

African Socialism in Tanzania: Lessons of a Community Development Strategy for Rural Transformation in Developing Countries

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Abstract

In a bid to formulate an appropriate development strategy to curb the quagmire of the underdevelopment crisis of the continent, African leaders adopted various policy options to extricate her economies from the dominance of colonial hegemony. In Tanzania, the philosophy of African socialism was initiated at post-colonial independence to consolidate not only the true spirit of African brother-hood but also to achieve self-reliance which is the basic principle of community development. This paper examined the practices of African socialism as a nexus toward the actualization of self-reliance and rural development. It adopted the exploratory research and relied on the conceptual framework methodology to establish the relationship between the philosophy of African socialism and community development. This was done with a view to unravel the lessons that could be drawn by any society that desired to achieve community development under the context of the African experience.

Keywords: African Socialism, Ujaama, Strategy, Transformation, Agriculture, Education, Community Development.

1. Introduction

Across the globe, every nation tries to forge a process of attaining some forms of development to enhance better standard of living for its citizenry. The quest for development however polarized nations to advantaged and disadvantaged position. While the former played leading and hegemonic role in the comity of nations, the later is loomed by the crisis of underdevelopment.

Developing countries of Africa are apparently the worst, being threatened by the dangers of the underdevelopment crisis. Their policies according to Owugah (1998) have been entrenched into the periphery of the world's capitalist system and its economy, strengthened into a chain of dependency and neo-colonial exploitation. This is evidenced by the spiraling inflation, abject poverty, deteriorating standard of living and heavy external debt burden.

This dependency and underdevelopment of African Nations could be traced to the unequal manner of its integration into the periphery of the World capitalist system. A situation which not only satisfy the interest of the international capital but was detrimental to the development of African Nations, thus, at independence, the African ruling class inherited institutions and structures, which ensured the subordination of their economics to the domination of the international capital.

To overcome this Scenario, most African Nations initiated various economic and political reforms, as measures to achieve development and self-reliance at the wake of independence. In Tanzania for instance (where our interest is focused) the philosophy of socialism and self-reliance was adopted to attain development as a guiding principle. Under the arrangement, development must be generated and sustained from within, and the international economy made marginal to the national economy. The objective was to harness both human and material resources of the society for the benefit of all. This inevitably requires the mobilization of the masses and creation of an independence technology for the development of the society.

Thus, in January 29 1967 in Arusha the National Executive of TANU proclaimed and adopted the famous "Arusha Declaration" in Tanzania to achieve this goal. The declaration consequently assumes the necessity of fully abolishing dependence on foreign capital, develop the country's resources independently and building a democratic state of workers. This was with a view of achieving a community development and self-reliance, raise the standard of living and establishing a non-exploitative society for Tanzania based on the tenets of African socialism. The aim of this paper is therefore to x-ray the practice of African socialism as a paradigm of community development which was used as an attempt to bring about rural transformation in Tanzania. This study adopted the exploratory research which helped to gain insight into the unique practice of African socialism in Tanzania. The study relied on the conceptual framework

methodology to establish the philosophy of African socialism as a way of life which promotes egalitarianism and community development.

2. Understanding the Tenets of African Socialism

The African form of socialism varies from Marxism in different respect in human history. For Marxism, the whole essence of human survival is rooted in the relationship of men to the means of production. The driving force being the dialectical existence of opposition based on interest in the form of classes. The emergence of opposing classes produces conflict between the productive forces and the relations of production. As these classes struggle to achieve their interest, a completely new form of society evolves when there is lack of corresponding relationship between them. A new social order consequently emerged both in the social, political, legal and cultural values built on a new mode of production. In the words of Marx (1990:32) he asserted that:

"The history of all hitherto existing society is the history of class struggle. Freeman and slave, patrician and plebeian, Lord and serf, guild-master and journey man, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended either in a revolutionary reconstruction of society at large, or in the common ruin of the contending classes."

The order of the sociological interpretation of this form of human development begins from the primitive society through slavery, feudalism, capitalism and socialism with a transition to an ideal and perfect state of communism. This of course, is the mechanic economic version of Marxism which explained class struggle from the theory of social evolution. It conceives human history as an exact succession of societal form, which is fully predetermined by technical progress. This process follows the dialectical principles since it is deterministic. It is thus considered scientific.

