

RETHINKING JULIUS NYERERE'S UJAMAA SOCIALISM IN POST-COLONIAL AFRICA: TOWARDS CONTEXTUALIZATION

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Abstract

Africa is faced with challenges in terms of socio-political stability, development, education, resource management, and leadership, which subsequently impact its development. It becomes necessary, therefore, to establish a critical theory and ideology that can inspire and steer a renewed effort to liberate Africa from its political quandaries. Thus, this ideology should not only be culturally relevant but also attentive to the needs of the people, ensuring it is genuinely home-grown and African in contextualization. Hence, it is in this search for an ideological framework that this work examines African socialism in the light of Nyerere's Ujamaa in present-day post-colonial Africa, as it aims to contextualize its tenable ideas for African progress without concerning itself with criticisms against the concept. However, its focus is on harnessing the necessary principles in the idea that are relevant to post-colonial African development. While Ujamaa as a specific policy framework may not be directly transferable to African states today, this work argues that its core principles offer valuable insights for promoting national unity, economic equity, self-reliance, participatory governance, co-existence, education, development and leadership.

Keywords: Ujamaa, Post-colonial Africa, Colonialism, Education, Self-reliance

Introduction

The emergence of independence across African nations sparked a quest for a political and cultural philosophy that is in line with and for Africa, aiming to tackle issues brought on by colonialism and imperialism, while paving the way for new paths of African development. Thus, in present times, Africa is faced with challenges in terms of political organization, management, and leadership, which subsequently impact its development. It becomes necessary, therefore, to establish a critical theory and ideology that can inspire and steer a renewed effort to liberate Africa from its political quandaries. Thus, the ideology should not only be culturally relevant but also attentive to the needs of the people, ensuring it is genuinely home-grown and African in contextualization. Hence, it is in this search for an ideological framework that this work examines African socialism in the light of Nyerere's Ujamaa in present-day post-colonial Africa, as it aims to contextualize its tenable ideas for African progress without concerning itself with criticisms against the concept. However, its focus is on harnessing the necessary principles in the idea that are relevant to post-colonial African development.

Thus, in its political trajectory, the Euro-African encounter has remained a defining feature in the history of Africa, marked by experiences of slavery, colonialism, and imperialism. This encounter introduced concepts, patterns, systems, and ideologies into African societies. Hence, during the colonial era, European powers such as Britain, France, and Portugal introduced foreign concepts, such as classes, class struggle, inequality, and exploitation, into the very fabric of African society through the introduction of capitalism and Western socialism. Consequently, Africans were compelled to forsake their values and cultures in favour of those imposed on them. Nevertheless, it is important to acknowledge that Africa already had established systems in place before the arrival of European powers. However, the effects of colonialism and imperialism have remained evident in African societies of today, as Nwadinihu noted that “despite achieving formal independence from colonial rule in the mid-20th century, many African nations have struggled to overcome the lingering effects of imperialism and assert their sovereignty on the global stage” (83). Thus, in the wake of independence, various African leaders and nationalists, including Kwame Nkrumah, Léopold Sédar Senghor, Aimé Césaire, Frantz Fanon, and Julius Nyerere, among others, dismissed capitalism in favour of socialism tailored for Africa and its people. According to Nyerere:

European or Western socialism was born of the Agrarian Revolution and the Industrial Revolution which followed it. This produced the modern capitalist and the industrial proletariat. These two revolutions planted the seeds of conflict within society, and not only was European socialism born of that conflict, but its apostles sanctified the conflict itself into a philosophy. Civil war was no longer looked upon as something evil, or something unfortunate, but as something good and necessary. As prayer is to Christianity or to Islam, so civil war was (which they call, "class war") is to European version of socialism - a means inseparable from the end. Each becomes the basis of a whole way of life. The European socialist cannot think of his socialism without its father, capitalism (*The Basis of African Socialism* 7).

