

# Assessing The Implications Of The Ujamaa Intersections Model In Community Development In Tanzania From Ubuntu Insight

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**Abstract**—A comprehensive analysis of the Ujamaa Intersections Model and community development practice in Tanzania spanning from pre-historic to the recent. The chapter offers discernments into the indigenous community development practices, drawing upon secondary data and the author's first-hand observations. The review delves into the linkage between the Ujamaa Intersections Model (UIM) and community development from Ubuntu insight. Ujamaa is among the core values of Ubuntu and the review provides an insight into Ujamaa and community development through historical experiences in the pre-colonial post-independence, albeit with variations based on culture and environment. Tanzania's community development roots extend back to pre-colonial times branded by the collective and holistic support systems of Ubuntu. In postcolonial Tanzania, President Dr. Julius Kambarage Nyerere (Ubuntu Champion 2014) officiated the Arusha Declaration of 1967 that made Ujamaa a national policy in embracing collective and holistic community involvement in social, political, cultural, and economic aspects. In realization of the Ujamaa Policy framework, Dr. Nyerere revitalized the Ujamaa Intersections Model to support community development activities in the country, Ujamaa intersections are made up of interdependence community sections namely family, extended family, neighborhood, local leadership, ecology, spiritual, and wider attributions. Despite external and internal challenges, UIM succeeded in restoring Ubuntu values and upholding the African community development legacy through established community safety networks, cooperative societies, rural economic infrastructures, social services, equality, solidarity, improved community health, increased literacy rate, etc. Taking the references to the global agendas on development, the Ujamaa Intersections Model in Ubuntu has capacity to offer in speeding up the integrated community development.

**Keywords** — African Development Approach, Community development, Intergrated Community Development, Ubuntu theory, Ujamaa Intersections Model, Ujamaa Policy Framework, Rural development

## I. INTRODUCTION

The review is guided by Ubuntu theory to complement the analysis of Ujamaa policy and community development in Tanzania through the Ubuntu lens. Ujamaa is among the core values of the African Ubuntu philosophy toward collective planning and implementation of community development activities (Nyerere, 2011 & Lembuka, 2024b). Its applicability was considered relevant to the study's nature in presenting the linkage between Ujamaa and community development in Tanzania (Lembuka, 2024a). Applying Ubuntu theory in community development renders new insights and significant implications for academicians, researchers, policymakers, practitioners, and communities seeking to develop programs rooted in this philosophy (Nworu, 2023). Also, the review provided insights into the relevance of Ubuntu philosophy in understanding both Ujamaa and community development, how it has been applied, its impact on community involvement and development outcomes, the impact of socio-demographic characteristics on its application (Buhori, 2020).

The historical practice of community development in Tanzania is similar to other African societies represented by Ubuntu approach through a holistic and collective approach. Rooted in Ubuntu philosophy, community development is guided by the values of cooperation, teamwork, solidarity, voluntarism, human dignity, tolerance, *Harambee*, *Uhuru*, Ujamaa, and communality, leading to better outcomes in community activities (Metz, 2011 & Lembuka 2023a). The nature of Tanzania communities can be described as Ubuntu communities that strive for development in the human face rather than material resources (Nyerere, 2011). Over time, these traditional communities in Tanzania were typical Ubuntu communities with collective and holistic approaches in carrying out various socio-economic and political activities that were designed to

improve their welfare (Nyerere, 1967 & Lembuka, 2023a).

According to Akande (2010), African Ubuntu communities experienced the so-called Neolithic Revolution after mastering their environment with increased crop cultivation and animal domestication brought fundamental changes to human society in pre-colonial traditional communities (Akande, 2010). Agricultural activities spread in fertile land areas and others went further to engage in irrigation schemes along the rivers in Congo Zambezi States, Western Sudanic States, and Ethiopian, etc. The agro-revolution spread across the majority of Africa such as the Nile basins, Congo, Niger, and Zambezi, etc. Take a good example of strong pre-colonial communities such as Ethiopia, Ghana, Buganda, Congo, Mali, and Zulu, etc. (OUT, 2013 & Lembuka, 2023c). More extended families settled into clanship and chieftainship with permanent settlements in suitably fertile regions for agriculture and mining activities that boosted the so-called barter trade practices across Africa (Mpangala, 2010).

