasa and instead sides were picked within the ruling Multiparty Democracy (MMD) of either belonging to the Mwanawasa or Chiluba camp. During the past decade, Zambia's economy has definitely shown impressive growth at an average of about 7% per annum (Human Development Report 2014) and in 2011, Zambia was declared a

low middle income country with the fact that she had experienced economic growth, yet majority of the Zambian citizens continue to remain poor. Recent statistics show that about 60% of Zambians live on less than 2 dollars a day and poverty has continued to be a rural phenomenon with the level of rural poverty being almost three times that of urban areas, (HDR 2014).

With many civil wars and conflicts erupting around Zambia's neighbors including the conflicts in the Mano River Basin and the Democratic Republic of Congo (DRC), Zambian political history has been relatively stable since it gained independence in 1964. Despite a number of failed attempts by the military to overthrow the government, conflicts have generally been resolved through non-violent means, mostly through the courts, whose decisions are generally accepted. Articulating a behaviouralist discourse, Zartman (2001a:299) adds that conflict can be prevented on some occasions and managed on others but resolved only if the term is taken to mean the satisfaction of apparent demands rather than the total eradication of underlying sentiments, memories and interests. Only time really resolves conflicts and even the wounds it heals leave their scars for future reference. But short of such ultimate healing, much can be done to reduce conflict and thereby reduce needed energies for more productive tasks. It can be asserted that Zambian politics is based on systems of patronage. Leaders have been seen to reward their supporters with contracts, employment and a good life in order to buy their loyalty as well as influence and power base which in turn uses and wastes public funds and taxpayers money for private fulfilment. Again, Zambia has witnessed political insecurity whenever there is a change of government since it is generally based on the establishment of new patronage networks and the necessary disruption of existing ones. Fearing prosecution, those on their way out are always reluctant to leave. Currently, political stability rests on a fragile foundation, with widespread poverty and glaring social inequalities simmering underneath the surface. Political and social harmony may not be sustainable in the long term without a genuine and determined effort to promote political and social justice, Smith-Honn (2009).

Country Context and the Church in Zambia

The church stands for justice and peace and plays (or should play) its role by teaching people against unacceptable behavior, extremism or fundamentalism that would be injurious to others and

provide mediation and reconciliation in conflict situations whenever they occur. The church should be seen (at all times) to be promoting a culture of co-existence between people in a wide diversity of groups such as ethnicity, nationalities, multi-religious, socio-economic complexities etc. In Zambia, the church has been a moral voice in the affairs affecting the lives of the Zambian people and the church has stood for the promotion of integrity in public office, fight against corruption, promotion of good governance, peace building, constitutionalism and supporting the plight of the ordinary citizenry. In shaping Zambia's Christianity, it is important that the influence of the Roman Catholic Church is noted (ZCCB Strategic Plan 2017 – 2026). The, "Catholic Church by far the most influential denomination in the nation. Catholic missionaries first established a mission in 1895 among the Bemba tribe. The Bemba tribe had traditionally been hostile to church activity, partly due to the resistance to settlement by Europeans, but also because their presence strengthened the resolve of rival ethnic groups to resist the Bemba, Carmody (1999). With the death of the Bemba king Chitimukulu Sampa Kapalakasha and his replacement by a less antagonistic king the way was open for the Catholic White Fathers to establish the mission in the area that was to become the Copperbelt Province of Northern Zambia. In Southern Zambia the Catholic mission activity was undertaken by Jesuit Fathers in the early years of the twentieth century along with the Franciscan friars (Smith-Honn 2009).

During the late 1960s the UNIP government embarked on a more radical socialist agenda which became known as Scientific Socialism. This move alarmed the wider Christian community of Zambia fearing that it could lead to Marxist Humanism in the nation. The ECZ, CCZ and EFZ took the unusual step of issuing "a joint statement entitled Marxism, Humanism and Christianity". The government fearing a backlash from the public toned down its policies. Phiri comments on this episode, "the churches discerned that the UNIP was adopting socialism not necessarily because of an ideological change of heart, but as another method of control. The success of the combined pressure prompted the three bodies to continue to work closely in terms of public policy.

The ideological tensions rose again when Kaunda identified his personal political philosophy as "Zambian Humanism". To Kaunda it was the coming together of his Christian ethics and the values of traditional African society. However, Kaunda's newly expounded philosophical outlook ran

headlong into the theological outlook of the churches of the EFZ that were being heavily influenced by the new missionary movement from the United States. Gifford notes that Kaunda's "idealistic and utopian combination" endured the anger of the EFZ influenced by "American Evangelism [for whom] the word humanism carried the worst of connotations Colin Morris, an English Methodist missionary in Zambia who was a friend and strong supporter of Kaunda, described Kaunda's beliefs as syncretistic: "he can make himself a cathedral, mosque, temple or synagogue with an ease that makes nonsense of religious divisions. By now Kaunda had lost the trust of the churches who regarded him as a "renegade Christian presiding over a corrupt and oppressive government". The churches refused to co-operate with the 1976 education reforms believing that because of socialism, "government's educational ideology was atheistic," Carmody (1999).

The harshness of the SAPs was to cause serious food riots in Zambia during the last years of the UNIP government when subsidies on staples, such as maize meal, were removed. Kaunda was often forced to back-pedal and reinstate the subsidies. In doing so the UNIP government incurred the wrath of the IMF who blacklisted Zambia on the international financial markets, so furthering its poverty. With the halcyon days of post-independence free education and health now in the past the poor in particular needed to look elsewhere for help. Shao says, "When a government is unable to build a clinic in a village, the people's tendency is to look to the church for help. The same was true in Zambia at this period. With the waning of Kaunda's star the power of churches was in the ascendancy again and any serious challenger to Kenneth Kaunda would need to show indisputable Christian credentials.

The political unrest in Zambia, including food riots in which 30 people died and an attempted coup, resulted in a call for multi-party democracy. "The demand for Democracy in many countries in Africa, including Zambia, was also an expression of opposition to the effects of structural adjustment, Smith-Honn (2009). During this period there was also a shift in the power and politics in Zambian ecclesiastical life. The churches began to assemble around three representative bodies: The Episcopal Conference of Zambia (ECZ later called ZEC), the Christian Council of Zambia (CCZ) and the Evangelical Fellowship of Zambia (EFZ). The ECZ was a unified voice for the

component elements of the Roman Catholic Church; the CCZ was largely the traditional Protestant mission churches, the UCZ, the Anglicans etc. and the EFZ was started by the Baptists as a more Evangelical body, but as the years have passed has become increasingly Pentecostal. Following independence the colonial mission churches came under pressure from two fronts. The first was a growth in AICs that "split off from mission churches, usually because of perceived racism, or... to incorporate local elements that the mission churches would not countenance." The second came from the influx of missionaries, especially from the United States, who were sent by Pentecostal and Charismatic churches. The emphasis on the miraculous and an acknowledgement of the impact of the spiritual realm on the physical world had a great impact in Africa, where "the traditional culture of African society... draws little distinction between the spiritual and the temporal. The growth in the AICs in particular and probably the memory of the Lumpa uprising caused Kaunda to impose "a ban on the registration of new churches", in 1988 to "stem what he considered to be an 'unprecedented establishment of breakaway churches'". This move though was indicative of a widening gap between the church and state in regards to the economic policies, political ideologies and personal life of Kaunda. Though the church was the seedbed for much of the nationalism that brought about independence in Zambia, the freedoms that nationalism wrought were to allow other secular civil society associations to ease the church aside as the main source of opposition to colonial rule. With Kaunda's declarations of faith and independence the church retracted from the political sphere, merely lending support to the government policies when necessary.

The Catholic Church in Zambia

The Catholic Church in Zambia has existed over the last 125 years and operates in a social-economic and political context which affects its focus and strategies in relation to the pastoral and developmental needs of the people. It is an integral part of society and for the last 125 years of its existence in Zambia, the Catholic Church has made huge strides in its evangelization mission by making a huge footprint on Zambia's spiritual, social-economic and political development through the provision of education, health and vocational services among the people. According to Gadium et Spes (1965), Christians feel deeply everything that happens in human life. It echoes deep in their hearts. This is true because Christians are also members of the human family. There have been a number of changes indicating the growth of the Catholic Church, one which is the increase in the

number of dioceses from ten to eleven and Catholic institutions have increased with the establishment of the Zambia Catholic University and the Cardinal Adam Memorial Hospital. The role of the church is indeed appreciated in the life of many Zambians. To date, the Catholic Church has noted an increase in the role played by women in leadership at different levels within the structures. The challenge still remains that 80% of men in the diocese remain uncoordinated and it has been observed too that across the different parishes, the role than men are playing in the evangelizing mission of the church has been reducing over time while that of women is increasing. The youth form an integral part of the Catholic Church as they play a pivotal role in the church's mission.

