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## Unit 1: History of Africa Since 1800

Senior: six

Term: 2

### Topic 13: Social and Economic Developments in East Africa since Independence (S6/5)

**Competency:** The learner evaluates the efforts of the early post-independence leaders by examining the ideologies they adopted to appreciate their contribution to the transformation of people.

#### 13.1 Ujamaa Policy in Tanzania

##### Concept of “Ujamaa villages”



The concept of **Ujamaa villages** in Tanzania was a bold and transformative experiment in African socialism, spearheaded by President **Julius Nyerere** in the 1960s and 1970s. Rooted in the Swahili word *Ujamaa*, meaning “**familyhood**”, the idea was to build a society based on communal living, shared resources, and self-reliance.

## Origins and Philosophy

- **Introduced in the Arusha Declaration (1967)**, Ujamaa was Nyerere's vision for a uniquely African path to development.
- It rejected capitalist individualism and colonial models, instead embracing **traditional communal values**.
- The goal was to **reorganize rural life** into cooperative villages where people lived and worked together for mutual benefit.

### □ Structure of Ujamaa Villages

- Villages were designed with **centralized housing**, schools, clinics, and administrative centers.
- Surrounding the village were **communal farms**, where residents collectively cultivated crops.
- Each village typically housed around **250 families**, making it easier to deliver services like education and healthcare.

## Objectives

- **Promote self-reliance** and reduce dependence on foreign aid.
- **Modernize agriculture** through collective farming and shared equipment.
- **Strengthen national unity** by overcoming tribal divisions and fostering a shared identity.
- **Improve access to services** by concentrating populations in planned settlements.

## How Nyerere's Ujamaa policy contributes to the rural development initiative, unity and patriotism

Julius Nyerere's **Ujamaa policy** was a bold attempt to reshape Tanzania's post-independence identity through a uniquely African model of socialism. Rooted in the concept of *familyhood* and collective living, Ujamaa contributed significantly to **rural development**, **national unity**, and **patriotism**—even if its economic outcomes were mixed. Here's how:

### Contribution to Rural Development

- (i) **Villagization Program:** Nyerere relocated dispersed rural populations into planned **Ujamaa villages**, making it easier to deliver public services like **schools, clinics, clean water, and agricultural support**. Over **2,000 villages** were established by the 1970s, creating hubs for communal farming and development.
- (ii) **Agricultural Modernization:** By pooling land and labor, villagers could access **shared tools, seeds, and fertilizers**, increasing efficiency. The government supported these efforts with **training and extension services**, aiming to uplift peasant farmers.
- (iii) **Infrastructure Expansion:** Concentrated settlements allowed for better **road networks, electrification, and communication**, linking rural areas to national markets.

## Contribution to National Unity

- (i) **Breaking Tribal Divisions:** Ujamaa villages were designed to mix ethnic groups, reducing tribalism and fostering a **shared Tanzanian identity**. The policy emphasized **collective responsibility** and **equal participation**, reinforcing the idea of one nation.
- (ii) **Cultural Integration:** Traditional values like **mutual aid, respect, and communal living** were woven into national policy, creating a sense of belonging and solidarity.
- (iii) **Political Cohesion:** The **Tanganyika African National Union (TANU)** promoted Ujamaa as a unifying ideology, aligning citizens under a common vision for development.

## Contribution to Patriotism

- (i) **Self-Reliance Ethos:** Nyerere's call for **economic independence** and rejection of foreign domination inspired pride in Tanzanian identity. Citizens were encouraged to contribute to national development through **hard work and cooperation**, not dependence on external aid.
- (ii) **Education & Civic Engagement:** Ujamaa emphasized **mass literacy and civic education**, helping citizens understand their rights and responsibilities. Schools in villages taught not just academics but also **national values and history**, deepening patriotic sentiment.
- (iii) **Moral Leadership:** Nyerere's personal integrity and voluntary exit from power in 1985 reinforced trust in leadership and pride in Tanzanian democracy.

**Legacy:** Though Ujamaa faced economic setbacks—like declining productivity and reliance on foreign aid—it left a lasting imprint on Tanzania's **social fabric, rural development strategy**, and **national consciousness**. Today, its ideals still echo in community-based development programs and the enduring respect for Nyerere as *Mwalimu* (teacher).

