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THE PRINCIPLE OF GOODNESS IN THE PHILOSOPHY OF
ZAMBIAN HUMANISM

by Paul A. Mwaipaya
Zambia

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by
Paul A. Mwaipaya

I. Introduction

I.1. Whereas previous investigations on Zambian Humanism¹ seem to consider its practical aspects as the foundation of the entire philosophy, this study aims at trying to establish the basic principle upon which the philosophy really rests. Hopefully, this procedure will be able not only to clarify previous discussions but also to provide an explanation that will lead to a better understanding of the principles at the core of Zambian Humanism and may bring about a turning point in future discussions.

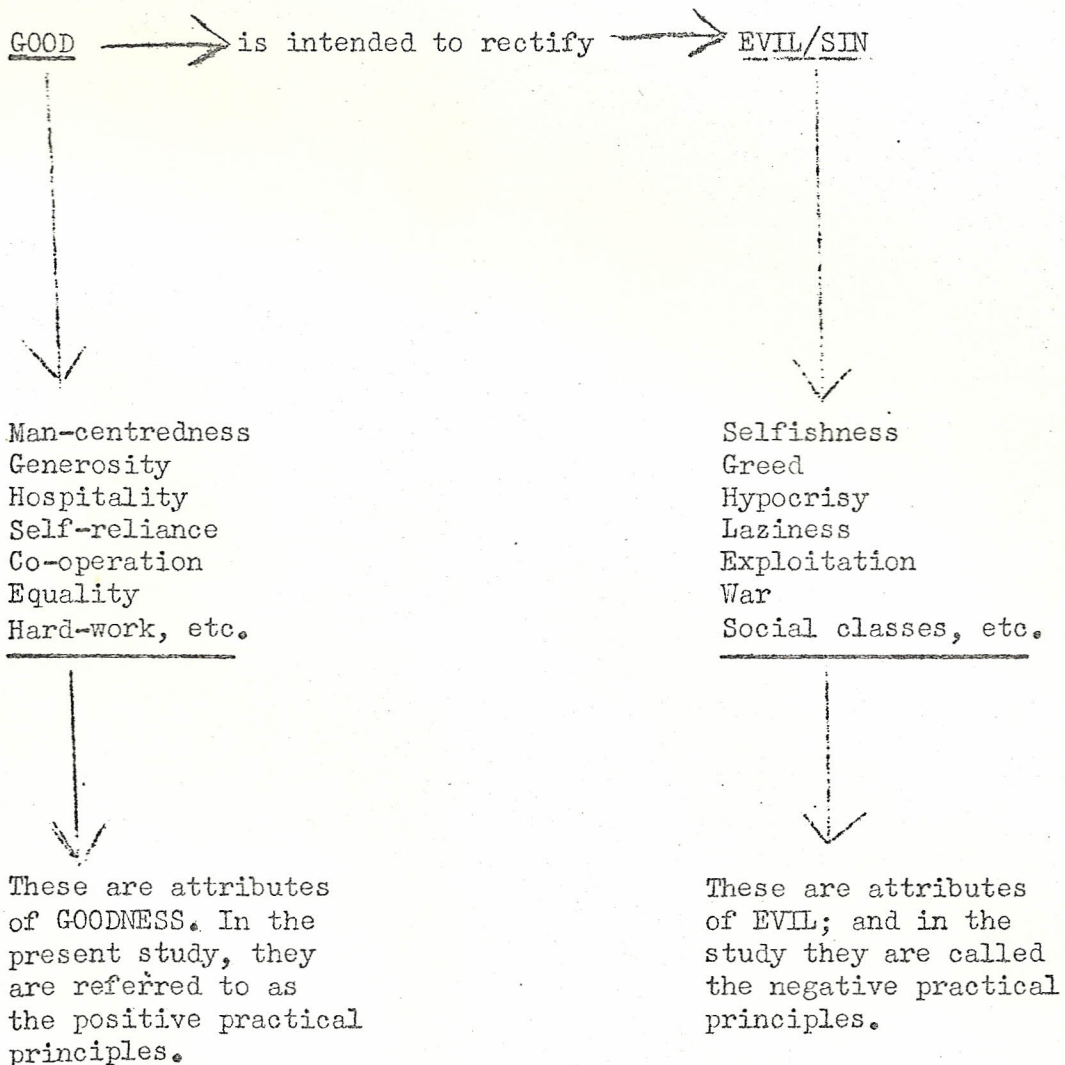
I.2 The philosophy of Zambian Humanism consists of two elements, namely, the theoretical and practical aspects, with the attainment of perfection as its ultimate goal.² This implies

