PROMINENCE OF MWALIMU JULIUS K. NYERERE IN THE HISTORY OF COMMUNITY DEVELOPMENT IN TANZANIA – UBUNTU PERSPECTIVE

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Abstract: This article analysed the prominence of the Late Mwalimu. Julius Kambarage Nyerere in the history of community development in Tanzania. Mwalimu Nyerere the pioneer of African Ubuntu through established African socialism and self -reliance that envisioned the realization of socio-economic development of Africa should be grounded at community level through communal villages (Ujamaa vijijini) or developmental villages (Vijiji vya maendeleo). Despite of the number of challenges faced the process of establishing developmental villages yet the model envisioned and succeeded to empower Tanzanians from colonial mentality, development of indigenous community project, social welfare services and it handled over the power of development into the hand of local community. A content analysis method was used to discourse Mwalimu Nyerere's prominence in the history of community development in Tanzania.

The review has shown that in 2014 Mwalimu Nyerere was honoured an award of Ubuntu champion for his contributions in restoring and embracing indigenous African community development values and models by South African National Heritage Council. Developmental villages paved the way for community development across African countries and established communal villages facilitated mobilization of resources and increased mass production. The villages became co-operative communities and abolished tribalism, Nyerere's ideas contributed to lay the foundation of community development in Tanzania and it was later adopted by other African countries. Conclusively, sustainable development needs communal ownership thus Nyerere succeeded to restore indigenous communal villages that facilitated relevant development in African context and, evidently all the aspects of developmental village model are still embraced in modern community development in Tanzania.

Keywords: *African socialism, African development model, Developmental villages, Community development, Mwalimu Julius K. Nyerere and Ubuntu.*

1.0 Introduction

The pre-colonial communities in Tanganyika were not static but rather they improved to different stages with socio-economic and political activities that supported their existence such as hunting, fishing, trading, crop cultivation, irrigation, iron work and animal husbandly. Also, early traditional communities continued to control the environment that necessitate for the growth and substantiation of stronger communal system The concept community development and political organization can be noted far way back before the

contact with external World such Arabs, Portugal, German, and Britain etc (Rhaghumani, 2012). Coming the foreigners and colonialists impacted our traditional community lifestyle or Ubuntu communal values and practice (Ndiege, 2019).

Ubuntu is an African philosophy and practice towards human development through collective efforts with consideration of cultural values and ecology (Mugumbate, 2019). Mwalimu Nyerere is among the pioneers of African Ubuntu who invested to attain relevant development model for the continent and he devoted his life in restoring African development model under Ubuntu values and practice (Mboti, 2015). Ubuntu emphasizes on holistic and collective model of community development basing on the indigenous knowledge and practice with respect to cultural values and ecology (Mugumbate, 2022). African Ubuntu envisions development through people (human face) and it embraces various values including sharing, compassion, caring, harmony, love, trust, forgiveness and cooperation (Mboti, 2015).

After the Tanganyika independence on 09th December 1961 Mwalimu Julius Kambarage Nyerere as the first president of Tanganyika and pioneer of African Ubuntu, he took deliberate initiatives to unit two countries namely Tanganyika and Zanzibar through African Ubuntu lens of shared culture, ecology, and community values. The union of Tanganyika and Zanzibar Island that took place on 26th April 1964 and this marked the foundation of the East African community (United Republic of Tanzania, 2012).

A remarkable turning point in the socio-political and economic landscape of Tanzania was the Arusha declaration under the mastermind of Mwalimu Nyerere that took place on 29th January 1967 that emphasized on prominence of rural community in development process in the country (Ndiege, 2019). Mwalimu Nyerere as a national leader proclaimed the need for placing all means of production under the control of the people at community level through the government of Tanzania. The Arusha declaration was one of the first legal document to embrace African Ubuntu in African history and was committed to the creation of Tanzania as an egalitarian socialist society with communal villages (Vijiji vya Ujamaa) based on agriculture, collectivized village farmlands and organized mass literacy (Ndiege, 2019).