The European notion of socialism centres around class struggle, conflict, tension, inequality, and exploitation, often aligning with capitalism. However, Julius Nyerere, influenced by his local experiences, synthesised the core principles of traditional African socialism into what he termed Ujamaa socialism. This Form of socialism is rooted in the communal aspects of traditional African society. Nyerere asserts that capitalism and individualism are not inherently African, and traditional African society is built on communal values. He argues that social systems founded on class struggle, conflict, and tensions are also alien to African traditions and should be rejected alongside capitalism. Instead, traditional African society is characterized not by conflict or struggle, but by *family-hood*, essentially familial relationships. This concept is the foundation of true African socialism.

Thus, Nyerere envisions a society composed of nuclear family units, where the country is organised into Ujamaa villages, or *family villages*, which will promote cooperation and collaboration. In such a nation, the community would be basically family units spanning the entire society. The capitalist drive for acquisition, individualism, exploitation, and class

conflict would be absent. Inequality would be eradicated, and everyone would be committed to serving the community in various roles. Leaders would align themselves with the masses, working collaboratively. The society's goal would be self-reliance and self-liberation (*The Basis of African Socialism* 8). Thus, African socialism is grounded in the principles, values, and practices of traditional African society and family relationships, which embody democratic principles throughout its operations.

In contrast to non-African nations, which selectively embraced Western culture and values while maintaining their own identities, most African countries have largely rejected their traditional values in favour of those from the West. However, it must be noted that Nyerere does not kick against foreign culture; he was ready to learn from them and then broaden and refine African culture. In *Freedom and Unity*, he noted:

A nation which refuses to learn from foreign cultures is nothing but a nation of idiots and lunatics. Mankind could not progress at all if we all refused to learn from each other. But to learn from each other does not mean we should abandon our own [for] the sort of learning from which we can benefit is the kind which can help us to perfect and broaden our own culture” (187).

The main point that Nyerere makes here is that cultures can learn from each other, and being open to another's culture does not necessarily mean abandoning one's own culture. From another perspective, learning from the views of others can also help refine one's perspective, ideas, strategy, and process. Thus, it is in view of contextualization that this work leaps Nyerere to address issues in post-colonial Africa, as challenges such as inequality, exploitation, mono-economy, foreign dependency, poor education, nepotism, corruption, and poverty prevail.

Nyerere's Ujamaa as African Socialism

The concept of *Ujamaa* is often associated with Nyerere in African political thought. Through this concept, Nyerere promoted a version of African socialism that emphasizes human values. *Ujamaa*, a Kiswahili term, translates to “familyhood” or “brotherhood.” The core principles of his view on African socialism are outlined in his work, *Ujamaa: The Basis of African Socialism* (Makumba 140). The book serves as the core of Nyerere's writings and speeches. Set against the backdrop of European colonialism, socialism, and capitalism, this crucial text outlines the key principles of Nyerere's African Socialism. Inspired by African communalism, it reveals the essential brotherhood of all humanity. Nyerere asserts that the foundation and aim of African Socialism is the extended family; a true African socialist does not see one segment of people as brothers while viewing others as adversaries.

Ujama is a Kiswahili word that translates to familyhood or brotherhood. Nyerere used it to translate African socialism. In his conception, Nyerere holds that “the foundation and objective of African socialism is the extended family. The true African socialist... regards all men as his brethren – as members of his extended family” (*Ujamaa: Essays on Socialism* 11). Familyhood goes beyond the immediate family nucleus, “beyond tribe, the community, and the nation. It must include the entire humanity. It forms the traditional life

of the African people, where the sense of brotherhood is strong” (Nwoko 248). Ujamaa Socialism is not a product of wars or class conflicts but originates from the people's way of life. It is rooted in African culture. Nyerere made Ujamaa the cornerstone of his socialism, a socialism rooted in African communalism. Nyerere holds that:

Socialism like democracy is an attitude of the mind. In a socialist society it is the socialist attitude of mind, and not the rigid adherence to a standard political pattern, which is needed to ensure that people care for each other... It has nothing to do with possession and non-possession of wealth. Destitute people can be potential capitalists – exploiters of their fellow human beings... But a man who uses his wealth for the purpose of dominating any of his fellows is a capitalist so is the man who would if he could (Nyerere in Makumba 140-141).

