



Nyerere's perspective on Africa's development: from what perspective is the right to take stock?

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Abstract

The development of African countries remains a central issue in scientific research and discussion. Researchers have different views on how to develop African countries, with some believing that it depends on Western superpowers, while others reject this view. Nyerere's concept of the African continent is an example of researchers advocating for Africans to independently create their own way of development. The study explores Nyerere's ideas on solving underdevelopment in Africa, focusing on ethical issues, Pan-Africanism, and endogenous development. It prescribes ethical solutions to poor governance, worship of idleness and hard work, war, capitalism, socialism, and isolationism, ultimately advocating for endogenous development in Africa.

Keywords: Africa's development; Pan-Africanism; Julius Nyerere's perspectives

1. INTRODUCTION

The Berlin Conference of 1885 negotiated the General Act of the Berlin Conference, an international agreement that regulated European colonization and trade in Africa during the late 19th century. The conference aimed to prevent conflicts between European powers and establish guidelines for the division of African territories. While the conference did address various issues related to Africa, such as trade and navigation on the Congo River, it did not specifically address the slave trade (Ngangweshe, 2018). The purpose of this charter was to exploit Africa, with its participation crucial. However, this responsibility has been fulfilled, as the continent's existence, culture, and identity are undergoing a profound crisis (Towa, 2011); all of its difficulties can be summed up in one word: underdevelopment. It urgently needs to find a dignified way out of its predicament. On this level, Nyerere's thoughts are a reliable source of inspiration. Julius Nyerere, a Tanzanian politician and thinker also known as Mwalimu (Swahili for "Teacher"), developed a philosophy of development based on traditional African values, demonstrating a good sense of values and challenges. In light of the emergence of post-colonial thinking, which seems to be a "project of neutralization and emancipation philosophy that refuses to question the fundamental elements of domination," it is worth reconsidering this paradigm, thus posing a real obstacle to endogenous and genuine development in Africa (Mbele C. R., 2009). Therefore, this study is entitled "African Development in Nyerere's Eyes". By development we mean gradual and positive changes between the underdeveloped and fully developed poles. "This is a complete, comprehensive process, so it goes beyond the economic field and covers the educational or cultural field" (Mouelle, 1970). Hence, the connection between African development and Nyerere's thought becomes evident. To understand how this idea can have a transformative effect on Africa, it is essential to introduce the author, delve into the essence of his philosophy of development, and elucidate why it is crucial and pressing for present-day Africa. In other words, this study aims to introduce the author, elaborate on the significance of his philosophy, and establish the necessity of its application in addressing the challenges faced by contemporary Africa. Only then can we effectively address the main question at hand.

2. Research statement and research question

2.1 Research statement

This analysis examines the connection between Nyerere's thoughts and African development, focusing on the fruitful idea of integrating quantitative, qualitative, and competitive aspects. Nyerere's axiological basis can solve the African crisis and lead to the formation of the United States of Africa. The analysis aims to understand the fruitful impact of Nyerere's thought on African development and its potential to address underdevelopment. Studying Nyerere's ideology is crucial as he epitomizes the quintessential African political visionary (Fattouh, 1985), whose principals have not only transformed the dynamics of power within the state but also fostered positive social change across society at large.

2.2 Research question

The problem of poverty and underdevelopment still persists in African societies. Therefore, it is essential for African scholars to consider how to eradicate these social issues, how to be opened to the world, to become fused with the system-as auxiliary consumers-and to adhere to the empire (Foé, 2012). This question aims to address the following important questions: What were Nyerere's thoughts? How are Nyerere's thoughts related to African development issues? And how significant are his thoughts for African development?