The fact that post colonial Tanganyika's populations were scattered and most of the country was rural with few experts, under the leadership of Mwalimu Nyerere to restore African community development model that was destroyed by colonialism was inevitably. The impression of villagization policy and practice was borne out of the desire to restore African community model of development through establishing an appropriate institutional arrangement to promote rural community development in Tanzania (Lembuka 2022). Ujamaa in Swahili language literally means family-hood, and this was reflected in African Ubuntu concept that viewed all people as brothers and sisters, and cohesively integrated everybody into single community spirit that depicted traditional African community (Mboti, 2015).

Consequently, the scheme of re-settlement was introduced under Ujamaa village policy.

As a strategy, peasants were organized into viable socio-economic and political communities. The rural areas were thus transformed to cohesively integrate both scattered and private activities into planned venture under communal setting. Indeed, Arusha declaration was totally committed to revolutionize the rural areas through the voluntary and gradual formation of Ujamaa socialist villages to encourage the development of communities (Ndiege, 2019).

For better understanding the concept of community development in Tanzania one must consider the villagization practice under the guidance of African Ubuntu theory. Ubuntu can be considered as both a descriptive account of value systems that operate across much of Sub-Saharan Africa (and hence helpful in understanding and contextualising research and practice in this part of the world) as well as a normative philosophy of how people should relate to one another (of relevance well beyond Africa). Whilst these points are clearly of relevance to those conducting work with and for Africans, they may also offer the potential for re-framing the process of research and inquiry elsewhere.

Therefore, the aspect of community development of Tanzania is still embraces the villagization practice including cooperative, community spirit, collective active participation, people centred, resource mobilization, mass literacy, respect of ecology and cultural values.

1.1 Ubuntu

In African setting a person becomes a person through others as the concept of relation is central. It means no one can ever be Ubuntu without others (interdependence), because Ubuntu requires recognition from other members of the community. The famous African phrases "a person is a person through persons" or "I am because we are" point out the centrality of relation in Ubuntu with emphasize on living together in the community through equally sharing of available resources, cooperation, harmony, compassion, trustworthy and human dignity (Gade 2012, 23)

Ubuntu is both philosophy and model that is originated in sub Saharan Africa and it has evolved over centuries across the continent as a cultural practice through slight variations with similar concepts exist in different regions such as Umunthu, Umunu, Umuntu, Ngamuntu, and Ngagantu etc (Kwiyani 2013). Ubuntu is "pre-literate, pre-scientific, pre-industrial" (Shutte 2001, 9). It appears utterly holistic and interdependence, communalism, sensitivity towards others and caring for others are towards all aspects of human development (Le Roux, 2000). The community and belonging to a community is part of the essence of traditional African life (Sartorius, 2022).

Ubuntu reflects all the aspect of human life (social, health, economy, culture and politics) with regard to cultural values and ecology and it has given practical suggestions about what 'development' could mean to the World. Ubuntu is a practical example of ecology of knowledge, where knowledge from Ubuntu is combined with another body of knowledge to create something new and this is also known as cognitive decolonization (Sartorius,

2022). Therefore Mwalimu Julius Nyerere combined socialism knowledge with African Ubuntu to develop African socialism and self reliance in Tanzania where he succeeded to establish community development model under villagization policy.

1.2 Community Development

The practice of community development has evolved over thousands of years of practice in Africa and other countries, including western European countries (Chile 2007; Shirley 1979). However, it was not until the mid-20th century (1950s to the1970s) that it became formalised as an academic discipline and professional practice in European countries, the United States, Canada, the United Kingdom, New Zealand, and Australia (Chile, 2014).

In its evolution as professional practice, community development has been referred to among many other terms as a 'concept', 'intervention', 'process', 'outcome', an 'approach' and often things are said to be done in the 'spirit of community development'. It is this 'identity crisis' that has led to the most recent attempts to pin a definition on the concept. Among the various definitions the Budapest Declaration (2004) is often referred to as the 'essence' of community development.

1.3 Contextualization of Community Development in Tanzania

In the African traditional family, the community is the custodian of the individual; hence the individual has to go where the community goes (Thumi & Horsfield, 2004). This implies that the African idea of security and its value depended on personal identification with and within the community (Shizha & Charema, 2008). Before the coming of colonialists, the African community used to be one but extended large family and all African with an ubuntu values of "community of brothers and sisters" are the basis of, and the expression of, the extended family system in Africa (Kanu, 2010). In essence, the extended family was a veritable instrument in the family cohesion and community continuity, stability, and development (Lembuka, 2022).

