

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

by

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TABLE OF CONTENTS

	PAGE
<i>Table of Contents</i>	<i>i</i>
<i>Declaration</i>	<i>vii</i>
<i>Acknowledgement</i>	<i>viii</i>
<i>Dedication</i>	<i>xii</i>
<i>Abstract</i>	<i>xiii</i>
<i>Abbreviations</i>	<i>xix</i>
<i>A list of key terms</i>	<i>xx</i>

CHAPTER 1: INTRODUCTION

1.1	PRELIMINARY REMARKS	1
1.2	BACKGROUND AND RATIONALE	1
1.3	PROBLEM STATEMENT	5
1.4	MAIN ARGUMENT AND POINT OF DEPARTURE	6
1.5	RESEARCH OBJECTIVES	8
1.5.1	To formulate a comprehensive Christian concept of salvation	8
1.5.2	To develop an adequate theology of economic development	8
1.5.3	To evaluate economic development programmes in Zambia, 1964-1999, from the standpoint of a theological-ethical framework	8
1.5.4	To develop guidelines for churches' participation in the economic development of Zambia	9
1.5.5	To find the right balance between modes of moral discourse as Zambian churches participate in Zambia's economic development	9
1.6	METHODOLOGY	10
1.7	STRUCTURE OF CHAPTERS	10
1.8	LITERATURE REVIEW	11
1.9	STUDY RELEVANCE	16

CHAPTER 2: ECONOMICS: A REVIEW OF DEFINITIONS AND PERSPECTIVES

2.1	INTRODUCTION	17
2.2	ECONOMICS: ETYMOLOGICAL BACKGROUND AND LEVELS OF MEANING – TOWARDS AN ADEQUATE DEFINITION OF ECONOMICS	17
2.2.1	General etymological perspectives	18
2.2.2	Economics: a definition – secular viewpoints	22
2.2.3	Economics: a definition – Christian religious views	26
2.2.4	A short evaluation of secular and Christian definitions	27
2.3	ECONOMICS AND ECONOMIC DEVELOPMENT	29
2.4	ECONOMICS AND SCARCITY	35

2.5	ECONOMICS AND ECONOMIC SYSTEMS	40
2.5.1	Capitalism	42
2.5.2	Socialism	50
2.6	ECONOMICS AND SUSTAINABLE DEVELOPMENT	63
2.7	SUMMARY AND CONCLUSION	71
CHAPTER 3: HISTORICAL OVERVIEW OF ECONOMIC DEVELOPMENT IN ZAMBIA: 1964-1999		
3.1	INTRODUCTION	74
3.2	VISIONS OF A RECONSTRUCTED ZAMBIA: A BRIEF STATEMENT	76
3.3	POLITICAL LIBERATION, INDEPENDENCE AND DECOLONISATION: SETTING THE CONTEXT FOR NATION-BUILDING AND ECONOMIC DEVELOPMENT	83
3.3.1	Towards a humanist state	85
3.3.1.1	Within the frontiers of Zambia	86
3.3.1.2	Implications of humanism beyond the Zambian border: support for the liberation struggle in Southern Africa	90
3.3.2	The “masked” role of the opposition: creation of a one-party participatory democracy	93
3.4	ECONOMIC DEVELOPMENT IN THE EARLY POST-INDEPENDENCE ERA: 1964-1976	96
3.4.1	Foundational economic planning	96
3.4.2	The economic development process: The humanist and socialist agenda	99
3.4.3	A re-organised economy: from private capital to state capital	103
3.4.3.1	Zambianisation and the promotion of Zambian private sector entrepreneurship	104
3.4.3.2	Early industrialisation and the nationalisation programme	110
3.4.3.3	Foreign-controlled enterprises in the context of nationalisation	115
3.4.3.4	The post-Mulungushi business scenario	117
3.4.4	The mining industry, agricultural development and the diversification programme	121
3.5	ECONOMIC SLIDE OF THE MID 1970s TO 1979	131
3.5.1	Impact of external shocks on the mono-economy of Zambia	131
3.5.2	Responding to the aftermath of the economic slide and the test of humanist objectives and ideals: discontinuity between theory and practice	134