1 Here I have in mind the works of Kaunda 1966, 1973, 1974; Fortman 1969; Zulu 1970; Soremekun 1970; Papworth 1973; Molteno 1973, 1974; and Meebelo 1973; but when expounding the philosophy I shall concentrate mostly on the published works of Kaunda, and only incidentally shall I refer to the other authors.

2 The diagram on page two shows how perfection is supposed to be achieved.

The ultimate goal of Zambian Humanism is the attainment of PERFECTION.

However, since the Zambian humanist recognizes that human nature consists of the GOOD and EVIL elements, his reasoning on the subject may be illustrated in the following manner:



N.B.: The positive practical principles are actually means of wiping out the attributes of evil/sin, so that PERFECTION can be attained.

that those who analyse its principles should take these two factors into consideration. Indeed, it seems that the establishment of the theoretical foundation underlying the practical principles is imperative to facilitate a better understanding of the philosophy. But this has not been done. Instead we have heard a great deal about the principles of man-centredness, inclusiveness, co-operation, generosity, hospitality, equality, i.e., the practicalities of human life, values and the human condition, as means by which vices can be regulated and perfection attained.

II. The Foundation Of Zambian Humanism

II.1 This study proposes the thesis that goodness is the foundation, the theoretical basic principle, upon which all the practical principles of Zambian Humanism rest.

II.2 Goodness is nothing but moral consciousness. For the Zambian humanist,³ the sense of morality is a gift God has given to every man and woman in order that they may perfect themselves, and thus bring about a just society in which they are supposed to

3 The concept "humanist" in this case refers to President Kaunda, a man who is obviously the founder of Zambian Humanism even though he may refuse the title. Whenever the concept is used it will signify no other propounder of the philosophy but Kaunda.

bind themselves together as brothers and friends in the human family. In other words, the Zambian humanist thinks that the concept of goodness as being a sense of morality is something everyone understands, whether one is a Zambian or not. By this he shows that his concept of goodness is a universally accepted concept.

II.3 That Zambian Humanism is founded upon the principle of goodness may be explained in the following manner.

Firstly, neither the positive nor the negative practical principles of the philosophy can legitimately be assumed to be the foundation of Zambian Humanism as a whole, especially since the Zambian humanist aims at ultimately removing all forms of evil tendencies in Man by implementing and stressing the effect of the positive practical principles, hoping that success in this will enable individuals to attain perfection.⁴ For the humanist, the attainment of perfection will destroy the evil tendencies in Man and consequently induce men and women to love their neighbours as they love themselves and persuade them to do unto others as they would have them do unto themselves. When such high social order is accomplished

4 K. Kaunda: HUMANISM IN ZAMBIA, part II, (1974) pp. 13-17, 28

it is presumed that there will be no need for police force and prison services, because people will live by love rather than by suspicion, fear, dissension, envy, hypocrisy, hatred and violence. In other words, the emphasis laid upon the implementation of the positive practical principles (such as man-centredness, inclusiveness, co-operation, generosity, equality, hospitality, self-reliance, etc.) is intended to be a means of getting rid of negative human inclinations which manifest themselves in the practical principles such as selfishness, greed, hypocrisy, individualism, laziness, racism, tribalism, provincialism, nationalism, colonialism, neo-colonialism, facism, poverty, ignorance, disease and exploitation of man by man.

Secondly, President Kaunda asserts that prominence must be given to the importance of integrating the theoretical aspect of his philosophy with its practical elements, in order to ensure that no credibility gap exists between these two factors.⁵ Such integration however can be explained only when a relationship exists between the theoretical and the practical principles; and in this case the relationship can be established when goodness is regarded as the basis of the practical principles. Once goodness is understood to be a theoretical principle,

5 K. Kaunda: HUMANISM IN ZAMBIA, part II, p. 6

explaining how the theoretical and practical principles are integrated in Zambian Humanism becomes a very easy task.

