

The Concept of Individuality in Ujamaa: Hermeneutical Historical and Phenomenological Aspects of Politics in Tanzania

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Abstract

The phenomena of politics in Tanzania show tension in individual's freedom of speech as the product of human rationality. This study attempts to display the indispensability of historical influence of the concept of individuality in *Ujamaa* in the present political realm despite the fact that there is denial of the existence and influence of *Ujamaa* in the current politics. The hermeneutical method of the source material has been used with a systematic description of ideas in *Ujamaa* in the past and its interpretation and implication in the present and future. The findings show that the anthropological values in *Ujamaa* were over shadowed by authoritative elements in the past and so do in the current situation the condition which hinders the individual freedom of unity in diversity in the political realm, the idea which is crucial in the global and digital nation.

Keywords: Individuality, Ujamaa, Hermeneutical, Historical, Phenomenological And Politics

Introduction

The philosophy of *Ujamaa* is rooted in traditional African values mixed with some elements of western philosophy. Traces of Fabian socialism, Rousseau social contract theory, the pragmatism of John Stuart Mill and Catholic social teachings can be found in the theory. (Ibhawoh and J 2003) As a political social and economic theory and ideology founded by Julius K. Nyerere, *Ujamaa* aimed at the restoration of the African traditional values which had been destroyed by colonialism. It sought to apply the African values practiced in the model of a family to the entire nation.

In this paper the author wishes to discuss the concept of individuality in *Ujamaa* as a historical and phenomenological base of the politics in Tanzania, which is an East African nation which gained her independence in 1961 from the Great Britain. The central argument of this research is that despite the denial that *Ujamaa* has no more effects in the politics of Tanzania the phenomena in the current politics show the presence and influence of *Ujamaa* in the social-political realm. The term phenomena can be understood as the vivid, recurrent and conscious experience of events and attitudes by the human being in a particular situation. (Merriam 2009)

Three reasons have motivated me to take this study. The first is the succession of the hegemonic political party of *Chama cha Mapinduzi* (Revolutionary Part, henceforth CCM) which is the leading party in Tanzania since independence. Established in 1977, CCM emerged from Tanganyika Africa National Union (henceforth TANU) a political party which led Tanzania to independence and authorized the politics of *Ujamaa* in the country in 1967. The second reason is based on the presence of *Ujamaa* in the

constitution of the United Republic of Tanzania and the affirmation that Tanzania will follow the politics of *Ujamaa na Kujitegemea* (Socialism and self-reliance); and the third reason is the phenomenon of the current politics which resembles that which was practiced in the past during *Ujamaa* implementations. The hermeneutical of the concept of individuality in the traditional African families and its stipulation in the *Ujamaa* theory will be compared with the current politics of Tanzania so as to isolate the values which are needed for the formation, awareness, engagement and building of an individual initiatives in the politics of Tanzania.

There exists an affirmation that *Ujamaa* theory of Tanzania is over and it has no place in the politics of Tanzania. The presence of hegemonic political party in Tanzania and its royal reign from the time of independence (1961) under TANU, and from 1977 under CCM, shows the continuation of the same root of political trend. The stipulation of *Ujamaa* in the Arusha Declaration and the objectives of TANU within the same shows the mixed ideas with regard to the concept of individuality in comparison to the government responsibilities which seems to dominate almost every aspect of social, economic and political realm. The values of respect sharing of resources, unity in diversity, equality and freedom which are stated in *Ujamaa* appear to be overcrowded by the manner of its implementations.

1. The Principles of Human Security

The principle of human security is the affirmation of the three values which are in the African traditional families namely mutual respect, communal work and sharing of the fruits of work. These principles stand as a protection for the life of an individual in the community and the foundation of individuality. (J. K. Nyerere, *Ujamaa: Essays in Socialism* 1968) Individuality can be understood as the specific qualities of a person that distinguish him/her from others of the same kind. It shows the uniqueness of human being and a purpose for his/her existence in the world together with others. Individuality is a gradual, inclusive process in one's life in which through initiation and initiatives human being is able to know the qualities of his/her being in order to achieve self-realization. An individual needs the society so as to build awareness of his/her self and of the other. Awareness enables human person to be accountable for choices and decisions made through the course of time.