The Zambia Conference of Catholic Bishops

The Zambia Conference of Catholic Bishops (ZCCB) formerly known as Zambia Episcopal Conference (ZEC) is an assembly of Catholic Bishops in Zambia constituted as a permanent institution by the Holy See to promote the common good of the peace of God entrusted to its care. Through this, it jointly exercises its pastoral office particularly deliberating on matters of common interest and by enacting forms and methods of the apostolate adapted to the circumstances of time and place (Canon 447). The conference was established in 1965 and the statutes of the Conference have been approved by the Holy See on April 2, 1984. The Zambia Conference of Catholic Bishops is currently composed of 12 Catholic bishops and has nine dioceses namely Chipata, Kabwe, Livingstone, Mansa, Mongu, Monze, Mpika, Ndola and Solwezi. It also has two archdioceses in Kasama and Lusaka. Most of these dioceses and archdioceses were established in the 1950s.

The ZCCB is a member of the Association of Member Episcopal Conferences in Eastern Africa (AMECEA) and Symposium of Episcopal Conferences and of Africa and Madagascar (SECAM). AMECEA is a Catholic service organization for the National Episcopal Conferences of the eight countries of Eastern Africa, namely Eritrea, Ethiopia, Kenya, Malawi, Sudan, Tanzania, Uganda and Zambia. Djibouti and Somalia are affiliate members. The authority over all AMECEA's activities rests with the Plenary Assembly of all the Bishops of the AMECEA countries. Between the Plenary Assemblies, the Executive Board takes the necessary decisions, according to the

AMECEA priorities. The day to day decisions are taken on behalf of the Chairman by the Secretary General who also coordinates the AMECEA departments and institutions.

Coincidentally, the Zambia Catholic Bishops' Conference issued a pastoral letter on January 23rd, 2016 on the state of the nation and a promotion of peace among all. They argue: "For national reconciliation and healing to take place effectively, it is necessary that the entire nation participates in a comprehensive, all-inclusive, holistic and clearly defined national process underpinned by strong political will and desire to reconcile and heal the nation," (more information can be found at [Africa Faith & Justice](#)).

The Catholic Secretariat was established in 1959 and carries out the aims and objectives of the statutes and by laws of the conference. Since its inception, the Catholic Secretariat which is charged with the responsibility of serving the needs of the Conference of Bishops has been growing both in size and the number of departments that it runs. Over the years, concerns were raised that the secretariat needed to be restructured and based on these recommendations of the 1987 evaluation report and the 1999 CORAT report, measure were taken to re-structure and streamline the Catholic Secretariat.

Peacebuilding

In his 1992 report, "An Agenda for Peace," former UN Secretary-General Boutros Boutros-Ghali introduced the concept of peacebuilding to the UN as "action to identify and support structures, which will tend to strengthen and solidify peace in order to avoid a relapse into conflict." Over the years, various efforts have been made to elaborate on this definition. The Brahimi Report from 2000 defined peacebuilding as "activities undertaken on the far side of conflict to reassemble the foundations of peace and provide the tools for building on those foundations something that is more than just the absence of war." In 2007, the Secretary-General's Policy Committee has described peacebuilding as: "A range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundation for sustainable peace and development. Peacebuilding strategies must be coherent and tailored to the specific needs of the country concerned, based on national ownership, and

should comprise a carefully prioritized, sequenced, and relatively narrow set of activities aimed at achieving the above objectives.”

1.2 STATEMENT OF THE PROBLEM

While Zambia has continued to enjoy peace and is highly recognized for her peacefulness in Africa and the world over, the issue of conflict management and peace building has only recently began to gain interest and concern from the wider general public in addition to other sectors of the population owing to the escalating violent tendencies amongst Zambia’s political parties and if left unchecked, have the potential to spread. With this mentioned, it is not possible to ignore the various inter and intra political conflicts that have continued to take place. If ignored, such “minor” conflicts are a sure recipe for disaster as they have the potential to erupt into wider violent clashes.

In a Pastoral Statement from the Catholic Bishops of Zambia as issued by the Zambia Episcopal Conference on the State of the Nation in January 2016, a couple of Hopes and Concerns for 2016 were raised including the fact that Political parties in Zambia have failed to show good democratic credentials which they should put into practice as can be vividly seen that there has been failure by the Zambian people to assume a rooted democratic culture of tolerating each other’s’ views and political choices.

There have been several attempts made by the Zambia Episcopal Conference (ZCCB) (whilst acting together with its two other church mother bodies, Evangelical Fellowship of Zambia and Council of Churches in Zambia) to address the issue of peace promotion in Zambia including hosting an array of meetings with political party leaders (one on March 29th 2016) to discuss the issue of political violence as Zambia prepares for the August 11, 2016 elections; a press release statement as issued on the 20th January 2015 to share concerns and congratulatory messaging on the presidential elections as well as the annual pastoral statements as issued by the catholic Bishops on the state of the nation. Of these efforts have still not yielded the much desired results of a violent free nation, but is definitely a necessary step toward peacebuilding and an addition attempt to prevent conflict.

Therefore, this study is much needed in a country like Zambia especially as we head towards the 11th August 2016 tripartite elections, it will be important to note the influence of the Zambia

Conference of Catholic Bishops as they take up key initiatives to hold political party leaders accountable to their pledges towards a peaceful election regardless of the outcome.

1.3 PURPOSE OF STUDY

The purpose of this study is to research the role played by the Zambia Conference of Catholic Bishops in the process of conflict management and peacebuilding in Zambia.

1.4 RESEARCH OBJECTIVES

1.4.0 General Objectives

To investigate the role of the Zambia Conference of Catholic Bishops in Conflict Management and Peace Building in Zambia. This is to generally ascertain how the ZCCB plays a role in conflict management and peace building in Zambia. From the main purpose of the research, the researcher formulated five specific objectives:

1.4.1 Specific objectives

In order to address this general objective, the study specifically aims to examine among others:

- To identify the different conflict management and peacebuilding initiatives of the Zambia Conference of Catholic Bishops in Zambia
- To assess the conflict management and peacebuilding initiatives of the ZCCB in Zambia
- To identify shortcomings of ZCCB in the process of conflict management and peacebuilding in Zambia
- To highlight strengths and weaknesses of the ZCCB in the process of sustainable conflict management and peacebuilding
- To propose a way forward to overcome these shortcomings

1.5 RESEARCH QUESTIONS

The research aims at responding to five main questions:

1. What are the conflict management and peacebuilding initiatives of the Zambia Conference of Catholic Bishops in Zambia?

2. What are the strengths and weaknesses of the Zambia Conference of Catholic Bishops in the process of conflict management and peacebuilding?
3. What are the shortcomings of the Zambia Conference of Catholic Bishops in the process of conflict management and peacebuilding?
4. What is the way forward and how can the Zambia Conference of Catholic Bishops overcome these shortcomings and weaknesses?

1.6 SIGNIFICANCE OF STUDY

In Zambia the relationship between the Church and the State is characterized by the government's close identification with Christianity. Dating back to 1964, the heads of state in Zambia have had very strong personal associations with the Church. Take for instance, Dr. Kenneth Kaunda, Zambia's first Republican President and leader of the United National Independence Party (UNIP) (President between 1964 and 1991), often used his Christian roots to bestow legitimacy on his leadership. Fast track to recent trends in Zambia, the current and sixth President of the Republic of Zambia, Mr. Edgar Chagwa Lungu has taken Christianity in Zambia to a whole new level even accused of compromising the position of the church which at all times ought to be non-partisan.

According to the 2010 World Christian Trends, 85.5 % of Zambia's are identified as Christians. Given the predisposition of religious people to obey their leaders and church as an institution which influences many Zambians should be a potential space for design and implementation of policies related to peacebuilding and conflict management initiatives. As is well known, Christianity is the official **religion in Zambia** according to the 1996 constitution, and the vast majority of Zambians are Christians of various denominations, but many other religious traditions are present. Traditional religious thought blends easily with Christian beliefs in many of the country's syncretic churches. Other religions include the Baha'i Faith, Islam, Hinduism, Sikhism, and Judaism. Ismaili Muslim, Hindu and Sikh communities exist owing to the Indian and Pakistani diasporic community. The 2010 World Christian trends highlights that Christians in Zambia percentage stood at 85.5%, while 11.2% identified with indigenous religions, 1.8% identified as Baha'i, 1.1% identified as Muslim, 0.2% identified as agnostic, 0.1% identified as Hindu, and all other groups

accounted for less than 0.1%. The 2010 Zambian census found that 75.3% of Zambians were Protestant, 20.2% were Catholic, 0.5% were Muslim, 2.0% followed other religions, and 1.8% had no religion.

