

Title

The influence of *ujamaa* policy in realization of developmental social work in Tanzania – Ubuntu perspective

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Abstract

The study applied desk research method to analyse literatures to gain a broader perspective on the influence of Ujamaa policy in developmental social work; it was developed by the late Dr. Nyerere's in post-colonial Tanzania in the process of decolonization and restore development approach relevant to African context. Review shows that Ujamaa became the social development model (Developmental social welfare or the developmental approach) with a broad approach that promoted collective and holistic well-being of a nation. Ujamaa embraced values that entail African history, cultural values and ecology, applicability of Ujamaa policy marked the essence and applicability of developmental social work in Africa. Despite of various challenges, Ujamaa succeeded to achieve collective development through strengthening people and their communities' livelihood capabilities, ameliorate social and economic problems. The model integrated families, kinships and groups into community participation and empowerment to achieve collective development in human face. Ujamaa's principle of universal welfare, communalism, interdependence, shared resources, human dignity and participatory development, is widely studied in the world today. Based on the success of Ujamaa model, in October 2009 the UN General Assembly named Dr. Nyerere 'a World hero of social justice' and August 2014 he was awarded as Ubuntu Champion by the National Heritage Council of South Africa for his practical contribution in African Ubuntu. Conclusively, application of Ujamaa model in realization of SDGs by 2030 is vital. It's recommended for social workers to demonstrate how developmental social work could contribute to building a better Africa and a better world.

Key words

Africa, Developmental Social Work, Indigenous Social Work, Tanzania, Ubuntu, Ujamaa Policy,

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Introduction

Ujamaa policy or model practiced in Tanzania as a social development (Developmental social welfare or the developmental approach) with a broad approach to the promotion of holistic well-being of a nation, through aligning the human and other aspects of development i.e., political, social, economic, health etc. Ujamaa adopted with the major components of African history, values, and ecology (Ubuntu). Ujamaa as a theory, political ideology and model was developed by the Late Dr. Julius Kambarage Nyerere to restore African development in Tanzania following the socio-economic problems faced by newly Independent Tanzania as most of the problems were caused by colonial destructions. Ujamaa policy represented developmental social work in African context that embraced African Ubuntu values where manifestation of change process was realised through a planned social change designed to promote the well-being of the population as a whole within the context of a dynamic multifaceted development process. Despite of various challenges it faced yet Ujamaa succeeded to achieve social and economic justice through strengthening people and their communities' livelihood capabilities and made a legacy that developmental social work was rooted in Africa and was widely applied to ameliorate social and economic problems facing Africa before the emergence of modern social welfare and social work practice.

This developmental thinking and practice was implemented by using ecology and collective perspective where the families, kinship, neighborhood to member groups through community participation and empowerment to achieve collective goals. Lastly Ujamaa while collectively increased production yet society emphasized on the realization of universal human rights and development in the human face where collectively and holistic social protection for all through social welfare provision. Ujamaa was not a new practice but rather a new name that restored Indigenous African (Ubuntu) human development model. He thought Ubuntu model was relevant for post-colonial Tanzania and he embraced Ubuntu values through Ujamaa Policy from the dawn of Independence in 1961 and subsequently.

Background

Social development (also known as developmental social welfare or the developmental approach) is a broad approach to the promotion of the well-being of a nation, through aligning the human and economic aspects of development (Patel, 2005 & Van Breda 2015). According to Midgley (2014: 13) has most recently defined social development as "a process of planned social change designed to promote the well-being of the population as a whole within the context of a dynamic multifaceted development process". Decolonization process left post-colonial Africa countries into dilemma to opt the right path of social, economic and political development (Nyerere, 2011). Colonial legacy influenced African countries and their leaders since there was

poor hand over of power and unsmooth transition process from colonialists to African rulers.

In Tanzania during the dawn of independence, Ujamaa model was a form of developmental approach that was developed and adopted with the major components of African history, values, and ecology (Ubuntu). Ujamaa as a theory, political ideology and model was developed by the Late Dr. Julius Kambarage Nyerere to restore African development in Tanzania following the socio-economic problems faced by newly Independent Tanzania as most of the problems were caused by colonial destructions (Lembuka, 2023). Post-colonial Tanzania was left poor and most of the country was still rural underdeveloped by colonial legacy (Nyerere, 2011). On the process to seek for the right path of development for Tanzania that could be relevant to African context Dr. Nyerere being a son of Chief Burito Nyerere from interlacustrine region, he combined his indigenous knowledge and experience to restore developmental policy and model relevant for African context.