3. Julius Nyerere's introduction and thought

Obviously, this is a problem to find out Nyerere and his personality. first of all, it is important to answer the question of Why do people say Nyerere is a politician and a thoughtful person! Julius Kambarage Nyerere was born in April 1922 in Butiama (Mhina, 2009), northern Tanzania, and is affectionately known as "Mwalimu" (teacher). After his primary and secondary education in Tanzania and Uganda, and university education in Edinburgh (bachelor in literature) (Nyerere, *Indépendance et Education*, 1972), he became a teacher (Bjerk, 2015). In 1954, he really entered politics. That same year, he founded the Tanganyika African National Union (TANU), a nationalist party. He had to choose between teaching and politics. Therefore, he gave up teaching and devoted himself to politics full-time. From 1955 to 1957, he was a strong defender of Tanganyika's independence on the United Nations Trusteeship Council. In 1958, he was elected as a member of parliament in Tanganyika's first election. In 1961, he was appointed Prime Minister. In January 1962, he strategically resigned from this position. After Tanganyika became a Republic in December of the same year, he was elected President of the Republic. After the merger of Tanganyika and Zanzibar in 1964, he became the President of the United Republic of Tanzania. During his time in the highest office, he broke the British system of government and developed his own egalitarianism and people-centered philosophy of development. He called it "Ujamma"; this means "related to the extended family" in Swahili.

Secondly, we are going to answer to the question of What is the theoretical basis of Nyerere's thought! After a careful reading of Julius Nyerere's Socialism, Democracy and African Unity, we can determine the three theoretical bases of his thought, namely, African Socialism, African Democracy and African Unity. African socialism is made up of the following elements: hard work: "Labor is an essential part of the socialist achievements that we rightfully boast about; in fact, it is the foundation and reason for it" (Nyerere, *Socialisme, Démocratie et Unité africaine*, suivi de *La Déclaration d'Arusha*, 1970a); Solidarity: In our traditional African society, we are people in a community. We take care of the community and the community takes care of us. Hospitality: "One of the most socialist achievements in our society, it is a common practice of [...] hospitality ". Respect for the elderly: Young people surround them with admiration and affectionate respect. Therefore, they can "decline without pain with the care and reverence of all people ". When talking about democracy in Africa, Nyerere wrote: "Democracy in the true sense is as familiar to Africa as the warmth of the tropical sun." Westerners invaded Africa in no way to correct Africans' inability to govern them democratically. In fact, "before the imperialists arrived in Africa, we did rule ourselves". Therefore, there is no democracy to teach Africans. In traditional society, old people sit under big trees and discuss until an agreement is reached This is democracy. Speaking of African solidarity, Nyerere insisted that it was necessary and insisted that "for the benefit of all African countries [...] African solidarity must be achieved and must be genuine solidarity", because "as long as there are different African countries, other countries are in danger, then western can easy exploit our differences to serve their own interests". To do so, however, a number of principles must be observed: the principle of negotiation (conquest and negotiation are two ways of uniting. He said that negotiation is better; The principle of no territorial claims ("We have no choice but to proceed from the situation left to us by the colonial partition of Africa"); The principle of regional cooperation ("The best way to achieve solidarity is undoubtedly through regional alliances"); The principle of branch advancement ("On the road to unification, different regions can advance at different speeds, and the methods towards unification will vary according to the conditions in which they are located"); Principle of non-interference ("We must avoid judging each other's internal policies"). In a word, Nyerere's thought produced an original concept of development.

4. Julius Nyerere's development concept

Socialism, democracy and African unity enabled Nyerere to design an original development model.

4.1 Nyerere's development dimension

On the basis of the above theoretical elements, Nyerere envisaged three inseparable development elements: quantity, quality and competition dimension; Freedom and economy.

4.1.1 What are quantity, quality and competitiveness?

These three levels involve political, economic and social development at the same time. For Nyerere, as for Valentin Nga Ndongo, development is made up of existence, possession and ingenuity (Ndongo, 1998.). Therefore, it has three dimensions: a quantity dimension (ownership), a quality dimension (existence) and a competition dimension (originality). The quantity dimension is the most obvious aspect. It means acquiring and accumulating a certain amount of assets or achieving a certain amount of statistically measurable economic and social performance. Because in Nyerere's view, from the perspective of wealth and infrastructure, it depends on people's enthusiasm for work. In Nyerere, the quality of development is the most important (Potholm, 1974). It has human, spiritual and cultural dimensions (Nyerere, Socialisme, Démocratie et Unité africaine, suivi de La déclaration d'Arusha , 1970b). Therefore, Nyerere attaches great importance to the values that accompany the development of this quality and human, Education and culture are its basic pillars. Finally, competitive development is the development of liberation in the context of competition and international aggression, which is characterized by the dominance of oppressive laws of the strong. This effort for competitiveness, enterprise and, above all, liberation is evident in Nyerere's philosophy of development. Many paragraphs confirm this: "We are at war" and "Grants and loans will endanger our independence". This authoritative assertion reflects the author's desire to free African people from slavery so that they can gain a firm foothold on the international stage. Therefore, he put freedom as the result of liberation in the first place.