Thirdly, when it is recognized that the ultimate goal of the Zambian humanist and of those who collaborate with him is to establish a morally upright society in Zambia, the kind of society which is in keeping with a legacy of what we would like to think were the aims of the African tradition, viz., the high valuation of Man and respect for human dignity, it should become clear that goodness is really the basic principle of Zambian Humanism as a whole. Furthermore, when we take into consideration the fact that the Zambian humanist abhors capitalism, not because it originates from the West but mainly because it arouses that animal in Man which once aroused forces the individual to behave in a dishonest, corrupt or criminal manner and also deprives him of the need of love for humanity, it must be obvious that without goodness it would be difficult to expound the philosophy of Zambian Humanism. And as Kaunda contends, capitalism breeds seeds of suspicion, fear, dissension, hatred and violence,⁶ both of which are negative elements of human nature which are aimed at being rectified using the positive principles. In addition, talk about love for

6 K. Kaunda: HUMANISM IN ZAMBIA, part II, p. 104

humanity culminates in talk about goodness, because the former is an attribute of the latter.

Finally, in view of all these facts, it seems that it is a serious error to regard either the positive practical principles or the negative practical principles as the basis of Zambian Humanism as a whole, more especially since the positive practical principles are merely means of eliminating evil inclinations, and then of bringing about that kind of perfection which is at the heart of the philosophy. Moreover, since these practical principles constitute only a part of the philosophy, they cannot really be considered as the basis of the entire philosophy. It is only when the theoretical principle of goodness is taken into consideration that we can accurately determine the real foundation of Zambian Humanism as a whole.

II.4 This brief explanation of the basis of Zambian Humanism perhaps gives the impression that the concept of 'original sin' has no importance to the Zambian humanist. Should this be the case the following discussion will show that the problems surrounding the concept in question receive serious attention in Zambian Humanism. However, before expounding the Zambian humanist's reasoning on the subject, let me briefly

expose the doctrine itself.⁷

The doctrine of 'original sin' maintains that Man has sinned, that he has misused his God-given freedom, that as a result he has been forced to be more inclined towards evil than good, and that therefore his connection or relationship with God the Creator is hampered.⁸ In other words, the down-fall of Man has resulted in his total and utter depravity, making him incapable of doing anything really good. Indeed, Christian religion contends, since Man has sinned and thus fallen short of the glory of God, he can do nothing good.⁹

This conception of 'original sin' is mainly rejected by the Zambian humanist. Though Kaunda acknowledges the fact that men and women are susceptible to sin, that their nature has a fatal flaw, nonetheless, he rejects the claim that because of these negative aspects of human nature therefore human beings are totally and utterly depraved, and that as a result they can do nothing good. In his opinion, emphasis on

7 For those interested in a full exposition of the concept of 'original sin' a reading of the Bible might be more beneficial.

8 L. Stevenson: SEVEN THEORIES OF HUMAN NATURE (1974), pp. 35-44:
Cf. also Isaiah 59:2

9 Romans 3:23

the total and utter depravity of Man is not only incorrect but is also contrary to " the truth that there is a divine spark in every man to which it is always worth appealing before one must protect oneself from his vicious instincts."¹⁰ That is, if it were true that Man was completely corrupt and motivated only by greed and arrogance, then Zambian Humanism would have no means of justifying the assumption that one day men and women will attain perfection. But because this is not really the case, Kaunda surmises, that is why it is assumed that once properly implemented the positive practical principles of Zambian Humanism can eliminate various vicious tendencies in Man and hence enable him not only to attain perfection but also to realize his full potentials.