African socialism "Ujamaa" the Swahili word for extended family, was a social, political, and economic policy developed and implemented in Tanzania and later was adopted in other African countries. The policy based on African history, culture, values, and ecology in relation to human development. After the independence of Tanzania, the late Dr. Julius Nyerere being the First President of Tanzania he envisioned to restore holistic African human aspects of life through the establishment of Ujamaa Policy. With the Arusha Declaration of 1967, President Dr. Julius Nyerere set a path for Tanzania towards Ujamaa, with villagisation as an important component (Nyerere 1967 & Ndiege 2019).

Ujamaa was a means of restoring African model of life for relevant and sustainable human development in African setting where Ubuntu values could be realized. Ubuntu is a collection of values and practices that black people of Africa or of African origin view as making people authentic human beings. While the nuances of these values and practices vary across different ethnic groups, they all point to one thing an authentic individual human being is part of a larger and more significant relational, communal, societal, environmental and spiritual world (AJSW, 2020). For broader understanding, Ubuntu model was practiced in sub-Saharan Africa expressed with different terms but entailed the similar meaning and goals. For example in Angola, *gimuntu*, Botswana (*muthu*), Burkina Faso (*maaya*), Burundi (*ubuntu*), Cameroon (*bato*), Congo (*bantu*), Congo Democratic Republic (*bomoto/bantu*), Cote d'Ivoire (*maaya*), Equatorial Guinea (*maaya*), Guinea (*maaya*), Gambia (*maaya*), Ghana (*biako ye*), Kenya (*utu/munto/mondo*), Liberia (*maaya*), Malawi (*umunthu*), Mali (*maaya/hadama de ya*), Mozambique (*vumuntu*), Namibia (*omundu*), Nigeria (*mutunchi/iwa/agwa*), Rwanda (*bantu*), Sierra Leone (*maaya*), South Africa (*ubuntu/botho*), Tanzania (*utu/obuntu/bumuntu,ujamaa*), Uganda (*obuntu*), Zambia (*umunthu/ubuntu*) and Zimbabwe (*hunhu/unhu/botho/ubuntu*) etc. (Mugumbate, 2019).

Ujamaa as a value and model of African Ubuntu, were shaped by many sources, most notably, history, particularly, the historical events which shaped Tanzania and Africa; the cultural traditions, ecology and customs of Africans in sub-Saharan Africa, the political traditions of liberalism and communism, and by the socio-political and economic situation which prevailed in the country (Cornel, 2012). This provides the direct link between Ujamaa and Ubuntu when Africa was decolonized herself from colonial legacy restoration of Ubuntu model in post-colonial Africa was inevitable across the continent.

Ujamaa policy embraced African cultural values and ecology to form a model based on the idea of collective efforts in all aspects of human life such as collective farming, cooperative unions, sharing of resources, respects of human dignity and free provision of social welfare services to all, as a result Ujamaa increased level of self-reliance at both an individual and national level (Lembuka, 2023). Villagisation was seen as a way to improve productivity of farmers and a way to facilitate the delivery of social welfare services, such as health care and education, with which people living in scattered homesteads had been harder to reach. Villagisation often had a political agenda, ranging from an ideological framework to the need for control or counter-insurgency and it also tended to have a modernising agenda (Ndiege, 2019).

Not only Ujamaa policy covered development in human face but also it emphasized on preventive social welfare approach from micro, mezzo, and macro level. With Ubuntu values, Ujamaa policy highlighted collective interventions and shared responsibilities of individuals, families, extended families, groups, ethnic leaders, cooperative societies, party, and government officials in realization universal human rights, human dignity, and social welfare in the process of development. Ujamaa policy was a kind of policy that united all Tanzanians and overcame tribalism compared to other African countries as it embraced on African culture, respect of human dignity and development was meant for Africans not infrastructures (Lembuka, 2023).

Ujamaa policy

The late Dr. Julius Kambarage Nyerere, African philosopher, Ubuntu champion, anti-colonial leader, first president of Tanzania, and globally respected international statesman who developed Ujamaa Policy for newly independent Tanzania that covers all the aspects of human life (Sanga, 2020). Ujamaa based on the nature of extended families in traditional Africa and the practices which fed into Ujamaa, namely, participation and inclusion, sharing and co-operation, and communal ownership of major means of production (Jaimungal, 2019).