Nyerere argued that urbanization, which had been brought about by European colonialism and was economically driven by wage labour, had disrupted the traditional pre-colonial rural African society known as Ubuntu traditional practice. He believed that it was possible for his government to recreate pre-colonial traditions way of life in Tanzania and, in turn, re-establish African traditional model of community development with more mutual respect, cooperation, harmony, human dignity and moral ways of life. The main way to do that, he said, was to move people out of the urban cities like the capital Dar es Salaam and into newly created communal villages dotting the rural countryside (Evans, 2019).

The idea for collective rural agriculture seemed like a sound idea Nyerere's government could afford to provide equipment, facilities, and material to a rural population if they were brought together in "nucleated" settlements, each of around 250 families. Establishing new groups of rural populations also made the distribution of fertilizer and seed easier, and it would be possible to provide a good level of education to the population as well (Evans,

2019).

Ujamaa or familyhood villages, in which collectivist principles of production would operate, formed the basis of the agricultural and rural system. Villagisation sought to restructure completely the former dispersed homestead pattern of the countryside and was commenced five years before the Arusha Declaration. The villages were to be "co-operative communities in which people lived together and worked together for the good of all" (Pres Nyerere quoted by Mabogunje, 1980, p 143).

1.4 Villagization Phase I

This took place after the dawn of independence from 1961 to 1973 as a voluntary process where peasants moved to communal villages or cooperative villages for the sake of rural community development. These communal villages introduced state capacity at the local level by introducing village councils responsible for taxation, enforcement of property rights, and provision of free public goods (Ndiege, Under the leadership of Mwalimu Nyerere Tanzania opted national development policy of African socialism and self-reliance. It was not socialism in the Marxist sense but rather a blended African Ubuntu model as the new ideals incorporated the notion of a Tanzania returning to the pre-colonial African values of an egalitarian society based on the community rather than the individual, i.e., an indigenous "African" socialism Priority was given to rural development not only because over 90 per cent of the people were rural dwellers but also because it would allow a greater reliance upon domestic rather than foreign resources (Fair, 1984).2019).

There were isolated settlement schemes which autonomously formed in some parts of the country, often with a nucleus of youth activists. The approach to rural community development in the period following independence involved largely the use of persistent persuasion to encourage progressive (yeomen) farmers to adopt modern agricultural techniques in cultivating the main cash crops (sisal, coffee, cotton, tobacco, and maize). There were also a few government-planned settlements which were developed in mainland Tanzania (Hyden, 1980). The idealized ujamaa villages involved a collection of peasant households working on communal farms, and who via disciplined hard work would gradually raise their living standards and generate surplus income to finance various social and economic infrastructures. However, as the ujamaa philosophy was seen as extension of traditional norms of cooperation in villages (Hyden, 1980).

1.5 Villagization Phase II

The second phase of villagization faced some challenges that slowed the pace of village formation and thus in November 1973 Mwalimu Nyerere and his administration announced the mandatory resettlement of all peasant households into villages by the end of 1976. Villages were established within the stipulated 35-month window and were termed as registered or developmental villages (vijiji vya maendeleo). The major relocations were broadly termed as Operation Sogeza (meaning moving in Swahili) or operation vijiji. In a

span of 20 months, there was a remarkable transformation of the Tanzanian countryside, with nearly 85 percent of all rural households now living in some form a village. New villages were hastily planned and with a minimum of 250 families needed. The actual implementation of Operation Sogeza varied across regions, but in most cases, operations were divided into several stages with a timetable involving: identifying existing location of farmers, selecting new village sites, and final resettlement (McHenry, 1979).

Although several factors may have contributed to the relative success of villagization across districts, drought conditions which hit several parts of Tanzania in the mid-1970s appear to have been the turning point for many peasant households. The anthropological literature has often highlighted the independence of the peasant mode of production in Tanzania, as many rural households often engaged in subsistence production without much concern for the broader activities of the nation-state (Nursey-Bray, 1980).

