



doi 10.5281/zenodo.6845178

Vol. 05 Issue 01 Jan. - 2021

Manuscript ID: #0534

THE MORALITY OF AFRICAN SOCIALISM AND ITS CHALLENGES: JULIUS NYERERE'S *UJAMAA* IN CONTEXT AND JUSTIFICATION FOR A RECONSTRUCTION

Aso, Williams Olorunfemi (Phd)

Catholic Major Seminary of All Saints Uhiele-Ekpoma, Edo State, Nigeria Tel: +2348131533931

Usman, Salaudin (Phd)

Kogi State University, Ayingba Kogi State, Nigeria. Tel: +2348069255005

*Corresponding author: *Aso, Williams Olorunfemi
Email: asoawoc@yahoo.com*

ABSTRACT

There is no doubt that African socialism was highly treasured wherever you see Africans before the advent of colonialism and globalization. This was the era in African society that cultural values and practices fundamentally made selfishness, individualism, capitalism, oppression, and injustice unthinkable. The unadulterated African socialism placed a high premium on the recognition of every human being in the society as a person with inviolable dignity that must be respected and protected from any form of injustice and abuse. This concept of African socialism is both ontologically and morally connected to human dignity. Hence, African socialism makes human dignity to be properly defined, justified, promoted, and preserved from any socio-political manipulation. Julius Nyerere was a contemporary of African socio-political thinkers like Kwame Nkrumah of Ghana, Jomo Kenyatta of Kenya, Obafemi Awolowo of Nigeria, and Leopold Senghor of Senegal that tried to establish a structure on which African socialism can function effectively in Africa. Nyerere's Ujaama became the cynosure of eyes for many Africans that long for African form of socialism. Today, the contemporary socio-political realities in Africa make his extraction of African socialism utopic because of the inherent challenges in the socio-political system. Therefore, there is a need for a restructuring of the fundamental principles of Ujaama for it to be more feasible in the African society of our time.

KEYWORDS

Morality of African Socialism, Julius Nyerere Ujamaa, Justification, Reconstruction.



Introduction

The colonial administration in every part of Africa was fundamentally perceived as a veteran instrument of exploitation, suppression and disaffection about African socio-cultural values that needed to be resisted and eliminated. Many notable Africans developed patriotic and resilient dispositions against the colonial masters purported to have come to plunder African natural resources for the good of their countries. The agitation for independence of various African nations of today started as soon as some Africans like Julius Nyerere and Kwame Nkrumah visited and educated in Europe or America where they were exposed to practical life that is different from their African experience. Hence, they wanted Africans to be in control of their lands where they can practice the government that will enhance African cultural values. In actual fact, history has it that “Jomo Kenyatta (Kenya), Sekou Toure (Guinea), Ahmed Ben Bella (Algeria) and Kwame Nkrumah (Ghana) etc, were all inmates in colonial jails,...They were all fighting a common enemy: European colonial presence on African soil”.¹ We recall that each of these African Statesmen has propounded socio-political theory that they thought would help Africans to live together harmoniously without any member of their country alienated from their ontological rights and privileges as members of any African nation. Unfortunately, the significant political parties and the respective past military junta in these African nations were beclouded with executive lawlessness, ethnicity, religious bigotry and regional plan to outsmart other parts of the country. The collective wealth of each nation in Africa is commonly appropriated by the chieftains of the principal and rival ethnic groups of the country, leaving the rest of the country to survive on the scraps that fall from their ostentatious life styles. The fundamental principles of African socialism are rooted in the common saying that what ontologically belongs to the community automatically goes to every member of the same community. This implies that the basic principles of individualism and capitalism were outlandish to the Africans and considered offensive to the well-being of every member of a given society in Africa. One can infer that “colonialism brought many changes that transformed the mentality and disposition of many Africans both positively and negatively. The positive change brought about literacy and interaction of Africans with the outside world while the negative change adversely affected a good number of her esteemed values like African socialism.”² Our aim in this paper is to have a critical look at the highlighted principles and values Nyerere identified, defined, justified and promoted in his idea of African socialism. The challenges that become clogs in the wheel of progress and promotion of *Ujamaa* need to be identified and evaluated. The spectrum of this paper is essentially constricted to Nyerere’s concept of *Ujamaa*, a standard for African socialism. Nevertheless, pertinent ideas of other African nationalist-socialists that appeared in this paper are used where it is necessary to strengthen Nyerere’s concept of African socialism. The final goal of this paper is to proffer a pragmatic way out of the conundrum that *Ujamaa* and all other forms of African socialism were entrapped.