The emphasize of Ubuntu was made by Dr. Nyerere where Kariuki (1973) is quoted that “In Africa of the past, Nyerere argued, social interaction was based on the spirit of the extended family, and in that setting, the individual worked for the community, and in turn, the community took care of him. Exploitation, laziness and parasitism were forbidden;

conflict between individual and society were unimaginable. That, according to Nyerere, was an ideal society.” It was this sense of community and social values that he wanted Tanzania to return to and attempted to do so with Ujamaa. According to Lal (2010), national development in Tanzania was heavily anchored to ideas of self-reliance and security. Additionally, between 1964 and 1975, development politics in Tanzania came to be organized around a version of Ujamaa (Lal, 2010 & Jaimungal, 2019).

Lastly Ujamaa while collectively increased production yet society emphasized on the realization of universal human rights and development in the human face where collectively and holistic social protection for all through social welfare provision. Ujamaa was not a new practice but rather a new name that restored Indigenous African (Ubuntu) human development model. He thought Ubuntu model was relevant for post-colonial Tanzania and he embraced Ubuntu values through Ujamaa Policy from the dawn of Independence in 1961 and subsequently (Lembuka, 2023).

Ubuntu and social work

Ubuntu has several tenets that support achievement of social case work in African settings where social welfare service was a shared responsibility to each member of society, family member, extended family or local community. In pre- and post-colonial African societies, the responsibility of every community member to look after people who are in needy within their natural ecology with no institutionalization. Following the colonialism in Africa that emphasized institutionalization of children, disabled persons, old people and offenders yet it has not been very successful in the African setting. These institutions never existed in the Africa setting (Mugumbate, et al, 2013).

Social work with groups utilises the group as a strategy to solve social problems where groups are a key feature in African society. What binds groups together is the ubuntu spirit. However, group work as it stands in social work is meant to bring people from varying backgrounds together to solve their problems through group processes. This looks alien in the African context because in most cases problems are solved within the family and not with aliens (Mugumbate et al, 2013).

Ubuntu has greater relevance in the application of social work with communities. Unhu inters that the community lives as a collective. In community work, cooperation and collaboration are key principles. The concept of *zunderamambo* in Zimbabwe, Ujamaa in Tanzania and perhaps other parts of Africa is based on ubuntu values (Mugumbate et al, 2013) where the concept involves community members working together to grow food and relevant activities for the welfare of community guided by vision of the king or chief who later distribute the share to the wider community basing on the needs of existing groups and clans.

Evidence based research has always existed even in the African setting. However, the research paradigms differed. In the African setting, mythology and lived experiences especially from elders were key elements in the research process. Sources of knowledge in the African setting are elders and *svikiros* (spirit mediums). Current research, based on positivism, does not recognise these sources of knowledge. In most African settings, when researching on sampled individuals where the belief stems from the concept of dare, a practice whereby ideas are generated and verified by a group of people (Mugumbate et al, 2013).

Developmental social work

As cited by Manyama (2018), that developmental social work can be defined as a process of planned social change designed to promote the well-being of the population as a whole within the context of a dynamic multifaceted development process (Mingle, 2013). It aims to achieve social and economic justice through strengthening people and their communities' livelihood capabilities (Patel, 2005). Developmental social work was rooted in Africa (Midgley, 1995) and was widely applied to ameliorate social and economic problems facing Africa before the emergence of modern social welfare and social work practice (Mupedziswa, 2005; Mwansa, 2012). This developmental thinking and practice was implemented by the families, kinship and neighborhood to member groups through community participation and empowerment (Lombard & Wairire, 2010).

Developmental social work is defined as an integrated, holistic approach to social work that recognises and responds to the interconnections between the person and the environment; links micro and macro practice; and utilises strength-based and non-discriminatory models, approaches and interventions, and partnerships to promote social and economic inclusion and well-being (cf. Patel and Hochfeld, 2008; Lombard, 2007; Patel, 2005; Mayadas & Elliott, 2001; Gray, 2006; Midgley, 1995).