Zambia has three main ecumenical bodies: the Zambia Conference of Catholic Bishops (ZCCB); the Christian Council of Zambia (CCZ) comprising of 13 different Protestant churches; and The Evangelical Fellowship of Zambia (EFZ). The EFZ was started by the Baptists for Evangelical churches but its twenty-four member churches are now primarily Pentecostal. Whilst they all work in rather different ways and have varying capacities, there is a tradition among all three groups, Catholics, Protestants and Pentecostals, of working together in a way that is non-existent in other parts of Africa. They first co-operated in 1979 when the government was threatening to impose 'Scientific Socialism' by producing a joint statement: Marxism, Humanism and Christianity (Lungu 1986: 398).

The ZCCB perhaps has the greatest capacity since they are unified in a way that the CCZ and the EFZ are not, given their broad and relatively diverse membership. The Catholics are therefore often found leading the way, both in terms of their involvement in service provision and in their prophetic role.

It is for this reason that the researcher was intrigued to ascertain that the ZCCB were well aware of their important role in conflict management and peacebuilding. This research could be seen as a starting point for the ZCCB to strengthen its wide influence and take charge of all peacebuilding efforts as it has proved to have the mandate to bring churches together in this discourse. Rather, this study is significant in that it aims to bring to light why, despite all the efforts and initiatives by the ZCCB, Zambia still continues to experience unnecessary violence in various sectors of the country especially politically motivated.

1.7 SCOPE OF THE STUDY

In line with the study objectives listed above, the study will address the following research questions:

1. What roles does ZEC play in peace and conflict prevention?
2. How effective is that role?
3. What is the significance of ZEC stronger participation in conflict prevention and peace building processes in Zambia?
4. Why should ZEC take up an active role in conflict prevention and peace building activities in Zambia?

1.8 OPERATIONAL DEFINITIONS

Peace-building:

Peace-building is not a new term and history tells us that Africa is the cradle of humanity, an assertion that suggests the existence of rich and diverse indigenous resources and institutions of conflict resolution and peace-building dating back to centuries (Ali and Mathews 2004). The term peace-building was popularized after 1992, when Boutros Boutros Ghali, the then United Nations Secretary-General presented the report “An Agenda for Peace (Boutros-Ghali 1995). In this report, Boutros Ghali defined peace-building as a range of activities meant to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict” (ibid). Before this report, peace-building was only restricted to activities designed to consolidate peace in post-conflict countries in order to avoid a relapse into conflict. Since then however, peace-building has become more of a broad and expansive term. For the purpose of this study, peace-building shall be used in the context of actually a strategy to avoid violent conflict from occurring in the first place.

1.8.1 Conflict Management

Tanner (2000), states that conflict management in turn means the limitation, mitigation and containment of conflict. The International Review of the Red Cross (2000) highlights that throughout the 1990s, both practitioners and scholars have paid extensive attention to conflict prevention and peacebuilding and that preventive actions are designed to resolve, manage or contain disputes before they become violent. And this is exactly one role the researcher has seen as needs to be played by the Zambia Conference of Catholic Bishops in working towards influencing the various sectors that can make sure that Conflicts do not turn more violent.

However, for the purpose of this study, the term conflict management shall be defined as any efforts made to contain violent conflict, reduce the levels of violence, or engage parties in a process to settle the conflict (Caritas Peacebuilding training manual 2002).

1.8.2 Peace

The concept of peace has different etymologies and meanings. Borrowed from the Latin word, “pax” means “freedom from civil disorder” while the Hebrew “Shalom” designates not only the reduction of conflict but rightness, completeness and wholeness. As Howard as quoted by Cortright (2008), argues that “peace is more than the absence of war. It is also “the maintenance of an orderly and just society”, orderly in being protected against the violence or extortion of aggressors, and just in being defended against exploitation and abuse by more powerful.” This holistic definition of peace has been formulated in the publication edited by I. Skjelsback & D. Smith (2001) as follows: “Peace includes not only the absence of war, violence, and hostilities... but also the enjoyment of economic and social justice, equality, and the entire range of human rights and fundamental freedoms within society. The concept of peace has been used time and time again in all the Zambia Conference of Catholic Bishops and the pastoral statements written. For instance, the Pastoral statement on the state of the nation in 2016 as written and released by the ZCCB’s main theme was: “Let there be Peace among us.” And referenced Isaiah 66:12: I will make peace flow to her like a river.....”

1.8.3 Peacebuilding

According to the Caritas Peacebuilding Training Manual (2002), Peacebuilding represents a way to achieve societal reconciliation. It is important to note that peacebuilding is a very widely used term, one that differs according to who uses the term and in what context it is used.

1.8.4 Church

The term “church”, comes from the Greek word “εκκλησια” which means, “people’s assembly as a political force”. This secular meaning takes a religious connotation when Saint Paul uses it to refer to the Christian assembly. Thus, the church is a body of believers who have been called out from the world by God to live as His people under the authority of Jesus Christ.⁴⁸ It is composed

of people from all races, all languages and cultures, both laypeople and clergy, children and adults, strong and weak, illiterate and educated.

1.8.5 Conflict

Conflict is sometimes caused by miscommunication, but more often it is about other issues, like values or beliefs. According to Lewis Coser, a sociologist, who defines social conflict as “a struggle over values and claims to scarce status, power and resources” (Coser, 1956, p.8). This definition highlights possible causes of conflict (values, beliefs, power, scarce status or resources). Another definition of conflict (Mitchell, 1981, p.17) refers to “any situation in which two or more social entities or ‘parties’ ... perceive that they possess mutually incompatible goals.” Both definitions are very relevant to this study and shall thus be representative of what is contained in the study.

1.9 RESEARCH OUTLINE

This thesis has been categorized into five chapters.

1. The first chapter is an introduction of the whole research.
2. The second chapter is concerned with the literature review which provided the framework, within which questions were raised and specific actions were pointed out.
3. The third chapter presents the methodology used throughout the study for data collection, analysis and interpretation.
4. The fourth chapter presents the research findings
5. The last chapter is the general conclusion of the research which recapitulates the research discussions and recommendations.

1.10 ETHICAL CONSIDERATIONS

Permission to undertake this study was sought from the University of Zambia school of Distance Education and a letter of introduction of the researcher and research topic was shared relevant people that informed this study. The purpose of the study was explained to the respondents and those willing to participate were treated with the utmost respect regardless of gender and in some cases, requests to remain anonymous were granted.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

The aim of this chapter is to highlight other written material of the topic at hand, and provide some critique to already done work. This chapter shall also give a historic overview in this area also forming part of the literacy review. This work is an addition to summary to what has already be done in this area including some relevant researchers and theories that have been adopted for the purpose of this study

2.1 REVIEW OF LITERATURE

Tanner (2000), states that conflict management in turn means the limitation, mitigation and containment of conflict. The International Review of the Red Cross (2000) highlights that throughout the 1990s, both practitioners and scholars have paid extensive attention to conflict prevention and peacebuilding and that preventive actions are designed to resolve, manage or contain disputes before they become violent. And this is exactly one role the researcher has seen as needs to be played by the Zambia Episcopal Conference. However, the researcher also notes that Tanners definition is limited in scope and does not adequately explain what roles certain institutions ought to play in various societies. What this study has been able to do is to pick out at least one institution cited that would generally play a very significant role in Conflict management.

According to the Caritas Peacebuilding Training Manual (2002), Peacebuilding is a relatively new label put on an old idea. It refers to the long-term project of building peaceful, stable communities and societies. Peacebuilding and development are therefore very closely linked. Both have the same goal, which is to help rebuild or repair societies that are hurting, physically, economically, and socially. The difference that peacebuilding brings is an emphasis on *relationships* and the *process* of interaction that occurs between NGO workers and their partners as they develop and implement peacebuilding, development and reconciliation programmes. These two central themes, (1) that peacebuilding is *relationship-centered* and, (2) a *participatory process*, are woven together throughout this manual. Rather than just looking at the specific ways to improve food production or build new houses, peacebuilding emphasizes a focus on relationships with partners and programme recipients as an integral part of establishing lasting peace in violence-prone areas.

