A THEOLOGICAL-ETHICAL FRAMEWORK FOR ECONOMIC DEVELOPMENT: THE CASE OF ZAMBIA

by

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submitted in fulfilment of the requirements for the degree PHILOSOPHIAE DOCTOR

in the FACULTY OF THEOLOGY UNIVERSITY OF PRETORIA

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DECLARATION

“I declare that the dissertation/thesis, which I hereby submit for the degree PHILOSOPHIAE DOCTOR at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at another university.”

SIGNED ........................................
(by Musonda Bwalya)

DATE ...........................................

PLACE UNIVERSITY OF PRETORIA
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DEDICATION

I dedicate this thesis to my late father, Hastings Bwalya Camukongo Mpolokoso (1919-1979), headmaster, who, through his loving and disciplined guidance, taught me the value of education; and

To my dearest daughters, Mutale “Câxton”, Bwalya “Nellie”, Chongo Kapwamilundu “Namfumu” and my dearest son, Musonda “Kwesele”, Jr., that they may work hard in their studies and become good citizens of this world and faithful followers of the living God.
ABSTRACT

A THEOLOGICAL-ETHICAL FRAMEWORK FOR ECONOMIC DEVELOPMENT: THE CASE OF ZAMBIA

by

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Supervisor: Prof D Etienne de Villiers
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Department of Dogmatics and Ethics

PHILOSOPHIAE DOCTOR

This is a study of how Christian theology can contribute its insights and perspectives to the current debate on how economic development should be conducted.

It argues that the philosophy of economics is underpinned by the notion of scarcity as a point of departure for the solution of relative scarcity. This notion has guided the major economic systems – capitalism and socialism - around the world. In spite of unprecedented wealth in the last two hundred years, especially in developed countries, relative scarcity characterised by, inter alia, poverty, unemployment, and homelessness, continue in the modern world unabated. In addition, scarcity-guided economic systems have contributed to massive environmental degradation on a world-scale. With the fall of socialist command economies, the market economy as the surviving economic system has, in various ways, contributed to the disruption of the moral fibre of society due to its exclusive emphasis on market virtues.
The impact of the notion of scarcity can be illustrated in the specific case of Zambia with regard to its economic evolution and local ecclesial participation in this evolution.

Zambia’s political economy, in all its phases in the period 1964 to 1999, was founded on the notion of scarcity. Apart from the well-known failures and weaknesses in the implementation of economic development programmes, the adherence to scarcity contributed to the compromisation of social and environmental imperatives.

During the period under review, Zambian churches did not provide an alternative basis for economic development. They were content to contribute their pastoral and social tasks to society and to the economic development of Zambia within a social environment which was defined by the ethos of scarcity.

In the light of the inadequacy of scarcity, this thesis argues that Christian theology needs to develop a new point of departure and model for economic development founded on stewardship. In order to do this well, Christian theology needs to spell out clearly relevant moral criteria. These moral criteria need to be expressed within the philosophy of stewardship as a feasible framework for economic development. Stewardship is not simply another moral criterion, but a workable Biblical metaphor and mechanism that calls on all humans to begin to manage well the resources of the earth for the sake of the human family and non-humans.

Even though there were certain aspects of stewardship in the implementation of economic development programmes in Zambia, too little was done to achieve a social context defined by the ethic of stewardship. In this regard, Zambian churches should re-assert themselves and promote new values for economic life by appropriating this framework within their ecclesial structures. This ecclesial appropriation ought to be extended to their local communities, local businesses and to the state as a whole.
This study humbly attempts to contribute to the emergence of stewardship-guided economic processes and systems which respect the interests of human communities and the environment as the basis of all life.
ABSTRAK

‘N TEOLOGIES-ETIESE RAAMWERK VIR
EKONOMIESE ONTWIKKELING: DIE GEVAL VAN ZAMBIë
deur

Musonda Bwalya

Promotor: Prof D Etienne de Villiers
Mede-promotor: Prof James N Blignaut

Departement Dogmatiek en Etiek

PHILOSOPHIAE DOCTOR

Hierdie studie handel oor die manier waarop die Christelike teologie sy insigte en perspektiewe tot die huidige debat oor hoe ekonomiese ontwikkeling behoort te wees, kan hydra.