African communities have never been static but rather than changing in different courses in an indigenous capacity where uniformity was observed under the Ubuntu values. As a continental philosophy that spearheaded the core aspects of African communities and took the lead in the evolution and revolution of African communities (Lembuka, 2023b). Over time increase in population came after an increase in food production and food surplus, the abundance of food, and settled life, women could bear more children resulting in a faster increase in population (Buhori, 2020). Ubuntu values of care, compassion, togetherness, tolerance, and dignity became stronger bonds among community members as a result more forms of Ubuntu community organizations were developed across Africa with similar objectives and approaches (Metz 2011 & 2014).

Moreover, Community development in Tanzania experienced some external influence from made during the early contact with Asians and Arabs from 300 AD through the Indian Ocean and this early contact marked the early influence of foreigners over Ubuntu communities along the coast of East Africa (Smyth, 2004 & Mpangala, 2010). From the 16<sup>th</sup> century onward, further arrival of Western powers arrivals such as Portuguese, British, Dutch, and German impacted the Ubuntu community's lifestyle, values, and practices (Lembuka, 2022). The foreigners influenced Ubuntu communal systems and

gradually, the concept of traditional community was transformed from an Ubuntu community to Western community development perspective whereby the community became either a functional or structural entity (Ndiege, 2019 & Buye, 2021). This transformation has posed developmental challenges in most of the colonized countries, especially in sub-Saharan Africa including Tanzania where colonial masters invested in the production of raw materials to feed their industrial needs and the respective market demand of Europe rather than indigenous needs.

Apart from the remaining colonial legacy that affected the socioeconomic and political aspects of the country, the post-colonial Tanganyika was typically rural, underdeveloped, low literacy rate, and poor compared to other East African countries (Shivji, 2013). Community development was thought to be the right course of sustainable development in the country thus under the influence of the late first president of Tanzania the late Dr. Julius Kambarage Nyerere (Ubuntu Champion 2014) who preferred to be called Mwalimu meaning a teacher. In the course of this review, he will be referred to as Dr. Nyerere in the capacity of African Ubuntu the title that he was awarded in 2014 by the National Heritage Council of South Africa for his contributions to upholding African Ubuntu (Lembuka, 2024c). Dr. Nyerere inherited Ubuntu leadership competence from his father Chief Burito Nyerere of Zanaki Land in Northern Tanzania who engaged Ubuntu values in the community development (Nyerere, 2011 & Lembuka, 2024b).

As part of the African Ubuntu family, extended families, ecology, traditional customs, spirituality, and chieftainship guided the community development activities in Zanaki land. This reflects the Ujamaa Intersections Model of community development in African settings where Dr. Nyerere adopted a similar competence from his homeland and engaged them in the struggle for independence and post-colonial Tanzania (Lembuka, 2023b). Dr. Nyerere based on his Ubuntu life experience, after independence he went back to his Ubuntu village at Zanaki land where he crafted the ideal Ujamaa under African Ubuntu values, coming back from his homeland, Dr. Nyerere officiated Ujamaa policy through the Arusha Declaration of 1967 that made Ujamaa a national policy (Shivji, 2010). Dr. Nyerere believed that decolonization and indigenization of socio-economic and political agendas in Africa were inevitable, he went further in demonstrating the restoration of the African community development model under Ujamaa intersection Models as a key for integrated community

development in the post-colonial Tanzania (formerly known as Tanganyika).

The Arusha Declaration was the first document to integrate Ubuntu values into a national framework to support socio-economic and political activities including community development. The Ujamaa Intersections Model became a tool for community development to support the Ujamaa Policy framework in a country where all national development agendas entailed familyhood, neighborhood, local leadership, spirituality, ecology, and wider attributes (Lembuka, 2024d). From Ubuntu's perspective, the African community is made up of various sections that are interconnected and working together toward common goals, Dr. Nyerere ensured all community sections are capacitated in the restoration of the Ujamaa Intersections Model (Lembuka, 2024e).

Ujamaa intersections Model became a tool for decolonization and restoration of community development approach relevant to sustainable development in an African community setting (Nyerere, 2011). Despite external and internal challenges yet Ujamaa Intersections Model succeeded in establishing community safety networks, cooperative societies, rural economic infrastructures, social services, social ties, equality, solidarity, improved community health, increased literacy rate, etc. (Lembuka, 2023b).