Understanding peacebuilding in this way allows us to take a new lens to development projects and programming (Lederach, 1997, 2001). This now asserts the reasons why the Zambia Conference of Catholic Bishops has emphasized the role of reconciliation to form the basis of tackling peace in a country like Zambia.

Francis (2005) makes reference to Boutros Ghali's report (*An agenda for peace*) in defining peace-building as a range of activities meant to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict. While Francis is in line to add the fact that peace-building was then restricted to only activities designed to consolidate peace in post-conflict countries in order to avoid relapse, he also mentions that peace-building has now become a broad and expansive term. The former UN-Secretary General, Kofi Annan said peace building required sustained cooperative work on the underlying economic social, cultural and humanitarian problems, (Annan 2004). However, the researcher noted that Francis needed to have dwelled more into the fact that peace-building goes beyond designing interventions at the political and economic levels, it actually is designed with such a wide scope to address fundamental causes and conditions of the conflict thus avoiding the conflict in the first place. Some approaches to peace-building noted included conflict transformation approach which highlights the fact that peace-building has undergone theoretical examination from various scholarly perspectives and this approach focusses on the transformation of deep-rooted armed conflicts into peaceful ones. Marie Dugan (1997) sees peace-building as both processual and dynamic, like the social relationship it seeks to transform. Since peace-building is both processual and dynamic, conflict transformation must recognize the existence of irresolvable conflicts and Maire Dugan therefore suggests replacing the term conflict resolution and management with the term conflict transformation. This suggestion acknowledges the inevitability and ambiguous nature of conflict hence the desire to combine short-term conflict management with long term relationship building and transforming the root causes of conflict. While Lederach, 1998 agrees with Maire Dugan's reasoning regarding the transformative nature of peace-building as it relates to rebuilding relationships, he also posits the fact that peace-building involves the transformation of relationships, in the sense that peace-building includes processes of change within a more expansive view of context and time. Peace-building is not limited to the so called concrete markers of peace, such as the signing of

agreements, or the cessation of hostilities, it is an ongoing and multifaceted, holistic concept that should be tied to societies social, cultural, political, spiritual, economic and developmental fabrics.

Smith-Honn in her Assessment of strategic conflict assessment of Zambia noted that the literature on conflict and conflict theories reveals a lack of consensus on the definition and description of conflicts among scholars which has led, among others, to the misuse of the related terms ‘conflict’, ‘violence’ and ‘crisis’ and Several authors draw attention to the need to distinguish between the related yet distinct terms ‘conflict’, ‘violence’ and ‘crisis’. Conflict is often mistakenly used as a synonym for violence. Conflict is generally understood as a social phenomenon which results from the differences in the social circumstances and/or disparate interests of at least two parties (individuals, groups, states, etc.).

Creative Associates (2011) their electoral peace building report highlighted the many threats that lead to Electoral disputes and demarcate them into two levels: 1) Conflict Management Committees; and 2) High Court (with an appeal process to the Supreme Court on High Court decisions). Recounts are not legally allowable after the results of the polling station have been concluded. Under the electoral law, the declared winners must be sworn-in within 24 hours of the announced results. Appeals on election results are heard by the High Court after the government is seated. This places a burden on the plaintiff to effectively prove that a reversal of the election outcomes should be considered. Additionally, the Chief Justice of the High Court certifies the winner of the presidential contest. This report did not discuss in detail the role of the church in Zambia or faith based mother bodies in conflict management particularly towards election phase but notably highlighted the fact that the Catholic Church is the single largest denomination in Zambia with other well-established groups including the Protestants, Anglicans, Baptists and Methodists (See full report Electoral Peace building in Zambia – 2011).

2.2 HISTORICAL OVERVIEW OF AREA UNDER STUDY

This section aims to acknowledge and make known any historical existing information and other study findings relating to this research study which were consulted.

Throughout the 1990s both practitioners and scholars have paid extensive attention to conflict prevention and peacebuilding. According to the International Review of the Red Cross (2000),

preventive actions are designed to resolve, manage, or contain disputes before they become violent. Conflict management, in turn, means the limitation, mitigation and containment of conflict, Tanner (2000). The notion of conflict prevention includes numerous activities such as conflict avoidance and conflict resolution, with techniques such as mediation, peace-keeping, peacemaking, confidence-building measures, and track-two diplomacy.

The concept of conflict prevention rests today on an impressive body of literature. Also, the United Nations, regional organizations, State entities and non-governmental organizations have engaged in recent years in systematic “lessons learned” and “best practices” exercises with regard to failed missions or missed opportunities. Furthermore, numerous high profile and well financed research projects and blue ribbon reports have come up with policy recommendations that are directly feeding into the highest level of decision-making at the UN and other organizations. Bringing in the aspect of reconciliation here, reconciliation according to Caritas (2002) is a Christian concept, but it is also found in many other religions and takes on different characteristics in different cultures. As one of the important pieces of Caritas reconciliation and peacebuilding work is working with people and partners from other faith traditions and cultures, we explore some of the diverse approaches to reconciliation. Hearing other traditions and faith perspectives on reconciliation and forgiveness often helps us understand our own tradition more fully.

According to a strategic Conflict Assessment of Zambia by Smith-Hahn (2009), following Zambia’s independence on October 24th, 1964, President Kenneth Kaunda took office and was a nationalist leader who had fought against the colonial Federation of Northern Rhodesia (now Zambia), Southern Rhodesia (Zimbabwe) and Nyasaland (Malawi). Smith-Hahn (2009) goes on to assess the brief coalition between Kaunda’s United National Independence Party (UNIP) and Harry Nkumbula’s African National Congress that had collapsed in 1963 with the former subsequently winning an outright victory in the elections that followed. In the 1960s and 1970s,

This is not to underplay Zambia’s instrumental role played in the liberation struggles in neighbouring countries, for which it paid a high price in the form of reprisal raids by Rhodesian, South African and Portuguese forces, Smith-Hahn (2009). In 1972, Kaunda instituted a one-party state, barring multiparty politics for the next two decades because he feared his support base was not stable enough to withstand opposition.

But despite all these developments, conflict prevention remains an enigma. Conflicts continue to emerge and many of them turn violent. In the 1990s decade alone, approximately 5.5 million people were killed in almost 100 armed conflicts. These deadly conflicts have led to widespread devastation and regional instabilities, as well as large numbers of refugees. The international community remains unable to prevent the outbreak of war and the scope of action of many organizations is confined to limiting the negative effects of violence.

The main source of frustration for the international community is its inability to credibly and accurately predict and rapidly respond to conflicts that threaten to turn violent. This is due both to the complex dynamics of internal, ethnic and communal conflicts and to the reluctance of many States to take steps that involve risks and costs. Nevertheless, the increasing presence of international organizations and State and non-State entities in conflict-prone areas raises the hope that a multilateralization of conflict prevention could reduce the number of missed opportunities in the future.

International prevention of internal conflicts has been advocated since the end of the Cold War. In the light of several conflict management tasks successfully accomplished by the UN in the late 1980s and early 1990s (Namibia, Nicaragua, El Salvador), the UN Secretary-General's *Agenda for Peace* of 1992 devoted an entire chapter to conflict prevention. One of the novelties of his report was the creation of a conceptual link between various stages of conflict escalation and those policy actions that could remedy them. These include conflict prevention, dispute escalation prevention and the limitation of the spread of violence if it occurs. The last segment of these policy responses also opened the door to conflict management, an approach that established the conceptual ground for direct outside involvement to check escalating violence by using peaceful or even coercive means, if necessary.

The academic community and independent expert commissions consequently launched important research projects and policy recommendations in the latter 1990s on causalities of internal conflicts and the viability and utility of preventive diplomacy. A series of studies specifically addressed the

UN, its reform and its ability to respond to conflict and complex emergencies. Finally, the publication in late 1999 of reports on the UN missions in Srebrenica and Rwanda have provided a thorough account of lessons learned from failed opportunities of the UN to prevent the escalation of deadly violence.