The traditional families lived based on the principles of human security unconsciously (J. K. Nyerere, *Ujamaa: Essays in Socialism* 1968) the members of the traditional families needed each other for security and support. The unity of these families is shown through language, behavior and the joint work. The principles of human security were neither questioned nor challenged but they are kept and observed by all. The forms of education customs and manners exhibit the presence of the same principle.

It follows that mutual respect is mentioned as the first value in the principle of human security. Mutual respect is defined as recognition of the rights of the other within the extended family. It is a deep involvement in the welfare of the other human being despite the existence of differences in age, sex, ability and character. Hence the first value in the principles of human security relates to persons and how they interact within the realm of African traditional family. (J. K. Nyerere, *Ujamaa: Essays in Socialism* 1968) The second value in the principles of human security is the sharing of the fruits of work which deals with wealthy and properties. That is to say all wealth in the community is owned by all members in the same community. Although Nyerere confirmed the collective ownership of wealth; he admitted also the presence of some members of the ethnic group who would possess more than others. The presence of individuals with more possessions than others comes out as a result of more engagement, efforts and dedication given by individuals in the work. (J. K. Nyerere, *Ujamaa: Essays in Socialism* 1968) Sharing

of resources directs the economic life of the community as it is against any form of exploitation.

The third value in the principles of individual security is the obligation to work for all. The obligation to work relates with the aspects of social life. It is only through an agreement of all members towards this obligation that the other two principles are possible. All members of the society including guests are expected to work. It is only the sick, children and very old persons who are exempted from this obligation. There is no other lawful way of earning a living for the community apart from working. In its stipulation these values are for the wellbeing of all and hence they serve to provide security of an individual.

The three values in the principles of human security in the African traditional family became the three values of *Ujamaa* which Nyerere wished to be practiced in the entire nation after independence. The explanation given about the principle of human security does not shed light of reconciliation between the presence of mutual respect, communal work and sharing of the fruits of labor and the burning issue of gender inequality within the African traditional families. Hyden points out that although there are values in the African traditional system there exists inequality which is the result of illiteracy, poor financial status and inadequate scale of operation. The inequality within the African traditional families is either overlooked or accepted as the way of life. (Hyden 1980) Women and men were not equally treated and this is part and parcel of the traditional African families.

Inequalities which existed before and during independence are still present today. The individuals who were practicing the principle of human security in the traditional African families were doing so based on the environment where by the means of communications were poor and schools were few. The situation is not better now in the digital world in which people are able to communicate in a fastest speed. Although the means of communication like the use of mobile phones is well received, its usage reveals the need of education so as to help the citizens to benefit out of this technology. There exist in the community poverty, inequality, illiteracy and elements of authoritative administration.

The writer argues on the influence of history in the manner individuals are treated and educated in the society. The reconsideration of the principle of human security which is rooted in the history of Tanzania may minimize the challenges and tension faced by individuals in the political sphere today. The principle of human security is a fold practice that is each individual in any position needs to adhere to this value and to instruct the children through words and deeds. In general, *Ujamaa* is silent on how the three values in the principles of the traditional families can be applied in daily life in the whole modern nation. This research sees the need of the method which can be used so as to apply the principle of human security to all citizens.

The introduction of education system which includes the traditional values found in the historical path of the nation and at the same time the system which is able to interpret the values of the past into the present so as to prepare young generation to hold on their history while coping with the global advancements. The author understands that there is no possibility to eradicate all problems within the society bearing in mind the limitedness of human nature but the researcher is convinced that the reconsideration of the principle of human security of mutual respect to all may help to minimize the phenomena of authoritative administration which tend to hinder individual responsibility and engagement in the society.

The principle of human security which is affirmed to be the foundation of values in *Ujamaa* was overshadowed by the manner in which the decisions were conducted. From the writings of *Ujamaa*, it seems that Nyerere did not consult individuals so as to receive their views. (Boesen, Madsen and Moody 1977) *Ujamaa* and its strategies were just declared and then implemented. Individuals were to adhere to the instructions and directives given from the top: (Vilby 2007) the same phenomenon is seen in the way

individuals in the political realm of Tanzania are expected to follow the decisions of leaders without questioning or even giving their own view as part of exercising human rationality and freedom of speech. These phenomena are destructive for the free participation of individuals in the public politics.