## Failures of Ujamaa policy

- (i) **Economic Decline:** The Ujamaa policy led to a decline in agricultural productivity. The forced collectivization of farms disrupted traditional farming practices and reduced incentives for individual farmers, leading to food shortages and economic decline.
- (ii) **Lack of Capital:** Tanzania struggled to attract foreign investment and lacked the necessary capital to support its socialist policies. This resulted in inadequate funding for development projects and infrastructure.
- (iii) **Inefficiency and Corruption:** The nationalization of industries and businesses led to inefficiencies and corruption. State-owned enterprises were often poorly managed, leading to financial losses and reduced productivity.
- (iv) **Resistance from Peasants:** Many peasants were resistant to the Ujamaa policy and the forced relocation to collective villages. This resistance hindered the implementation of the policy and led to social tensions.
- (v) **Dependence on Foreign Aid:** Despite the goal of economic self-reliance, Tanzania became increasingly dependent on foreign aid to support its socialist policies. This dependence undermined the country's economic independence.

- (vi) **Environmental Degradation:** The policy of opening up new lands for cultivation led to environmental degradation. Deforestation and soil erosion became significant problems, further impacting agricultural productivity.
- (vii) **Political Instability:** The implementation of socialist policies created political tensions and instability. The government's authoritarian approach to enforcing Ujamaa led to dissatisfaction and unrest among the population.

### Examples of communities in Uganda that apply ideas similar to those of Ujamaa and explore possible reasons for such practices

Several communities in Uganda have adopted practices that echo the spirit of **Ujamaa**—Julius Nyerere's vision of communal living, shared resources, and self-reliance. While Uganda never formally implemented Ujamaa as national policy, **grassroots movements**, **customary land systems**, and **community-led development initiatives** reflect similar values. Here are some compelling examples:

#### 1. Communal Land Associations (CLAs) in Karamoja

##### What They Do:

- Communities in **Amudat and Napak districts** have formed CLAs to manage **communal grazing lands** under **customary tenure**.
- These associations legally register shared land and govern its use collectively.

##### Ujamaa-Like Features:

- Collective ownership and decision-making
- Emphasis on community benefit over individual gain
- Preservation of traditional governance systems like *Akiriket*

##### Why It Works:

- Protects vulnerable communities from land grabbing
- Strengthens cultural identity and social cohesion
- Encourages sustainable land use and resource sharing

#### 2. Apac District Land Rights Initiative

##### What They Do:

- Supported by the **Ujamaa Tribe** and **Cadasta Foundation**, this initiative helps residents secure **customary land titles** through community mapping and data collection.

##### Ujamaa-Like Features:

- Community-driven land formalization

- Shared responsibility in land governance
- Focus on collective resilience and empowerment

#### Why It Works:

- Builds trust between government and citizens
- Encourages investment in agriculture and housing
- Reduces land disputes and promotes peace

### 3. Refugee Settlements with Communal Practices (e.g., Palabek, Nakivale)

#### What They Do:

- Refugees and host communities collaborate on **shared energy systems, communal kitchens, and joint farming plots**.
- Supported by NGOs like U-Learn and ACTED, these settlements promote collective survival and development.

#### Ujamaa-Like Features:

- Shared infrastructure and services
- Cooperative living arrangements
- Emphasis on mutual aid and solidarity

#### Why It Works:

- Builds resilience in crisis settings
- Encourages peaceful coexistence
- Reduces resource strain through shared solutions

#### Why These Practices Persist in Uganda

- **Cultural Foundations:** Many Ugandan societies have long traditions of communal land use, clan-based governance, and mutual support.
- **Economic Necessity:** In rural and marginalized areas, pooling resources is often the only viable path to development.
- **Legal Recognition:** Uganda's Land Act (Cap 227) allows for registration of communal land, legitimizing collective ownership.
- **Social Cohesion:** These models foster unity, reduce conflict, and promote inclusive decision-making.

These examples show that while Ujamaa may have been a Tanzanian policy, its **values live on** in Ugandan communities striving for equity, sustainability, and self-determination.

### 13.2 Harambe Philosophy in Kenya

**Harambee** is a Swahili term meaning "all pull together". It is a traditional Kenyan practice of community self-help events, such as fundraising or development activities. The concept was

popularized by Kenya's first President, Jomo Kenyatta, after independence in 1963, as a way to encourage communities to work together to build and develop the nation.