In an impact Assessment by Nsengimana (2015) of peace building initiatives of the Presbyterian Church in post-Genocide Rwandan Society, the UN are highlighted in their conflict prevention efforts and mentioned causes of conflict as listed below:

1. There are no simple explanations for causes of conflict and the way they fuel an escalation of violence. To understand the dynamics of internal conflicts a multitude of specific indicators need to be taken into account, such as poverty and high population growth, resource scarcity, discrimination and disempowerment of minorities and other groups in society, military threats and sources of insecurity. A certain mix of these variables can, but must not necessarily, lead to societal stress, violence and war.
2. It is important to distinguish between structural underlying causes of conflict and the proximate causes that trigger conflict escalation. This is the reason why conflict prevention today should differentiate between structural and short-term prevention. The structural causes primarily include factors related to State weakness, poverty, political injustice and economic deprivation. Thus, structural prevention should have a strong economic, human needs and governance bias, and should comprise development aid, local capacity-building, and assistance in election and human rights monitoring.
3. The proximate causes of conflict often result from deliberate decisions by determined leaders or political demagogues to make violent responses to contentious issues. “Bad leadership” can exploit insecurity, the vulnerability of certain groups and socio-economic cleavages to the extent that violence becomes a means to strengthen the hold of demagogues on power. Stephen Stedman argues that “the humanitarian tragedies of today were caused mainly by leaders who were interested in neither reaching non-violent resolutions to conflicts nor making concessions”. In contrast to the structural causes, the understanding of proximate causes or events that trigger violence is not yet at an advanced stage and requires more study.

4. There is no consensus on the utility of early warning in conflict prevention. Some analysts argue today that failed opportunities for conflict prevention have occurred not because of insufficient time to respond, but because of a lack of political will to react to the warning. The Carnegie Commission on Preventing Deadly Conflict made one of the first efforts to link early warning with receptivity of warning and early response. But, as the 1999 Rwanda Report pointed out, early warning makes sense only if the warning signals are correctly analyzed and transferred to the relevant decision-making authority. In this context, the capacity to gather and analyses information for the UN has fallen prey to “downsizing efforts”. In 1992, the UN did away with the Office for Research and Collection of Information (OCRI) and transferred some of its functions to the Department of Political Affairs and, as a consequence, the 1995 Report of the Commission on Global Governance proposed that the UN develop a new system to collect information on trends and situations that may lead to violent conflict or humanitarian tragedies.

5. The question as to the use of force is essential for assuring effective conflict prevention or the successful implementation of peace settlements. Given the notoriety of bad leaders and deliberate hindrance of conflict prevention and conflict termination, the international community is faced with the critical question whether coercive measures should constitute an integral part of conflict prevention. Examples such as Somalia have, however, painfully shown that the threat of outside intervention by force is no panacea for communal violence and the escalation of conflict.

6. Finally, the fact that the overwhelming majority of conflicts are internal struggles has an important impact on how the international community can address such conflicts. Intra-State conflicts do require methods of early warning and prevention different from those for traditional inter-State confrontations. Issues such as sovereignty, local rivalries and bad neighbor hoods can make the use of preventive diplomacy towards States prone to civil war very difficult.

It is clear from the above points that conflict prevention today can only be carried out successfully in a multilateral setting with a multidisciplinary approach.

A history of electoral conflict can be a predictor of future conflict in profile and location. The types of electoral conflict can vary with different phases of the electoral cycle. Electoral Peacebuilding in Zambia – Assessment Final Report Creative Associates International cited the following

examples of electoral conflict profiles by electoral cycle phase in past Zambian elections as suggested by Creative Associates in the “Electoral Peace building in Zambia” (2011) Report. For the purposes of this analysis there are three electoral phases as identified in the Electoral Peace Building study by Creative Associates namely: 1) Pre-Election Phase; 2) Election Day Phase; and 3) Post-Election Phase.

a. Pre-Election Phase

In March 2001 a PF provincial conference turned violent when MMD cadres arrived to disrupt the proceedings. This kind of Pre-Election Phase violence was also employed by the UPND in 2005 to disrupt ruling party rallies. And, these tactics were again employed in 2009 by MDD cadres in by-elections in Serenje and Central Provinces.

b. Election Day Phase

Generally speaking, the day of voting has been peaceful.

c. Post-Election Phase

In the September 2006 presidential elections, the PF candidate, Michael Sata, had the early lead in official results reported. But, these reports were from PF strongholds in Copperbelt and Lusaka. When the final results were announced, Sata eventually finished in third place. This reversal led to Post-Election Phase violence where PF supporters took to the streets to protest in five Lusaka townships and Copperbelt Province. In April 2010 by-elections, MMD and PF accused each other of violence in the Post-Election Phase while ballot tabulation was occurring in the Mufumbwe constituency.

2.3 STATEMENT OF CONTRIBUTIONS FROM THIS STUDY

This study shall aim to contribute to making sure that the Zambia Conference of Catholic Bishops understand and see their strong potential in having more of an influence in peace-building and conflict management in Zambia and not only wait for conflicts to escalate to violence before actually being active. Also, the Zambia Conference of Catholic Bishops has the potential to push for policy formation in peace building efforts in Zambia in order to better manage conflicts when they arise and the ZCCB should be the choice in partner to lead such a policy.

2.4 THEORETICAL FRAMEWORK

From the time Boutros-Ghali presented his book, *An Agenda for Peace*, the field of peacebuilding has continued to evolve to include not only state-building activities, but also activities that aim to strengthen the social fabric of society. Today peacebuilding can be defined as the community of practice that includes actions and principles that seek to address the root causes of conflict in order to build social relationships and state structures capable of sustaining peace. Within this broad and diverse field of practice there exist numerous underlying theories related to why these different practices arise. For the purpose of this study, the Institutional Development Theory as cited by conflict specialist Robert Rieglino as well as the Social Acceptance Theory was considered and used.

Institutional Development Theory

In the Institutional Development Theory, this is where stable institutions allow for peace to be secured institutions that guarantee democracy, justice, equity, and peace etc. This theory is appropriate in explaining how institutions such as the Zambia Conference of Catholic Bishops with their strong organized force and knowledge levels, peacefulness, faith based reputation, have the ability of changing the attitudes from being violent to peace. The ZCCB could be seen as an institution that is developmental in nature and aims to bring peace as well as are not afraid to speak out to the state in order to guarantee democracy, justice, peace and equity. The role of church mother bodies such as the ZCCB in their messaging to political parties and their attitude towards violence breaking out if kept unchecked. Violence is and can be influenced by information received from different sources but has the potential to support or act as a barrier for peacebuilding. The absence of appropriate information on consequences of violence has failed to equip political leaders with adequate accurate information and this has resulted in most sectors of the public believing myths influenced by here say about which political party is perpetrating violence.

Social Acceptance Theory

In the social acceptance theory, researchers claimed that expectations regarding attitude change could be based on the message. Social acceptance theory is a theory that focuses on the internal processes of an individual's judgment or decision making with relation to a communicated message. Social acceptance theory is intended to be an explanatory method designed to detail when

persuasive messages are mostly likely to succeed or not. Attitude change is the fundamental objective of persuasive communication. Social acceptance theory seeks to specify the conditions under which this change takes place and predicts the direction and extent of the attitude change. In sum, the researcher strove to develop a theory that addressed the following: a person's likelihood to change his position based on the information he has received, the likely direction of his attitude change, a person's tolerance of other positions, and the level of commitment to his own position, (Sheriff & Nebergall, 1965).

This theory is appropriate in explaining how political leaders alike with their knowledge levels, attitudes and practices regarding the outcomes and consequences of bloody politically motivated violence and their effects on the country at large. The role of church mother bodies such as the Zambia Conference of Catholic Bishops in their messaging to political parties and their attitude towards violence breaking out if kept unchecked. Violence is and can be influenced by information received from different sources but has the potential to support or act as a barrier for peacebuilding. The absence of appropriate information on consequences of violence has failed to equip political leaders with adequate accurate information and this has resulted in most sectors of the public believing myths influenced by here say about which political party is perpetrating violence.

2.5 Conclusion

Chapter two has highlighted the key elements of the discussion formed from the Literature review and has attempted to provide the gaps in the review as well as highlighted the Institutional Development Theory as one adopted by the researcher to expand more on the role that the Zambia Conference of Catholic Bishops could play in the Development of Zambia while at the same time, preach peace in order to continue to enjoy peace and not entertain the violent tendencies that are being witnessed in a nation known to be peaceful.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 INTRODUCTION

In any research cannot be carried out without an appropriate methodological approach and this is to guarantee the authenticity as well as validate the findings. This chapter presents the research methods adopted and used in this study. It constitutes the following: research design, study population, sample size, sampling procedure, research instruments, data collection and data analysis.