Therefore, community development and sustainable development Goals (SDGs) are inseparable and this calls for all development stakeholders to revisit and relearn from Ujamaa as a policy and model practiced in Tanzania through the Ubuntu lens (Lembuka, 2023). While various community development programs are imported from powerful countries to the global south and they have been challenged to reach their full objectives in developing countries, especially in Africa. It's time for international development policymakers and related stakeholders to revisit Ubuntu models through the Afrocentric lens to acquire relevant capacity to boost The Sustainable Development Goals (SDGs) and other global agendas that demand the community development path. With that regard, the Ujamaa Intersection Model renders relevant opportunities and possible solutions to current community problems that have continued to setback the realization of sustainable development goals in developing countries (Nyerere, 2011 & Lembuka, 2023).

## II. LITIRATURE REVIEW

### A. African Ubuntu

Ubuntu is a philosophy originated from Africa envisioning humanism or humanness in all aspects of life in the community including social, economic, health, and political activities from pre-colonial times. Ubuntu perspective, all community activities belong in a community, and the realization of Ubuntu values are guided by various values such as Ubuntu considers community agendas to be met collectively and holistically rather than for individual gain (Mugumbate et al, 2013 & 2019). Also, Ubuntu emphasizes the interconnectedness of humanity and the importance of communal relationships and has gained attention in various fields, including social work and community development (Mkhwanazi, 2017; Nkomo & Ngirande, 2020; Okechukwu & Ezeokoli, 2020). The compatibility of Ubuntu and community development in Africa is crucial in understanding and integrating development activities.

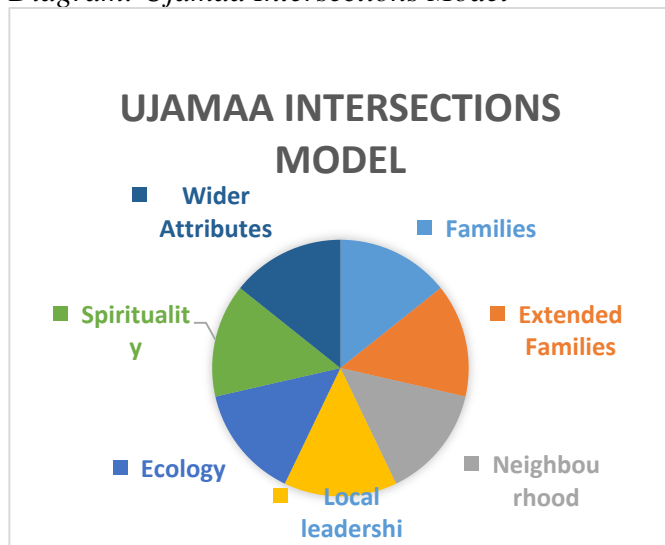
For decades Ubuntu community models went undocumented due to colonial legacy in education pedagogy and policy framework in post colonies. Underestimating the close linkage of Ubuntu and community development in the African context has cost many projects in the continent (Lembuka, 2024b). Over the past three decades, Afrocentric scholars have started demonstrating the capacity of Ubuntu philosophy where several Ubuntu theories and models have emerged in the literature reflecting community development, diplomacy, democracy, social work, health, and economic aspects. Mugumbate and Chereni (2020) discuss several Ubuntu models, theories, frameworks, and perspectives from previous and emerging articles. Ubuntu Theory provides the platform to challenge the overuse of Western values, ethics, theories, textbooks, and articles. The theories, frameworks, and perspectives on Ubuntu include Samkange's theory of Ubuntu (Samkange & Samkange, 1980); Ubuntu social justice framework (Rankopo, et al., 2007); Unhu ethical model (Council of Social Workers, Zimbabwe (CSW, 2012).

### B. Ujamaa and Ujamaa Intersections Model

Ujamaa is a collective approach that entails brotherhood and sisterhood in the community where all activities are designed for collective and holistic development from pre-colonial times (Nyerere, 2011 & Lembuka, 2023a). Ujamaa is a part of African Ubuntu where the most important part of society is the community, any community in African settings entails various interdependence sections bounded by history, ecology, and cultural values (Lembuka, 2024b). The presence of Ujamaa or community intersections forms the Ujamaa Intersections Model which is made up of

primary families, extended families, neighborhoods, local leadership, ecology, spirituality, and wider attributions (Lembuka, 2024d).

*Diagram: Ujamaa Intersections Model*



Source: *Lembuka (2024)*.

All Ujamaa intersections strive to achieve the community collective agendas and the individual value is second to the community value that promotes the importance of communal living and a change in community welfare concerning community development practices that fit in line with African Ubuntu philosophy (Lembuka, 2024c). History, ecology, and cultural values support the Ujamaa intersections be a crucial part of community development in African settings as they render a conducive environment for collective planning and implementation of community goals supported by various Ubuntu values such as voluntarism, patriotism, humanism, democratic, etc.