4.1.2 Is there a connection between freedom and development? If so, how do they relate?

Regarding the concept of freedom, Nyerere provided three answers. Firstly, he defined freedom as the ability of Tanzanian citizens to determine their own future and govern themselves without interference from non-Tanzanians. Secondly, he emphasized the eradication of hunger, disease, and poverty, stating that freedom means "No hunger, disease, and poverty." Thirdly, he highlighted the importance of every citizen enjoying their rights and fulfilling their obligations.

After providing a detailed definition of freedom, Nyerere established the interdependence between freedom and development. He argued that development depends on freedom, just as freedom depends on development. On one hand, he believed that "development brings freedom." On the other hand, he emphasized that freedom is a minimum requirement for development. Additionally, Nyerere's development perspective also emphasized the importance of the economy as a significant factor.

4.1.3 How are Nyerere's economy and development interconnected?

Nyerere emphasized the link between his country's economy and development by listing the main means of production of economic goods owned by Tanzania. He strongly advised his people to utilize these resources effectively, advocating for the use of socialism. Among these means, he placed special emphasis on land due to its availability and productive capacity. Nyerere believed that land is the foundation of human life, and all Tanzanians should consider it a valuable investment for development.

However, Nyerere cautioned that certain mentalities might hinder the achievement of this goal. It is important to be cautious of these hindrances in order to realize the full potential of utilizing land as a valuable investment for development.

4.2 Nyerere's anti-development mentalities

They are obstacles to development. In Nyerere's view, this is a question of capitalist mentality and greedy mentality.

4.2.1 What is the capitalist mentality?

The capitalist mentality encompasses the desire to use fellow citizens to accumulate personal wealth. It manifests in various forms, such as pursuing profit, commercializing land, or engaging in social parasitism. Greed, which involves an excessive pursuit of money and material interests, is a key aspect of this mentality. According to Nyerere, this mindset is generally anti-socialist and specifically corrupts moral values. He states that accumulating property for the sake of power or prestige is not in line with socialist principles. In a society driven by insatiable desires, the wealthy tend to erode the values of those around them.

Land commercialization is a branch of capitalism, as traditional African societies viewed land as a gift from God that belonged to no one. Humans only had the right to exploit the land: "The right of Africans to land is limited to the right to

exploit land." However, colonial influences introduced a capitalist mindset, allowing for the privatization and commercialization of land. This poses a challenge to the anthropological value of land, which has been replaced by its economic dimension.

Lastly, social parasitism refers to a parasitic lifestyle that thrives at the expense of others. Social parasites are capitalists who exploit others for personal gain. Therefore, social parasitism is an anti-development mentality that must be eradicated. Nyerere argues that providing favors to social parasites is akin to enabling a type of person characterized by laziness, a refusal to make efforts, and a lack of responsibility towards oneself and others. However, Nyerere also acknowledges that it is not only capitalism that embodies an anti-development mentality, but also a mentality driven by greed.

4.2.1 What is greedy mentality?

The greed mentality is a psychological inclination characterized by an unrestrained desire for money and everything associated with it. It is also a hindrance to development. Nyerere presents four arguments to support this viewpoint: Money is an inappropriate weapon against poverty and oppression: Nyerere observes that Africans have mistakenly used money as a weapon to combat poverty and oppression. He believes that money, from an economic perspective, is a tool used by the strong to keep the weak in poverty and dependence. It is absurd to expect the economically weak to defend themselves using the weapons of the economically strong, which they do not possess. Development does not start with money: Nyerere argues against the notion that money is the primary factor in development. He believes that the existence of money is a result of effective development, not its cause. Money is an outcome of development, not its foundation. The same principle applies to industrialization, which is also a result of development, not its starting point. Relying solely on industrial development, especially in Africa where funding for advanced industries is lacking, is a mistake. External aid does not solve underdevelopment: Nyerere highlights that three forms of external aid often stimulate appetites in Africa: grants, loans, and private investments. The greedy mentality overestimates the value of such assistance and seeks to obtain it at any cost, disregarding individual efforts. Nyerere argues that external aid alone cannot solve the problem of underdevelopment.