The Meaning of African Socialism and its Characteristics

Generally speaking, African socialism is a way of life in which common property and resources of each society naturally and equally belong to every member of the community. As a matter of fact, “the failure, the pain, the joy, the wealth and the property of one member is equally shared among other members of the community.”³ It is obvious in Africa that the able body men and women are

¹TayoOke, Punch Newspaper, accessed online in May 8, 2018.

²W.O Aso The Need For A Realignment in Julius Nyerere’s *Ujamaa* Towards a Reinforcement of its Dynamism for African Socialism, in *Enwisdomization Journal*, vol. 6, no.3, 2016, pp. 32-47.

³W.O. Aso pp. 32-47.

obliged to provide for the needs of the vulnerable members of their community to prevent them from falling into socio-political melancholy.⁴ This is an essential cultural value that serves as one of the pillars of solidarity and harmonious living in every African community before the coming of the colonial masters to Africa. As Okolo infers from Nyerere, "true African socialism does not look on one class of men as his enemies. He does not form an alliance with the brethren for the extermination of the non-brethren. He regards all men as his brethren, as members of his extended family. *Ujamaa* socialism is strictly built on humanistic principles of equality, freedom and solidarity".⁵ This quotation from Nyerere encapsulates the essence and characteristics of the various forms of African socialism evident in the works of pioneer African Nationalist leaders aforementioned. As a way of strengthening this claim of Nyerere, Joseph Omoregbe upholds that, "an African has no individualistic mentality since the society in which he lives is structured on communalism and not individualism or capitalism."⁶ Judging from this background, *Ujamaa* is fundamentally the African root of socialism where "people care for each other's welfare".⁷ In this context, *Ujamaa* becomes a demonstration of African understanding of family where class struggle and individualism are not only repellent but considered as taboos.⁸

Nyerere's Concept of African Brotherhood and its Characteristics

Brotherhood in a common parlance simply means the spirit of unity and co-operation that exists among people of diverse backgrounds that factors like religion, culture, politics, labour and circumstances like the effects of natural or humanly generated disasters have brought together to live in a particular society. Hence, "brotherhood is an alliance for friendship through thick and thin moments, a fraternity with one another in plenty and wants".⁹ But in the opinion of Nyerere, the word brotherhood conceptually means ontological bond of love and solidarity that is observable between two or more people sharing the same ancestral blood and intrinsic right over the land and its natural resources. In this framework, the observable bond of unity among the people that have the same ancestral lineage "transcends such contingencies as personal qualities, social status, religion, race etc."¹⁰ Hence, the concept of brotherhood is a household expression in our world of today with synonyms like companionship, fellowship, comradeship, kinship, kindred, fraternity and brotherliness. Nyerere's definition, description, justification, preservation and promotion of *Ujamaa* are fundamentally sourced from a brotherhood of social obligation for automatic support and mutual co-operation of every member of an African society to his fellow Africans that share the same natural attachments with him.¹¹ This natural solidarity for one another was previously evident in every nook and corner of Africa; however, it has been corrupted nowadays that people happily demonstrate solidarity for their kinsmen that are involved in criminal activities against the society.

Nyerere and the Impulse of Brotherhood in African Socialism of *Ujamaa*

The famous term *Ujamaa* is originated from a Swahili word in Africa that basically mean family hood and similar terms. Nyerere portrayed *Ujamaa* as a kind of natural bond that is both anthropocentric

⁴F.E. Egbunu, The Philosophical Basis of African Nationalism: A Critical Review in *Enwisdomization*, vol. 5, no. 2, 2012, pp. 162-167.

⁵C. B., Okolo, *African Social and Political Philosophy Selected Essays*, (Nsukka: Fulladu Publishing Company, 1993), p. 32.

⁶Joseph Omoregbe, *Knowing Philosophy*, second edition, (Lagos: Joja Press limited, 2005), pp. 33-34.

⁷J. K. Nyerere, *Ujamaa Essays on Socialism*, (Nairobi: Oxford University Press, 1965), p. 1.