Thus, Nyerere's version of socialism is opposed both to capitalism, which seeks happiness through the exploitation of one person by another, and Marxist socialism, which seeks happiness through conflict between persons, as Makumba holds (Makumba 2007). Ujamaa is an attitude of the mind that encourages Africans to care for each other's welfare. As Nyerere holds, “The true African socialist does not look on one class of men as his brethren and another as his natural enemies. He does not form an alliance with the 'brethren' for the extermination of the 'non brethren’” (“The Basis of African Socialism” 8).

As Nyerere holds, “Ujamaa, then, or 'Familyhood', describes our socialism. It is opposed to capitalism, which seeks to build a happy society on the basis of the exploitation of man by man; and it is equally opposed to doctrinaire socialism which seeks to build its happy society on a philosophy of inevitable conflict between man and man” (“The Basis of African Socialism” 8). For Nyerere, this distinguishes the African from the non-socialist, who has the capitalist attitude whereby others are dominated and exploited through wealth (Nwoko 249). Certain features in African traditional society enrich the concept of Ujamaa. They are, as Nwoko noted:

- i) The fact that “in African society everybody was a worker,” even those who appeared wealthier, especially the elders, possessed wealth, but they were essentially its custodians. Wealth did not give them power or prestige against others;
- ii) That every member of the society enjoyed the security and hospitality provided by it because each one contributed his quota in economic production, avoiding parasitism or exploitation.
- iii) The communal ownership of land was maintained; the individual has only the right to use land; it was the foreigner who introduced the idea of land as a marketable commodity, acquirable for renting out even without use (Nwoko 248).

Nyerere's Ujamaa, as an attitude of mind, calls on Africans to work to contribute to society. Thus, wealth should be used for the well-being of society. It is opposed to all forms of domination and discrimination, whether tribal or political. It originates from the way people live and does not require any class struggle to emerge. “It insists on the equality of

all peoples. It involves the entire humanity since the extended family as considered in Ujamaa embraces the whole mankind. Ujamaa builds on a classless society aiming at crushing out the use of wealth to dominate and humiliate others” (Nwoko 249).

Nyerere recognized certain elements of inequality in traditional African society that are reflected in the mode of living. He argues that women are given an inferior position, and they are overburdened with work in both the fields and the home. He believes that the contributions of each person are necessary for socio-political and economic progress. Thus, the principle of equality is at the heart of Ujamaa. This is reflected in political organization. As Nwoko noted:

The principle of equality is a determinant principle of every democracy properly so-called. Democracy is, therefore, at the root of Ujamaa socialism, since it is itself a democratic system. Nyerere argues that 'the people's equality must be reflected in the political organization; everyone must be an equal participant in the government of the society.' It is the right to equality in democracy that gives the people the right to choose their own representatives and legislators, which assures them of political suffrages. Actually, it is the will of the people that gives meaning to democracy (251).

Ujamaa socialism is opposed to capitalism and its attitudes. It is not in line with European socialism, as the latter is a product of class struggle. For Nyerere, “socialism becomes a distributive dispensation and not primarily a system of production. However, it is also true that forms of production can lead to unequal distribution of wealth” (Makumba 141). Thus, “Africa has to tackle at the same time the problems of increasing our production and rebuilding attitudes of equality” (Nyerere, *Freedom and Unity* 16 in Makumba, 141). Socialism, Nyerere holds, is returning to our roots as Taiwo pointed out, “The call to socialism was, for Nyerere, a clarion call back to what made pre-colonial Africa a much more humane social context. In embracing socialism, the African was merely returning to her roots” (Olufemi Taiwo 256). Nyerere noted thus: “We, in Africa, have no more need of being 'converted' to socialism than we have of being 'taught' democracy. Both are rooted in our own past – in the traditional society which produced us. Modern African socialism can draw from its traditional heritage the recognition of 'society' as an extension of the basic family unit” (1987c:515). Nyerere believes that socialism “holds the promise of a better society in which what is best about our nature can be realized” (Olufemi Taiwo 256). This stand of Nyerere is made manifest in what is known today as “The Arusha Declaration: Socialism and Self-Reliance”, which is a party document submitted by Nyerere to the National Executive Committee of the TANU Party. The part one reads: 'The TANU Creed:'