In conclusion, Nyerere identifies two anti-development mindsets in Africa: the capitalist mindset and the greedy mindset. He suggests that the usefulness of development science should be assessed based on its contribution to the progress of Africa.

5. Nyerere's philosophy's necessity in Africa today

Nyerere is an exceptional figure, often regarded as a visionary leader, whose dedication to development was marked by his enthusiasm, wisdom, perseverance, and unparalleled predictability. His ideas, even decades after their inception, continue to hold relevance. In a continent burdened by underdevelopment, Nyerere's focus on development remains necessary and urgent.

5.1 Nyerere's works and axiology advantages

Nyerere's philosophy of work and traditional African values can help Africa get out of the quagmire.

5.1.1 Nyerere's philosophy of labor: conditions for progress; what is for?

In Africa, there appears to be a general insufficiency of labor supply to drive development. This is evident as Africa remains underdeveloped, indicating that the total labor supply falls short of what is required. It is within this context that Nyerere emphasized the crucial role of work in achieving development. He observed that while many people in Africa desire development, only a few truly comprehend and embrace the necessary condition for it, which is work. Nyerere's idea continues to resonate today, urging Africans to actively contribute the labor necessary for development across all sectors, while upholding the principles of self-governance. This perspective emphasizes the importance of individual and collective efforts in driving progress. It calls for a mindset shift, where work is seen not only as a means of survival but as a catalyst for development and societal transformation. Nyerere's message serves as a reminder that development requires a commitment to hard work, dedication, and a willingness to contribute to the betterment of one's community and nation. By embracing this ethos and adhering to the principles of self-governance, Africans can play an active role in shaping their own destiny and driving sustainable development across the continent.

5.1.2 Nyerere's existentialism: development factors; what is for?

Existentialism places human beings at the forefront of its focus, highlighting human freedom and the inherent responsibility of individuals to determine their own existence. Nyerere advocated for Africans to rely on their own efforts, aligning with the principles of existentialism. His existentialist perspective stands in opposition to financial and industrial determinism, as well as excessive reliance on external aid, emphasizing the need for Africans to become the driving force behind their own development. Nyerere's existentialist approach rejects the notion that Africa's

development should be solely dependent on external factors or assistance. Instead, he believed in empowering Africans to take charge of their own destiny and actively participate in shaping their societies. This philosophy encourages self-reliance, self-determination, and the recognition of individual agency in the pursuit of development. By embracing existentialism, Nyerere sought to challenge the prevailing narratives that undermined African autonomy and perpetuated dependency. He believed that Africans possess the capacity and potential to be the architects of their own progress, rather than being passive recipients of external aid or determinism. Nyerere's existentialist perspective calls for Africans to reclaim their agency, exercise their freedom, and make conscious choices that contribute to their own development. It encourages a shift in mindset, empowering individuals and communities to take ownership of their circumstances and actively work towards positive change.

Briefly, Nyerere's existentialist philosophy emphasizes the importance of African self-reliance, rejecting external determinism and aid as the sole drivers of development. By embracing existentialism, Africans can become the engines of their own progress, exercising their freedom and taking responsibility for shaping their own existence and future.

5.1.3 Nyerere's axiology, the restorer of depraved value; what is for?

Colonization was devastating for Africa because it undermined its own values which development could easily establish. There are three kinds of these values: political, economic and sociocultural values. Politically, it has led to a crisis of democratic principles. Africa has "lost its essence" and "what it gets is empty" (Ki-Zerbo, 2003). Today, international public opinion thinks that Africa is a sick place for democracy. However, as Nyerere has proved, Africa had perfect democracy before the precolonial period. Therefore, colonization has put Africa in a difficult position politically. In this case, Nyerere's philosophy is seen as an attempt to restore Africa's dispersed glorious political past. It calls for political re-education of Africans to change their political mentality and return to their political roots through revival and revolutionary education. Therefore, this is necessary and urgent for an Africa that has been distorted, disfigured and diluted; It needs to find its own political direction so that it can make steady progress towards a better future.