The African socialism on the other hand rejects a deterministic approach of a social order. The process is rooted in the living tradition of the people that gives birth to its existence. It attempts to situate the experiences and the historical conditions of African within the context of its social existence. In his words, Nyerere cited by Mutiso and Rohio (1975:515) asserted:

"African socialism, on the other hand did not have the 'benefit' of the agrarian revolution or the industrial revolution. It did not start from the existence of conflicting 'classes' in society. Indeed, I doubt if the equivalent for the word 'classes' exist in any indigenous African language: for the language describe the ideas of those who speak it, and the idea of 'class' or 'caste' was non-existence in African society".

African socialism is seen as an expression in the attitude of mind. The objective and foundation of African socialism is based on the extended family, being translated as "Ujamaa" in Swahili language. The ideology is opposed to the socialist doctrine of Marxism. For Marxism seeks to build a society of contradiction of class interest and conflict between men and man. It is equally opposed to capitalism. For capitalism seeks to build a society on the basis of exploitation of men by man.

The philosophy of modern African socialism is drawn from the traditional heritage, the recognition of society as an extension of the basic family unit, 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.

3. The Contextual Review of Literature on African Socialism

A remarkable turning point in the socio-political and economic landscape of Tanzania was the Arusha declaration of 29 January, 1967. This followed the proclamation and adoption of Tanganyika Africa National Union (TANU) whose aim was to build a socialist state for Tanzania. The principles of TANU constitution pointed the need for placing all means of production under the control of the people, through the government of Tanzania.

The declaration was committed to the creation of Tanzania as an egalitarian socialist society. A society based on agriculture, collectivized village farmlands and organized mass literacy. Under the leadership of Julius Nyerere, Tanzania draw a roadmap needed to make the country economically self-sufficient rather than depend on foreign aid and investment. In pursuant to this noble idea, widespread nationalization of foreign companies was effected in 1967. Some of those enterprises included Banks, Insurance Corporations, Import-Export Houses amongst others. The state

consequently, established its bank, and other state owned corporations to protect both business and financial transactions. The aim was to establish a self-reliant economy devoid of external control.

The philosophy of TANU jettisoned the exploitation of man by man. The party was committed to the elimination of all forms of domination, and to establish a society where all men should work for their living. Knud and Teisen (1969:185) citing Part Two of the TANU's creed states inter-alia.

"A truly socialist state is one in which all people are workers and in which neither capitalism nor feudalism existed. It does not have two classes of people. A lower class composed of people who work for their living, and an upper class of people who live on the work for others. In a really socialist country no person exploits another; everyone who is physically able to work does so; every worker obtains a just return for the labour he performs; and the incomes derived from different types of work are not grossly divergent".

The building of a socialist society requires that the major means of production and exchange are under the control of the peasant and workers. The instrument of production and exchange such as land, forest, the mass media, etc were owned and controlled by the people, under the instrumentality of the government.

The declaration provided a philosophical basis for a true socialist programme of the economy. A selfless leaders' code and a clearly articulated programme of Ujamma village structure. It identified a link between socialism and self-reliance. Self-reliance recognized full mobilization of the people for the purpose of increase mass production.

Also, a leadership code was employed as a critical aspect of the socialist experiment to achieve self-reliance. Accordingly, all leaders were made to be workers or peasants. They were not to be tainted by capitalist or feudalist inclination. Leaders were barred from holding shares in private companies, the receipt of more than one salary and in fact, the pursuit of commercial oriented activities. Indeed, the declaration consequently, developed a programme of action necessary to transform Tanzania within the framework of socialism. This undoubtedly responded to the felt needs of the country in a positive manner.

The Arusha declaration accorded prime importance to the practice of Ujamma which promotes African brotherhood. In the traditional African family for instance, everybody lived according to the basic principles of socialism, which is rooted in the fundamental ideas love. The people lived together and worked together because that was how they understood life on the basis of family hood. Every family member thought of themselves as one, and all their language and behaviour reflected unity at all times.