⁸F.O.C. Njoku, *Essays in African Philosophy*, (Owerri: Clacom Communications, 2002), p. 64; E.M. Ome & W. Amam, *Philosophy and Logic for Everybody*, (Enugu: Institute for Development, 2004), p. 433.

⁹W.O. Aso p. 36.

¹⁰P.O. Bodunrin p. 196.

¹¹Julius K. Nyerere, *Man and Development: Binadamu A Maendeleo*, (London: Oxford University Press, 1974), p. 2.

and cosmopocentric to the existential realities that are abound in a given African society. In other words, Ujamaa becomes an ontological reality that qualifies a member of a society in Africa to have equal rights to the natural resources available within the frontiers of the community. Nyerere strongly demonstrated that *Ujamaa* entrenched “a family relationship and concern that transcends the frontiers of immediate family members to other tribal groups in a community, to the diverse peoples in Africa and to the rest of human race.”¹² The kernel of Nyerere’s effort to define, justify and preserve the values of *Ujamaa* is evident in his aim to make every community in Africa to appreciate family bond where solidarity, love, collaboration, tolerance, equality and equity are boldly celebrated and preserved from deleterious foreign influence. In the practice of *Ujamaa*, he wanted any impulse of capitalism, exploitation of members, disparity of social status and selfish private ownership strongly prohibited and discouraged among the people in a given society. The objective of Nyerere in his institution of *Ujamaa* is largely based on the need to prepare African political leaders for the appreciation of democratic values inherent in African familyhood. The mantra of familyhood was actually designed against the western socio-cultural values that are capable of alienating Africans from their cultural root and crave for extraneous values. It was known in the comity of nations that Nyerere’s policies on education, economy, politics and relationship with the outside world, as the President of Tanzania between 1964 and 1985, were actually meant to decolonize the mentality of his people so that they can cherish their unique characteristics and strongly believe in themselves. As a matter of fact, Nyerere was clear and loud in his Arusha declaration that the survival of *Ujamaa* or African socialism depends largely on “the co-operation, discipline and self-sacrifice of all and sundry in any African village, nation or as a continent”.¹³ Judging from this background, Aloo M. Mojola concisely affirms,

Firstly under *Ujamaa*, man is the purpose of all activity. Secondly, the acceptance of human equality as a basic assumption of life in society is central, essential, and at the core. Thirdly, the upholding of human dignity must be accepted and practiced...Fourthly, all must be workers and, fifthly, there should be no exploitation of one man by another by ensuring that there is no built-in tendency towards inequalities.¹⁴

In the context of the quotation above, there is no room for inequalities of any kind in *Ujamaa*. This implies that the primary background of African familyhood does not allow extreme poverty or selfish acquisition of wealth and property. Besides, the absence of mistrust among the people makes everyone to participate in the growth and development of the society as the nature and circumstances permit each of them. In other words, the principles of *Ujamaa* ensure solidarity with others in terms of joy and pain, success and failure, anxiety, worry and similar sentiments.

Nyerere and the Need for African Socialism

The opportunity that Nyerere had to study in Europe allowed him to observe the way African colonial masters lived and cherished their cultural values. He realized that every colonial institution in Africa was established to market their cultural values and industrial products at the expense of the growth and development of Africa. Hence, he found it disheartening the way the Europeans have bastardized African socio-cultural values, especially the ideals embedded in African brotherhood.

¹²W. O. Aso p. 37.

¹³J. K. Nyerere, “*Ujamaa: The Basis of African Socialism*” in *Freedom and Unity*, (Dar-es-Salam: Oxford University Press, 1968), p. 14.

¹⁴Mojola, A. M., “Nyerere’s Social and Political Philosophy”, *Thought and Practice* in The Journal of the Philosophical Association of Kenya, vol. 3. No. 1, 1976, p. 11.

