

# The Views of Two Philosophical Thinkers (J.K. Nyerere and Karl Marx) on Development, Whether They have Same Ideas on Development Issues

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## Abstract:

It is interesting how both Nyerere and Marx understand man, society and development. There is no doubt that their understanding of man, society and development were the product of their historical epoch, Nyerere from the experience of colonialism and Marx from the experience of unmerciful capitalism. Both of them built their philosophy based on their reflection on the exploitatively, in which case man was treated as a means for colonial and capitalist ends.

It appears clearly that both Nyerere and Marx developed their philosophy from mainly the point of view of social anthropology. Nyerere centering on the Bantu basic notion of anthropocentrism

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while Marx relies heavily on the dialectical materialism. The end of both systems, Ujamaa and Communism, is to free man from exploitation and to build equitable society. In order to achieve this, Nyerere proposes a return to values that held together the African traditional society. Though these values are African by nature, they are universal in essence and are the ideals of the ideal human society. On the other hand, Marx proposes a violent overthrow of capitalism by the proletariat, meaning dictatorship of proletariat.

**Keywords:** Ujamaa, Communism, Family hood, Development, Dialectics,



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## Introduction

Development is a process which man has been trying to realize in his life throughout the history. It is a process which is old as man himself. Man has been discussed by different people especially the political leaders of different countries of the world. Today this discussion is the talk and discussion of the day in the third world countries mostly the African countries. Discussing about development, different people have given their different understandings depending on their backgrounds and many other factors. Among those who have given their understanding of development are Julius Kambarage Nyerere, the first president of the United Republic of Tanzania, and Karl Marx, a German contemporary philosopher. These are the two thinkers whose understanding of development will be considered in this paper. However, some questions arise, how does Nyerere understand development? And what about Marx? What inspired their understandings of development? This work is therefore developed basing on inspiration of the thoughts of these two thinkers.

### 0.1 Objectives of the Study

#### 0.1.1 Main objective

i) The major objective of the study is to discuss on the views of the two philosophical thinkers, J. K. Nyerere and Karl Marx on Development.

#### 0.1.1.1 Specific Objectives

- a) To explore the Nyerere views on Development
- b) To explain Marx's concept of Development

### 0.2 Methodology

Along with the research, the method involved was Qualitative where findings were discussed in the form of descriptions. Analytical method was also applied especially while distinguishing the views of development among the two philosophical thinkers.

## 1. HISTORICAL BACKGROUND

Julius Nyerere was born at Butiama, a village near Musoma on the shore of Lake Victoria, in 1922 he was son of chief Nyerere Burite of the Wazanaki. He studied primary school at Musoma and secondary school at Tabora. Later he spent two years at Makerere College (Uganda) and then he returned to Tabora to teach at St Mary's school. In 1949 he entered Edinburg University and graduated as a master of Arts in 1952. Then Nyerere resumed teaching, this time at a leading school St. Francis Pugu near Dar es salaam. He served in the legislative council.

In July 1954 Nyerere became the founder member of the Tanganyika African National Union (TANU) and he was elected as the president of this nationalist party. Faced with the choice of

teaching or politics in 1955 he chose the later. He accepted a further nomination to the legislative in 1957.

In 1955 Julius Nyerere addressed the Trusteeship council of the united Nations in the New York and in 1956 he spoke to the forth committee, returning to New York in the following year, he addressed the Trusteeship council once again.

Julius Nyerere was elected as a member of parliament in Tanganyika's first election in 1958 and was returned unopposed in the second general election in 1960. In 1961 Tanganyika became independent and six weeks later Nyerere resigned the partnership in order to bridge a possible gap between the nationalistic movement and the elected government of the new nation. In April 1964 Julius Nyerere was a signatory to the union of Tanganyika and Zanzibar and he became the president of New United Republic of Tanganyika and Zanzibar, later renamed Tanzania. Nyerere served the United Republic of Tanzania for almost twenty-four years. He died in 1999.<sup>1</sup>

### **1.1 The independence of Tanganyika**

Tanganyika got her independence in 1961 under mwalimu Julius Nyerere. He knew the aim of demanding Tanganyika's independence. He tried to find various ways to attain his goal. Mwalimu Nyerere wanted his leaders to be responsible and honest. It was a big challenge to his fellow leaders, "to be a honest and wise leader in a poor country like Tanzania"<sup>2</sup>

He was thinking about which system could be better for him to unite all people of Tanganyika with one policy for the whole Tanganyika. He decided to choose the policy that is called socialism and self-reliance.