Dit redeneer dat die filosofie van ekonomie gestut word deur die gedagte van skaarsheid as die vertrekpunt vir die oplossing van relatiewe skaarsheid. Hierdie gedagte het wêreldwyd die vernaamste ekonomiese sisteme, naamlik kapitalisme en sosialisme, geleë. Ten spyte van ongekende welvaart die afgelope twee honderd jaar, veral in ontwikkelde lande, duur relatiewe skaarsheid, gekarakteriseer deur onder andere armoede, werkloosheid en haweloosheid, onversteurd voort. Boonop het skaarsheid-geleide ekonomiese sisteme op ‘n wêreldwyse skaal bygedra tot ‘n enorme omgewingsdegradasie. Met die ineenstorting van sosialisties beheerde ekonomieë, het die mark-ekonomie as die oorblywende ekonomiese sisteem op verskeie maniere bygedra tot die ontwrigting van die morele karakter van die gemeenskap, veral as gevolg van die uitsluitlike beklemtong van markwaardes.
Die trefkrag van die opvatting van skaarsheid kan geïllustreer word met spesifieke verwysing na Zambië se ekonomiese evolusie van die land en die deelname van plaaslike kerke in hierdie evolusie.

Zambië se politieke ekonomie, in al die fases daarvan gedurende die periode 1964 tot 1999, is gefundeer op die gedagte van skaarsheid. Ongeag die welbekende mislukkings en swakhede in die implementering van ekonomiese ontwikkelingsprogramme, het die gehegtheid aan skaarsheid bygedra tot 'n kompromitering van sosiale en omgewings imperatiewe.

Gedurende die periode waaraan diewoord studie handel, het die Zambiese kerke nie 'n alternatiewe basis vir ekonomiese ontwikkeling verskaf nie. Hulle was tevrede daarmee om hulle pastorale en sosiale bydraes tot aan die gemeenskap en aan die ekonomiese ontwikkeling van Zambië te lever binne 'n sosiale omgewing wat deur die etos van skaarsheid gedefinieer is.

In die lig van die ontoereikendheid van die gedagte van skaarsheid, redeneer die proefskrif dat die Christelike teologie 'n nuwe vertrekpunt en model vir ekonomiese ontwikkeling, gefundeer op rentmeesterskap, moet ontwikkel. Ten einde hierdie taak goed te verrig, behoort die Christelike teologie duidelike, relevante morele kriteria uit te spel. Hierdie morele kriteria moet uitdrukking vind binne die filosofie van rentmeesterskap as 'n uitvoerbare raamwerk vir ekonomiese ontwikkeling. Rentmeesterskap is nie bloot net nog 'n ander morele kriterium nie, maar 'n werkbare Bybelse metafoor en mekanisme wat 'n oproep doen aan alle menslike wesens om te begin om die hulpbronne van die aarde ter wille van die menslike en nie-menslike wesens te bestuur.

Alhoewel sekere aspekte van rentmeesterskap in die implementering van ekonomiese ontwikkelingsprogramme in Zambië neerslag gevind het, moet heelwat meer nog gedoen word om 'n sosiale konteks, wat deur die etiek van rentmeesterskap bepaal word, te bereik. In hierdie verband, behoort Zambiese kerke weer hul gesag te herstel en nuwe waarde vir die ekonomiese lewe te bevorder deur hierdie raamwerk binne hulle kerklike
strukture aan te pas. Hierdie kerklike aanpassing behoort uitgebrei te word na plaaslike gemeenskappe, plaaslike besighede en die staat as geheel.