Developmental social work affirms the commitment of the social work profession to social justice and human rights and to the eradication of poverty and inequality. It is practiced within a developmental social welfare system (Gray, 2006) and positions social work as a role player and partner in social development in the social welfare sector (Lombard, 2007). Being closely associated with the poor and vulnerable in society, social workers are key social partners and change agents in development and should therefore play an important role in the national effort to reduce inequality and eliminate poverty (Lombard, 2008a & Wairire, 2010).

Reflection

Table 1: Reflections of Ubuntu, Ujamaa and Developmental Social Work

SN	Ubuntu	Ujamaa	Developmental social work
1	<ul style="list-style-type: none"> □ Needs, rights, choices, failures, progress, crimes, interventions etc. are seen through the family and community. □ Family rules and identity are valued. □ Equality and human dignity 	<ul style="list-style-type: none"> □ Emphasizes on independence mentality and more efforts on community participation. □ Coupled with the idea of utu (dignity or humanness), this idea of <i>usawa</i> (equality) per force imports the idea of equity and justice, both of which, in Kiswahili, translate into the word <i>haki</i>, which also means rights. 	<ul style="list-style-type: none"> □ Assertively promotes independence, community-based and self-sufficiency. □ Fundamental human rights are grouped into civil, economic, and political rights
2	<ul style="list-style-type: none"> □ Ubuntu is the foundation of African families. Family needs, choices, desires, resources etc. are seen through the larger family, tribe, clan, and community. □ Continuation of the family is highly valued. 	<ul style="list-style-type: none"> □ Familyhood, extended family, communal village or Ujamaa is a centre of community and national development. □ Continuation of the family is highly valued. 	<ul style="list-style-type: none"> □ Social investments are essential for a developmental approach to social work. □ Interventions on capacitating local communities to become economically viable and self-sufficient
3	<ul style="list-style-type: none"> □ Ubuntu is the foundation for African communities. Community members and families are expected to work collectively, to be reciprocal, volunteering, responsible, just etc. □ The commitment to of community change is related to collective and peacefully decision of the community members basing on the community needs. 	<ul style="list-style-type: none"> □ Ujamaa or communal villages are responsible for the production and they voluntary work collectively in harmony. □ Local communities are responsible to protect vulnerable populations. □ Welfare pluralism of close collaboration between government, voluntary, informal, and other traditional social networks 	<ul style="list-style-type: none"> □ The commitment to change is related to a collection of ideas and theories that fall under the umbrella of resilience theory. □ The assets-based approach to community development □ Developing the capacity of communities to care for those who are vulnerable. □ Community based practice is key and is linked to the productive economy. □ Termed "welfare pluralism" as part of developmental social work
4	<ul style="list-style-type: none"> □ Ubuntu is the foundation of African society. It shapes the economy, politics, justice, education, religion, Pan-Africanism, liberty, human rights, and power etc. 	<ul style="list-style-type: none"> □ Ujamaa shapes economy, politics, universal education, respect of human dignity, liberty, health, and universal human rights □ Key human rights are prioritised, including the right to basic services (such as housing, education, and health care) and equal access to social welfare services regardless of race 	<ul style="list-style-type: none"> □ Particular emphasis is given to facilitating change in the tangible living conditions of people, such as employment opportunities, access to health care, literacy and socioeconomic status □ The uptake of multimodal interventions; an emphasis on human rights, social justice and economic development; and a generalist approach and planned change process
5	<ul style="list-style-type: none"> □ Connection to, and protection of the environment is highly valued. People connect with their land by building a permanent home (<i>musha</i>) on it, protecting the land and passing it onto to future generations. 	<ul style="list-style-type: none"> □ Ujamaa used villagization approach where people were free to inherit land and protect their ancestors' land. Natural resources were protected for the future generations basing on African models. 	<ul style="list-style-type: none"> □ The developmental approach ensures that economic development is to the benefit of the majority of the nation, notably reducing "mass poverty and inequality." □ Collective rights to benefit from economic growth and to live in

In Figure 1.0 I have presented the reflections of Ubuntu, developmental social work and Ujamaa model respectively, where they do closely relate to each other from goals to the African values. One can see the how these aspects bound and originate in traditional practice of African continent and human was a key for any form of development (Spitzer, 2019). I conquer with Dr. Nyerere who argued on the three basic assumptions made a traditional Ujamaa life-style possible through mutual respect, communal living with social equality based upon the common control of property, and the obligation for those able to work to do so (Abraham et al, 1974 & Nyerere, 2011).