Tanzania set out to escape both capitalism of colonial economy and the Marxian model. Nyerere hoped to call up ancient African communal traditions of mutual self – help. Among other things he nationalized the banks and other foreign firms and he tried to reduce the country's dependence on international trade, dependent theory which was popular between 1960s'and 1970s, the centerpiece of Nyerere's economic plan was the idea of communal villages called ujamaa villages from Swahili word of community. Since most Tanzanians had lived in small and scattered hamlets, the villagization program had a long aimed short term aim. In the short run it was designed to bring people together so they could better enjoy educational, medical and social services and where the government agents could regulate their farming. In long run, it aimed at voluntary collectivization of agriculture with genuine communal farming.<sup>3</sup>

<sup>1</sup> J. K NYERERE, On socialism, V-VI

<sup>2</sup> C. NIKATA, On socialism and self reliance, 59

<sup>3</sup> P. BOHANNAN – P. CURTIN, Africa and Africans, 390-391

By looking to his political philosophy, Nyerere wanted to form a democratic type of government. From this is where he got the idea of leadership, how to find a good leader and qualities of leadership according to his political philosophy, socialism and self-reliance. The major characteristics of idea of socialism which means common ownership of major means of production under the control of central government, sharing and equality and service for all. This is the major characteristic of his idea of leadership.

### 1.2 Qualities of a leader

In electing someone as president or other post of leadership in the country, people should ask themselves, what kind of leader is needed in the country? What kind of question should the concern party and other party members be asking themselves about the person whom they hope will be next bearers and for whom they will elect?

Linked with those questions is the matter of leadership ethics. For among the absolutely essentially attributes in good leader at every level but especially at the top level is that he/she be a person of integrity, of principle and who respect the equal humanity of all others regardless of their wealth, religion, race, sex or differing opinions.<sup>4</sup>

He suggested that a good leader is the one who works for common good. By so doing TANU introduced the so called leadership code in 1967. This was for all its leaders, including ministers who were to report regularly to the president on their wealth and income. The code was very strictly and restrictive. It was designed to prevent leaders along with their spouses from misusing the public wealth. In other words, it required that leaders to choose between being leaders and making money for themselves or their families.

The leader needs to be a person who wants to be a leader of the country because of what he/she can do for the country not what he/she can get from the country.

It is an onerous responsibility and a heavy burden does he see it that way? Does he realize that it is inconsistent with becoming rich or conducting private business? Is he/she prepared for all his/her personal as well as his/her policy action to be watched and to be criticized?<sup>5</sup>

A candidate or leader of all levels need to be a person of proven honesty. The leader of all levels need to be a person of proven honest. The leader in a particular needs a person who recognizes the temptations of power and who welcomes requirements of openness and accountability as being of help to himself and others in resisting temptations.

We should not get any one perfect for such a demanding position as that of president of our country. Let us at least try to get a person of honest, loyalty to our country and its people and commitment to carry out responsibilities with which he/she is entrusted without fear or favor.<sup>6</sup>

There are other qualifications, which also need to be considered when we are making a choice of leader. The leader must be a person who can take decisions, including those which many

<sup>4</sup> J. K NYERERE, Our leadership and the destiny of Tanzania, 15

<sup>5</sup> J. K. NYERERE, Our leadership and destiny, 16

<sup>6</sup> J. K NYERERE, Our leadership destiny, 16

and among them possibly his longtime friends will not like. This ability comes second after requirement for integrity. Indeed, without an ability to take decisions, his/her personal honest will be undermined by corruption around him or her. A president's decision is almost always difficult; his/her ministers or officials can make easier ones. And failure to decide is itself a decision, quite frequently refusing to make decision is worse than making the one which time will prove to have been wrong. "For absence of any decision leads to confusion and opens doors to the exploitation by crooks."<sup>7</sup>

The leader must be able to lead the country. He is not there simply to execute popular demands if he/she recognizes or believes that the consequences could be disastrous for the people or for the independence of the country. Yet he is responsible to the people, he needs their confidence and their support. Therefore, he must be able and willing to explain his decision openly, clearly and directly to the people especially when they are unpopular. He needs to be able to inspire the people, who need to trust and support for a united Tanzanian effort to overcome difficulties.

What manner of man is he? As well as being a man of integrity, is he able to judge a person for what he/she does and not by what he/she looks like, what tribe or race he/she belongs to or where in Tanzania a person come from? Is able to make distinction between his personal from religious beliefs and his position as a leader of secular state, which respects all religions and uphold religious freedom? Is he able to disagree with his own religious authorities if the national needs arise? Does he understand the importance of rule of the law and upholding the democracy of all citizens? A leader is a person who must get rid of all prejudices in his decision or judgment with basing any side.<sup>8</sup>

Therefore, the leader needs to be a person of complete honesty and integrity, capable, strong, firm, and with straight forward principles, which he can explain and defend logically. They should not be masters but the servant of all people of Tanzania. The contentment of his men is a fundamental matter upon which all discipline and efficiently rests. It is inextricably bound up with good administration and therefore good leadership. Nyerere puts more emphasis by saying, "most of all he must be a Tanzanian, committed to the people and serving all the people of Tanzania and of Africa."<sup>9</sup>

### ***1.3 The presidential candidate procedure***

After having seen the qualities of the aspirant for presidency, let us review what Nyerere is also suggesting for the procedures for nominating the candidate for presidency.