Kaunda also proclaims that a religion which stresses the total depravity of Man is not in accordance with human nature. If it is in keeping with any culture, certainly such a religion is not in harmony with the African way of life. Indeed, says Kaunda, the African culture and religions have never made the cult of misery a way of life. He contends that only bad religion can and does stress very heavily the depravity of Man and eventually force believing Christians to grovel before the Old Testament God, the

10 K. Kaunda: LETTER TO MY CHILDREN, Second Impression (1974), p. 135

biblical God, in the most dramatic manner: beating their breasts and exclaiming with horror about the new revelations.¹¹

For President Kaunda, religion must not only be a theory but also a practical way of life, capable of rectifying some of the evil tendencies in Man; and this clearly shows that for him religion is actually part and parcel of the positive practical principles of Zambian Humanism. What is more, he thinks that those who stress the total depravity of Man should understand that since Man has a divine spark (an element of goodness) in him the notion of original sin which they propound cannot really have a great significance. In other words, the divine spark in Man undermines original sin, and in turn enables individuals to become rational human beings.

In addition, Kaunda thinks that Man has not really disconnected his link with God his creator, even though he is liable to sin. In his opinion, the world (which includes Man himself) is fundamentally in accordance with God's purpose, which is that Man must love and serve his creator. After all, says Kaunda,

¹¹ K. Kaunda: A HUMANIST IN AFRICA, Fourth Impression (1969), p. 38

self-consciousness and the ability to love freely are some of the special gifts God has given to Man,¹² so that he may perform good deeds with them, such as loving one's neighbour as one loves himself and also loving God his creator. This seems to indicate that for the Zambian humanist one has to be a believing Christian before he can be a true humanist. So, given the fact that the universe is designed fundamentally in accordance with God's purpose, how could God really forsake His unique creation, the Zambian humanist seems to ask. That Man is susceptible to sin cannot be a good reason why God should abandon him. A genuine love of God comes about upon the attainment of perfection. Indeed, equipped with love, hope and faith, the humanist contends, human beings will certainly attain perfection, no matter how long this may take.¹³ Perfection seems to be a means of completely eliminating the concept of 'original sin' in Zambian Humanism.

Since it is generally accepted that the creation of Man in Genesis is a mythical rather than a historical one, it seems that President Kaunda's contention of Man's ability to attain perfection succeeds in reconciling the notion of

12 K. Kaunda: HUMANISM IN ZAMBIA, part II, p. 127

13 K. Kaunda: HUMANISM IN ZAMBIA, part II, p. 129

'original sin' with his own conception. Certainly, no enlightened Christian asserts the historical existence of Adam and Eve any longer, because such an assertion is merely an over-literal interpretation of the biblical teaching. Actually, although Man is liable to sin, nonetheless, he aspires to attain salvation through the use of his free will, and he strives to return to his divine origin through emancipation from matter. Above all, as the Zambian humanist proclaims, with the help of faith, hope and love, Man is able to overcome his state of apparently complete depravity. And moreover it is inconceivable that the same loving God can deliberately forsake Man, his most unique creation, more especially when we know that He sent His beloved son to die for mankind.

II.5 Although the Zambian humanist acknowledges that human nature consists of the good and evil elements and also seems to succeed in resolving the problems concerning the significance of 'original sin', yet, his philosophical system poses various practical as well as theoretical problems, which seem impossible to overcome. What makes the problems even more insurmountable is the fact that the humanist seems to underestimate the effect evil has on human behaviour and conduct, particularly when he stresses his belief in the effect of being equipped with love, hope and faith, that with these elements Man can overcome all evil

tendencies in him and eventually attain perfection.

To assume, for instance, that the positive practical principles of Zambian Humanism will be able to completely eliminate human evil inclinations and ultimately enable Man to perfect himself, is indeed to expect too much of human beings. Even though they may be said to have a divine spark, an element of good, in them, nevertheless, men and women are largely motivated by their sentiments rather than by their so-called divine spark. And as such their emotions do not always operate in accordance with the philosophy of Zambian Humanism, or in harmony with God's will and their divine spark. Often times men and women tend to follow the dictates of their sentiments rather than the dictates of their reasoning. Moreover, even after apparently taming that so-called animal in Man, it is really not possible to control the various operations of the human mind so that they are guided only by humanistic principles. Very often an individual who seems to be a true humanist and who propounds and understands humanism very well may be basically the biggest hypocrite, one whose desires are based purely upon selfish tendencies, such as the accumulation of personal wealth by exploiting others while pretending to abide by the principles of humanism, giving the best education to his own

children, promoting to the highest positions only those who are somehow related to him no matter how inefficient they may be, and yet preaching with great enthusiasm the virtues of Zambian Humanism.