### **Objectives of the Harambe philosophy in Kenya**

The **Harambee philosophy** in Kenya has several key objectives aimed at fostering community development and national progress:

4. **Community Self-Help:** The primary objective is to encourage communities to come together and work collectively towards common goals, such as building schools, hospitals, and infrastructure. Promoting mutual assistance and support among community members to address local needs and challenges.
5. **Local Resource Mobilization:** Mobilizing local resources, both financial and material, to fund development projects without relying heavily on external aid.
6. **Sustainable Development:** Fostering sustainable development practices that benefit the entire community and improve the quality of life.
7. **3. Social Cohesion:** Strengthening national unity by fostering a sense of shared responsibility and collective action. Promoting and preserving cultural values and traditions that emphasize community and cooperation.
8. **Empowerment:** Empowering local communities to take charge of their development and make decisions that affect their lives and building the capacity of communities to manage and sustain development projects effectively.
9. **Government Support:** Working in collaboration with the government to support and complement national development efforts. Also, to assist in the implementation of government policies and programs at the local level.

The Harambee philosophy has been instrumental in driving community-driven development and fostering a sense of unity and shared purpose among Kenyans.

### **Achievements of Harambe philosophy in Kenya**

The **Harambee philosophy** has led to several notable achievements in Kenya, contributing significantly to the country's social and economic development:

- (i) **Education:** Harambe initiatives enabled construction of school and colleges, improving access to education for many communities. Also, communities have raised funds to provide educational materials and infrastructure, enhancing the quality of education.
- (ii) **Healthcare:** Many health centers and dispensaries are being established by Harambee initiatives, improving healthcare in rural areas. Construction of Nyayo wards has helped ease congestion in district and provincial hospitals.
- (iii) **Infrastructure:** Community-driven projects have led to the construction of roads and bridges, improving connectivity and transportation. Initiatives to build water supply systems have provided clean water to many communities, enhancing living standards.

- (iv) **Environmental Conservation:** Harambee efforts to plant trees have helped curb desertification and soil erosion. Construction of gabions and dams has contributed to environmental conservation and water management.
- (v) **Economic Empowerment:** Support for local businesses and cooperatives has fostered economic growth and self-reliance. And community savings schemes have enabled members to access funds for personal and business development.
- (vi) **Social Cohesion:** The philosophy has promoted unity and cooperation among Kenyans, fostering a sense of national identity and collective responsibility.
- (vii) **Cultural Preservation:** It has helped preserve cultural values and traditions, strengthening social bonds.

### Failures of Harambe philosophy in Kenya

However, while the Harambee philosophy has had many successes, it has also faced several challenges and criticisms:

- (i) **Unequal Contributions:** Wealthier individuals often contribute more to Harambee projects, while poorer community members may benefit without contributing equally. This can lead to feelings of resentment and inequality.
- (ii) **Dependency:** Some communities have become overly reliant on Harambee for development, which can hinder long-term sustainability and self-reliance.
- (iii) **Corruption and Mismanagement:** There have been instances where funds raised through Harambee have been mismanaged or misappropriated, leading to incomplete or poorly executed projects. Secondly, the informal nature of Harambee can sometimes result in a lack of transparency and accountability in how funds are used.
- (iv) **Limited Impact:** While Harambee projects have made significant contributions at the local level, their impact on broader national development has been limited.
- (v) **Resource Constraints:** Limited resources and funding can restrict the scope and effectiveness of Harambee initiatives.
- (vi) **Political Patronage:** Some politicians have used Harambee as a tool for political gain, promising projects in exchange for votes, which can undermine the genuine spirit of community self-help.
- (vii) **Divisiveness:** In some cases, the competitive nature of Harambee events can create divisions within communities, as groups vie for recognition and resources.
- (viii) **Sustainability Issues:** Many Harambee projects are focused on immediate needs rather than long-term sustainability, leading to projects that may not endure over time. Likewise, some projects, such as tree planting, have faced challenges in ensuring the long-term survival of planted trees and other environmental initiatives.

Despite these challenges, the Harambee philosophy continues to play a significant role in Kenya's development, and efforts are being made to address these issues and improve the effectiveness of community-driven initiatives.

### 13.3 Asian Activities in Post-Colonial East Africa

The contributions of Asians in Ugandan communities through a variety of activities.