The policy of TANU is to build a socialist state. The principles of socialism are laid down in the TANU Constitution and they are as follows: [Whereas] TANU believes:

- (a) That all human beings are equal;
- (b) That every human individual has a right to dignity and respect;
- (c) That every citizen is an integral part of the nation and has the right to take an equal part in Government at local, regional, and national level;
- (d) That every citizen has the right to freedom of expression, of movement,

of religious belief, and of association within the context of the law;
(e) That every individual has the right to receive from society protection of his life and property held according to law;
(f) That every individual has the right to receive a just return for his labour;
(g) That all citizens together possess all the natural resources of the country in trust for their descendants;
(h) That in order to ensure economic justice the state must have the effective control over the principal means of production; and (i) That it is the responsibility of the state to intervene actively in the economic life of the nation so as to ensure the well-being of all citizens, and so as to prevent the exploitation of one person by another or one group by another, and so as to prevent the accumulation of wealth to an extent which is inconsistent with the existence of a classless society (Nyerere 1987a: 516).

Nyerere's concept of socialism, specifically African socialism, is grounded in the communal principles inherent in traditional African society. He views capitalism and individualism as foreign ideas, as traditional African society is inherently communal. Additionally, he argues that socialism, characterised by class struggle, conflict, and tension, is similarly alien and should be rejected. As Olufemi Taiwo noted:

Many of the provisions of the TANU Creed are designed specifically to exclude the fundamental tenets and practices of a capitalist mode of production. For example, (g) and (h) effectively outlaw private property in the principal means of production; (f) trumps the right of capitalist employers or the market mechanism to fix the wages of workers. In this connection, socialism is at one and the same time a means and an outcome. The implicit assumption is that the way of being human articulated by the TANU Creed is superior to that enjoined by capitalism or any other form of social living (257).

Nyerere emphasizes that traditional African society is based on harmony rather than conflict, focusing on "family-hood; that is, family relationship." He believes this is the bedrock of African socialism. With Ujamaa socialism, Nyerere aimed to create an Independent Africa that would care for all, where there would be no class struggle, and each individual would contribute to the development of society and its well-being. As seen from the TANU creed, Nyerere sought through his philosophy of Ujamaa to establish an African egalitarian society.

Nyerere envisions a society comprised of small family units, structured around *Ujamaa* villages, which he describes as *family villages* fostering mutual support and collaboration. This nation would essentially extend family units to encompass the entire community. Elements such as the capitalist drive for personal gain, individualism, human exploitation, class conflicts, and struggles would all be absent from this society. Inequality would be eradicated, and everyone would be willing to contribute to the community's welfare in various roles. Leaders would align themselves with the people and collaborate closely with them. The community would focus on self-reliance and self-liberation. Consequently, with the removal of colonialism, exploitation, and inequality, individuals would experience true

liberation. For Nyerere, the concepts of liberation and development are intertwined; he views development as liberation, achievable in an egalitarian and communal society rooted in Ujamaa, or familyhood.

As a result, over time, Nyerere offers a comprehensive outline of the ideal society, one where socialist and democratic institutions serve as the foundation for equality, freedom, and unity. He asserts that a “socialist attitude of mind” among individuals is crucial for their strict adherence to these principles. For Nyerere, this ideal society consists of interconnected Ujamaa communities that eliminate all forms of exploitation. Here, everyone acknowledges each other's right to an equitable share of both the material and social benefits while also recognizing their obligation to work collaboratively towards the creation of these benefits. Moreover, through cooperation, these Ujamaa communities are united in larger groups, extending up to the national level, which in turn seeks collaboration with other nations based on the principles of equality, freedom, and unity of mankind.