Indeed, those who understand how Zambian Humanism operates very often also know its loopholes, and so they may carry out purely personal interests which are detrimental to the advancement of others without being noticed. In fact, one of the greatest problems confronting Zambian Humanism and which the humanist ought to consider very seriously is that it is more difficult to convince the so-called educated Zambians than to convince the average citizen, that humanism should be adapted as a way of life in whatever we do. Why? Because these people entertain themselves with the idea that they know all about the philosophy and that the humanist cannot really teach them anything new; and if he does he can only succeed in trying to fool them. But since our apparently educated minority are - like anyone else - afraid of serious consequences, they therefore play the game of following the principles of the philosophy while deep down their minds they have nothing to do with Zambian Humanism. It is these people who pay a great deal of lip service to the actual implementation of Zambian Humanism. For then, the implementation of Zambian Humanism is a hinderance to their progress; they wish to exploit the masses without being hampered.

What is more, the way most people in more fortunate positions behave and conduct their lives clearly show their hypocrisy. For instance, among our so-called educated and sophisticated minority there are those who when they employ others to work for them treat them in the same way the colonialists treated their servants, whether civil or domestic servants. They either pay their employees starvation wages or make them work for several months without pay, and when they do pay them they often try to find reasons for not paying them their full wages, still more these Zambians are among the best preachers of the virtues of the philosophy of humanism.

In addition, how does the Zambian humanist intend to rectify the deep-rooted belief in some of his fellow-citizens that they belong to the so-called top social class, and that therefore they deserve special treatment? And given that almost all Zambian politicians are members of the elite, who come from socially respected families and hence lack the peasant occupational background which is prevalent among the masses, it would seem that such leaders do not really identify themselves with their apparently social inferiors, no matter how hard the humanist preaches about creating a classless society in Zambia. How then

will the humanist change the way these elite-minded people think and hence convince them that their materialistic and social prestige way of thinking is not in keeping with Zambian Humanism? And what are we to do with those who are primarily concerned with the accumulation of wealth, such as businessmen? For instance, preaching about upholding the high valuation of human dignity does not seem to have an effect on most of the urban taxi drivers, nor does it really have an influence on most of the medical staff members. For most of these people, men and women are not respected for what they are but rather for what they represent. Professional men and women command great respect among the masses, including businessmen and medical staff members. Before medical treatment is given to an average Zambian, the individual goes through a great deal of dehumanizing experiences: he may be pushed around by nurses and medical assistants before he has a chance to see a general practitioner. In some cases, even the general practitioner behaves as if he or she was more important than the patient: the arrogance a patient experiences exceeds the treatment. Businessmen are known to stage a physical combat with their customers. Of course, this kind of behaviour and conduct applies to almost all sectors of the Zambian society: men in powerful positions are often found to employ secretaries on intimate level; politicians are claimed to misuse their power in various ways, such as the inculcation of sectionalism in Zambian politics.

In Zambia, sectionalism tends to be an accepted way of political life, a ~~style~~^{system} of political tactics among several politicians. Men and women struggling to retain their political careers often appeal to the masses on sectional line. That animal in them persuades them to ignore all legitimate means of campaigning for a political position. Instead most of our politicians turn to some form of tribalism, called sectionalism, in order to maintain their positions. In view of this, it seems that unless sectionalism can be controlled it is hard to believe that Zambian Humanism will really succeed, especially since those who are supposed to intensify its implementation are at the same time deliberately retarding such a process. Indeed, as Robert Molteno points out, sectionalism is a political phenomenon, which arises primarily from competition for power among Zambian political leaders. Leaders deliberately choose to create sectionalism or sectionalist identifications in order to win votes and maintain their positions.¹⁴

Even if sectionalism did not play a significant part in retarding the proper establishment of a humanistic approach in Zambian politics, still more the Zambian humanist's emphasis on

14 R. Molteno: Cleavage and Conflict in Zambian Politics:
a study in sectionalism, p. 100 /^{See}
Chapter Three of POLITICS IN ZAMBIA (1974),
University of Zambia publications, edited
by William Tordoff]

religious teaching would have its effects on the minds of many
Zambians. Most Zambians identify Christianity with colonialism;
and so talk about good or bad Christian religion seems to remind
many people of the evils of imperialism. Rather instead of
stressing the effects of good religion, the Zambian humanist
would do better to emphasize the effect of traditional religion.
In this way it seems that he would have more people interested
in following the legacy of our ancestors, even those who may seem
to be irreligious.