Therefore, his experience in Europe served as the foundation for the need to formalise the practice of *Ujamaa* as a form of African socialism. It is on record that his nostalgia for African brotherhood makes any contrary practice abhorrence to him. According to Okolo,

It is his (Nyerere) conviction that it is only through socialist principles embedded in the African way of life that Africa could hope to build a truly human and equitable society free from the ills of colonial capitalism, namely exploitation, injustice, class struggle, discrimination, poverty of the masses, etc. It is therefore in the interests of a more human society...that made Nyerere opt for socialism, more precisely *Ujamaa* Socialism.¹⁵

This is the kind of experience that also spurred Nkrumah, Kenyatta, Azikiwe, Awolowo, Senghor and other nationalist leaders in Africa to vehemently opposed colonial rule and demanded for the independent of their people. Nyerere in particular was strongly convinced that an egalitarian society can be established on *Ujamaa* where equal rights of every citizen to the social, political and economic opportunities in the society are guaranteed. In other words, *Ujamaa* supposed to be a sanctuary for the rights and privileges of every member that have the same ancestral attachments to a particular society.¹⁶As Nyerere pithily encapsulated the gist of the matter, "*Ujamaa* is opposed to capitalism which seeks to build a happy society on the basis of exploitation of man by man; and it is equally opposed to doctrinaire socialism which seeks to build its happy society on a philosophy of inevitable conflict between man and man."¹⁷The socio-political history of Tanzania confirmed that African village life was enhanced by the administration of Nyerere and exotic life style was made intolerable.¹⁸ He was always coming out like other African nationalist leaders in various parts of Africa to appeal to the people to cherish the existential realities of life that characterised Africans from other peoples in the world. By implication, Nyerere successfully re-established into the conscious of African minds that in Africa before the advent of colonialism, we "belief that every individual, man and woman, whatever colour, shape, race, creed, religion or sex, is an equal member of society with equal rights in the society and equal duties to it."¹⁹ There is no doubt that African socialism, *Ujamaa* or familyhood is characterised with remarkable democratic values but there are some factors that make Nyerere's form of African socialism incapable of attaining the principal aim and objectives desirable for the Africans. It is pertinent to examine the most significant of these factors before we can project a necessary reconstruction for his *Ujamaa*.

The Fundamental Clogs in the Wheel of African Socialism-Ujamaa

There is no gain saying that *Ujamaa* or any other forms of African socialist theories already mentioned in the earlier part of this paper were strongly established on African socio-cultural values that often promote democratic values of equality, solidary, tolerance, unity and well-being of every member of a society. However, a critical look at *Ujamaa* in particular shows that Nyerere's extraction of African socialism was largely affected with some internal and external challenges that made his socio-political theory less productive in Tanzania of his time. The socio-political strategy of Britain to remain relevant in the socio-economy of Tanzania eventually made some Tanzanian politicians and members of the middle class to become instruments of the westerners to work against the socio-economic

¹⁵Okolo, p. 30.

¹⁶Mojola, p. 170.

¹⁷J. K. Nyerere, "*Ujamaa: The Basis of African Socialism*" in *Freedom and Unity*, (Dar-es-Salam: Oxford University Press, 1968), p. 170.

¹⁸Okolo, p. 34.

¹⁹J., Nyerere, "*Ujamaa: The Basis of African Socialism*" in *Freedom and Unity*, (Dar-es-Salam: Oxford University Press, 1968), p. 178.

values of *Ujamaa*. All efforts of Nyerere were to make the Tanzanians appreciate their socio-cultural values epitomised in the principles of *Ujamaa* as a revolt against British socio-cultural supremacy. Nevertheless, it was not too long that Nyerere started the implementation of the principles of *Ujamaa* that

Some (Tanzanian) elites that were benefitting from colonial masters strongly opposed Nyerere's policy on villagization, dispensation for organizing people into villages with representation of each family in the village. They chose to live wherever they want and how to pursue what they considered as good life. Besides, they wish to own property, if not from their inheritance, at least from their labour, and have a small family they can easily nurture on their own. This disposition is a replica of what is obtainable in European countries and advertised in Africa by their collaborators.²⁰

Judging from the above, the educated and those that colonial experience has placed in privileged positions did not like to lose their prestigious places and properties in the society. One of the political elites that worked in favour of the westerners against the progress of *Ujamaa* was immediate predecessor of Nyerere as the president of Tanzania, Ali Hassan Mwinyi. As soon as he took over from Mwalimu of *Ujamaa*, he did not hide his aversion for the principles on which Nyerere built his African socialism. We recall that one of the pillars of *Ujamaa* is to nationalise the Tanzanian land, banks, industries, every means of production and distribution of wealth; and privileges equally among the citizens with ancestral root in Tanzania. Nevertheless, as soon as Mwinyi was sworn-in as the president of Tanzania, he privatized all the institutions that the principles of *Ujamaa* nationalized to allow foreign investors to participate in the socio-economy of Tanzania. This was the main internal factors that heightened the disposition to capitalism, individualism, exploitation and inequality in Tanzania.