3.6	STRUCTURAL ADJUSTMENT IN THE 1980s: AN OVERVIEW	137
3.7	STRUCTURAL ADJUSTMENT AND MACROECONOMIC STABILISATION IN THE 1990s: A BRIEF PRESENTATION	145
3.7.1	A bloodless revolution: the re-birth of free enterprise and multipartism	145
3.7.2	Pursuit of hardcore capitalism: a paradigm shift from state capital to private capital	148
3.7.2.1	Theoretical intentions of new government and economic reform: towards a liberalised economy and macroeconomic stability: 1992-1999	149
3.7.2.2	Denationalisation and the privatisation programme: The embodiment of the neoclassical model in the economy	164
3.8	SUMMARY AND CONCLUSION	168
CHAPTER 4: THE CHURCH AS AN INSTITUTION: A HISTORICAL SURVEY OF ITS RESPONSE TO ECONOMIC DEVELOPMENT IN ZAMBIA		
4.1	INTRODUCTION	170
4.2	MISSIONS, THE MISSIONARY CHURCH, AND ECONOMIC DEVELOPMENT IN NORTHERN RHODESIA: A BRIEF HISTORICAL OVERVIEW	176
4.2.1	Foundational role of Dr David Livingstone: christianity, commerce and civilisation	176
4.2.2	The missionary enterprise: “evangelisation through education” – a preparation for nation-building and economic development	181
4.2.3	The missionary church and the emerging industrial economy: the general missionary council and the united missions to the Copperbelt	189
4.3	THE POST-INDEPENDENCE CHURCH IN ZAMBIA AND ECONOMIC DEVELOPMENT: “AN INSTITUTIONAL, SPIRITUAL, EVANGELICAL AND ‘NARROWLY’ SOCIAL CHURCH” – THE CASE OF THE UNITED CHURCH OF ZAMBIA	207
4.3.1	A short historical background of the United Church of Zambia: “streams which formed a lake”	210
4.3.2	An analysis and evaluation of the constitution, doctrine, worship, government and discipline of the United Church of Zambia: Is economic development an ecclesial and missiological agenda item?	214

4.4	THE CONTEMPORARY ZAMBIAN CHURCH AND SOCIAL RESPONSIBILITY: THE RENEWED ROLE OF THE CHURCH IN ECONOMIC DEVELOPMENT IN THE CONTEXT OF STRUCTURAL ADJUSTMENT AND MACROECONOMIC STABILISATION IN ZAMBIA	224
4.4.1	The dawning of the new era of ecclesial involvement	226
4.4.2	The leading role of the Roman Catholic Church in Zambia: bridging the gap between the spiritual and the material bases of the proclamation of gospel, and between the ethical-prophetic task and the role of the church to understand specific problems of basic economic policy	234
4.5	SUMMARY AND CONCLUSION	239
CHAPTER 5: THE NORMATIVE BASIS OF A THEOLOGICAL-ETHICAL FRAMEWORK		
5.1	INTRODUCTION	241
5.2	CHRISTIAN THEOLOGY AND ECONOMIC DEVELOPMENT: DOES THEOLOGY HAVE ANYTHING TO OFFER TO ECONOMIC DEVELOPMENT?	243
5.3	MORAL CRITERIA AS PART OF A NEW POINT OF DEPARTURE AND MODEL FOR ECONOMIC DEVELOPMENT	251
5.3.1	Moral criteria from Christian theology and ethics	253
5.3.1.1	The holistic mission of Jesus	255
5.3.1.2	The primacy of human dignity	260
5.3.1.3	The necessity of justice	263
5.3.1.4	An ethic of care and sociality	270
5.3.1.5	A synthesis of moral criteria from Christian theology and ethics	275
5.3.2	Moral criteria from shared human experience: a brief discussion	278
5.3.3	A summary of moral criteria and their implications	284
5.4	THE CONCEPT OF STEWARDSHIP: TOWARDS THE QUEST FOR A NEW POINT OF DEPARTURE AND MODEL FOR ECONOMIC DEVELOPMENT	285
5.4.1	From scarcity to stewardship	286
5.4.2	The broad outlines of stewardship	297
5.4.3	Main implications of stewardship for society and economic development	304
5.4.3.1	The relationship between moral criteria and stewardship implications: a brief note	304
5.4.3.2	General implications for society	305
5.4.3.2.1	All resources and all property belong to God	305
5.4.3.2.2	Humans are stewards of God's resources and property	306