3.1 Study Design

The researcher adopted a desk study while at the same time, personal and phone interviews, information exchanges by email, meetings, literature reviews, internet research, existing databases of peace-building and conflict management and the role of the Zambia Conference of Catholic Bishops were also used. The study aimed to ascertain the role of the Zambia Conference of Catholic Bishops in Conflict Management and Peacebuilding in Zambia. The questions that guided the study were:

- What are the peacebuilding and conflict management initiatives of the Zambia Conference of Catholic Bishops?
- What are the strengths of the Zambia Conference of Catholic Bishops in the process of sustainable conflict management and peacebuilding?
- What are the shortcomings of the ZCCB in the process of sustainable conflict management and peacebuilding?
- How can ZCCB overcome those shortcomings?

3.2 Study Population

This study was limited to the Zambia Conference of Catholic Bishops as the primary information and knowledge holders relevant to this research. The research was based on a purposive sampling technique, the alternative use of probability sampling definitely not considered due to the research method adopted as well as the limited time and difficulty to pin down some interviewees. The

researcher made extra effort to make contact with potential respondents within the Zambia Conference of Catholic Bishops through the use of telephone and face-to-face office visits for appointment settings followed by e-mails for the participation of the research questions asked and in rare instance, face-to-face interviews took place.

3.3 Sampling Procedure

A Purposive sampling technique was used from information as gathered from the desk study (both internally and externally) while at the same time, information from the personal and phone interviews, information exchanges by email, meetings, literature reviews, internet research, existing databases of peace-building and conflict management and the role of the Zambia Conference of Catholic Bishops were also used. In addition, Pastoral statements, press releases and meeting minutes as held by the members of the Catholic Secretariat, the main implementing organ of the Bishops Conference and anchors the work of the various Commissions under the conference.

3.4 Instruments for data collection

Participants were interviewed using a semi-structured questionnaire regarding their knowledge and roles within the Catholic Secretariat as it anchors the work of various commissions under the Conference and their practices towards conflict management and peacebuilding as a strategy to halt violent behavior among political parties using targeted messaging directed at the political party leaders. For instance, feedback was used in this research to complement the desk research already done and also the literature review information. This particular instrument was chosen due to the unique characteristics of the study population and the efficiency of data collection. The interviews also allowed for more in-depth information to be provided. The brief questions were formulated based on the objectives and research questions of this research. The questions followed a logical progression starting with simple themes around Conflict Management and Peacebuilding efforts by the ZCCB and progressed to complex issues to sustain the interest of respondents and gradually stimulated question answering.

The researcher attached the cover letter as attained from the University of Zambia to every correspondence or request for appointment in order explain the purpose of this research and its

relevance, and to seek their agreement to participate in this research. Contact information of the researcher was provided in case respondents had any questions.

3.5 Data Analysis

Descriptive analyses was performed to determine levels, attitudes, perception and practices among respondents. This paragraph summarizes the activities that have been analyzed, their perceived results and outcomes, their overall impact on the peace process, as well as some lessons learned with regard to the role of ZCCB in conflict Management and peacebuilding.

Despite the fact that the starting point of this study was to determine reality on the field, it is not possible to conduct a hermeneutical study without considering other theories and concepts related to the field of peacebuilding and conflict management since assumptions and notions in some sense determine interpretations and representation of the object of the study. It is for this reason that inductive methods used by interpretive researchers has been completed by the confrontation of findings to the existing peacebuilding and conflict management theories for avoiding the linearity of inductive reasoning by a correlative method of data analysis and interpretation which claim for continuous interaction between theory and field data from the beginning of the research until the end. Content analysis as a method helped the researcher to give meaning to different qualitative data from the field and various documents.

3.6 Study Limitations

Since the study is only focused on the role of the Zambia Conference of Catholic Bishops and excluded the other two church mother bodies (Evangelical Fellowship of Zambia and the Council of Churches in Zambia), the researcher acknowledges that the findings stood a risk of not being able to demonstrate the strong joint influence of the three church mother bodies in conflict management and peacebuilding in Zambia. Another limitation is that there was limited literature on the Zambia Conference of Catholic Bishops. Another limitation was the fact that because the study was limited to the Zambia Conference of Catholic Bishops only and the Catholic Secretariat, biasness was anticipated in only showing the positivity of the ZCCB as opposed to negative feedback. A final limitation was the time factor given to conduct this research was a great factor of the limitations as setting up appointments with ZCCB key people was a huge setback.

3.7 Conclusion

The aim of this chapter was to discuss methodological approaches used during this research. Indeed, while the researcher adopted a desk study and at the same time, personal and phone interviews, information exchanges by email, meetings, literature reviews, internet research, existing databases of peace-building and conflict management and the role of the Zambia Conference of Catholic Bishops were also used. A purposive sampling technique was used from information as gathered from the desk study (both internally and externally), literature review and many more. With regards to the interviews, an overall sample of only 10 people was considered while heavily relying on content analysis to analyze information gathered and on hand.

CHAPTER FOUR: FINDINGS

4.0 Introduction

This section is aimed at providing the findings to the research study and questions posed as well as the desk review conducted.

4.1 FINDINGS

4.1.1 Table 1: Conflict management and peacebuilding initiatives of the Zambia Conference of Catholic Bishops in Zambia through their values

VALUES OF ZCCB	What this means
Faith	Expression of relationship with God, others and the rest of creation through the word of God and prayer.
Unity	The oneness of purpose and mission/working together to realize common objectives
Justice	Doing what is right to all
Integrity	To uphold high levels of honesty and accountability
Love and Service	Selflessness and goodwill to others without counting the cost
Commitment	Commitment is the real driving force in anything needed to be accomplished. In their work, ZCCB will entail carrying out their mission with passion and zeal.
Solidarity	ZCCB avail themselves and are called by the principle of solidarity to take the parable of the Good Samaritan to heart (Luke 10:29-37), and to express this understanding of how people live and interact with one another. In their work, this will translate in mutual support and acting together for the common good.

Table 1 indicates and highlights the various ZCCB values and how these relate to the conflict management and peace-building processes in Zambia.

4.1.2 Table 2: Various Departments of the Catholic Secretariat and initiatives

Departments	Activities
Pastoral Department	<p>Coordinates pastoral activities in the Catholic Church in Zambia</p> <p>organizes the annual planning and review meetings of pastoral coordinators, the National Joint Pastoral meetings attended by diocesan pastoral, biblical, catechetical and liturgical coordinators</p>
Communications Department	<p>The communications Department (Catholic Media Services – CMS) is the information and communications hub of the Catholic Secretariat and the church as a whole in Zambia.</p> <ul style="list-style-type: none"> -Establishes strong and effective mechanisms of communication both at national and diocesan level. - Ensures that the Catholic Secretariat communicates the activities and statements of the Bishops’ Conference to all the catholic faithful and the people of God within and outside Zambia through publications, liaisons with religious and secular media and internet/social media. -Links various departments with partners - In charge of the Catholic Television Station (CTS) known as Lumen TV Zambia.
Education Department	<ul style="list-style-type: none"> -Acts as liaison between the Ministries of General Education and Higher Education and Catholic educational facilities on all matters related to policy. - Represents the conference in all educational fora

	<ul style="list-style-type: none"> - Promotes catholic ethos in the learning institutions and coordinates the Church's commitment to providing quality curriculum development and management of statistics for Catholic learning institutions.
Health Department	<ul style="list-style-type: none"> -Links up Catholic Dioceses, parishes and communities to coordinate policy issues and development of health/community programmes - Coordinates activities in 19 Catholic Hospitals, 38 Rural Health Centers and 200 sites for community based HIV and AIDS related programs spread all over 11 Dioceses and in all the provinces of Zambia. - Is a link between the Catholic Health facilities and the Churches Health Association of Zambia (CHAZ) as well as the Ministry of Health. - Keeps the Bishops updated on the problems the facilities face as well as the policy measures of the Government and links the catholic run hospitals and health centers in order to contribute to the provision of quality and affordable health care in Zambia.
Finance Department	<ul style="list-style-type: none"> -Provides financial management services to the secretariat and administers financial/material resources in accordance with laid down procedures, budgetary controls, financial reporting and maintenance of account books with local statutory regulations.
Human Dev Department (CARITAS Zambia)	<ul style="list-style-type: none"> -Implements programs through the two commissions of Justice and Peace and that of Development - Provides capacity building to diocesan actors - Implements programs through periodic strategic and annual plans.

Table 2 shows the various departments of the Zambia Conference of Catholic Bishops and worthy to note here is that CARITAS Zambia as the researcher found out is a one of the departments of the ZCCB mandated with issues to do with Justice and Peace.