The Arusha declaration takes a similar form of practice like the Ogbia brotherhood being an umbrella organization of the Ogbia ethnic nationality formed in the late 1930's by Rev George Amangala (Okrinya 2000; Okpara 2009; Jackson 2010) to develop its communities. As a socio-cultural organization, the Ogbia brotherhood functioned on the fraternity of integrity, honesty, discipline, patriotism, peace and justice as a way of life of the Ogbia man. The philosophy and practice of Ogbia brotherhood consequently, led to the creation of Ogbia Township (Omom-Ema) being an homogenous community which serves as a nerve centre and home of all Ogbia people both home and abroad. The town was later built to a modern status by Chief Melford Okilo who was an illustrious son of Ogbia kingdom, when he became the first executive Governor of Rivers State in 1979.

The Ogbia brotherhood has as its motto "All for each and each for all" and on till this moment, the organization still remains the most unifying factor of the Ogbia people. The people of Ogbia believe on the collective principle of justice, unity and love as a virtue of an egalitarian society. According to Oyebamiji and Adekola (2008), the principles of an egalitarian society engender collective ownership of properties which creates in people for the expression of affinity as "our food", "our land", "our house", "our village" etc which is an embodiment of the African socialism.

On the whole, the main objective of the Arusha was proclaimed on the plat form of the African experience. It was to build a society in which all men will have equal right and opportunity. A society in which every member will live together in peace with his/her neighbours. A society in which suffering and injustice is not imposed on others. In fact, the fundamental idea of the Arusha declaration is to build an egalitarian society devoid of exploitation of man by man. This was to be achieved under the context of the African experience founded on socialism to realize the development of communities in Tanzania.

4. Meaning and Objectives of Community Development in Tanzania

The concept community has been variously defined by scholars and development practitioners based on the reflection of its meaning, content and objectives. Amyanwu (1991) for instance, viewed community development as a process of social action in which people of a given community organize themselves for planning actions, define their common and

individual needs and solve their problems, execute plans with maximum reliance upon community resources and supplementing the resources where necessary with services and materials from government and non-governmental agencies outside the community. This entails conscious effort of the people to tackle changes in the social, economic, political and technological spheres to bring about reduction in poverty in both the rural and urban areas, Imhabekhai (2009).

As a process of harnessing the community and human potentials for increase productivity, community development emphasize the need for the involvement of people in programmes and activities designed to improve the quality of life of members of the community. It is a progressive intervention which Seehoham and Gilchrist (2008) maintains that it helps people to identify common concerns by making them work together to address their needs and in all ways promotes equality, inclusiveness and participation of members of the community,

The popular Arusha declaration recognized the unique role of community development in Tanzania. As a result, concerted efforts were made to define the practice of community development in all spheres of Tanzanian life. This also conforms to the principle of self-reliance advocated by the country's leadership as a way of life. According to Oyebamiji and Adekola (2008) the advocacy of community development in Tanzania was conceived as a policy aimed at achieving the following:

- a. To enable Tanzanians to bring about their own development by working to produce so that they may have increased income which will enable communities to build a better life through self-reliance and the use of locally available resources for poverty eradication in the country;
- b. To enable Tanzanians to use their wealth to improve their welfare and bring about social and economic development;
- c. To enable majority of Tanzanians to enter into an economic system in which they can exchange their goods and services that will raise their standard of living;
- d. To enable Tanzanians enter into the budget system and spend their income carefully and develop the habit of placing their savings in the bank; and
- e. To enable Tanzanians join together in groups and increase their commitment to self-development.

Essentially, the advocacy of community development consequently, provided the basis for the practice and philosophy of Ujamma as a communal way of life.

5. The Philosophy of Ujamma and Practice of Community Development

The idea of Ujamma was borne out of the desire to establish an appropriate institutional arrangement to promote rural development in Tanzania. Ujamma in Swahili language literally means family-hood. The concept viewed all people, as brothers and sisters and cohesively integrated everybody into single community spirit. Ujamma came as a response to the growth of the progressive ideas of Arusha declaration. Consequently, the scheme of re-settlement was introduced under Ujamma 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 was totally committed to revolutionize the rural areas through the voluntary and gradual formation of Ujamma socialist villages to encourage the development of communities.