The researcher argues that the individual involvement is crucial so as to discern the direction of the move. In the process of dialectic individuals would have time and an opportunity to question about the cons and pros of decisions made about their life. An example of the adherence expected from individuals was during the implementation of villagization program, one of *Ujamaa* strategies given under the Arusha Declaration¹, where by people were moved from their random settlement so as to form villages in order to have access to social services and to work cooperatively. It has been argued that the villagers experienced problems on the rights of members in community property and how to organize the division of labor, how to manage compensation. In most villages decisions were taken by few individuals. (O'Neill 1990)

The same trend of administration is witnessed towards decisions upon the individuals who are facing a lot of challenges because they are either asking for reformation of some of laws in the constitution or are expressing different views from the one announced by leaders. The responsible people are deliberately doing something contrary to the wish of many and are expecting to receive adherence from citizenry. This work seeks to argue that it is the right and responsibility of a human being to know and understand what is happening in his/her society.

The denial of active participation may cause members of a society to lose confidence and trust in their ability and on those who are leading. The phenomenon which may not only diminishes the sense of belonging in the society but also threatens peace and stability. Therefore the reconciliation of the real practice of the principles of human security in the society is crucial just as it is directed in the constitution of Tanzania that the united Republic of Tanzania follows the politics of *Ujamaa na kujitegemea* (Socialism and self-reliance) it is the time to bring the consistency between what is written in the country's constitution and the real practice in the current social-politics realm.² (The Constitution of the United Republic of Tanzania 1977)

The hegemonic and royal political party of Tanzania CCM is rooted historically and in content to TANU³, a former political party which authorize the practice of politics of *Ujamaa* in Tanzania during the Arusha Declaration. The current constitution of CCM states not once or twice but fourteen times that it is the responsibility and objective of the party to build a nation which is based on the principles of *Ujamaa* as directed by the fathers of the nation. (Katiba ya Chama cha Mapinduzi (The Constitution of the Revolution Party) 2017) The content in this constitution which was written in 1977 is the one adopted from TANU. Hence the author affirms that CCM and the ongoing politics are rooted in *Ujamaa* and TANU and so the reconsideration and application of the existential values of mutual respect to all citizens, sharing of resources and obligation to work so as to improve the individual life freedom of expression in the country. It is claimed that in the African traditional families, members were free to carry on their daily activities without any hindrance. There existed no conflict between individual's and society's interests. The main

¹ Arusha is the city in the north Tanzania. In 1967 there was Arusha declaration which apart from other things officially announced that Tanzania will follow the policy of *Ujamaa na Kujitegemea*. The affirmation which is also found in the constitution of the United Republic of Tanzania (URT) 1, (3) 1.

² "Ujamaa" or "Ujamaa and Self Reliance" means the society's life principles for building a Nation that observes democracy, self reliance, freedom, equality, fraternity and unity of the peoples of the United Republic; The pursuit of *Ujamaa* and Self-Reliance Act No.15 of 1984 Art.6 Act No.4 of 1992 Art.6

³ TANU merge with ASP to form CCM in 1977.

reason which facilitates such a peaceful environment is the presence of the principle of human security in which people were respected based on their being and not on what they had. Mutual respect as a tool for human dignity need to be seen in the current situation in the politics of Tanzania; so as to avoid or minimize the ongoing tension between the leaders and *machinga* (small merchants), police and the opposition parties and others of this kind; a tension which extends to the social media. Such tensions need adjustments through dialogue and persuasion. (J. K. Nyerere, *Ujamaa: Essays in Socialism* 1968) Citizens have to learn on how to give their views based on mutual respect and the government has to ensure that people are free to use the platform based on proper education so as to build a society where people are respected for who they are and their being. (Nyaki 2015) The repetitive voices require attention, coming together, discussion and implementation so as to enable and ensure the prosperity of individuals in the society.

2. The Purpose is Man

Ujamaa affirms that the purpose of all development is man. The term man here is to be taken as human being; man and woman. The well-being of a human being is at the center of social, economic and political commitments. A human being cannot be developed by another but s/he is given environments to develop himself or herself. There is no development without freedom. Nyerere affirms Rousseau's stand when relating development with human's freedom, that a human being is the one who affects his/her own development. (J. K. Nyerere, *Ujamaa: Essays in Socialism* 1968) A human being as an individual, rational and self-interested actor faced with a conflict between the freedom to pursue his/her own interests and freedoms which can only be obtained by participating in the society. Therefore, as soon as an individual becomes a member of the society s/he must sacrifice some of his/her freedom for the sake of the wellbeing of the society. That is why Nyerere continues to emphasize that in case of conflict between riches or wealthy pursuit with human dignity and social equality human dignity and equality in the society has to prevail.