4.2.3 Table 3: Strengths and weaknesses of the Zambia Conference of Catholic Bishops in the process of conflict management and peacebuilding

Strengths	Weaknesses
Position in society: majority of the Zambian population are Christian. ZCCB has a good corporate name with attractiveness to local and international donors	Lack of clarity on the main role of the ZCCB to the Zambian Government in conflict management and peace-building
The Conference has a membership that is united and goes beyond all age groups	Over dependence on foreign donors and inadequate funding towards a national pastoral programs
Has the operational structures able to reach the grass root level and has a national character with a large following in the faithful	Lack of funding for activities as donors are changing focus
Global Catholic connection	Lack of clarity in the ways decisions are made and in the way national programs are implemented at diocesan level
Has a long history, rich in professionalism and expertise of Catholics	As is the case for many ecumenical structures, there are inherent difficulties in bringing together a wide range of churches some of who will have quite different perspectives.
Has strong collaboration with other Church Mother Bodies	

CHAPTER 5: DISCUSSION OF THE FINDINGS

The Zambia Conference of Catholic Bishops to a great extent, with varying levels of success and in various ways has contributed positively to peace building. For instance, they have provided spiritual advice to various spheres of the Government, public, mobilized and advocated for peace as well as mediated between conflicting parties. In other words, the Zambia Conference of Catholic Bishops have promoted reconciliation, dialogue and have maintained their position to not support any political party in Zambia, i.e. are non-partisan.

The Zambia Conference of Catholic Bishops' department known as the Human Development (or Caritas Zambia) mandated to handle all justice and peace issues of the Conference and thus if strengthened, this department has potential to infiltrate to the most public domain. The study also highlighted the strengths and weaknesses of the Zambia Conference of Catholic Bishops and the strengths included the fact that they have a good corporate name with attractiveness with membership that is united plus encompasses all age groups. It was also discovered that Caritas International actually has an excellent Peacebuilding manual produced and published in 2002 which actually forms a good basis for Caritas Zambia and thus the Zambia Conference of Catholic Bishops to even consider peacebuilding courses incorporated into various educational disciplines. The ZCCB has the operational structures able to reach the grass root levels in their peace building efforts and has global catholic connections. The conference is a lead faith based organization which exercises its prophetic role with moral authority and has a long history very rich in catholic tradition with strong collaboration with other church mother bodies. The conference also has only recently developed a strong presence of mass and social media especially in light of the ongoing violent tendencies of the main political parties in Zambia as we head towards the August 11th elections.

More on the strengths include the fact that the ZCCBs position in society is favorable owing to the fact that majority of the population in Zambia are Christian. This gives the ZCCB a position of legitimacy and influence. The level of expertise and the professionalism of the Catholics, particularly those working in the CCJP and the ZEC, are of critical importance. They have an extremely competent leadership and are very influential in the Zambian context because of these qualities. When the mainline churches in Zambia are able to unite and speak out, through the

ZEC, CCZ and the EFZ, they become a formidable force. That they are able to do so is a great strength and one not so common in the African context. The ZCCB in their various pastoral statements and meetings with political leaders have continued to call for peace and unity to Zambians and to respect one another's opinions peacefully.

It was discovered that the Zambia Conference for Catholic Bishops is a member of the National Conflict Management Committee (NCOM) which is composed of representatives from 24 different state and non-state stakeholder organizations including (state) the ZPS, DEC, and ACC as well as (non-state) political parties and CSOs. Its leadership is appointed by the ECZ. The NCOM generally hears complaints over the use of state resources for campaigning, media access, and other fairness questions. It may also hear unresolved complaints from the District level. District Conflict Management Committees (DCMCs) are present in each of the 74 Districts. Each DCMC is composed of eight appointees. The office of the Town Clerk serves as the secretariat for the DCMCs. In the 2006 elections, the DCMCs adjudicated 76 electoral disputes. This is a great strength as they can now play their huge influential roles in helping to address electoral disputes. Caritas Zambia, an organization under the Catholic Bishops Conference, engages with social, political and economic issues affecting the lives of Zambians. Programming focuses on three areas: governance and human rights, sustainable livelihoods, and economic and environmental justice. In the area of governance and human rights, Caritas works with Parliament, promotes Zambians 'increased participation in democracy, and provides legal education to communities so they can protect themselves against abuses, such as by police, tribal chiefs, and each other. An interviewee said the police, who suffer from very limited training in human rights and community policing, are known for corruption, intimidation, assault, and unlawful arrest, especially in rural areas. In the election sphere, Caritas provides voter education and election monitoring. Their voter education programs focus on teaching citizens about their right to vote and helping them evaluate candidates based on integrity and political records.

CHAPTER 6: CONCLUSION AND RECOMMENDATIONS

6.0 CONCLUSION

This research has been carried out in the area of Peacebuilding and Conflict Management with the title “The Role of the Zambia Conference of Catholic Bishops (formerly known as the Zambia Episcopal Conference) in Conflict Management and Peace building in Zambia.” The research report has been organized into six chapters. Following a very general introduction in chapter one, and background, the researcher looked at the statement of the problem, purpose of study as well as the study objectives followed by the research questions. Chapter two dealt with existing related literature for clarifying key concepts of the study as given in chapter one. The third chapter dealt with methodological approaches while the fourth and fifth chapters gave the findings and discussion of the findings while the final chapter concluded and made recommendations to this study. To carry out this study, the researcher adopted a desk study and a purposive sampling technique was used from information as gathered from the desk study while at the same time, information from the personal and phone interviews, information exchanges literature reviews, internet research, existing databases of peace-building and conflict management and the role of the Zambia Conference of Catholic Bishops were also used.

It was discovered that the Zambia Conference of Catholic Bishops actually has a specific department known as the Human Development (or CARITAS Zambia) mandated to handle all justice and peace issues of the Conference. The study also highlighted the strengths and weaknesses of the Zambia Conference of Catholic Bishops and the strengths included the fact that they have a good corporate name with attractiveness with membership that is united plus encompasses all age groups. The ZCCB has the operational structures able to reach the grass root levels in their peace building efforts and has global catholic connections. The conference is a lead faith based organization which exercises its prophetic role with moral authority and has a long history very rich in catholic tradition with strong collaboration with other church mother bodies. The conference also has only recently developed a strong presence of mass and social media especially in light of the ongoing violent tendencies of the main political parties in Zambia as we head towards the August 11th elections.

In general, peacebuilding initiatives of the Zambia Conference of Catholic Bishops have made a valuable contribution to the process of peacebuilding in Zambia especially when reviewing the various pastoral statements, meetings with political leaders and the overwhelming responses on social media platforms. However, these pastoral statements are only available upon request or when featured as a news item in the media. Other than this, the general public do not have immediate access to such initiatives unless out of interest such as this researcher. This report has highlighted the potentially constructive role of the Zambia Conference of Catholic Bishops peace building thus leading to better conflict management.

6.1 RECOMMENDATIONS

This last section has proposed a number of recommendations coming from the Zambia Conference of Catholic Bishops to the Government of the Republic of Zambia as well recommendations by the researcher of this study to follow-up researchers. On the side of the Zambia Conference of Catholic Bishops (ZCCB), three recommendations were formulated. Firstly, ZCCB should link its justice and peace department (Caritas Zambia) to the Electoral Commission of Zambia and push for a policy on peace building in Zambia. In turn, they should initiate programs of community development to the peacebuilding process. In addition, these peace building initiatives should include a signed declaration from all political parties to assure genuine commitment to democratic values. In other words, all political parties should renounce violence and hate speech in addition to educate their members to respect other players and recognize their rights. Secondly, ZCCB should increase its efforts in building the capacity of Church members as more competent staff is still needed for effective pastoral ministry and Church governance seeing that the male participation has reduced in evangelism in the Catholic Church. The third recommendation is that ZCCB should enhance its prophetic mission through advocating for the voiceless and other vulnerable people and challenging decision makers on irrelevant policies.

For the Government of the Republic of Zambia, in its responsibility for the welfare of Zambians has the duties to: guarantee peace and security for all, to respect people's liberties and to promote a genuine and non-discriminatory rule of law. Therefore, the Government through their leaders are urged to be torch-bearers in the promotion of true reconciliation and peace especially as 2016 is an election year, the Government and the ruling party ought to realize that they have a

responsibility to ensure that the concerns of all key players are adequately and peacefully addressed. Finally, the future researchers ought to dwell into this study in detail in order to assess the contributions of other faith based organizations such as the ZCCB in their peace building and conflict management roles in Zambia. There is need to conduct a comparative study of the contribution of Faith Based Organizations such as the Zambia Conference of Catholic Bishops to the process of conflict management and peacebuilding in Zambia.