As a step, people from scattered settlement were persuaded to come together and live in Ujamma villages. The benefits of this mode of communal living are to engender community spirit to bring about development. For one, the people will have the opportunity of working together and will also enjoy the economic and social benefits associated with such co-operative existence. In his words Nyerere cited by Okoko (1986:97) explained:

"This means that most of our farming would be done by groups of people who lives as a community and work as a community. They would live together in a village, they would farm together, market together, and undertake the provision of local services and small local requirements as a community. Their community would be the traditional family group, or any other group of people living according to Ujamma principles".

To achieve the commanding height of Ujamma settlement, persuasion was employed to encourage people to start work on a communal basis. Proceeds of the harvest were collectively shared to everyone on the basis of equality. Through this, sufficient confidence must have been built by the people through the community farm system.

After the first formative stage, the system was to transform to a different level of development. At this stage, the Ujamma community must have reached a sufficient extent where people will work as a unit and lived together. They will then institute a workable constitution for themselves based on the ethics of their existence. In most cases, Ujamma

villages are governed by elected managers, secretaries and appointed work supervisors. They work in conjunction with committees. Each one of the committee's is charged with the responsibility for a particular aspect of village affair like education, health, sanitation, etc. These committees are in turn responsible to the general meeting of the village. In the absence of committees, decision in such general meetings prevails in the affairs of the village.

Basically, the mode of decision making through committee representation gave the practice of Ujamaa as a process of village democracy. Most instructive in the democratic process, is the method of arriving at certain decisions. Usually, meetings are held in an informal manner probably in the evenings. It is at the instance of such meetings, that collective decisions are reached for the general welfare of all.

At this transformation stage, Ujamaa villages are encouraged to register agricultural association. Through the associations, they are entitled to credit from Tanzania Rural Development Bank as well as other infrastructural investment.

This level of village development is followed by the process of improvement. This was the third stage of the settlement scheme. At this point, the village becomes full-fledged multi-purpose co-operative groups and societies. The villages will thus become adequately secured to attract commercial credit from any sources. The most outstanding are the National Bank of Commerce, Marketing Boards, etc.

The attainment of the improvement stage give rises to a progressive movement to fully implement the Ujamaa villagization scheme. The party and government agencies are required to give strong encouragement and support to enable the village fully stabilized. However, president Nyerere maintained that the decision to start an Ujamaa village must come through the farmers themselves, since it is only through their commitment that the programme can succeed.

The programme of establishing Ujamaa villages was by far the most important aspect of community development embedded in the spirit of Tanzania socialism. Bulk of Tanzania's population lived the rural area. As a result, it gives impetus to mobilize their potentials to harness the country's resources through the village scheme to enhance their living standard. This idea of community life makes it possible to adopt three basic principles: First is the collective ownership of the resources of the state; second is the principle of unity, love and co-operative living and third is the principle of co-operative work which are the hallmark and objectives of community development.

In the realization through the practice of the system, President Nyerere and the leadership of TANU enacted a policy through the people's constitution, i.e. the Nationalization of all major means of production. The policy addressed the likelihood of abuse in which one person depends on the whims of another for his livelihood, and also the social and economic inequality. Under the nationalization policy, land and other means of production are owned and controlled by the people through the agency of government. Under this policy, everyone is expected to work for the entire community. Landlordism and loitering are seriously abhorred as they are inimical to the progress of the community.

To bring the practice to bear, a leasehold property policy was introduced. The arrangement empowered government acquired all landed properties and leased out to individuals for use. The policy of nationalization also directs the payment of rent to the government. The proceeds from rent are used to establish social welfare facilities like schools, dispensaries, water, etc.

At the international scene, Pan Africanism was seen as a viable strategy to end all forms of external domination. To this end, Nwoko (1988:247) observed thus:

"On the international level, the policy of self-reliance and pan Africanism were" introduced especially to fight neo-colonial exploitation".

Pan Africanism was envisaged to create a generation of a united family of all African states. This was with a view to confront the common problems of colonial exploitation experienced by the African States. Pan Africanism is thus rooted on the policy of self-reliance being propelled by the need for African's to work, rely and act among themselves and for themselves.

The realization of the Ujamaa Philosophy was to be made possible under the practice of an agricultural and educational policy for the people of Tanzania.