Furthermore, that Zambian Humanism combines philosophical,
political and theological conceptions raises various theoretical
problems. For example, given that we have faith in God, how are
we to determine what God wills? Are we to rely on priests to
interpret His will? If so, how do we know that their interpretation
is correct? Besides, granted that Man has a free will and thus
he can exercise his will in whatever manner he pleases, it is not
very easy to determine whether his free will shall always be
guided by the positive practical principles of Zambian Humanism.
And to assume, as the Zambian humanist does, that Man has the
capability to attain perfection or the highest good and that
therefore guided by humanistic principles he will ultimately
perfect himself raises a serious question, namely: How can we

judge this capability? If the basis of judgement is simply that Man has shown his ability to attain perfection, this will lead us to ignore his motives. Instead we shall be concerned only with his external activities rather than his internal activities as well.

However, this is neither to say that Zambian Humanism has totally failed in its endeavours nor that there is no true humanist in Zambia. There are some Zambians who could be regarded as being truly humane in their approach to life and in their interaction with others. Their behaviour may be partly a result of the influence Zambian Humanism has on its citizens. In fact, the greatest success of Zambian Humanism is its creation of a highly tolerant society. Because of its attitude of tolerance Zambia is one of the most tolerant and democratic countries in the world: it is often the host for various political refugees (whether black or white) from other countries; and moreover its judiciary system is among the best in the universe.

Nevertheless, truly humane Zambians seem to be in the minority, for if they were in the majority then Zambian Humanism would have no real obstacles to overcome. This is a fact which can be proved individually, and more especially when one realizes that the humanist stresses the importance of political education.

When the Zambian humanist intensifies political education in the nation, this pinpoints the fact that his philosophy is confronted with serious human basic problems. Indeed, considering the seriousness of the problems, it seems that even intensifying political education may not really succeed in completely wiping out evil inclinations in Man, that perhaps the best the humanist can do is to denounce all such vices, hoping that individuals may do something to rectify them. But hope alone cannot really eliminate vices. On the other hand, should the Zambian humanist use severe measures to eliminate the negative aspects of human nature, he will discover that this is not in keeping with his philosophy, particularly since such measures may tend to be oppressive. And should he try to destroy the source of all evil tendencies, he will also realize that this will result in destroying Man himself, because his nature consists of the good and evil elements. So, in the final analysis, the Zambian humanist will admit that evil inclinations in Man cannot really be completely eliminated and that therefore the best he can do is to control or to tame the serious consequences of the vicious elements in Man, but never to try to eliminate them.

In my opinion, by taking humanism as the way of life every Zambian must follow, the Zambian humanist has actually chosen a delicate road which leads into a quagmire in which it may be impossible for Zambians to do what he wishes them to do. This means that it is impossible simply by preaching the virtues of Zambian Humanism to change the ways which tribalists, nepotists, opportunists, liars, profiteers, racists,

capitalists or corrupt individuals have followed very closely all their lives. Have we not noticed that men occupying the highest positions are often the most corrupt, hypocritical and hard to trust! This being the case, can we really expect Zambian Humanism to transcend the majority of the present political leadership? If not, then what will happen after the change of leadership? What is more, these few years of independence have revealed that it is not all those who claim to be humanists who are really and truly committed to the principles of Zambian Humanism and hence put these principles into practice. Most of those who claim to be humanists pay to the actual implementation of the philosophy simply lip service. Indeed, that these people may change their way of life is a very high probability, but not a guarantee. Certainly, it is not so easy to change a staunch materialist, nor is it easy to convince a lazy person that exploiting his hard-working relative is not in accordance with Zambian Humanism. Is it not the case that though Zambia has retained a majority of colonial administrators on the basis of its humanistic principles, nonetheless, among these people there are many who are deep-rooted racists? Is it not also true that most of the Indians, who have either taken Zambian citizenship or hold British passports, are basically bwana-minded? That is, most

Indians in Zambia have not really changed their colonial type of thinking; they still believe in being little "bwanas" and "mamas", in the same way they did during the colonial exploitation of the African masses. To these bwana-minded little Indians humanism has had no real effect on their way of thinking. Even though they may not demand to be called "bwanas" and "mamas" in public, yet, in their homes they stress the fact that they are really the "bwanas" and "mamas" to their domestic servants, and in fact behave like they were kings and queens in their various "empires".