2.0 Methodology

The article used a content analysis research method for a systematic analysis of prominence of Mwalimu Nyerere and his influence on community development in Tanzania. This is a systematic, research method for analysing textual information in a standardized way that allows evaluators to make inferences about that information. (Weber, 1990;Krippendorff, 1980). It is an approach used to quantify qualitative information by sorting data and comparing different pieces of information to summarize it into useful information. Secondary Data about Ubuntu, community development and African socialism were collected through desk review technique and systematic analysis was conducted through a decomposition or breakdown of complex concepts into their simpler concepts so that its logical structure was displayed.

Therefore, the article used content analysis research method to make intended analysis of Mwalimu Nyerere towards the development of community development in Tanzanian context. A systematic procedure was used for reviewing or evaluating documents both printed and electronic (computer-based and Internet-transmitted) material. Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted to elicit meaning, gain understanding, and develop empirical knowledge (Corbin & Strauss, 2008).

2.1 Theoretical Framework

Theoretical framework underpinning the study is guided by African Ubuntu theory which refers to behaving well towards others or acting in ways that benefit the community. Ubuntu simply means "I am because we are" and this theory is based on the idea that all humanity is connected and the relationship between a person and her/his community is interdependent and mutually beneficial. Ubuntu theory entails African ingenious ecology and cultural values for realization of social, economic, and political development in African context (Mugumbate, 2019).

The theory was thought relevant with the study to trace originality of traditional African community development and its major descriptions, also the values of Ubuntu are compatible with to Mwalimu Nyerere's ideology and practice of villagization (Lembuka, 2022). The compatibility of ubuntu and villagization model are basing on the unifying vision of community built upon compassionate, collective, respectful, interdependent relationships and, they both serve as a rule of conduct, a social ethic, the moral and spiritual foundation for African communities (Swartz, 2006).

Mwalimu Nyerere is among the pioneers and advocate of African Ubuntu and African socialism in post-colonial Africa where his arguments are drawn from the traditional heritage, the recognition of society as an extension of the basic family unit and development through a human face (Asuka, 1997). Consequently, the family hood of African socialism is conceived far beyond the family unit to include the community, from the community, tribe, nation and indeed the entire human race. Logically, the development of African societies orchestrated by the adoption of socialism tended to see men beyond the family unity to embrace humanity as a universal phenomenon (Erikawei, 2015).

Therefore, on the process to restore traditional African community from unfit colonial systems Mwalimu Nyerere envisioned and developed villagization model where community became a centre of development in post-colonial Africa relevant for African community development.

3.0 Findings and Discussion

On the dawn of independence in 1961, about 90 percent of the mainland Tanzanian population lived in the rural countryside in scattered hamlets which were not organized into formal villages (World Bank, 1961). The country's low population density had often been highlighted in official records by German and British colonial staff as an obstacle to economic development of the colony. Mwalimu Julius Kambarage Nyerere, president of the newly independent Tanzania knew that colonial political administration was not totally over but the quest for community development was vital for national development.

Nyerere re-established rural community model through in the country under villagization policy that advocated for voluntary resettlement plan in which exhortations and inducements (such as provision of clean water and schools) served as the major tools to encourage people to resettle or reorganize in communal villages (Kwaako, 2011). The approach to rural community development in the period following independence involved largely the use of persistent persuasion to encourage progressive (yeomen) farmers to adopt modern agricultural techniques in cultivating the main cash crops (sisal, coffee, cotton, tobacco, and maize). There were also a few government-planned settlements which were developed in mainland Tanzania (Hyden, 1980).

The Social Development Department was renamed Community Development under the Ministry of Local Government and Housing in the year 1961-1962. The aim of this

department was to give inspiration, guidance, and practical assistance to community development in the country and also provide special services basing on the needs of particular groups in the community. For instance, in the rural areas community development officers supported and guided community members on improvement of their housing, their local domestic water supplies, and their education, roads, bridges and all tasks which could be easily carried out by self-help methods. Community development Department gain momentum as time goes on and until to date its one of the vital departments in the government (Mbilinyi, 1976).