As a political, social and economic theory *Ujamaa* attempts and succeeds to interpret the situation of the colonial and post-colonial society and to propose the path which will lead to the positive end of peace and tolerance in the future, the achievement which will favor the nourishment of ethical values in the society. However, leaders and citizenry are expected to work together continuously in achieving the establishment of values, under the guidance of the interpretation of the present challenges of the society and so to agree on the ways that could be used to solve the faced challenges of the present situation for the better future. When both sides are aware and in agreement of what is going on in the society, the situation can predict the possibility of a positive result for the individuals and the nation as a whole.

Although the presence of foreigners were not for the wellbeing of Tanzanians, still one of the positive effect is the exposure of the Tanzanians, to know that there are people who can invade other's land and benefit from it, meanwhile bringing and forcing the foreign culture to the people of the same land. This awareness is important so as to be able to defend one's right and identity. It is a call to wake up and protect their course. The awareness of Tanzanians to fight for their right is in itself the motivation for the search for independence and identity which is needed not only for the nation but for each and every individual. Consequently, just as people were united to remove colonial regime, the same can unite against their rulers when not satisfied of what is going on, since the purpose of all development is man, then leaders and individuals need to be discussing together the fate of individual rights; to be and to engage in politics for the sake of economic and socio-political construction. In implementing this, each individual has a role to play so as to have the best and enduring results, each individual needs to fulfill his/her responsibility.

Hence, the individual place is of great importance so as to ensure the lasting results to the next generation. With this intention, Tanzanians are responsible for both restorations of lost values and to assert the humanness of the Africans in the present politics in the county as they previously did against the foreign administration. (Shivji 2016) Nyerere emphasized the need of individual participation as he called upon new synthesis of individual freedom and the needs of human being in the society.

The success in the integration of human needs and that of society will enable the presence and practice of anthropological values. (J. K. Nyerere, Freedom and Unity 1966) In order to ensure that any particular society adheres to its basic purposes, two things are required: institutions which safeguard and promote both, unity and freedom, and attitudes, a social ethics which ensure that these institutions remain true to their purpose and are adapted as need arises. (J. K. Nyerere, Ujamaa: Essays in Socialism 1968)

3. The Alacrity in Ujamaa

Given the background of the concept of individuality in *Ujamaa* and the different roots out of which it comes into existence, it is clear that *Ujamaa* understands and seeks to find the wellbeing of an individual as a rational being, as the product of the society and as an independent subject with his or her status. (Pratt 1976) It follows that if the concept of individuality is thus affirmed what might be the reasons that lead to the presence of shadows in the free engagement of individuals to the public realm.

This part seeks to argue about the haste, inconsistency and use of force the elements which existed in the past during the implementation of *Ujamaa* strategies and how it is influencing the current situation. (Vilby 2007) Nyerere was motivated by the high expectations to see the positive outcome, the attitude which influences not only the planning but also the enduring result. I claim that the thirsty for unity and progress in *Ujamaa* dominates and hinders the proper consideration of the approach. Human beings as members and outcome of the community need to be formed so as to cope with anything which is foreign from their daily activities. Bearing in mind that individuals are the only way to carry the new ideas from one generation to the next their education and formation according to the vision of the nation is indispensable. The persuasion method used by *Ujamaa* is good due to the fact that it is based on discussion. However, the question is about the leader's formation, preparation and possession of skills in the process of persuading the peasants. Did they apply the persuasive method based on logic of ideas, ethics of the content delivered and pathos of individuals or they just carried the order and instructions as it was given from top-down to be implemented? The absence of proper method, education formal or informal and the experience of hardship in the whole process of persuasion during *Ujamaa* stirred up fear of failure among the leaders, and because they did not have another plan or experience, they turned to the use of force towards individuals. (Boesen, Madsen and Moody 1977) Although force was applied still the results were not as expected either. The current pattern of politics and its challenges need to awaken the reconsideration of method in politics. The absence of consistency of going back to roots of CCM, that is its constitution and to reconcile what is stipulated and what is practiced send a message of inadequacy of facing and coping with the challenges of time. Through rationality individuals experience different phenomena in the society and out of these they form judgments and a desire for change. This thirsty cannot be quenched with hasty answers, or by the use of force and harassment rather it requires time for discussion between individuals, as well as the discussion based on the historical perspective of the nation and the values that help the nation and the individuals in particular.