The earliest documentation and implementation of Ujamaa as a policy and model took place during the Ujamaa Policy reign in post-colonial Tanzania where the restoration of African Ubuntu Models gained momentum in promoting relevant and sustainable community development (Nyerere, 1973). Ujamaa was integrated into Tanzania's policy framework (1964 – 1990s) and the Ujamaa Intersections Model became among the tools for its realization under the capacity of Dr. Julius Kambarage Nyerere (African Ubuntu Champion 2014).

To ensure consistency of Ubuntu values in the national agendas, Dr. Nyerere integrated Ujamaa into social, military, political, health, education, and economic aspects (Boddy-Evans, 2019). According to Nyerere (1967, 1973 & 2011), development is first prioritized on human development rather than material things in the community, meaning that once community members are capacitated then Ujamaa or community intersections will function to the fullest to

realize community agendas (Lembuka, 2024d and 2024e). He further emphasized that development cannot come from the community, and people can only develop themselves from within through collectively agreed community development activities (Nyerere, 2011).

### C. **Community Development**

Community development is fundamentally based on the values of human rights, social justice, equality, and respect for diversity (Asuka, 1997). The principles which underpin its practice are self-determination - people and communities have the right to make their own choices and decisions (Diaz, 2000). Community development refers to the organized effort of the people to improve the conditions of community life and the capacity of the people for participation, self-direction, and integrated engagement in community affairs (Ife, 2016). Community development is also regarded as a holistic approach grounded in principles of empowerment, human rights, inclusion, social justice, self-determination, and collective action (Asuka, 1997). Community development considers community members to be experts in their lives and communities and values community knowledge and wisdom. Community development programs are led by community members at every stage from deciding on issues to selecting and implementing actions, and evaluation. Community development has an explicit focus on the redistribution of power to address the causes of inequality and disadvantage (Diaz, 2000 & Buye, 2021).

Community development promotes equality, egalitarianism, classlessness, consensus, fairness, human rights, and social justice, through education and empowerment of people within their communities, whether these be of locality, identity, or interest in urban and rural settings (Ife, 2016). Community development empowers persons and groups within society to have the capacity to improve their lives. Community development is a positive change and value-based process that aims to address imbalances in welfare and power based on inclusion, human rights, social justice, equity, and equality (Ife, 2016). Community development involves changing the relationships between local and uncivilized people and the elite, rich, in positions of power. This enables them to participate in the discussion of community issues that affect their lives (Buye, 2021).

## III. **METHODOLOGICAL ASPECT**

### A. **Literature Review Method**

Ubuntu's philosophical approach guided the review of the implications of the Ujamaa Intersections Model in community development in Tanzania. As portrayed above by Mugumbate (2019) through an integrated framework of Ubuntu in the African context that entails various community sections including individuality,

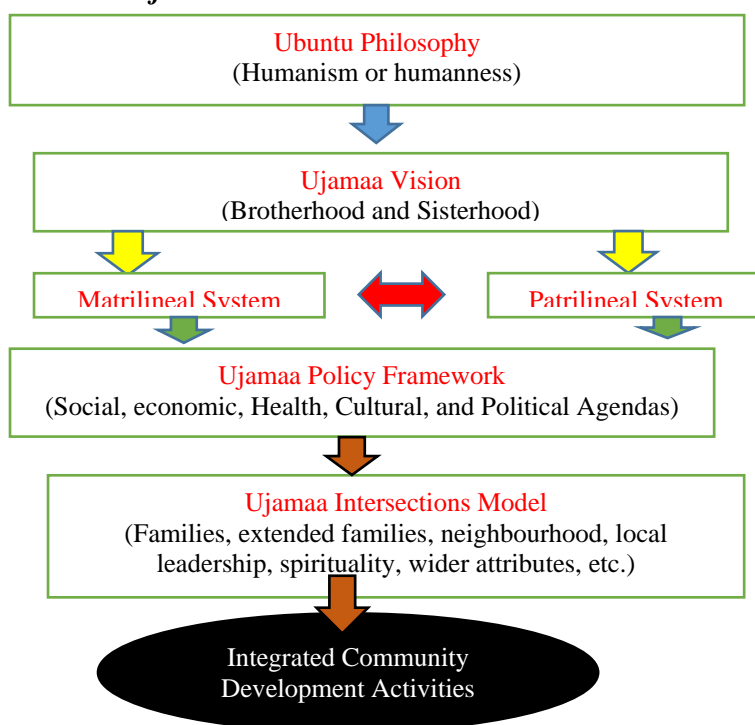


nyika, elders, family, communal, environment, and spirituality, etc. (Mugumbate et al, 2019). The review engaged various documents that were purposively selected, screened, and independently reviewed against predetermined criteria for eligibility (Schabram, 2010). The review was built based on 35 relevant documents with the study including published and unpublished articles, academic books, and reports from Tanzania and some parts of Africa.