Aside this, it appears that the former colonial masters are not ready to allow the various countries in Africa to have full autonomy when it comes to political affairs and socio-economic policies. It is doubtful if the Western world can survive without the influence of their political and economic hegemony serviced by the natural resources and markets in Africa. Hence, they always have a way of influencing the national leaders that are in control of each African nation to remain relevant in the formulation and implementation of the policies of their respective government. As a matter of fact, they are ready to grant loans and financial aids in various forms and arrangements to African nations like Tanzania to implement their yearly budget but in most cases with hidden implications that often undermine the socio-economic progress of African nations. Any African national leader that enjoyed their political and economic supports and later objected to their biddings always experienced instigated civil conflict or motivated coup d'état to overthrow a democratically elected government. As Fidelis Egbunu efficiently upholds,

the names of individual nationalists that emerged within and beyond this era who suffered same or even worse fate in our context include: Tom Mboya and Jomo Kenyatta of Kenya, Leopold Senghor of Senegal, Patrice Lumumba of Congo, Kenneth Kaunda of Zambia, Sekou Toure of Guinea, Kwame Nkrumah of Ghana, Julius Nyerere of Tanzania, Nnamdi Azikiwe and Obafemi Awolowo of Nigeria,

²⁰W.O. Aso, p. 40.

Joshua Nkomo and Ndabaningi Sithole of Southern Rhodesia, Nelson Mandela of South Africa, and so forth.²¹

It was observable that those that were allowed to finish their tenure of office and remained in power for more years to rule their countries are those that remained loyal to the term of agreement with them like Gnassingbe Eyadema, the former president of Togo from 1967 until he died in 2005; and Paul Biya, the current president of Cameroon from 1982 till date.²² All other ones including Nyerere did not experience appropriate freedom and dignity a president deserved in a sovereign state.²³ Hence, as the African socialism of Nyerere, *Ujamaa* was gathering momentum in Tanzania; the European powers became apprehensive of the consequences on their political and economic interests. When the British government discovered that instigation of civil unrest or coup d'état against Nyerere will not be effective because he was politically intelligent and exceptionally revered in Tanzania as the father of the nation, they waited for him to come to them for loan or financial aid. As a growing country, Tanzania always has difficulty to service her annual budget. This predicament made Nyerere to turn to the Western world for various loans at different intervals to bring about massive production of cash crops in all *Ujamaa* villages of Tanzania for European markets. Unfortunately for Nyerere and the Tanzanian farmers, the price of any cash crop is automatically determined in London. Before the socio-economic policies of *Ujamaa* attain a satisfactory height of success,

Nyerere economic plans were defeated with the 1970s and 80s falling of the prices of cash crops in Africa. This economic woes reduced Tanzania to a begging nation, the highest beneficiary of foreign aid to Africa became a heavy debtor to European established financial institutions like the World Bank... When there was no adequate fund to implement the socio-economic policies of *Ujamaa*, Tanzanians under Nyerere became disillusioned and long for a change of government.²⁴

This was how the colonial master of Tanzania imperceptibly frustrated the growth and development of indigenous African socialism of Nyerere, *Ujamaa* without inciting any coup d'état or civil disobedient against his administration of Tanzania. The struggles and the bravery of African nationalists that fought for the independence and cultural emancipation of African nations from the repressive power of European colonial masters is impressive and exemplary for the teeming youth of Africa. But without mincing words, the redoubtable pride of Nyerere in the cultural values inherent in African understanding of brotherhood of *Ujamaa* is more commendable. Therefore, there is need to evaluate the basic problem of African socialism like *Ujamaa* and how to articulate arguments for its reconstruction for the good all and sundry in Africa.

Evaluation for a Reconstruction of African Socialism of Nyerere, *Ujamaa*

The first indisputable fact we need to recognise is that a genuine African brotherhood is impossible unless all the Machiavellian class structures and disparities in African society are scrupulously exterminated. The brotherhood we have in Africa of today cannot sustain unpretentious African brotherhood portrayed by Nyerere in his *Ujamaa*. For instance, in this age of globalization, there is

²¹F. E., Egbunu, "African Nationalism as a Tool for Decolonization Prospects in Patriotism", *Journal of African Politics and Society*, vol. 2, no. 2, December, 2013, p. 49.