An example of a garden of flowers can be used as a metaphor for a nation made up of individuals who have basic needs which form a pillar for their equality but they are not the same based on their

individuality. Individuals, just as roses in the garden, need to be tendered so as to form one beautiful garden of roses. A gardener cannot expect to have a beautiful flower garden without first and foremost dealing with each plant separately. The irrigation and pruning system, the supply of manure and germicide all need to be planned so as to achieve the goal; a desired garden.

4. The Concept of Individuality in the Arusha Declaration

The creed of the Arusha Declaration⁴ declares and acknowledges the importance of human rights. The anthropological values such as equality, unity and human dignity, respect, sharing of the resources and work for all without any form of exploitation are given due respect. The concept of individuality is acknowledged and hence the creed of TANU gives a clear and straight insight that there is awareness of the need and necessity of each and every individual in the country to be recognized and respected in all dimensions of life.

However, the objectives of the Arusha Declaration which follow directly after the creed seem to contradict the given affirmations. In the objectives of the Arusha Declaration the government is given a total responsibility for almost everything in the country. There is only one article which mentioned about an individual. “Ujamaa policy emphasizes collective human rights rather than individual human rights.” (Sanga and Pagnucco, Julius Nyerere’s Understanding of African Socialism, Human s Understanding of African Socialism, Human 2020) The tension here was how to reconcile the creed and the objectives of the same Declaration. (Parekh 2008) The absence of the balance between the government activities and the individual initiatives causes the tension which rise the argument of individuals involvement through education, associations, freedom of speech and meetings.

If the aim of *Ujamaa* as a social, political and economic theory was to restore the lost African values and to build a nation based on the principle of human security, what could be the reasons for the presence of contradiction with regard to belief and action plan within the Arusha Declaration towards an individual? I wish to discuss three reasons which dominate the politics of the pre-independent and independent time.

Argument from the Nationalism Philosophy: Although the belief of TANU is clear with regard to the concept of individuality, TANU objectives seem to have either an underlying motive or pressure from the surrounding trend of thoughts which caused it in the Arusha Declaration to believe in one way and to act in a different manner. The objectives of TANU show clearly that the government is responsible for almost all activities hence; the place of the individual is minimized. This might be the result of nationalism; the main school of thoughts that dominates in the pre-independent and post-independent era. Nationalism can be understood as a trend which seeks to liberate Africans from cultural and political dominance created by colonialism. In this philosophy one can find the aspects of national identity and the insistence of African liberation and unity. (Zak 2015) These movements tend to emphasize on the communal mentality and actions as counter attack to the divide and rule which is believed to be originated from the colonialists. The cultural heritage is given more attention in nationalism. Wallerstein argued that there is a difference between culture contact and colonialism. In culture contact there is freedom, although the results may be bad or good. In colonialism there is only cultural indoctrination and there is no possibility of reciprocity. (Wallerstein 1983) The indoctrination of culture brought by foreigners stir up a search for unity and identity, and because it comes as a reaction extremes can be expected to appear. The ideas of nationalism seem to affect the consistency of *Ujamaa* with regard to individual initiatives. But another reason for

⁴ The Arusha Declaration is divided into five main parts namely the TANU “Creed”; The Policy of Socialism; The Policy of Self Reliance; the TANU Membership; and the Arusha Resolution.

inconsistency may arise from the idea of usefulness or pragmatism.

Argument from the Pragmatic Motive: Another reason which might have influenced the ideas of individual identity in the belief and objectives of the Arusha Declaration is the presence of a pragmatic drive. The philosophy of *Ujamaa* is influenced by John Stuart Mill. Mill's philosophical ideas on pragmatism and the representative government (Stöger-Eising 2000) the ideas which affect the manner in which Nyerere coined up *Ujamaa* and the way he conducted his politics. Ideas of Nyerere tend to change with time and experience; they are not static. It is with this experience in the witting of Nyerere that Green affirms that Nyerere shows a pragmatic approach in the way of handling *Ujamaa*. (Green 1985)

The pragmatic approach seen in *Ujamaa* also contributes to vivid contradictions which are present when reading documents of *Ujamaa*. A good example is that of the Arusha Declaration between the creed and objective and the differences which are seen between the writings and the practice of *Ujamaa*. The phenomenon of having different approaches in dealing with one idea in *Ujamaa* is described by Magotti as the evolvement character in *Ujamaa*. He argues that Nyerere's ideas are dynamic and so they tend to change with time and situation. He explains about how Nyerere interprets a just wage in Tanzania in comparison with America and Europe. Nyerere admits the need of just wages for the workers, but he argued that a poor nation cannot give what it does not have and so the just wage will always depend on the financial capacity of the country. (Magoti 2012)