The review process began with the establishment of review objectives and their respective questions that were appropriate to justify the need for the review itself (Petticrew & Roberts, 2006). The next step consisted of making decisions about the suitability of material to be considered in the review where efforts were made to be as comprehensive as possible to ensure that all relevant studies, published and unpublished relevant to the study were included in the review (Okoli, 2010). Eligible studies were those that analyzed the contributions and impacts of indigenous models in Africa on community development through health and social welfare systems at the community level (Jesson et al., 2011). Finally, collected data were analyzed, collate, summarize, aggregate, organize, and compare the evidence extracted from the included studies. The extracted data was presented in a meaningful way that suggests a new contribution to the existing literature and knowledge on a given topic thus; conclusions were based on inclusive knowledge foundation (Watson & Webster (2002).

### B. Conceptual Framework

#### The Ujamaa Intersections Model



Every continent has its own philosophy for guiding development agendas, in Africa Ubuntu's a continental philosophy for socio-economic and political development from pre-colonial times (Mugumbate 2013 & Buhori, 2023). Ujamaa is part and parcel of African which is envisioned on collective brotherhood and sisterhood on community development. The Ujamaa Intersections Model represents African community settings where interdependence of various sections in the community toward collective vision and mission. The earliest documentation and national scale implementation of Ujamaa intersection Model took place during the Ujamaa Policy reign in post-colonial Tanzania where the restoration of African Ubuntu Models gained momentum in promoting relevant and sustainable community development (Nyerere, 1973). Ujamaa as a policy and model was integrated into Tanzania's aspects of national development from 1964 until the mid 1990 during the introduction of structural adjustment policies under the influence of World Bank and the International Monetary Funds (IMF).

For decades, the Ujamaa Intersections Model became the crucial tool for realizing social, economic, health, education, and political agendas under the capacity of Dr. Julius Kambarage Nyerere (African Ubuntu Champion 2014). To ensure consistency of Ubuntu values in the national agendas, Dr. Nyerere integrated Ujamaa into social, military, political, health, education, and economic aspects (Boddy-Evans, 2019). According to Nyerere (1967, 1973 & 2011), development is first prioritized on human development rather than material things in the community, meaning that once community members are capacitated then Ujamaa or community intersections will function to the fullest to realize community agendas. According to Dr. Nyerere (2011), development cannot come from out of these Ujamaa or community sections, and people can only develop themselves from within the capacitated Ujamaa or Community intersections (Nyerere, 2011).

### IV. FINDINGS AND DISCUSSIONS

The review has shown that post-colonial Tanzania community development activities were sluggish due to colonial legacy and extreme poverty, especially in rural areas (Shivji, 1995). Tanzania started to scale up the community activities by using internally available resources through self-help projects whereby Ubuntu spirit became an advocate tool in uniting and mobilizing communities across the country (Diaz, 2000). The lack of policy and legal framework to speed up Ujamaa ideology and remaining colonial dependence continue to hamper the restoration of the Ujamaa Intersections Model toward community development activities in the country (Shivji, 1995 & 2010). Major parts of the country still were rural and underdeveloped a necessity for immediate self-help projects that did not depend on external support and aid (Erikawei, 2015).

Ubuntu spirit was necessary for boosting and fostering active and collective engagement of community members in community activities yet Dr. Nyerere as a president was actively engaging in various community activities all over the country (Asuka, 1997). The president and other governments opted for the bottom-to-top leadership approach relevant to community development where Ujamaa used family as a nuclear for community activities (Farooq, 2012). The Ujamaa-led community activities facilitated the construction of public infrastructures like hospitals, schools, clinics, health centers, social halls, bridges, roads, etc. (Erikawei, 2015).