Nyerere's Ujamaa as a political ideology aims at achieving a just, human and egalitarian society that is “devoid of poverty, capitalism, social inequalities caused by colonization. Hence, Ujamaa urges all to develop urgently their own skills and economic activities for the benefit of the society based on the legacies of African communalism” (Ofoegbu 81). The objectives of Ujamaa can be concluded in the words of Nyerere:

This is the objective of socialism in Tanzania to build a society in which all members have equal rights and equal opportunities, in which all can live at peace with their neighbours without suffering or imposing injustice, being exploited, or exploiting; and in which all have a gradually increasing basic level of material welfare before any individual lives in luxury (*Ujamaa: Essays on Socialism* 110).

Accordingly, Nyerere believes that socialism is based on the principle of human equality that should extend to all areas of society: economic, social, and political. His vision encompasses equality for everyone's benefits (*Ujamaa: Essays on Socialism* 79). For Nyerere, socialism represents a method of distribution rather than just a production system. Nevertheless, it's important to acknowledge that certain production methods can lead to unequal wealth distribution.

Nyerere on Foreign Investments and Aids

Julius Nyerere viewed foreign investment and aid through the lens of self-reliance, national sovereignty, and social justice. While not entirely opposed to foreign assistance, he was deeply critical of aid and investment that created dependency or came with political and economic conditions that undermined Tanzania's autonomy. As he noted:

Let me make it clear that I am not saying that foreign private enterprise cannot make any contribution to the economic growth of the poor nations. Partnership between foreign firms and local organizations for specific purposes, and under clearly defined conditions, can assist national development at the same time as it provides the foreign investor with a reasonable and secured return on his investment. But private enterprise will not make the quantity and quality of

investment required to overcome our poverty; it will not do the priority jobs in our nations; and, to the extent that we attract it by promising to leave it uncontrolled and untrammelled, it will add to our social and cultural problems (Nyerere, *The Third World And The International Economic Structure* 5).

Nyerere argued that aid should support, rather than substitute, a nation's development efforts, emphasizing that the people themselves must drive real development. He was especially cautious of foreign investment in strategic sectors, believing that essential resources and industries should remain under public ownership to serve national interests. For Nyerere, the purpose of aid should be solidarity and justice, not charity or control. He also rejected the idea that development should be dictated by the donor's agenda, asserting that such relationships often perpetuated neocolonialism.

For Nyerere, foreign investments benefit the capitalist Nations and their agents. He holds that rich countries control market values and exert pressure on poor countries. On the political level, rich countries impose a relationship on poor countries, thereby constraining the latter to follow policies dictated by the *master countries*. Nyerere illustrates these points with the case of foreign aid and the strict regulations governing the consideration of economic aid. As Nyerere noted: “Aid is only playing with the problem of poverty, it is like wetting the lips of a man dying of thirst. And it is often used as a political weapon. “If your country is unfriendly to us, or if it is communist-or capitalist-or if it votes against us at the United Nations, you cannot expect aid from us”. Such things have been said publicly even by leading world figures (Nyerere, *The Third World and the International Economic Structure* 8).” In addition to this, he noted in an interview: “But they have discovered that the IMF is a very good instrument for controlling the economics of the Third World and so they maintain the rules. They never really meant the IMF to be an instrument of control – but they discovered it and are not going to change the rule” (*New African*, Jan. 1985, 15 in Nwoko, 255). From Nyerere's perspective, given the goal, both aid and investment should be aimed at empowering people and preserving national dignity, rather than benefiting foreign powers or undermining socialist principles.