II.6 It would appear from the preceding discussion that Zambian Humanism can only be accepted seriously if one agrees with the argument that Man is basically good. Indeed, once the argument is accepted it can be seen that the principle of goodness is not only the basis of President Kaunda's philosophical works but also of his foreign policies.

For instance, although the president - like most other people - knows that the racist regimes of South Africa and Rhodesia do not regard the black people as real human beings and that is why they slaughter them like cows, yet he (as a black man) stresses that a kind of dialogue between the blacks and whites must go on, hoping

that after political independence there should be peace and harmony between the peoples of these countries. As Dr. Soremekun points out, " On many occasions when addressing a group [Kaunda] would sometimes make a shadow speech in which he would address Vorster, Gaetano, Smith in ABSENTIA, urging them to stop abusing man and to come to the human family. "¹⁵ And as the president himself says: " We must learn to hate what is done and not to hate the doer, " particularly since by so doing " there is always a chance that the people whose activities we strongly disapprove of will change, and then we will have no cause to hate them. "¹⁶ Therefore, in view of this, President Kaunda adds, " This is why we say to people like Vorster, Smith and Gaetano that if they should change and adopt human policies we will welcome them. We don't hate them because they are white. We hate their actions. If they change their actions, we will welcome them to the human fold, the human family. And not before that. ... If they should change, we will welcome them, they are our brothers, friends in the human family. "¹⁷

15 F. Soremekun: KENNETH KAUNDA'S COSMIC NEO-HUMANISM (1970), p. 28

16 K. Kaunda: ZAMBIA'S GUIDELINES FOR THE NEXT DECADE (1968), pp.25-26

17 K. Kaunda: ZAMBIA'S GUIDELINES FOR THE NEXT DECADE, p. 26

II.7 It should now be clear that to assert, as some thinkers do,¹⁸ that the principle of man-centredness is pivotal to the whole gamut of the philosophy of Zambian Humanism is a misleading assumption, particularly since this is a practical principle, an attribute of goodness, intended for eliminating completely the negative aspects of human nature. Actually, as an attribute of goodness, the principle of man-centredness is simply a means of attaining perfection. And according to the preceding argument, all attributes of goodness are totally dependent on goodness, in the same way attributes of evil are dependent on evil. So, how could man-centredness be seriously considered as the foundation of the entire philosophy of Zambian Humanism? Perhaps those who consider man-centredness as the foundation of Zambian Humanism as a whole follow this line of reasoning because the Zambian humanist says that all human activities should be centred around Man, so as to promote and maintain the dignity of human beings. But to say that all human activities ought to be centred around Man does not imply that the concept "man-centredness" is actually the basis of the philosophy of Zambian Humanism; it simply means that in order to uphold the dignity of Man we should focus all our activities at the well-being of individuals, more especially since this may facilitate a high degree of social order.

18 H.S. Meebelo: THE AFRICAN REVIEW; The Concept Of Man-Centredness In Zambian Humanism, vol. 3 (4) (1973), p. 559

Although the principle of man-centredness cannot legitimately be considered as the foundation of Zambian Humanism as a whole, this does not rule out the fact that the principle is of great importance in the development of Zambian Humanism. It is the principle which is often dramatized during the implementation of the practical aspects of the philosophy of Zambian Humanism.¹⁹ Indeed, this should not be taken as an indication that man-centredness is the foundation of Zambian Humanism. After all, the Zambian humanist himself admits that the foundation of his philosophy is the African tradition and culture. But since every philosophical system is founded on the culture and tradition of the propounder; i.e., philosophical systems are results of cultural beliefs and traits, this simply means that the Zambian humanist does not really grapple with the problem of the foundation of the philosophy. This is why the present study considers the issue to be imperative.