The Arusha Declaration of 1967 influenced community development to gain momentum as the document envisioned the Ujamaa policy as a model of community development and it was thought to be the right course for sustainable development in the country (Shivji, 1967). Originating from the Zanaki local agricultural community, Nyerere designed Ujamaa to represent rural community development (Shivji, 2012). At the same time, Ujamaa became a tool for decolonization and restoration of community development approaches relevant to sustainable development in African community settings (Nyerere, 2011). Remarkably, the Ujamaa policy succeeded in imparting a vital spirit in the evolution of community development in the country through the embracement of collective and holistic involvement of community members in social, political, cultural, and economic aspects (Lembuka, 2024a).

Changing the mind-set of Tanzanians toward community development in higher learning institutions was part of a new paradigm shift to accommodate community development (Smyth, 2004). This change made curricular review inevitable to replace inherited colonial training packages that were more theoretical in preparing graduates for white-collar jobs during the colonial administration system that the children are having a lesson in self-help and learn both practical skills and an attitude that the development of their country is in their own hands (Smyth, 2004 & Marsland, 2006). In the process of engaging higher learning institutions in facilitating community development in the country, the government established several higher learning institutions with competence-based reviewed curricula taking a good example of Tengeru Community Development College in Tengeru Arusha, Rural Development and Planning College in Dodoma, Rural Training Institute in

Morogoro, Sokoine University for Agriculture, etc. (Erikawei, 2015).

The national leader, Dr. Nyerere took personal initiatives to mobilize national resources for community development and he argued that “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). The community was used to boost the welfare by observing that Tanzania had no money and that development projects depended on money, it was recognized that development was putting the country in a position of dependency on other (non-socialist) countries (Ife, 2016). Further, Nyerere was wary of urban-based development projects because most people who lived in rural areas would be paying for an infrastructure they would rarely have the opportunity to use (Mpangala & Shivji, 2010). The solution was *kujitegemea* (self-reliance), which could lead to development without exploitation within rural areas (Nyerere, 2011 & Farooq, 2012).

In 1974 Tanzania introduced a villagization model to facilitate the process of community development process in the country, these village communes were regarded as Ujamaa in rural villages (Socialism in rural communes) (Mpangala & Shivji, 2010). The villagization model was a form of the African Ubuntu model that envisioned restoring the indigenous African community model from colonial impacts (Asuka, 1997). Villagization was a remarkable turning point in the socio-political and economic landscape of Tanzania that placed all means of production under the control of the people or village communes (Lembuka, 2022 & 2024d). The introduction of village communes had significant contributions to the realization of Ujamaa policy and community development activities especially in rural areas.

SN	Name	Responsible	Tasks
1	Primary families	Parents, guardians, and children	Family is the first community section to uphold and practice community development competence. It's a resource in shaping and capacitating individuals in the families especially youths toward Ubuntu and community values necessary for active participation in community development activities.
2	Extended families	Relatives, kinfolks, clan or ethnic tribesmen	Extended family members are responsible for assisting the primary families in transmitting community development competence to new generations and they provide mentorship to newly formulated families concerning Ubuntu and community values. From Ubuntu's perspective, community participation and engagement begin at home before they spread to other communities or Ujamaa Intersections
3	Neighbourhood	Surrounding elders, peers, and close family friends	This section acts as an immediate observer of the family and its children on the demonstration of Ubuntu values that are crucial for community development. It plays a vital role in reporting for the individuals who act against Ubuntu values and also they can reward those who embrace values toward community development. Moreover, to ensure active community participation of all community members their welfare is crucial thus neighborhood acts as an immediate safety net, watchdog, and protector of the welfare of other neighbors.
4	Local leadership	Jumbe, Shea, chiefs, Laibons, clan leaders. Wandewa, etc.	This section comprises community-based leaders who either inherited or were democratically elected by the community to supervise collectively agreed community agendas. Local leaders ensure all Ujamaa or community intersections participate to the fullest in planning and implementing community activities for collective development and welfare. Moreover, local leaders oversee Ubuntu and community values transversely various community or Ujamaa sections regulated by Ubuntu cultural values and customary laws.
5	Ecology	Social, economic, cultural, and political environment	From Ubuntu's perspective, community ecology is a crucial section that needs collective protection and all community sections should have relevant knowledge about how people and nature depend on each other for sustaining biodiversity, maintaining clean air, and water, producing food, etc. Upholding positive interaction between community members and ecology balances how resources are distributed and used among the community's members. Moreover, all community development education interventions aim to create a conducive environment for collective social, economic, cultural, and political development that places the individual into existing community sections as part of Ubuntu's vision.
6	Spirituality	Community elders, spiritual leaders, rainmakers, and religious traditional leaders	This is a sensitive section that involves community development and higher-power connections. Community members have psychological needs that once are fulfilled they contribute to the realization of community material needs. The fact that each Ujamaa intersection contains spiritual knowledge and practice that influence the realization of community agendas. The section embraces the knowledge of how individuals' spirituality affects their sense of well-being, a spirit of community interactions, voluntarism, and mental health status. Also, this section demonstrates a vital role in restoring hope, confidence, and a positive attitude relevant to collective community gains such as cooperation, teamwork, solidarity, mutual support, community participation, and a sense of community belongingness.
7	Wider attributes	Customary laws, cultural values, community vision, and mission	This section holds Ubuntu's philosophy and guiding values as an umbrella for realizing all the community agendas. It contains knowledge of the collective vision and mission that each individual contributes to the Ujamaa section in the process of attaining community goals. Its highest section strategizes the knowledge and practice of all community agendas. Also, it guides the relationship of individuals with community sections and how the wider community interacts with the outside world in various development agendas.