Economically, sub-Saharan Africa is now considered the least developed region in the world. However, "in the pre-colonial period and even in the colonial period, African society was characterized by a certain balance in income, living standards and purchasing power of all sectors of the population". Globalization, especially unequal international trade, has dangerously engulfed Africa. Mbele described this injustice as "sub-Saharan Africa adapts to the globalization of ultra-liberal capitalism" (Mbele C.-R. , 2010). In order to go beyond it, the arguments used by Nyerere are not only relevant and necessary, but also urgent because of the author's silence and distrust of Western capitalist culture. In terms of social culture, colonization also caused great damage. Delanyo Adadevoh(2006) quoted Nyerere as saying: "Of all the colonial crises, there is nothing worse than the tendency to believe that we have no native culture" . Nyerere's work challenged such a world view and restored Africa to human beings. It condemned the evil intentions of the West and restored all the cultural identity and values of Africa. In order that contemporary Africa will not be completely dissolved in this struggle and will not be diluted, it needs Nyerere's restoration thought. It needs it more than ever, for a simple reason: "It is through its existence that Africa can truly acquire its development. Have real assets; not charity or begging." What about the socio-political crisis that has hampered Africa's development?

5.2 What crises can Nyerere socialism solve?

Since independence, Africa has been the scene of socio-political crises of a nature, frequency and density that vary with age. In this case, Nyerere's socialist paradigm is considered the ideal solution to curb poor governance and war (Otunnu , 2015).

5.2.1 Nyerere Socialism: A Solution to Poor Governance; How?

The problem of poor governance in Africa is a clear and long-standing problem (Ayissi, 2008). However, Nyerere's socialism is the antidote, because it clearly articulates the need for "the right political goals" and "the right leaders." (Nyerere, Socialisme, Démocratie et Unité africaine, suivi de La Déclaration d'Arusha). In addition, it strongly calls for unity rather than selfishness, work rather than ease or laxity, justice rather than corruption, morality rather than malice, and self-sufficiency rather than poverty. It even goes beyond the purely administrative framework to solve social problems.

5.2.2 Nyerere Socialism: The Antidote to War; How?

The genocide in Rwanda was a massacre, an organized, premeditated and disproportionate massacre. The insurgency in Ivory Coast has thrown "the former safe haven of old Felix Houphouët-Boigny" into chaos. The physical and non-material destruction of Libya is one of the bloodiest manifestations of the Arab Spring. The killings in the Central African Republic have caused extremely serious humanitarian, social, economic and political devastation. The question we keep asking ourselves is: Where are the socialist values of fraternity, cohesion and solidarity-the values that Nyerere left for Africa's prosperity? The issue remains so intense and acute because the war news in Africa is an asymmetric

attack by the Islamist sect Boko Haram, political confrontation in Sudan, confrontation between Congo RD- Rwanda and so on. This non-exhaustive description of African wars is, to a certain extent, the result of the demise of traditional African socialism, of which Nyerere is the main defender. There is an urgent need for it to reappear in order to gradually give way to peace in Africa through the humanitarianism and tolerance it advocates and teaches, just like dispelling the dark light. This task falls first on intellectuals. These people's educators must firmly immerse their pens in the ink of Nyerere's socialism in order to change people's minds through their works, their wisdom, their intellectual analysis, their symposiums, their positions on socialist values on radio and television. Public authorities must support their transition from a natural state to a socialist state in the traditional African sense; A country conducive to African unity.