III. Conclusion

III.1 . As a moral philosophy, Zambian Humanism is intended to wipe out completely the evil tendencies in Man and thus bring about perfection. But as the complete elimination of evil inclinations is

19 For a detailed discussion of the importance of the principle of man-centredness, see Dr. Meebelo's article quoted above, and his work: MAIN CURRENTS OF ZAMBIAN HUMANIST THOUGHT (1973), Lusaka, Oxford University Press.

rather an impossibility, the Zambian humanist may have to settle for a lesser goal than the most noble. This means that he must be willing to aim at merely curbing the evil inclinations which often force men and women to behave and conduct their lives in a dishonest and corrupt manner. However, in order to do so the humanist will have to apply the positive practical elements of his philosophy, principles such as man-centredness, inclusiveness, co-operation, generosity, hospitality, equality, hard-work, self-reliance, etc. As we have tried to show, these principles are simply attributes of goodness.

III.2 This means that without goodness its attributes would be difficult to explain, and indeed the explanation of how the theoretical part of Zambian Humanism is connected with its practical aspect would be a very difficult problem. But because goodness constitutes the theoretical part which Kaunda is concerned with, it is possible to explain the relationship between the theoretical and practical parts of his philosophy.

Those who wish to grasp the connection between the practical and theoretical aspects of Zambian Humanism should at least try to understand the significance of the principle of goodness in this connection. Without understanding precisely how goodness operates in the philosophy of Zambian Humanism it is so easy to be confused,

concerning the principle which holds all other principles together in Zambian Humanism. Indeed, in order to avoid such confusion, this study has paid a great deal of attention to the significance of the principle of goodness in the development of the philosophy, hoping that by so doing it may clarify various claims made by earlier investigators.

III.3 If this study has succeeded in its endeavour, then it has surely made a significant contribution to the debate initiated by the previous studies and hopefully it has clarified the stand taken by the founder of the philosophy. Better still its success may facilitate a firm understanding of what is implied when President Kaunda emphasizes the importance of his philosophy to Zambia and its people, to Africa as a whole and the Africans, and to the world community, for (as he tells us) African Humanism is the most important commodity African~~s~~ can export to other lands and whose effect could change the way of life in the human family.²⁰

III.4 But whether or not the Zambian humanist will actually succeed in his endeavours and whether or not his philosophy will ultimately enable Man to attain perfection, this is philosophically

20 K. Kaunda: A HUMANIST IN AFRICA, p. 22

unimportant. What really matters in this context is that one ought to recognize that Kaunda has successfully constructed a philosophy of hope, one that will keep those who agree with its fundamentals struggling to attain a higher degree of perfection.

III.5 Above all, let us not forget that Zambian Humanism is not a philosophy in the typical academic sense, according to which philosophy is purely theoretical and highly abstract. Kaunda's philosophy is a political guideline, intended to be a continuous reminder to the Zambians that a humane approach to life is the most important thing, one which must be considered and adapted as a way of life. In short, Zambian Humanism is a peculiar kind of philosophy which basically condemns war, and instead proposes the establishment of an international government. Once the international government is created, according to President Kaunda, this would mean that the peoples of the world have reached the highest degree of perfection, that kind of perfection upon which the Zambian humanist stresses so heavily and claims that the attainment of perfection will eventually lead to the abolition of police forces and prison services, because society will have no use for them particularly since perfection will facilitate the creation of a very high degree of social order. But as I have mentioned, this ambitious desire and belief cannot really be actualized, considering that human nature may never change.

Indeed, the implementation of Zambian Humanism is primarily a means of institutionalizing the philosophy, so that Zambians should not forget their moral obligation to the human family and that rather they should always have a clear sense of direction for their actions. Furthermore, President Kaunda seems to be aware that though human nature may not change, nonetheless, he thinks that social circumstances always change and consequently influence human behaviour and conduct. Evidently, the implementation of Zambian Humanism seems to be a way of changing social situations and thus of bringing about a change in the way Zambians should behave. But according to the discussion, even this may not change the way most Zambians behave and conduct their lives, although it is an effort which should be supported by all those who believe in a humane and morally upright society.

Dr. Paul A. Mwaipaya
Research Fellow in Human Relations
University of Zambia, Lusaka

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