²²<https://en.wikipedia.org>. Accessed May 22, 2018.

²³W. O. Aso, p. 40; Julius K. Nyerere, *Man and Development: Binadamu A Maendeleo*, p. 83.

²⁴W.O. Aso, p. 43.

need to approach the application of the basic principles of *Ujamaa* or any form of African socialism with moderate justification for the African political system to incorporate more democratic values. Hence, it is not worthwhile for all means of economic production and distribution to be nationalised. It is necessary to allow foreign partners and African elites in the growth and development of socio-economic structures in Tanzania. In fact, the privatization of insignificant percentage of all national properties can provide a haven for those that wish to have private properties and means of production. By and large, the onus is on the government of the day to use the required taxation and renewal of certificate of ownership to standardise any remarkable excesses of private individuals and corporations participating in the socio-economic activities in Tanzania. Perhaps, *Ujamaa* of Nyerere would have recorded more achievement if enough consideration, dialogue, persuasion and lobby were employed to convince the Tanzania elites to give it a chance to thrive.

A thorough look at the various types of African socialism including *Ujamaa* shows that African brotherhood, egalitarian and humanism in many African communities are sometimes based on mythology, postulation and puffy African socio-cultural values. For instance, the fact that an African community has ontological sovereignty over any of its members put the fundamental human rights of its members into a big question.²⁵ It is palpable in African communities that the members of royal household, the noblemen and women, some political and tribal stakeholders always move around with aplomb that they are more equal than other members of the community. This is the status that African socio-cultural belief and practice have associated with them. We know Aristotle believes that justice is possible not when every people is treated equally but when unequal members of a society are treated unequally because of unequal characteristics that nature bestowed on each member of a society.²⁶ However, the privileges reserved for those playing a role in the traditional institutions and political offices including their family members are appalling in Africa. Unless something drastically is done to curtail this socio-cultural aberration, conflicts and ethnic revolts will not allow any form of African socialism to thrive in Africa.

The principle of *Ujamaa* or villagization sourced from the African belief and culture that each member of a community is expected to remain in his ancestral home and realize his life dreams with others over the available resources of the land, is contrary to the realities staring at anybody in our world of today. Over indulgence on this particular principle is outrageous and impedes individual creativity, innovation and job opportunities outside his ancestral home. In the estimation of IfeanyiMenkiti, the extremely esteemed ontological supremacy of the society over the individual is conserved on the exaggerated understanding of collectivity.²⁷As a matter of fact, "we have class distinctions in any traditional African society prior to the coming of the Europeans. This is apparent when the number of wives, children and properties that a chief or a prominent individual has in the society determines his importance and the kind of responsibility he can assume in the society."²⁸Moreover, it is copiously evident in African anthropological and historical researches that many ancient and even some new towns and villages do not see the indigenes of other communities as equal. As a matter of fact, the

²⁵L.S., Senghor, *On African Socialism*, Mercer Cook (trans), (New York: Praeger, 1964), pp. 49 and 93; S., Gbadegesin, *African philosophy: Traditional Yoruba Philosophy and Contemporary African Realities*, (New York: Peter Lang, 1991), p. 65; K., Gyekye, *Tradition and Modernity: Philosophical Reflections on the African Experience*, (New York: University Press, 1992), p. 102.

²⁶Aristotle, *Politics* bk. 1, parts 12-13, bk. 3, part 5; Aristotle, *Nicomachean Ethics*, 1130b-1132b.

²⁷I. A., Menkiti, *Person and Community in African Traditional Thought*, in Wright, R. A. (ed): *African Philosophy: An Introduction*, (Lanham, MD: University Press of America), 1984, p. 172.

²⁸W.O. Aso, p. 43.

occurrence of inter-tribal wars and activities of ethnic militias in various parts of Africa practically demonstrated that many communities are politically and culturally different from others. One incontrovertible fact that is clear in Africa of today is that, if all the negative sentiments and disparities that characterized one community from the other are not rationally reconciled, they will remain clogs in the wheel of the progress of any African socialism, including *Ujamaa*.²⁹ Hence, there is need to reconstruct African socio-political structures so that superfluous competitions and egoistic tendencies among ethnic groups in Africa will be less attractive.