6. Agriculture for Self-Reliant Development

The Arusha declaration advocated serious and energetic measures to promote agricultural production in Tanzania. The policy followed the recommendation of Professor Rene Dumont on the development of several varieties of crops for export and concentration in the consumption of locally produced food. Professor Dumont advised against the dangers of using tractors and other expensive forms of mechanization in agriculture.

The most fundamental step to the implementation of the agricultural policy was the change of content and purpose of education, especially at the primary level. The curriculum of education was designed to integrate the pupils to be engaged in agricultural activities. As a strategy, school farms were established for pupils to learn by doing. The practice of hoe and other simple tools were practically demonstrated by school pupils in the school farm.

As a genuine effort towards the development of agriculture, it was a belief that life and farming are twin brother and hard work is a pre-requisite to bring Tanzania out of poverty. This followed the introduction of agricultural development through the settlement scheme in Ujamma villages. The central aim was to increase agricultural production as a key to Tanzania's future. Work was organized as a crucial element to achieve the goals of increase food production. The organization of work helped to harness the under labour that is to be found everywhere for a meaningful agrarian output.

It is obvious the greater part of the land in Tanzania is fertile. And as such, it is suitable to grow both staple and cash crops such as maize, cotton, coffee, tobacco, etc. It is also true as the land and river is equally suitable for grazing and fish farming. Consequently, the road to develop increase food production prompted the adoption and concept of hard work as a tool for self-reliant development.

Land was seen as the most fundamental property and gift needed for use to the benefit of all in the transformation of a meaningful agricultural development. The policy therefore encouraged communal ownership of land designed to increase food production. The proceeds of the agricultural produce did not only serve for local consumption but for export. Indeed, agriculture engaged majority of Tanzania's to be gainfully occupied in one activity or the other. A process which encouraged the realization of a self-reliant development.

7. Education for Self-Reliant Development

Education was seen as a fundamental tool for the socio-economic and political transformation of any nation. As a result, the people of Tanzania demanded a peculiar form of education to modify the school – inspired elitism of the colonial system, with an objective of creating a self-reliant citizen. This was because the type of education provided by the colonial administration was only designed to satisfy the value of the colonial society and to train individuals for the services of the colonial states. In the words of William Boyd in Fafunwa (1995:70) he noted:

“...it must be kept in mind that the church (being an agent of colonial administration) undertook the business of education not because it regarded education as good in itself, but ...as much of the formal learning as was required for the study of the sacred writing and for the performance of their duties”.

However, as a new guiding principle, president Nyerere suggested dimensions of quantitative and qualitative changes of education to prepare people for the work they will be called upon to do in society. This is because the impact of the Tanzanian educational system according to the NTI (2011) training manual is to promote socialism and self-reliance for building a society of free and equal citizens.

The curriculum of the educational policy was then structured to meet the growth and demand of socialist inclination. It was particularly designed to encourage the development of a proud, independent and a free citizen to rely upon itself for its own development. The new structure of the educational system was thus, to encourage and foster the goals of living together, promote a dynamic and constructive part in the development of the society, and to train the citizen to acquire the requisite knowledge, skills and ability to contribute positively for themselves and development of the society.

The aim of the new education is to achieve progress: measured on the basis of greater capacity of the human wellbeing. Thus, the educational role goes beyond the mere formal type to include effort designed to mobilize not only students, but both the peasant and workers to build a self-reliant society. Consequently, adult and non-formal education was equally introduced to hitherto compliment and integrate all and sundry to achieve a balance society.

Further, the form of education was designed to equally play a decisive role of political socialization. Obviously, the citizenry will through this process imbibe the virtues of co-operation, display their rights and obligation based on the principles of socialist democracy. Here Okoko (1986:45) corroborated the ideas of Prewith as he observed that.

“A society seeking to bring about substantial changes in-political values will find the educational system among the most effective instruments for implementing new ways of experiencing and interpreting political life. In short, education functions as an instrument of political socialization if by political socialization we mean the processes through which a citizen acquires his own view of the political world.”