Mwalimu Nyerere encouraged and practical demonstrated the spirit of voluntarism and cooperation on the community activities. Communal villages were to be "co-operative communities in which people lived together and worked together for the good of all "as the early independence years were a period of self-help projects, in which community members worked together to build schools, roads and village health posts using their own labour and materials (e.g. Svendsen & Teisen, 1969). Community empowerment and self-reliance was practically initiated from schools and, a lesson of self-help that entailed both practical skills and an attitude that the community and national development of their country is in their own hands (Marsland, 2006).

The practice increased mass literacy in both rural and urban communities that covered an existed gap of adult illiteracy through expansion of community adult education program. For realization of community development Mwalimu Nyerere took deliberate steps to eradicate poverty and ignorance of post-colonial Tanzania. The expansion of educational outcomes in Tanzania in the 1970s, which was viewed as a central component of the villagization program (Nyerere,1977; Mbilinyi,1976).

Discouraged exploitation and laziness especially to urban dwellers, Further, Nyerere was wary of urban-based development projects, because most people who lived in rural areas would be paying for an infrastructure that they would rarely have the opportunity to use. The solution was self-reliance (kujitegemea), and this would lead to development without exploitation within rural areas. The energies of the millions of men in the villages and thousands of women in the town which are at present wasted in gossip, dancing, and drinking, are a great treasure which could contribute more towards the development of our country than anything we could get from rich nations. (Nyerere, 1967).

Villagization reorganized the Tanzanian countryside with several institutional changes including all adult residents in a village became members of a Village Assembly, which met at least once a year. Policymaking at the village level was delegated to a Village Council. Registered developmental village was legally entitled to take contract loans and engage in economic activity such as marketing of crop produce. With all lands effectively

nationalised, the Village Council was also empowered to allocate land among private cultivators. Third, the village also mobilized the local community to support the provision and maintenance of social infrastructure.

Finally, the village became the centre of development planning. Village development plans were designed and forwarded to the district and regional administrators for review and implementation. In 1978, about 4000 development managers were appointed and deployed to live in registered villages to assist in preparation of village development plans. (Verhagen, 1980; Collier, Radwan and Wangwe, 1986). By 1979, over 86 per cent of the rural population was settled in 8, 200 registered villages with a minimum size of 250 families (ILO, 1982, p 71). Thomas (1982, p 182) comments that this relocation exercise "must rank as one of the largest and most rapid redistributions in the history of Africa". Therefore, villagization as the process started slowly and was voluntary at first, but by the end of the 1960s, there were only 800 or so collective settlements. In the 1970s. By the end of the 1970s, there were over 2,500 of these villages (Evans, 2019).

3.1 Lessons Learned
i. Villagization in Tanzania was a solution to overcome the problems of "tribalization" a plague which beset other newly independent African countries that drove people to separate into tribes based on ancient identities and even caused conflicts that exist until today.
ii. The widespread mobilization in developmental villages in the late 1970s raised the political consciousness of many Tanzanian citizens and encouraged high levels of participation in national elections. The electoral democracy channel may therefore be one channel through which the historical differences persist today.
iii. The provision of social and economic infrastructure (roads, schools, clean water, and dispensaries) were the main instruments used to promote village formation.

4.0 Conclusion and Recommendations
Mwalimu Julius Kambarage Nyerere under his influence of African socialism and self reliance he succeed to restore African community development model known as villagization that embraced African Ubuntu values, and to date community development activities which are carried out in Tanzania are originated from the communities themselves and that uphold ecology and cultural values. Also, Nyerere has laid the foundation of existing pillars of community development in Tanzania including voluntarism, harmony, cooperation, democracy and active participation are the keys for any community development.

Therefore both Ubuntu and villagization are multidimensional models of community development that are capable to guarantee sustainability with necessary mechanism of

interconnectedness and collective efforts towards all aspects of human development such as social, economic, health, environment and politics etc. (Matolino, 2020).

The study recommends the following:

i. The national development policies and strategies relating to community development should entails values, principles and mission that were laid down by the founding father of Tanzania Mwalimu Julius Kambarage Nyererei under African Ubuntu values

ii. Community development workers should continue to identify local available resources in collaboration with community members to gain acceptance to the community and project sustainability while an observation of community leaders is essential component

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Conflicts of Interest

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