Asian communities—particularly those of Indian origin—have made profound and lasting contributions to Uganda’s development across economic, social, and cultural spheres. Despite historical challenges, including the 1972 expulsion under Idi Amin, their impact remains visible and vital today. Here’s a breakdown of their key contributions:

- (i) **Commerce & Industry:** Asians have long been central to Uganda’s business landscape, running retail shops, manufacturing firms, and import-export businesses. Today, they contribute an estimated **60–65% of Uganda’s total revenue**, despite making up a tiny fraction of the population.
- (ii) **Real Estate & Hospitality:** Entrepreneurs like **Dr. Sudhir Ruparelia** have invested heavily in hotels, malls, and office complexes, transforming Kampala’s skyline and boosting tourism.
- (iii) **Banking & Finance:** Asian-owned institutions have helped expand access to credit and financial services, especially for small and medium enterprises.
- (iv) **Education:** Asian communities have established high-performing schools such as **Delhi Public School International** and **Kampala Parents School**, offering quality education to thousands of Ugandan children.
- (v) **Healthfacilities:** Clinics and hospitals founded by Asian professionals provide affordable and specialized care, especially in urban areas.
- (vi) **Temples, Mosques, and Community Centers:** These serve not only as places of worship but also as hubs for charity, education, and intercultural dialogue.
- (vii) **Festivals & Cuisine:** Celebrations like **Diwali, Eid, and Navratri** add vibrancy to Uganda’s multicultural identity, while Indian cuisine has become a staple in Ugandan cities.
- (viii) **Charitable Foundations:** Many Asian families and businesses support scholarships, orphanages, and disaster relief efforts.
- (ix) **Community Outreach:** Initiatives like free medical camps, food distribution, and vocational training programs uplift vulnerable populations.
- (x) **Calls for Recognition:** Leaders like Dr. Ruparelia have advocated for Asians to be recognized as a formal tribe in Uganda, emphasizing their deep-rooted contributions and loyalty to the country.
- (xi) **Dialogue & Integration:** Asian-Ugandans continue to engage in national conversations about identity, inclusion, and development.

### 📖 Historical Legacy

- Asians first arrived in Uganda during the colonial era, many as railway workers and traders. Over time, they became a vital economic class, bridging local and global markets<sup>4</sup>.
- Despite the trauma of the 1972 expulsion, many returned or rebuilt, reaffirming their commitment to Uganda as home.

Asian communities in Uganda exemplify resilience, innovation, and generosity. Their contributions go far beyond commerce—they’ve helped shape the very fabric of Ugandan society.

## Challenges faced by Asian community while carrying out these activities

The Asian community in Uganda—despite its significant contributions to commerce, education, healthcare, and philanthropy—has faced a range of challenges while carrying out these activities. These challenges stem from historical, social, political, and economic factors that continue to shape their experience in the country.

- 1. Historical Trauma and Expulsion Legacy:** In **1972**, President Idi Amin expelled over **80,000 Asians**, stripping them of property, freezing bank accounts, and forcing them to leave with minimal possessions. Though many have returned and rebuilt, the trauma of displacement and loss still affects trust, investment decisions, and community integration.
- 2. Social Tensions and Stereotyping:** Asians have often been perceived as economically dominant yet socially distant, leading to **resentment and stereotyping**. Race-related riots, such as those in **Kampala in 2007**, targeted Asian businesses and reignited debates about assimilation. Some Ugandans view Asians as outsiders, despite generations of residence and citizenship.
- 3. Limited Political Representation:** Despite their economic influence, Asians have **minimal representation in Parliament or local government**, limiting their ability to shape policy or defend community interests. Calls for formal recognition as a Ugandan tribe have gained traction but remain unresolved.
- 4. Citizenship and Legal Barriers:** Many Asians have faced **bureaucratic hurdles** in acquiring or reclaiming Ugandan citizenship, especially those returning after the expulsion. Lack of legal clarity can affect property rights, business registration, and access to public services.
- 5. Business Competition and Land Disputes:** Asian entrepreneurs sometimes face **conflicts over land ownership**, especially in urban areas like Arua. Local competition and political interference can complicate business operations and investment security.
- 6. Pressure to Assimilate:** Community leaders have been urged to **increase interaction with Ugandans** to break stereotypes and foster harmony. While many Asian Ugandans embrace integration, balancing cultural preservation with assimilation remains a delicate task.
- 7. Global Perceptions and Diaspora Dynamics:** The diaspora's success abroad (e.g., in the UK and Canada) sometimes fuels perceptions of divided loyalty or privilege. Returning Asians must navigate both **local expectations** and **diaspora identity**, which can complicate community cohesion.

Despite these challenges, the Asian community continues to thrive and contribute meaningfully to Uganda's development. Their resilience, philanthropy, and entrepreneurial spirit remain vital to the country's future.

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