5.4.3.2.3	Human stewardship is for the life, health, and fulfilment of the human community and other non-human realities	307
5.4.3.2	Stewardship implications for economic development	308
5.4.3.2.1	Stewardship as a point of departure and model for production, distribution and consumption	308
5.4.3.2.2	Stewardship and the preservation of community, the environment, and a sustainable future	312
5.4.3.3	Stewardship implications for humans and human institutions in the light of economic development	314
5.4.3.3.1	Stewardship and government	315
5.4.3.3.2	Stewardship, industry and business	316
5.4.3.3.3	Stewardship, social groups and civil society	318
5.5	AN EVALUATION OF STEWARDSHIP IN THE LIGHT OF THE COMPLEXITIES OF RUNNING A MODERN ECONOMY	319
5.6	A CHECKLIST OF A SET OF PRINCIPLES TO BE USED IN THE EVALUATION OF ECONOMIC DEVELOPMENT PROGRAMMES	320
5.7	SUMMARY AND CONCLUSION	324

CHAPTER 6: AN EVALUATION OF ECONOMIC DEVELOPMENT PROGRAMMES AND GUIDELINES FOR CHURCHES' PARTICIPATION IN ECONOMIC DEVELOPMENT IN ZAMBIA

6.1	INTRODUCTION	328
6.2	AN EVALUATION OF ECONOMIC DEVELOPMENT PROGRAMMES FROM A THEOLOGICAL-ETHICAL FRAMEWORK	328
6.2.1	An evaluation of economic development programmes	329
6.2.1.1	Economic development programmes as a whole: 1964-1999	329
6.2.1.2	Specific economic development programmes	341
6.2.1.2.1	Nationalisation	342
6.2.1.2.2	Privatisation	353
6.2.1.2.3	An aggregate evaluation of economic development programmes	366

6.2.2	A summary of the evaluation by the checklist of a set of principles	368
6.3	GUIDELINES FOR CHURCHES' PARTICIPATION IN ECONOMIC DEVELOPMENT: THE APPROPRIATION OF A THEOLOGICAL-ETHICAL FRAMEWORK	375
6.3.1	Endogenous guidelines	377
6.3.1.1	Appropriation begins within ecclesial life	377
6.3.1.1.1	Constitutional appropriation	377
6.3.1.1.2	Doctrinal appropriation	378
6.3.1.1.3	Liturgical appropriation	378
6.3.1.1.4	Administrative appropriation	379
6.3.1.1.5	Appropriation into ecclesial resource management	379
6.3.1.1.5.1	Resource gathering and expansion: towards the biblical metaphors of sowing and planting	379
6.3.1.1.5.2	Resource planning and utilisation	380
6.3.1.1.5.3	Accountability and transparency	381
6.3.1.1.6	Appropriation is demonstrated in daily living	381
6.3.2	Extraneous guidelines	382
6.3.2.1	Appropriation extends to the immediate community	382
6.3.2.1.1	The meeting of social and moral needs	382
6.3.2.1.2	The meeting of environmental needs	383
6.3.2.2	Appropriation extends to business houses	383
6.3.2.2.1	Calling business houses to social responsibility	383
6.3.2.2.2	Calling business houses to environmental responsibility	384
6.3.2.3	Appropriation extends to government	384
6.3.2.3.1	Calling government to the preservation of community, the environment, and a sustainable future	384
6.3.2.3.2	Calling government to model political economy on the notion of stewardship	385
6.3.3	Summary of the ecclesial appropriation process	386
6.4	SUMMARY AND CONCLUSION	387
	CHAPTER 7: SUMMARY, CONCLUSION, RECOMMENDATIONS, AND THE WAY FORWARD	389
	BIBLIOGRAPHY	396
	APPENDICES 1, 2, 3 and 4	418