5.2.3 Did Nyerere help the AU through his ideas?

African unity or solidarity is an absolute factor in development. This alone explains Kwame Nkrumah's unequivocal statement that "Africa must come together" (Nkrumah, 1994). But Nkrumah's desire to create a United States of Africa soon met with almost insurmountable obstacles. The establishment of a United States of Africa as an appropriate solution to the problems of development therefore remains an elusive dream. However, the method proposed by Nyerere is full of hope because of its consistency and practicality of axiology-rationality. In fact, Nyerere used the following axiological elements in elaborating his paradigm of African unity: ethics and morality (Nyerere, *Socialisme, Démocratie et Unité africaine*, suivi de *La Déclaration d'Arusha*, 1970c), consciousness, objective rationality, autonomy and freedom. If this axiological background is considered in the management of the AU, it can have the following effects: the elimination of internal contradictions, giving way to reconciliation and peaceful coexistence, and all African countries adhering to the ideal of the United States of Africa, the rationality of its governance and empowerment. With this premise, it is now easy to achieve the ultimate goal, although Nyerere clearly defined the actual actions to be taken for the final attack. These movements are based on the mathematical theory of the center circle. It involves bringing together the original circles, then others, and finally embracing the whole continent in a large, single circle. That is why it advocates negotiation, no territorial claims, regional cooperation, non-interference and parting ways. Therefore, Nyerere proposed a reliable way to really save Pan-Africanism, which is currently in a crisis of achievement.

Recommendations

To politicians: Nyerere's perspective suggests the formulation of social projects that consider and incorporate African values (Mawere, 2015). By aligning policies with these values, politicians can foster development that resonates with the African context and addresses the specific needs of the people.

To leaders: It is crucial to axiomatize the Nyerere-style African solidarity system, which emphasizes unity and cooperation among African nations. By embracing this approach, leaders can work towards the realization of the United States of Africa, a vision that Nyerere advocated for. This would involve strengthening regional integration, promoting economic cooperation, and fostering a sense of shared identity among African nations.

To educators: Nyerere's legacy includes the establishment of Nyerere schools, which serve as centers for acquiring information and training in order to impart endogenous knowledge. Educators can benefit from these institutions by gaining insights into Nyerere's philosophy of education and incorporating it into their teaching practices. This approach emphasizes the importance of cultural heritage, critical thinking, and the development of a strong moral compass.

To researchers: Nyerere can serve as an exemplary figure for researchers to follow. By studying his ideas and principles, researchers can become enlightened defenders of African values. They can contribute to the body of knowledge that supports the preservation and promotion of African cultures, traditions, and philosophies. Researchers can also play a vital role in raising awareness, challenging dominant narratives, and advocating for social justice.

To African youth: It is essential for African youth to draw lessons from Nyerere's labor philosophy and existentialism theory. Nyerere emphasized the value of hard work, self-reliance, and the pursuit of meaning in one's life. By embracing these principles, African youth can develop a strong work ethic, strive for personal growth, and contribute to the development of their communities and the continent as a whole. Nyerere's teachings can inspire them to become active participants in shaping Africa's future.

CONCLUSION

To summarize, the importance of Nyerere's ideas for African development cannot be overstated. They have proven to be highly effective and possess therapeutic efficiency. Nyerere's philosophy promotes the value of hard work, serving as an exemplary model for African societies. His ideas also place Africans at the center of attention, emphasizing their agency and empowerment. By restoring African values that were undermined by colonialism and globalization, Nyerere's philosophy offers a remedy for contemporary socio-political crises in Africa. Furthermore, it has the potential to address the crisis of realization within the African Union.

In light of these observations, it is recommended that African development actors actively implement Nyerere's ideas. Politicians should develop social projects that align with African values, drawing inspiration from Nyerere's views. At the continental level, leaders should embrace and axiomatize the Nyerere-style African solidarity system, working towards the realization of the United States of Africa. Educators should seek knowledge and training from Nyerere's schools, enabling them to impart liberating knowledge that is rooted in African contexts. Researchers should follow Nyerere's example and become enlightened defenders of African values, awakened consciences, and educators of the people. Lastly, African youth should embrace Nyerere's philosophy of hard work and existentialist theory, using them as guiding principles for personal growth and contribution to society. By implementing these recommendations, African societies can benefit from the wisdom and insights of Nyerere, paving the way for sustainable development and the realization of Africa's full potential.

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