The hybridity of corruption in various forms that often leads to political and economic robberies in Africa can undermine operational efficiency of any form of African socialism, if nothing is done to mitigate the irrational desires and tomfooleries of many African politicians. In actual fact, it is very common in our contemporary Africa that socio-political architecture of African socialism and corruption are so entrenched and inseparable that removing one automatically implies destroying the other. For instance, in Nigeria, there is nothing less than 21 senators that are currently receiving pensions from government as former governors and deputy governors.³⁰ Therefore, there in no way contemptible salaries and allowances of political office holders in Africa can ever make any form of African socialism prosper. Nowadays, it is remarkable to see some former Presidents, Heads of States and Prime Ministers in other parts of the world investigated by law enforcement agents concerning their involvement and complacency in corrupt practices, senseless killings and other executive lawlessness during their time in office. As a matter of fact, the masses are predominantly relieved as soon as they see them on their way to serve various jail terms. For instance,

President Alberto Fujimori of Peru (1990-2000)...was prosecuted, convicted and sentenced to 25 years in jail for human rights abuses in 2009. President Alfonso Portillo of Guatemala from 2000-2004 was sentenced to five years and 10 months for money laundering. President Ehud Olmert of Israel (2006-2009)...was jailed in 2016 for taking bribes, fraud, corruption and obstruction of justice. Ivo Sanader, the Prime Minister of Croatia (2003-2009) ...was convicted and sent to prison...Adrian Natase was the Social Democrat Prime Minister of Romania (2000-2004). He was sentenced to four and a half years for corruption in 2012. Svetozar Marovic was President of Serbia and Montenegro (2003-2006). He was sentenced to three years jail in 2016 for corruption and related offences.³¹

This feat has never been achieved or encouraged in Africa, instead our corrupt leaders in Africa are often welcomed back to their ethnic base with pageantry and chieftaincy titles despite their involvement in human right abuses and corrupt practices or failure to curb the ugly trend when they were in service of the nation. For instance,

Has anyone reminded former President Goodluck Jonathan under whose watch billions of dollars were taken out of the treasury in Nigeria, that he too, was ultimately responsible? How about former President Olusegun Obasanjo and the numerous scandals under his watch

²⁹Bodunrin, p. 204.

³⁰www.nairaland.com, accessed online on the 10th of July 2016.

³¹TayoOke, Punch newspaper, accessed online in May 8, 2018.

(Halliburton bribes, Transcorp shares,) to mention but two? Going further still, how about military “President” Ibrahim Babangida before them?³²

As a way of saving African nations from these socio-political shenanigans, there is need to ingrain into the constitution of every African nation that any African leader in socio-political affairs, economic activities, religious and traditional institutions that is proved to be guilty of undermining the progress of their respective nation in the court of law should be left to face the wrath of the law. Besides, those found guilty of money laundry and licentious misappropriation of public fund and property should be made to forfeit their assets either in life or death to the common good of the people. The earlier African nations enter into partnership with the relevant countries and international financial organizations to stop providing haven for African looters of public funds and repatriate the ones already traced to them to the respective nations in Africa the better for the people.

In conclusion, let no one be hoodwinked that *Ujamaa* or any African socialism does not have essential values that can form a dynamic political spectrum for Africans to attain qualitative life in Africa. As a matter of fact, “we should remember that, although traditional Africa was backward in the harmonization it had achieved between man and his society. We would be stupid indeed, if we allowed the development of our economies to destroy the human and social values which African societies had built up over centuries”.³³ What contemporary African socialist thinkers need to do now is to effect a fundamental restructuring in the principles of *Ujamaa* or any other forms of African socialism for it to accommodate inevitable implications coming from globalization, natural inequalities, multiculturalism, diverse religiosity and fundamental human rights that characterised nearly every community in Africa. Above all, if corruption, ostentatious life styles and executive lawlessness are not abated in African society, any African socialism cannot make any outstanding progress in our sophisticated world of today.

³²TayoOke, Punch Newspaper, accessed on line in 1st of May 2018.

³³Julius K. Nyerere, *Man and Development: Binadamu A Maendeleo*, pp. 10-11.