Nyerere on Education as Self-Reliance

Nyerere's educational philosophy, influenced by his socialist background, can be viewed through two lenses: Education for Self-Reliance and Adult Education (which encompasses lifelong learning and Education for Liberation). Nyerere's educational philosophy is outlined in his post-Arusha policy statement, issued in March 1967, titled “Education for Self-Reliance.” His approach directly confronted and critiqued the imposition of foreign-style education in Africa, especially in Tanzania, which he viewed as a colonial legacy. This system of education was not proactive; it favoured elitism and discouraged students from valuing manual labour in favour of white-collar occupations. To highlight this issue, Nyerere remarked:

[Education] must also prepare young people for the work they will be called upon to do in the society which exists in Tanzania – rural society where improvement will depend largely upon the efforts of the people in agriculture and in village

development. This does not mean that education in Tanzania should be designed to produce passive agricultural workers of different level of skills who simply carry out plans or directions received from above. It must produce good farmers; it has also to prepare people for their responsibilities as free workers and citizens in a free and democratic society, albeit a largely rural society. They have to be able to think for themselves, to make judgments on all issues affecting them (Nyerere, 1982b: 240-241).

Nyerere asserts that education should promote the common good and support social goals of collaborative living and working. It must facilitate the growth of a society where resources are shared fairly among all members. Education needs to encourage a strong sense of social responsibility. As Francis Diana-Abasi Ibanga noted, "Nyerere's educational philosophy also proposed for organizational restructuring in the areas of curriculum, school organisation and administration, as well as enrolment and admissions. In the area of curriculum, Nyerere argued that the school curriculum must deemphasize formal examinations, which merely assess the students' ability to learn facts" (119).

Thus, beyond imparting social values, education must equip young people for their future roles in Tanzanian society, particularly in a rural context where advancement hinges on the efforts of individuals in agriculture and community development. This doesn't imply that education should simply churn out passive agricultural labourers with varied skillsets who follow orders. Instead, it should develop skilled farmers and prepare individuals for their responsibilities as independent workers and active citizens in a free, democratic society, even in a predominantly rural setting. They must be able to think for themselves and make informed decisions. For Nyerere, the primary goal of the educational system should be to equip individuals for a meaningful and productive life, as well as to serve their communities in rural areas. This emphasises education for self-reliance.

Nyerere's Ujamaa in Post-Colonial Africa

The end of colonialism in Africa, known as the post-colonial era, has been marked by diverse experiences of political, economic, social, and cultural transformations, both positive and negative. While the end of colonialism in the mid-20th century brought with it the hope of freedom and self-determination, the realities of post-colonial governance and development have presented many challenges to Africa's trajectory today. Thus, the immediate post-independence period witnessed a wave of optimism and nationalism, and African leaders, such as Kwame Nkrumah, Léopold Sédar Senghor, Julius Nyerere, and Patrice Lumumba, championed visions of pan-Africanism and development. Although these visions often faced challenges from internal interests, external pressures, and institutional weaknesses, in recent times, the desire for development among African leaders has been low, and at best, it is focused on amassing public funds for personal gain. Thus, it is imperative to harness the aspects of Nyerere's ideological framework as inherent in Ujamaa to chart a path for African development. Although the policy encountered mixed success in Tanzania, its foundational principles hold potential insights for post-colonial Africa.

In Julius Nyerere's Ujamaa, socialism is rooted in the communal values of traditional African society. The concepts of capitalism, individualism, and socialism, based on class struggle and conflict, are seen as alien to Africa and should be dismissed. Traditional African society places a strong emphasis on familial relationships. Nyerere defines socialism as Ujamaa, or familyhood, envisioning a society composed of individual family units and Ujamaa villages, characterized by cooperation and collaboration. Thus, a nation is fundamentally built on these family units, fostering a sense of community where individualism, the capitalist drive for personal gain, exploitation, and class struggles are not tolerated. Inequality will be abolished, and everyone will be encouraged to contribute to the community's well-being, with leaders aligning themselves with the masses in a collaborative effort. This envisioned society aspires towards self-reliance and liberation. Consequently, as colonialism, exploitation, and inequality are eradicated, individuals experience true freedom. Onyeocha, concerning this issue, comments:

Nyerere denounced both the capitalist system, which encouraged accumulation of goods and property by individuals, and communist system where such accumulation was carried on by the state. It is worthy of note that in traditional African Society everyone was a worker, who always had to earn his living in community. He was convinced that the purpose of wealth was neither power nor prestige as the capitalist held. Rather, it was meant for the good and wellbeing of all, hence, he came up with this idea of African Socialism. He thought that the African must have to re-educate themselves and regain the former attitude of mind with regard to wealth, whose purpose is precisely to secure the good of the community as well as that of the individual member. His economic theory, he called *Ujamaa* or “familyhood” which seeks to build a happy society on the framework of the extended family system (239).