One can agree with me that realization of human rights was a milestone for Ubuntu, Ujamaa and developmental social work. We know in African context classes is not our goal and our mission is first attain through respect human dignity before you share the resources and fruits of the society, all individuals are cared for in a mode of solidarity emanating from the value of respect. I have distinguished how Dr. Nyerere (2011) emphasised on sharing all the basic goods in the community are held in common under Ujamaa however the same trend I have observed in Ubuntu and developmental social work.

Ubuntu being the core of African values, I pragmatic how it influenced Ujamaa and developmental social work, first in redesigning existing social welfare infrastructures and detach them from the negative aspects of their colonial heritage, second in reinforcing traditional social support networks of

the family kinship groups and the community (Hall, 1996). My view on current World is open to revisit Ujamaa in decolonial perspective and if we can capture the strengths from within or not (Lembuka, 2023). Yet Ubuntu, Ujamaa and developmental social work are holistic they composed social, political, environmental, agricultural, militaristic, administrative, or a mix of several of these.

Methodology

The study applied desk research method in collecting and analyzing information from available secondary sources, such as documents, reports, academic publications and other materials available online or in libraries. Desk research helped to gain a broader perspective on the influence of Ujamaa policy in developmental social work in Tanzania, as well as to supplement or confirm knowledge on the topic. Desk research was thought to be relevant and useful for the study since it entails historical events or processes and theoretical studies (Rwegoshora, 2014). The Desk review method considered inclusion aspect by considered various sources of literatures from physical and online libraries including African Journals Online Database to enrich the study based on what most writers provide in their articles. Then intention was to measure and report the size (amount) of literature available on the influence of Ujamaa policy in developmental social work in Tanzania.

The review was guided by one of the Ubuntu theories known as Ujamaa theory, the theory was developed by the late Dr. Julius Kambarage Nyerere who practical believed and attained to restore African model that embraces African history, culture, values and ecology in the process of human development. Ujamaa theory envisions development in human face and any process or stage of development should focus first on human beings and not things or infrastructures (Nyerere, 2011). Ujamaa theory was based on Ubuntu values where Nyerere expanded on the objective of building Ujamaa in Tanzania based on the traditional family values of mutual respect, sharing of basic goods and social welfare services held in common, and the obligation of everybody to work and protect vulnerable populations such as disabled, children, elderly and poor (Kombi 1995). His famous concept of ujamaa (which means 'familyhood' in Swahili) refers to 'socialism in the villages'. The villages would be rural economic and social communities where people live together and work together for the good of all (Nyerere, 2011).

Findings

Post-colonial Africa faced multiple problems but I the uniqueness of Tanzania's problems was grounded by even the type of colonial administration that took place of indirect rule. These problems included the high rate of unemployment and poverty (Sanga, 2020). Tanzania was very poor and economically underdeveloped, and the economy depended mainly on underdeveloped agriculture. The period after independence, before Ujamaa policy, it has been portrayed

by some historians as a difficult time in people's lives (Crouch: 1986)

Establishment of Ujamaa as developmental model was to restore and emphasize unity and cooperation in the country. People started to live and work together; and the result of their joint labor belonged to the family (Sanga, 2020). As already pointed out by Spitzer (2014), in Tanzania, developmental social work method was unconsciously employed when Tanzania decided to adopt socialism and self-reliance (*Ujamaa na kujitegemea*), as a governing political ideology. The primary intention of this method was to pool together the community efforts and resources and facilitate the provision of social welfare services while realizing sustainable development in African context (Ibhawoh & Dibua, 2003).

Ujamaa represented developmental social work as it invested in holistic and collective process of socio-economic development. The developmental social work method under Dr. Nyerere was meant to enhance the spirit of togetherness, trying to up-hold the African ways of helping each other in their communities and that the state will provide support when people are in groups (Sanga, 2020). To put this ideology into practice, villagization campaign was employed, where many social workers were engaged in assisting the communities to identify their resources, work and develop together for their betterment (Nyerere, 197, Okoko & Kimse, 1987).

To overcome the national problems Dr. Nyerere advocated and succeeded to decolonize colonial mentality among Tanzanians through self-reliance practice. The development of the country and the building of Ujamaa must be dictated by the needs of Tanzanians (Sanga, 2020). Ujamaa was against the usage of money as the basis for development and related foreign aid dependency syndromes (Sanga, 2020). Thus, Ujamaa succeeded to deliver interdependence and cooperation in the country (Nyerere, 2011).