The Arusha declaration outlined the goals and objectives of education on the principles to achieve a non-

exploitative society. Education was accompanied by a simultaneous improvement in the establishment of more schools (especially primary, secondary and adult schools) especially in the rural areas to overcome the challenges of illiteracy.

At its initial stage, every teacher was made to understand the new educational implication and philosophy as a deciding factor who propels the attitude of society. He is also instrumental to shape the ideas and aspiration of a nation. Seminars and workshops were organized for teachers, education officers, school inspectors and government officers. They were thus acquainted with the educational policy so as to inject these ideals at the district, regional and the national level. The aim was to remove any misunderstanding in the new educational philosophy, give technical report and to develop new ideas as they emerge.

In the 1968 school year, the Swahili language was introduced as a medium of instruction throughout the primary schools. The aim was in inculcate the Nations ethics and ideology of socialism into the school system through the language of the messes.

Besides, the educational system tried to encourage and foster the social goals of living and working together for the common good of all. This was to prepare people to play a dynamic and constructive role in the development of every institutional organization of society. The educational system emphasized co-operative endeavours devoid of individual advancement. In the light of this, Okoko (1987:62) observed:

"the fundamental objectives which emanates from education for self-reliance is a determination to strive for a social order based not on inequality exploitation etc, but on... equality and respect for human dignity; sharing of resources which are produced by joint efforts; work by everyone and exploitation by none".

Other changes introduced to re-enforced the philosophy of education for self reliance was the removal of foreign reference from school names. The localization of the curriculum and content of the syllabus at all levels to suit local needs. Also, a political education based on a socialization process was embedded into the school content. Paramilitary drills and defense training were similarly introduced to maintain discipline and hard work. These changes were intended to nationalized education in Tanzania with a sense of removing the legacies of inherited colonial practices which where inimical to development of a socialist self-reliance.

8. The Role of National Development Co-operation for Achieving Community Development in Tanzania

The formation of the National Development Co-operation (NDC), was part of measures to institute an economic structure to transform the nation towards self-reliant development. The NDC was accorded greater responsibilities in the management of the Tanzanian economy. The logic was to diversify the economic base and to widen its horizon in the productive sector.

Even though, there was no clear relationship between nationalization and socialism, NDC crystalline the industrial base of Tanzania to make it a self-reliant nation.

First and foremost, NDC attached great importance to the processing of Tanzania's raw materials. This is course is one of a five-year plan to build an industrial development in the economy. To achieve this objective, the NDC went into the production of mass consumer goods like textiles, shoe beverages and household utensils. This was to ensure that importation of these materials were curtailed, and for the nation to rely on locally made goods to achieve a self-reliant economy.

The NDC was very active in promoting investment in the tourism industry. Since the tourist potentials of the country were far from fully utilized, it was the NDC, which facilitated in tapping the reserves of this sector of the economy. The NDC particularly develop the game life, the national scenery and the beautiful beaches that serve as centres of attraction.

The industrial strategy of the NDC promotes the effective control of the principal means of production, and pursued policies which facilitated the collective ownership of the resources of Tanzania. Between 1967 and 1968, there was the principle and enactment of the industrial acquisition act. The act places a full-scale nationalization of the major industrial enterprise under the control of the government. For example, agricultural processing, banking and insurance co-operations were subject to government control. Also, the national milling corporation and other allied industries were equally nationalized. As a result, the public-sector took control of a sizeable production of large-scale activities in a bid to making the economy self-reliant.

9. Constraints and Challenges of African Socialism

The development within the context of African socialism and self-reliance, myriad of socio-political and economic factors

have grossly hampered the realization of this noble vision.

Central and most crucial was the manner through which the scheme of Ujamma villages was established. It was obvious that president Nyerere and the TANU officials were anxious to pioneer the progress of the villagization effort. Nevertheless, it became increasingly manipulative and coercive to achieve a higher rate of resettlement in the communal villages. Dissatisfied by the slow growth of the exercise, government and party officials became militant on the movement of people. This hostility stirred antipathies in some case, which led to clashes between the people and government officials. Indeed, a case in point was the assassination of a senior government official during the progress. In this regard, Ake (1996:58) observed:

"The lack of realism on the part of officials and their effort to bring performance towards their plan target made them coercive and increased the alienation of officials and peasants to the detriment of productivity. It is not surprising that for all its good intentions, Ujamma did not bring about the expected increase in productivity".