Hierdie studie poog om nederig by te dra tot die totstandkoming van rentmeesterskap-gedrewe ekonomiese prosesse en sisteme wat die belange van menslike gemeenskappe en die omgewing as die basis van alle lewe respekteer.
**ABBREVIATIONS**

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<td>ANC</td>
<td>African National Congress</td>
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<td>British South African Company</td>
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<td>CCAP</td>
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<td>GMC</td>
<td>General Missionary Council</td>
</tr>
<tr>
<td>INDECO</td>
<td>Industrial Development Corporation</td>
</tr>
<tr>
<td>LMS</td>
<td>London Missionary Society</td>
</tr>
<tr>
<td>NIV</td>
<td>New International Version</td>
</tr>
<tr>
<td>NMD</td>
<td>Movement for Multiparty Democracy</td>
</tr>
<tr>
<td>NPP</td>
<td>National Progress Party</td>
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<tr>
<td>NSSN</td>
<td>National Social Safety Net</td>
</tr>
<tr>
<td>RSV</td>
<td>Revised Standard Version</td>
</tr>
<tr>
<td>SAP</td>
<td>Structural Adjustment Programme</td>
</tr>
<tr>
<td>UCCAR</td>
<td>United Church of Central Africa in Rhodesia</td>
</tr>
<tr>
<td>UCZ</td>
<td>United Church of Zambia</td>
</tr>
<tr>
<td>UMCOB</td>
<td>United Missions to the Copperbelt</td>
</tr>
<tr>
<td>UNIP</td>
<td>United National Independence Party</td>
</tr>
<tr>
<td>WCC</td>
<td>World Council of Churches</td>
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<tr>
<td>ZANC</td>
<td>Zambia African National Congress</td>
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<tr>
<td>ZCTU</td>
<td>Zambia Congress of Trade Unions</td>
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<tr>
<td>ZIA</td>
<td>Zambia Investment Agency</td>
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<tr>
<td>ZIMCO</td>
<td>Zambia Industrial and Mining Corporation</td>
</tr>
<tr>
<td>ZPA</td>
<td>Zambia Privatisation Agency</td>
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A LIST OF KEY TERMS

Balance of payments  The difference between inflows into the country (exports, investments, repatriations etc) and its outflows (imports, remittances, debt service and repayments etc). If in deficit, the difference must be made good from foreign exchange reserves or borrowings.

Fiscal policy  The government’s policy regarding public expenditure and the raising of revenues through taxation in order to finance it.

Gross Domestic Product (GDP)  A measure of economic activity in the country. Generally defined as private consumption and investment and government expenditure and ± changes in stocks and exports-imports. Although the best measure of economic activity, it is not perfect; as well as the difficulty in measuring the above, it cannot take account of the “informal” economy or unpriced productivity such as housework or voluntary work.

Inflation  The rate at which general consumer prices are rising.

Macroeconomics  The study of the economy as a whole rather than its constituent parts (industries, companies, households etc). Macro issues usually involve government fiscal and monetary policy and focus on aggregates.

Monetary policy  The government’s policy regarding its control of money in the economy. This can prove to be an extremely difficult policy to manage.

Microeconomics  That branch of economics which is concerned with individual decision units – firms and households – and the way in which
their decisions interact to determine relative prices of goods and factors of production and how much of these will be bought and sold.

Ethics

(1) Rules of human behaviour.
(2) Norms of Christian conduct.
(3) The scholarly study of moral principles and moral behaviour with reference to concrete situations.

Theology

(1) Systematic reflection on religion in general and on Christian religion in particular.
(2) The systematic description of (the main ideas in) the theological contents of a biblical author, a biblical book, a particular biblical tradition or a biblical community or period, e.g. the theology of Amos, Paul, the Corinthian congregation, post-exilic Judaism.

Ecclesia (Greek) “(An assembly) called out (of the world)”, congregation. A term used both to refer to the church at large and to refer to a local congregation of any church.