With Ubuntu values in mind, Ujamaa sought to learn from African traditions to build a modern Ujamaa state and a kind of modern state that overcame some of the negative aspects that traditional African communities embraced from colonial legacy (Lembuka, 2023). The negative aspects, according to Ujamaa, are mainly two: (1) the inequalities women had to endure, and (2) that production, overall was in levels of quality and quantity very insufficient for a modern state (Nyerere, 2000).

During Ujamaa Tanzania's education system was changed to meet the needs of the kind of society and Ujamaa replaced colonial education with Education for Self-reliance. This new system of education capacitated learners a sense of commitment to the community to instill self-reliance and dignity among the individuals and encourage their involvement in the building of the country (Nyerere, 2000). The life of the community and that of school was integrated and each school should have its own farm or workshop for training purposes and to encourage self-reliance. Education was practical and evidence based to equip Tanzanians to

master their environment and human development (Yona, 2008).

Under ubuntu values, Ujamaa policy went beyond caring other Africans beyond Tanzanian border, Ujamaa insisted that Tanzania was not full independent until other African countries were liberated where the country risked itself in the values of Ubuntu by providing massive land to the freedom fighters and hosted a number of immigrants from Africa. Ujamaa succeeded to demonstrate the moto of Ujamaa that “Africa is one and we are brothers” (Nyerere, 2011). Evidently of Ujamaa contributed to the continent’s liberation struggle from Zambia, Zimbabwe, Mozambique, South Africa etc. For example, Ujamaa hosted in the country ANC’s Umkonto we Sizwe as far back as 1962 and issued Tanzanian passports to liberation fighters like the late Madiba Mandela and Thabo Mbeki so they could travel and agitate for their people’s freedom (The citizen, 2021).

Discussion

The main goal of Ujamaa was achieved as the primary mission was people’s development and not things. This critical about some Ujamaa policies, she is particularly impressed by the policy on Education for self-reliance. According to Crouch (1986) who portrayed that Ujamaa policy as having made an impact on the development of people and its endeavour to reduce the rate of illiteracy in the country and she traced the problem of the high rate of illiteracy back to the colonial era (Yona, 2008).

The perception of benefits was sometimes generational, with young people having a greater appreciation for the social and educational opportunities offered by the villages yet elders were reached through adult education all over the country. Also, proximity to roads and transport afforded greater mobility (Yona 2008 & Sang, 2020). Universal provision of social welfare services was observed such as free Universal primary education (UPE), universal health coverage and improved socio-economic infrastructures in rural areas. Also, the sick, the disabled, the old, the orphans, widows, unmarried people and other vulnerable populations were looked after by the community as a whole. No member of a village would suffer and remain poor while other members of the village were in a better economic situation. This was emulated from traditional African society through Ubuntu values (Sanga, 2020).

Freehold (1979) portrayed that Ujamaa was a policy solution to the economic problems of Tanzania and also something that brought the principle of human equality (Utu) in different aspects of life. Under this policy people were able to share equally the resources of the country and also the equal distribution of production. According to Freyhold (1979), everybody had a right to be respected, an obligation to work, and the duty to assure the welfare of the whole community (Sanga, 2020). Through Ujamaa people were then encouraged to stay in the countryside to form the co-operatives and the Ujamaa villages where the living conditions of the people in the rural areas improved. This

resulted to an increase in life expectancy from 37 to 41 years. The infant mortality was much better than 1957, it was now between 160 and 165 per thousand live births (Yeager, 1982 & Yona, 2008).

Some African countries are currently experiencing the unfortunate problems of xenophobia against the foreigners (Jaimungal, 2019). Tanzania experienced an ethnicity problem and dealt with foreigners peacefully during Ujamaa (few remained colonialists and some African who came during colonial time) which is somehow similar to xenophobia and there is a commonality between these two as they are both driven by hatred (Yona, 2008). Ujamaa became anti tribalism and anti-racism tool that successfully dealt with ethnicity and foreigners, so this approach stood the test of time. African countries can learn many things from Nyerere and the Ujamaa period including the strategies Dr. Nyerere used when dealing with the problem of ethnicity and foreigners.