Fear of War and Division: The experience of other African nation's post-independence events might have raised a concern in Nyerere's mind with regard to the unpredictable nature of individual initiatives. The civil wars which broke in the neighboring countries caused Nyerere to seek unity of the country by any means. (J. K. Nyerere, From Uhuru to Ujamaa 1974) The experience of war in Congo, Nigeria, Uganda and many other African countries might have caused Nyerere to control the private and individual engagement in many public and politics activities so as to foster unity. (Bjerk 2015) The introduction of Swahili language⁵ for all Tanzanians and the abolition of the traditional chiefdoms⁶ may also be the strategies he applies so as to minimize the loyalty of ethnic members to their traditional leaders through traditional royal practices mediated by traditional languages. By using Swahili language as the language of instruction in the primary school, Nyerere sought to bring all ethnic groups⁷ in Tanzania into one nation. (Magoti 2012)

Conclusion

The results of this study show that the phenomena toward the concept of individuality expressed in the current politics in Tanzania have some similarities with what happened in the historical theory of *Ujamaa*. TANU and the successor CCM, parties which approved the politics of *Ujamaa* to be followed in the nation highlight the continuation of the same trend of politics; have been in power for 60 years. To affirm this, even the constitution states that *Ujamaa* is the way for the politics in Tanzania. In order to be consistent with what is written in the constitution and what is seen in the politics, education needs to be adjusted based on the need of the time and national heritage of *Ujamaa*'s principles of human security the principle which favors the existential values of mutual respect, work for all and sharing of resources. The government needs to embrace the views of other people outside the leading political party so as to have

⁵ Kiswahili is the language spoken in Tanzania and in East and central Africa.

⁶ Nyerere maintained the practice of traditional chiefdoms but he centralize the political and governance power of all ethnic groups to the main central government.

⁷ There are more than 120 ethnic communities in Tanzania.

fresh and up to date ideas which are needed for the well-being of one generation and the next. In so doing the concept of individuality will be adjusted and so the nation will prepare young people who are vested with respect for others, who are ready to serve.

One cannot expect a nation or an individual to exhibit self-reliance characteristics if the formation received is not grounded upon self-reliance aspects. Children have to be trained how to think about their needs and how to solve their current internal and external problems. In order to get positive results of the difficult task of the formation process, education needs to evolve so as to meet the current needs of the society. There is a saying that 'leaders are formed, and nations are created'.

The nation cannot avoid the task of preparing individuals who are to carry the dreams into reality. Preparation needs to be systematic and continuous but not that each regime with its stand. The system of education has to incorporate the historical pattern of a nation. Different adjustments were made after independence so as to make education fit for the need of citizens and not to serve colonial master. Still there is a need to review the changes and see if their implementation suits the current challenges. It is important to have a regular check and balance between the accepted theories of education based on individual building and the actual practice of education and its impact in the public life. The pragmatic idea needs to be embraced so as to sort out what is useful for the well-being of individuals and the entire nation in the current situation.

If fear of war drove Nyerere to seek for unity in uniformity, the current situation needs another form of unity bearing in mind the influence of globalization and multi-cultural influence. Unity in diversity needs to be embraced without neglecting the historical heritage. It is the responsibility of each individual to see, promote and maintain the flourishing of existential values in the community and the realm of politics. Peace and tolerance, respect and freedom, obligation to work and sharing of the resources are values which do not depend on time or a particular administration but are needed by each individual in particular and the nation as a whole in order to attain economic development in a stable and peaceful environment. Tanzanians need to embrace, motivate and ensure a stable, continuous, orderly and conscious education based on the values present in the historical path (*Ujamaa*) of the nation and to learn not to repeat the dark sides and mistakes committed in the history towards an individual.

This paper has tried to show that no matter how hard a society or a group of people try to erase the historical route of a nation its effects will continue to influence the life of each and every citizen. Hence, it is important to embrace the existential values of the historical path which are found in *Ujamaa* so as to improve and build the concept of individuality which is inclusive and accountable for carrying the accumulated skills, values and wisdom of the nation to the next generation.

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