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Appendix i

Questions used to guide study

The research aimed at responding to five main questions:

1. What are the conflict management and peacebuilding initiatives of the Zambia Conference of Catholic Bishops in Zambia?
2. What are the strengths and weaknesses of the Zambia Conference of Catholic Bishops in the process of conflict management and peacebuilding?
3. What are the shortcomings of the Zambia Conference of Catholic Bishops in the process of conflict management and peacebuilding?
4. What is the way forward and how can the Zambia Conference of Catholic Bishops overcome these shortcomings and weaknesses?

Appendix ii

THE UNIVERSITY OF ZAMBIA
INSTITUTE OF DISTANCE EDUCATION

20TH MAY, 2016

PRECIOUS MUMBI HABEENZU

Dear Sir/Madam

RE: CONFIRMATION OF STUDY

Reference is made to the above subject.

This serves as a conformation that the above mentioned person of NRC No: 857044/11/1 and computer number 714802597 is a bonafide student of the University of Zambia in collaboration with Zimbabwe Open University (UNZA-ZOU).

The student is pursuing a Master of Science, Peace, Leadership and Conflict Resolution and that she will be carrying out a research on **The Role of the Zambia Conference of Catholic Bishops in Conflict Management and Peace building in Zambia.**

Any assistance rendered to her will be greatly appreciated.

Yours faithfully,

Dr. D. Ndhlovu

ASSISTANT DIRECTOR (PG)

INSTITUTE OF DISTANCE EDUCATION

Appendix iii: Pastoral Statement on the State of the Nation 2016

LET THERE BE PEACE AMONG US

“I will make peace flow to her like a river ...” (Isaiah 66:12)

Pastoral Statement on the State of the Nation 2016

To all Catholics and people of good will in Zambia!

We greet you in the name of our Lord Jesus Christ.

PREAMBLE

1. As is our tradition, we hold the first plenary meeting in January of every year. It is the moment of grace during which we reflect and deliberate on our task as shepherds of the flock of the Catholic faithful in Zambia. In addition, we seize the occasion to review and evaluate the context within which we exercise our ministry of evangelization in order to discern our relevance to society as a Church. As pastors of the Church and teachers in the matters of faith and morals, we always feel duty bound to teach on issues affecting our faithful and the people of good will, for “woe to us if we do not preach the word of God in and out of season” (I Cor 9:16; 2 Tim 4:2).
2. As we begin 2016, we thank God for the gift of life and for the enduring sustenance he bestows on us and his gracious mercy. We thank God for the relative peace in our country even when we sometimes take it for granted and engage in behaviors that threaten our God given gift of peace.
3. This year, should be an opportunity for reflection as individuals and communities to commit ourselves to the cause of promoting the common good. We also need to do an honest soul searching to discern our successes, missed opportunities and mistakes so that the product of our honest reflection becomes our stepping stone for a successful 2016.
4. Our country is moving towards tripartite elections. Zambians should be looking forward to this occasion with joy and great expectation. Ideally, elections are supposed to provide an opportunity of choosing our desired representatives in Councils, Parliament and a President of our choice in peace and tranquility. Zambia does not lack experience in elections having returned to competitive

multiparty elections twenty five years ago in 1991. The August 2016 tripartite elections will be the fifth major election even without including the numerous by elections Zambia has had at all levels.

5. Whereas we have pulled through all these elections, the political culture that persistently clouds our election does not depict a maturing democracy and maturing democrats. Zambian politicians still suffer from a gross hangover of a one party state mentality where the essence of political competition was seen as the quest to annihilate their opponents completely and at all cost. Zambia is paying a great price through political hooliganism and apparently the leadership in all our political parties has failed to uproot political violence. In some cases they actually seem to encourage and fan it by inflammatory speeches. We also don't see perpetrators of violence in political parties punished by their own leadership. Police must sternly but impartially apply the law to quell violence. We appeal for a new political spirit and a democratic culture among our political leaders and their members. Let us make 2016 different in terms of providing a better and tolerant political environment.

OUR HOPES AND CONCERNS FOR 2016: *Political Landscape*

6. We applaud the nation that, even with the persistent culture of intolerance in our politics, Zambia is still a functional multiparty democracy with a plural political environment where the space for citizen participation through organized groups is possible.

7. We however decry the failure by the Zambian people to assume a rooted democratic culture of tolerating each other's views and political choices. Political parties in Zambia have failed to show good democratic credentials which they should put into practice. Coming from 2015 into 2016, what we often hear from political leaders is vulgar language and hate speech against each other. This does not give us hope for a clean and peaceful electoral process as we go towards the 11th August 2016 tripartite elections. Political party leaders at all levels must commit themselves to a peaceful electoral process and the control of their members.

8. When Zambia returned to multiparty politics in 1991, there were high expectations from the public for legal reforms to create laws that are consistent with the new democratic dispensation. After so many aborted processes and huge expenditure of public resources, the President took a bold step and assented to the amendments of our Republican Constitution on 5th January 2016.

This was despite the unresolved contest with stakeholders on the process and mode of adoption. The question now arises as to what next? Government has not given any road map for the post assenting period with respect to the application of the new Constitution. Even as we move towards August elections, the new Constitution has implications that impinge on the elections and this should be looked at. There is already a fierce, speculative and uninformed debate in the public domain on the contents of the new constitution, its implications and ramifications. The public needs to be informed and educated on this.

9. Further, even when the constitution has been assented to, there have been no efforts to make it easily accessible and affordable to the majority Zambians. Only a few privileged people have had access to it. The questions we are asking are: For whom is this constitution meant? Is it only for a few elite or all citizens countrywide? What about the majority in the rural areas most of whom are in extreme poverty? What about those who cannot read English? If the President made this constitutional assent in good faith, we appeal to him to prevail over relevant ministries and government departments to popularize the new constitution and publicize the post assent constitutional roadmap.

10. Prior to the enactment of the constitution, the government promised the public that those articles that would be left out shall be subjected to the referendum that would run concurrently with the tripartite elections. We are concerned that the government is now changing its position on the question of holding the referendum concurrently with tripartite elections. Sadly, the Bill of Rights has been sidelined. Many of the constitutional changes we need to make that could improve the people's quality of life and dignity hinge on reforming the bill of rights. It is imperative that a clear and well defined roadmap on the proposed referendum be presented to the nation.

11. We are very concerned about the selective application of the Public Order Act by the Police Service. In many cases, it is applied almost always in favor of the ruling party and those they favor. This disadvantages opposition political parties. It is a shame that 25 years after returning to multiparty politics and 52 years after independence, the Public Order Act is still with us as a bequest from the British colonial era which designed it for the oppression of political opponents. What really are our law reforms focusing on? Is it not to deal with this obnoxious colonial piece of legislation?

12. A new dangerous phenomenon that has cropped up in the Zambian politics is that of regionalism and tribalism. Our founding mothers and fathers invested a lot of energy to ensure that Zambians see and treat each other as brothers and sisters regardless of tribe, race or religion. Why should this be an issue in our politics today? Nobody chose or chooses which tribe they are born in. It is our God-given identity but with a common factor that we are all born in his image and likeness (Cf. Gen 1: 26 – 27). We should all be proud of our ethnic roots and love each other as God's children. No tribe is more valuable or important than the other. What makes us great is our unity in diversity and we should all thank God for it.

13. We are aware that this whole tribal and ethnic talk is fanned by politicians for selfish reasons of political expediency. Politicians must bear in mind that if Zambia is set on fire, they will have nobody to govern.

Economic Ills and their Social Ramifications

14. From 1991, Zambia adopted a liberal economy with the promise to bring back the economy to prosperity and dignified lives for majority of Zambians. Poverty levels, particularly rural poverty, have escalated.

15. The transition from 2015 into 2016 can be classified as a challenging period in as far as livelihoods of Zambians is concerned. The cost of living has gone up due to escalation in inflation. We are experiencing massive loss of jobs for bread winners and households are being left with no income. Although the major cause in the slump of the economy has been attributed to external factors, and while appreciating what the government is doing to offset the challenge, this situation must be arrested locally. 16. We have said before that an economy should serve the people and not the other way round (Catholic Bishops of Zambia, Pastoral Letter "Hear the cry of the poor", 1993 # 18). The success of any economy should not just be measured through GDP growth but the positive effect on the livelihoods of people and the narrowing of the gap between the rich and the poor.

The Full PDF version can be accessed on http://www.jctr.org.zm/images/Pastoral_Letter.pdf

Appendix iv

Sources of Information from Zambia Conference of Catholic Bishops

A special Thank you to the ZCCB Secretariat and specifically the Communications Officer, Mr. Mwenya Mukuka.