The Ujamaa policy caused the emergence of internal conflicts between two groups; these groups emerged to oppose the application of the Ujamaa policy (Shivji, 2012). The conflicts were inside the governing class association among two intermediate classes which included large initiatives and bureaucracy (Resnick, 1981). The presence of conflicts by the shareholders of the Ujamaa policy hindered the development of the policy, because those who are responsible for implementing and supervising the Ujamaa policy only focused on their interests. During the 1970s Tanzania faced the problem of low agricultural production this problem was due to the lack of reliable rainfall which affected nearly all of the country. The shortage of rainfall led to a severe drought which led many plantations to fail in production (Shivji, 2012). Thus, the drought continued to attack agricultural activities especially the growing season between 1973 and 1975 as a result of food shortage. After failure of harvest for two seasons, people began to complain loudly in shops for famine relief (Freyhold, 1979).

Women were the critical part in the development of the Ujamaa policy; they worked for 12 or 14 hours a day and also, they worked even Sundays and holidays (Nyerere, 2011). But in other ways, women were severely oppressed during the Ujamaa policy. In this case, neither Nyerere nor TANU who made any effort to stop the inhuman actions against women; and thus, it was normal for a woman to be slapped by her supervisor in the presence of male Tanzanians (Shivji, 2012). When the government used military power to force people to settle in Ujamaa villages resulted in many Tanzanians to lose their lives and their properties were badly destroyed (Jennings, 2017). This could mean that the equality was not popular with everybody during the application of Ujamaa policy (Hunter, 2015).

Implications

Ujamaa is both a policy and model that proved workable in African context and elsewhere in the World that social

workers can (re)learn and apply it in the contemporary World to address existing problems (Lembuka, 2023). As the key stakeholders of SDGs by 2023, social workers are called upon applying the principles of Ujamaa such as interdependence, communality, cooperation, respect of human dignity and cultural diversity, shared responsibility and resources for collective development in realizing SDGs (Nyerere, 2011). African Ubuntu, Ujamaa and developmental social work have similar vision and common goal of collective and holistic development with a human face (Manyama, 2018).

With reference to Ujamaa policy, a comparative study on developmental social work in African countries are needed and can provide the baseline data to obtain a comprehensive profile of the status and recognition of social work in Africa (Lembuka, 2023). To act collectively as a region, it is critical that African countries need to identify key areas, themes, and common and specific priorities for developmental social work through Ubuntu perspectives with experience of Ujamaa as a benchmark case study for understanding African development (Hyden, 1980).

Recommendation

- With applicability of Ujamaa in Tanzania proved that social development has its origins in Africa (Midgley, 1995). It is therefore appropriate for the social workers in the region to demonstrate how developmental social work could contribute to building a better Africa and a better world for all the people of the African region.
- The need for more research in Ujamaa model basing on Ubuntu theories and perspectives (Spitzer, 2014). The kind of baseline research that will open up many avenues for further research with Ubuntu perspectives.
- Decolonization and indigenization of social work is inevitable, thus social workers are required to make a paradigm shift towards a developmental social work method and that the paradigm shift requires change of social workers mindset with more focuses on indigenous models like Ujamaa.
- Basing on Ujamaa policy, social workers should increase more advocacies to policy makers and governments in placing people at the centre of development/treating people as subjects of development and not objects of development.

Conclusion

Social work embraces indigenous knowledge and competence throughout its historical professional development, application of Ujamaa policy or model in Tanzania proved to be relevant and vital for all aspects of development in the human face. Indigenization of social work practice in Tanzania and the rest of Africa are inevitable thus African social work should adopt a human focused

social development practice in the context of Africa like Ujamaa Policy that embraces African cultural values and ecology. Despite of the shortfalls that Ujamaa experienced yet many aspects of appropriate technology, respect of human dignity, collectively and participatory development, widely studied in the world today, can be traced back to early writings on Ujamaa. Thus, why in October 2009, the UN General Assembly named Nyerere ‘a world hero of social justice’ basing on his Ujamaa model. Also, in August 2014 Dr. Nyerere was awarded as Ubuntu Champion by the National Heritage Council of South Africa for his practical contribution in African Ubuntu.

Declarations

I formally declare that the content of this paper is the original my work. It has not been published previously in any media including journals, conferences, or websites. It is not being reviewed by any editorial office of publishers. All cited materials have been properly credited with citations in the contexts and the References section.

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