In governance, Nyerere emphasized the need for a system ensuring that public officials remain accountable to the community at all times (Onyeocha 239). When analyzing these frameworks within the context of Africa and Nigeria today, it becomes evident that the socio-economic and political structures differ significantly from Ujamaa, which Julius Nyerere established in Tanzania. As a capitalist nation for instance, Nigeria functions within a multi-party system marked by socio-economic disparities, individual exploitation, a focus on personal gains, class conflicts, social unrest, the overshadowing of traditional cultural values for Western influences, an educational system geared toward securing certificates for white-collar jobs, tribalism taking precedence over national identity, and the misuse of political roles for personal enrichment. As a result, there is an urgent need for a unique African socialism or a socio-economic and political framework that synthesizes the strengths of capitalism, communism, and socialism with African values, particularly those inherent in African culture and traditional African systems, which are fundamentally democratic and communal.

One area where Ujamaa offers a step forward for Africa in its post-colonial experience is in promoting National unity and reducing ethnic divisions, which is one of Africa's most enduring challenges: its ethnic diversity and the resulting tensions between different groups. Ujamaa's emphasis on communalism and solidarity could, in theory, help mitigate

these tensions. Nyerere's vision of a shared national identity that transcends ethnic divisions offers a valuable lesson and a leap forward for African states today, which have continued to struggle with unity since independence. With the Ujamaa philosophy of brotherhood, the people could view themselves as part of a collective whole, while emphasizing cooperation rather than competition among ethnic groups, as is evident today. This will reduce the perception that national resources are being unequally distributed along ethnic lines, which has been a frequent source of conflict in most African nations that are naturally endowed with natural resources.

On the other hand is the question of economic equity and resource distribution. As can be observed, most African economies are heavily reliant on a mono-economy, where one resource is dominant, such as in Nigeria, where oil is the primary focus, and this creates significant wealth disparities. In most African countries, a small elite controls a significant portion of the wealth, while the majority of the population, particularly in rural areas, remains impoverished. Ujamaa's economic philosophy of collective ownership and shared resources highlights the need to address this in the post-colonial era by promoting a more equitable distribution of resources, rather than allowing them to be controlled and enjoyed by the select few at the expense of the populace. Thus, it is necessary to view natural resources as a collective blessing and a shared ownership, and they should be utilized for the general well-being.

Within Africa's political landscape is the problem of self-reliance and over-dependence on foreign aid. Nyerere believed that African nations should reduce their dependence on foreign aid and external economic models, which he viewed as perpetuating colonial-style exploitation. As Akonor noted, "Foreign aid is not a panacea for Africa's development woes. So far, foreign aid has created a welfare-continent mentality and has become the hub around which the spokes of most African economies turn (1077)." The call for self-development and not depending on foreign aid is imperative in today's Africa, where its leaders are at the mercy of Western powers for aid, which these aids comes with conditions. Thus, Nyerere's idea on foreign aid is highly relevant to today's Africa, which, despite its wealth of natural resources, continues to face challenges in managing its economy effectively. As Akonor pointed out:

Africa's development will not materialize from outside sources. Thus, African leaders should take control of their countries' economic destinies and find creative ways to finance development other than reliance on foreign aid. What is the point of the continent's gaining political independence only to sacrifice its economic independence before the altar of the donor community? Africa's leaders must break free from their aid dependency by harnessing the continent's collective resources for the benefit of their people. As a critical step toward this end, African leaders must take Pan-African unity seriously and make real and substantive efforts to harmonize policies (1077-1078).

Reliance on foreign investment and aid has, at times, undermined its ability to develop sustainable, homegrown solutions to its economic and social problems. Ujamaa's emphasis on self-reliance offers a valuable lesson to inspire a more indigenous approach to

development, one that prioritizes local industries, innovation, and the use of local resources.