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 “Cāxton”, 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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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

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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 bydra.

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, gelei. 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 wêreldwye 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 beklemtoning 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 waaroor die 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 lewer 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 meganisme 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 waardes 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

<i>ANC</i>	<i>African National Congress</i>
<i>BSAC</i>	<i>British South African Company</i>
<i>CCAP</i>	<i>Church of Central Africa Presbyterian</i>
<i>CCAR</i>	<i>Church of Central Africa in Rhodesia</i>
<i>CCZ</i>	<i>Christian Council of Zambia</i>
<i>CFCC</i>	<i>Copperbelt Free Church Council</i>
<i>DRCM</i>	<i>Dutch Reformed Church Mission</i>
<i>ECZ</i>	<i>Episcopal Conference of Zambia</i>
<i>ECZ</i>	<i>Environmental Council of Zambia</i>
<i>EFZ</i>	<i>Evangelical Fellowship of Zambia</i>
<i>GMC</i>	<i>General Missionary Council</i>
<i>INDECO</i>	<i>Industrial Development Corporation</i>
<i>LMS</i>	<i>London Missionary Society</i>
<i>NIV</i>	<i>New International Version</i>
<i>NMD</i>	<i>Movement for Multiparty Democracy</i>
<i>NPP</i>	<i>National Progress Party</i>
<i>NSSN</i>	<i>National Social Safety Net</i>
<i>RSV</i>	<i>Revised Standard Version</i>
<i>SAP</i>	<i>Structural Adjustment Programme</i>
<i>UCCAR</i>	<i>United Church of Central Africa in Rhodesia</i>
<i>UCZ</i>	<i>United Church of Zambia</i>
<i>UMCB</i>	<i>United Missions to the Copperbelt</i>
<i>UNIP</i>	<i>United National Independence Party</i>
<i>WCC</i>	<i>World Council of Churches</i>
<i>ZANC</i>	<i>Zambia African National Congress</i>
<i>ZCTU</i>	<i>Zambia Congress of Trade Unions</i>
<i>ZIA</i>	<i>Zambia Investment Agency</i>
<i>ZIMCO</i>	<i>Zambia Industrial and Mining Corporation</i>
<i>ZPA</i>	<i>Zambia Privatisation Agency</i>

A LIST OF KEY TERMS

<i>Balance of payments</i>	<i>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.</i>
<i>Fiscal policy</i>	<i>The government's policy regarding public expenditure and the raising of revenues through taxation in order to finance it.</i>
<i>Gross Domestic Product (GDP)</i>	<i>A measure of economic activity in the country. Generally defined as private consumption and investment and government expenditure and \pm 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.</i>
<i>Inflation</i>	<i>The rate at which general consumer prices are rising.</i>
<i>Macroeconomics</i>	<i>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.</i>
<i>Monetary policy</i>	<i>The government's policy regarding its control of money in the economy. This can prove to be an extremely difficult policy to manage.</i>
<i>Microeconomics</i>	<i>That branch of economics which is concerned with individual decision units – firms and households – and the way in which</i>

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.*

Sources: Deist (1984), Barclays Bank of Zambia Quarterly Economic Review 4th Quarter (1998c), Todaro (1977).