*Table 1.0 Linkage of Ujamaa Intersections Model and Community Development*

In addressing the gaps, the contemporary approaches need to link the African Ubuntu, Ujamaa Intersections Model, and community development agendas through research, training, and practice. Tanzania like other African countries needs a new approach different from the old insight that disregards Afrocentric integration. The capacity of African Ubuntu in studying indigenous models like Ujamaa can't be

underestimated as it can study unbiasedness the pros and cons of African phenomenon that took place in pre and post-colonial African communities to the present (URT, 1973 & Nworu, 2023). To deeply understand community development in Tanzania, one must use Ubuntu theory for relevant analysis and presentation of findings. The Ujamaa model represents other African Ubuntu models in the sense it emphasizes norms for a collective and holistic approach to

community gains. (Osei-Hwedie, 2014 & Van Breda, 2019).

The creation of communal villages was necessary for the organization of community development especially in rural areas as most families and villages were scattered in different geographical locations (Lembuka, 2024). Ujamaa policy established a villagization scheme to restore Ubuntu-based local communities relevant for collective and holistic development, also in realization of the process these scattered communities and extended families were voluntarily moved to a more organized village commune that was operated under the Ujamaa model where African socialism and self-reliance (*Ujamaa na Kujitegemea*) for organized community development projects and easy provision of social services and economic infrastructures. (Nyerere, 1973 & 2011) Practice examples of these village communes that demonstrated evidence-based community development models included Mwenelumango, Gezaule, Azimio, Makutano, Mgubumo, etc. (Smyth, 2004 & Ndiege, 2019).

The application of the villagization model was drawn from the traditional heritage, and the recognition of society as an extension of the basic family unit (Asuka, 1997). It was further noted that the villagization scheme succeeded to the restore Tanzania communities to an egalitarian socialist society (Ujamaa) based on African Ubuntu values and principles (Nyerere, 2011 & Lembuka, 2022). Under the leadership of Dr. Julius Kambarage Nyerere, Tanzania drew a roadmap needed to make the country economically self-sufficient rather than depend on foreign aid and investment by using a community development approach (Erikawei, 2015). These realities have shown that Tanzanian peasants were enthusiastic about collective farming. But there is also evidence in villages like Mwendapole Ujamaa communal village of the economic benefits to the peasants of working together where cooperative efforts have allowed

the villagers to raise capital to buy community trucks, tractors, and the village got an 18 month loan from a commercial bank in Dar es Salaam (Ottaway, 1979).

A critical understanding of community development in Tanzania needs a new approach that is different from the old insight that disregards Afrocentric integration. The capacity of African Ubuntu in studying indigenous models like Ujamaa can't be underestimated as it can study unbiasedness the pros and cons of African phenomenon that took place in pre and post-colonial African communities to the present (URT, 1973 & Nworu, 2023). To deeply understand community development in Tanzania, one must use Ubuntu theory for relevant analysis and presentation of findings.

The Ujamaa model represents other African Ubuntu models in the sense it emphasizes norms for a collective and holistic approach to community gains. (Osei-Hwedie, 2014 & Van Breda, 2019). Ujamaa is also termed as a family hood, the similar argument was presented by Mugumbate (2019) who emphasizes this by showing that individuals are part of a family, and families are part of a community that provides required opportunities in the development process.