It is worthy of note that some registered Ujamma villages were seen to merely exist, without a corresponding farming activities. This laxity more than anything else, is inimical to the spirit of hard work which makes self-reliance and socialist ideals a fiasco. It is therefore not uncommon to conclude that the villagization exercise was not embraced by everyone as expected. For instance, it was revealed that the village exercise was seen in some quarters as wagging real war against the people.

Again, the structural and functional differentiation of agricultural cultivation contravenes the notion of massive food production. Indeed, agriculture recorded a modest success because the Ujamma movement (as it were) failed to systematically transform the agricultural sector for commercial food production. This barrier alone is detrimental to achieving self-reliance as the impact of agriculture to the overall National economy remained abysmally low.

Furthermore, the nationalization of private firms does not intrinsically build confident on NDC as a strategy for self-reliant industrialization. Rather, there existed an unhealthy linkage between NDC and foreign firm. Such relationships were in the NDC's partnership agreement and management. Thus, it was quite obvious that the NDC fell into the mercy of the world's capitalist agents. This alone exposes NDC to the parasitic agents whose economic system was diametrically opposed to the socialist objectives of Tanzania. Hence, the industrialization strategy through NDC became an illusion, as it does not meet the desired target.

10. The Lessons for a Development Strategy

The challenges of self-reliant development call for appropriate strategies to overcome the crisis of underdevelopment especially in Tanzania. At post Arusha declaration, scholars have postulated various policy options to achieve the goals of self-reliance under the framework of socialism.

One of such measures is for Tanzania to disengage herself from international capitalism. Understandably, this will seemingly ensure a break away in her relationship from neo-colonial dependency. Nevertheless, in a world of increasing inter-dependence (not in all cases), it proves certainly difficult to logically apply this option to achieve self-reliance. The truth is that no nation can survive as an island of its own in the search, for development. Hence, Tanzania cannot afford to isolate itself from the comity of nations to actualize the gains of development.

Secondly, regional economic integration was equally suggested. This was considered to ensure that Tanzania takes advantage of the opportunity of small market and large economy of scale. Yet, this option lacks a uniform ideological system in regional economic groupings. The diametrical economies of regional nations can for instance, not sustain integration as a viable policy option for Tanzania in her move to self-reliance.

In the light of the above, appropriate and concerted economic measures based on the spirit of equity, justice and egalitarianism holds primacy, in the effort to achieve community development. This option should therefore reflect an effective programme to integrate socialist reconstruction and institutionalization. Such effort need to be complimented with a foreign aid policy as a veritable component of this economic element. But foreign aid poses yet another danger of dependency, especially on the donor country. Nevertheless, Okoko (1987:27) suggested an appropriate measure on how such an aid policy could reflect the economic needs of Tanzania as he maintained that:

a socialist aid strategy must also explicitly select its donors according to the degree to which structural changes is likely to result from the implementation of aided projects... the result could be seen in aid policies of other socialist countries like China, Cuba, North Korea, etc... its usefulness lies in the extent to which it contribute to both long and short term economic goals... and a break with dependency on the donor.

Also, the adoption of an external aid strategy implies that the contradictions of both internal leadership and bureaucratic bourgeoisie must be streamlined to have a clear national ideology.

Finally, the achievement in the combination of these variables provides the needed development strategy to actualize the transformation of Tanzania. Its sustainability becomes an important lesson as an alternative development paradigm to attain self-reliance by developing countries of the world.

11. Conclusion

It is fundamental that development does not occur in a vacuum neither does it occur by chance. The landscape to actualize any meaningful development depends largely on the goals of the society. In Tanzania, the philosophy of African socialism was adopted and practiced as a form of community development. Even though, the implementation recorded modest success, it has indeed, provided a framework to crystallize a strategy to achieve meaningful development in the country. What is required is its sustainability through a purposeful leadership and a mass oriented followership to consolidate the practice. Consequently, the bold initiative of Tanzania through the introduction of a developmental paradigm remains an example for Africa countries and indeed other nations to adopt and overcome the crisis of underdevelopment suffered by the continent.

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