Furthermore, Nyerere's Ujamaa promoted participatory governance, in which citizens were involved in making decisions that directly affected their lives. This aspect of Ujamaa offers important lessons for Africa, where governance has often been characterized by top-down decision-making and widespread corruption. Implementing participatory governance in African states will mean creating structures that allow citizens to have a more direct role in local and national decision-making processes. This will take the form of decentralized governance, where local communities have more control over their resources, unlike what is seen even in Nigeria and development plans, reducing the disconnect between the government and the people it serves. Moreover, Ujamaa's focus on leadership rooted in ethics and accountability offers a basis to address African social and political corruption challenges. Nyerere was renowned for his integrity and his efforts to combat corruption in Tanzania. If African leaders embraced these values, it could lead to a more transparent and accountable political system as opposed to what is obtained today in African political and social circles.

Nyerere's philosophy of education, known as Education for Self-Reliance, is an aspect that needs to be paid attention to in Africa. As his idea was rooted in the belief that education in post-colonial Africa should be relevant to the needs and realities of African societies, it becomes imperative to pay attention to the philosophy behind African education policies and their implementations. As Ogundowole noted, self-reliance “demands of all and sundry competence, dedication, confidence, national awareness, and above all, originality, inventiveness and creativity which are necessary facts for self-respect and self-realisation” (26). Capturing the reality of education in Africa and Nigeria in particular, Azenabor noted:

Our [Nigeria] educational system naturally leads to unemployment because the products are not trained to generate jobs independently. We introduce foreign courses that are redundant and unproductive into our schools curricula just because they are being offered in Western countries... Education is supposed to prepare one for life in his society, but the Nigerian Educational System divorces the pupil from the society in which it is supposed to prepare them (70).

Just as Nyerere criticized colonial education systems for promoting elitism, dependency, and alienation from African culture and community values, however, the present-day African leaders are championing this negative course for personal gains and the issues raised by Nyerere are still present today as the educational sector focuses more on the Western curriculum and emphasis with little attention to indigenous knowledge and contextual education. Nyerere emphasized the development of a socialist society based on Ujamaa (familyhood), where education nurtures cooperation, equality, and national development. The implication of this is that African nations must decolonize education and align it with indigenous values, economic needs, and social justice. Although Nyerere's educational views were a product of his time, there are principles that it bears that go beyond the Tanzania of his time and could be applied to African states today. Thus,

Nyerere's ideas offer a leap forward for educational reform across Africa, making education more inclusive, practical, and people-centered in the struggle for true independence and development. As Francis Diana-Abasi Ibanga noted, “our curricula must be re-designed to reflect our cultural identity and our social, economic, as well as political needs. This means our educational system must be re-orientated from being a corridor to obtain meal ticket, to institution that is capable of moulding morally incline human character who is capable of standing on his own” (122).

Conclusion

The philosophy of Ujamaa reminds Africa of the potential for an African-centered approach to development, one that values social justice and the common good. Although Nyerere's Ujamaa philosophy is a product of its time, its practical implementation faced challenges and failed to a large extent; however, the idea has not escaped the scrutiny of critics. Nevertheless, there are principles built into the philosophy that remain relevant in post-colonial Africa. Nyerere believed that African traditional societies had long practised forms of socialism, where the community worked together for the common good, and Ujamaa was intended to recapture these indigenous values. It was intended to promote rural development by encouraging the formation of cooperative villages, where people shared both resources and the products of their labour. Outstanding in the philosophy of Ujamaa was the rejection of Western capitalism and class hierarchies, which Nyerere believed were antithetical to African values. His vision was to eliminate exploitation by encouraging social equity and a participatory form of governance in which citizens were actively engaged in decision-making processes. However, while Ujamaa, as a specific policy framework, may not be directly transferable to African states today, its core principles offer valuable insights for promoting national unity, economic equity, self-reliance, and participatory governance. Thus, Nyerere offers a leap for African states in the area of governance, co-existence, education, self-reliance, development, leadership and participatory governance.

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