Mupedziswa (2019) argued about "the concept of community as an organizing principle". While not disregarding the individual or small group, the authors emphasize that "community practice has become a natural method of social work and community development in Africa because of its alignment with *Ubuntu* philosophy (Nworu, 2023). Concerning the Ujamaa model or family hood, Mugumbate and Nyanguru (2013) similarly emphasize that the focus is on communal living, underpinned by Ubuntu values of "cooperation and collaboration". The notion of 'community' is not an impersonal structure or system, but a living collective or network of people, whose wellbeing and functioning are inextricably intertwined



(Farooq, 2012). Ujamaa ensured equal distribution of resources relevant to an envisioned part of *Ubuntu that emphasizes* resources are equitably distributed in the community (URT, 1971 & Lembuka, 2024e).

Logically, the community development of African societies is orchestrated by the adoption of Ubuntu models like Ujamaa which tends to see men beyond the family unit to embrace humanity as a universal phenomenon toward development (Erikawei, 2015). Taking a vivid example of Ujamaa that reflects the idea behind the villagization model was to revive and strengthen the Ubuntu community approach to replace the colonial model of socio-economic development that was thought to be unfit in the Tanzanian context (URT, 1971 & Lembuka, 2023a).

The effect of the Ujamaa policy on the development of the social structure is of great importance. When formerly landless peasants are settled in the villages they are released from their dependence on more fortunate people and are allowed to improve their social status in the wider community (Lembuka, 2023b). In addition, the allocation of formerly unutilized land to underemployed people contributes to better use of the country's land and labor resources and is a potential source of economic growth (Baum, 2024).

The realization of sustainable development goals by 2030 in Africa demands serious application of Ubuntu models in community development like the Ujamaa Intersections Model. Community development in Africa is inevitable, but it only requires relevant and comprehensive assessment and planning concerning other factors. Despite some shortfalls that the Ujamaa Tanzania demonstrated, it remains a practical and brave decision that Tanzania took to return to the village communes and it should be taken as an evidence-based practice and success story towards indigenization of community development (Erikawei, 2015).

There is much to learn from the Ujama of Tanzania including fixing its shortfalls since it has succeeded in proving the strengths of Ubuntu models in community development regardless of the external influence and post-colonial syndromes.

Lastly, the Ujamaa Intersections Model represents other Ubuntu models relevant to community development in the African context that have been successful in fostering a sense of unity, cooperation, equality, human dignity, and collective responsibility among community members toward community development (URT, 1973). Moreover, Ujamaa has Tanzanians to realize their community collective goals and support each other during difficult times, and the government continues to facilitate a conducive ecology relevant to community development in the country.

## V. CONCLUSIONS

The concept of Ubuntu philosophy is a fundamental factor in understanding the applicability of the Ujamaa Intersections Model in community development in Tanzania and other relevant settings based on the interconnectedness of humanity and the importance of communal relationships in the development process.

The existence of Ubuntu philosophy from pre- and post-colonial times has influenced the designing and application of the Ujamaa Intersections Model in Tanzania and over time it is still integrated into the national development framework as part of community development strategic plans. Political shifts, population growth, and changes in cultural dynamics have oftentimes played vital roles in how community development manifests in Tanzania, but generally, the essence of Ubuntu or traditional community activities has remained the same.

Despite some shortfalls yet application of the Ujamaa Intersections Model has proved that the indigenization of community development

projects is realistic and in a similar process the need to take an insight into the closest link between community development and Ubuntu philosophy. This is a noble call for community development policymakers, academicians, researchers, professionals, and other major stakeholders to revisit and relearn from Ujamaa Intersections Model and other indigenous models relevant to community development through the Ubuntu lens.

## VI. RECOMMENDATIONS

- The government and key stakeholders should review the existing community development policy and programs to ensure they integrate Indigenous models like the Ujamaa intersections Model in integrated community development agendas
- Community development professionals should use the Ujamaa Intersections Model as a tool for voluntarily and actively engaging community members in participating at all stages of community projects or activities. According to UIM's approach it is evident that community members in any given community are the potential resources and they are the ones who know their environment better and are the community development stakeholders for sustainable development
- Both academicians and practitioners should engage in research on community Ubuntu models like Ujamaa Intersections Model that proved to be relevant to community development in Africa and elsewhere
- Community development professionals should create more platforms for national debates and sharing evidence-based success stories from ingenious practices like Ujamaa community development projects

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