During mono-party system, Tanzania had another procedure for nominating the aspirant for the presidency after being nominated by the National Executive Committee, after being recommended by the central committee without any opponent."<sup>10</sup> The same procedure was

<sup>7</sup>J. K, NYERERE, Our leadership and destiny, 17

<sup>8</sup> Ibid., 7

<sup>9</sup> J. K, NYERERE, Our leadership and destiny, 17

<sup>10</sup> Ibid., 11

used in nominating Ali Hassan Mwinyi the second president of United Republic of Tanzania for he was the only aspirant for the presidency.

Tanzania is facing new political system from mono-party to multiparty system. By so doing, Nyerere suggests some procedures in scrutinizing presidential candidates in order to cope with the existing political system.

Nyerere sees the present situation as covered with high competition and great challenges from the opposition political parties. He sees that it is high time to give ground to the member to give out their opinion about their president to be. So the procedure should allow the keen aspirants to compete openly.

Nyerere suggests that the procedure should start by including all members to participate by using their committee such as central committee, the national executive and party congress. This committee will act as the representative of all members of the party. This is due to the difficulties to collect views and opinion of all members of the whole country. The central committee, the national executive committee and congress party have the task to register names of aspirants to the position of candidate for the presidency. "It is procedure which involves getting support from a good number of party members."<sup>11</sup>

The proposed names should be sent to the secretary general of the party and they will be submitted to the central committee. Only five names will be taken and the national committee must recommend them for the submission to the congress.

However, the aspirants should present themselves to the members. The members are to air out their views concerning the aspirants who are suitable for the presidential candidate. The local election of party starts seeking views of its members before making any decision. "The party must not hesitate to work out a procedure which will involve its members on the issue before national meetings make their final decision."<sup>12</sup>

From five names of the aspirants for the presidency, the congress by secret ballot will elect the CCM presidential candidate. After having seen the procedure of the one who is the presidential candidate of CCM party, let us now see the process of getting a leader in Tanzania.

## 2. MWL J.K NYERERE'S CONCEPT OF DEVELOPMENT

Nyerere's political philosophy is rooted and centered in his ujamaa philosophy. Ujamaa is translated as family hood. Nyerere uses this term to mean African socialism, meaning stressing that sense of Africanness. We can find this in Nyerere's famous paper entitled, Ujamaa; the basis of African socialism. In this paper, Nyerere defines "ujamaa as an attitude of mind."<sup>13</sup> It is the attitude that one has towards wealth rather than possession or non-possession of wealth. According to Nyerere, it is the socialistic attitude of mind that

<sup>11</sup> Ibid., 12

<sup>12</sup> J. K. NYERERE, Our leadership and destiny, 90

<sup>13</sup> J. K. NYERERE, Freedom and unity, 162



differentiates a socialistic society from a non-socialistic and a socialistic person from a non-socialist.<sup>14</sup>

In building his political philosophy, Nyerere reflects on African traditional society. He focuses on the basic principles or assumptions that guided life in that society and uses them to build a modern society based on concept of ujamaa. Based on this as English and Kalumba explains, Nyerere identifies three principles or assumptions that guided life in African traditional society. There are respect, equality, and man as a worker.<sup>15</sup>

### **2.1 On his anthropological understanding of man**

Nyerere's understanding of man is drawn from the three basic assumptions that underlie his philosophy. First of all, Nyerere perceives man as a member of a family. Secondly he sees man as respectable with regard to the age, he sees age as one of the determining factor as far as respect is concerned, third he perceives man as an equal being and forth man as a worker.<sup>16</sup> This is clearly seen in his works such as freedom and unity and freedom and development. Starting with respect, Nyerere draws from traditional society's ways of life upon which he builds one of the grounds of his social philosophy, Ujamaa.

To illustrate his point, he points out the case of rich elders as he says: "The wealth itself gave him neither power nor prestige. The respect paid to him by the young was his because he was older than they, and had served his community longer, and the poor elder enjoyed as much respect in our society as the rich elder."<sup>17</sup>

With regards to the question of equality, Nyerere referring to African traditional society says; the word 'man' to a socialist means man to mean all human beings. Male and female; black, white, educated and uneducated, wise and ignorant, strong and weak, all these, and all other distinctions between human beings, are irrelevant to the fact that all members of the society, all human beings who are its purpose are equal.<sup>18</sup>

Equality as perceived by Nyerere following the pattern of African traditional thoughts, entails absence of domination and exploitation of one person by another. Thus all members of the African traditional society had equal rights. However, Nyerere adds that, "equality on the other hand, demand positive actions; it requires differentiation between men because of their inequalities."<sup>19</sup> Nyerere would give an example of a one-armed man and an active young man and say, to speak of equality between these two persons if they have to dig ten acres of fertile land using a hoe, is to make mockery of equality.<sup>20</sup> He concludes that there is no absolute and simple rule or criteria that can be easily applied everywhere and to all aspects of life in

<sup>14</sup> Cf. J. K NYERERE, Freedom and unity, 162

<sup>15</sup> Cf. P. ENGLISH – K.M KALUMBA, African Philosophy, 296-299

<sup>16</sup> Cf. J. K NYERERE, Freedom and Unity, 164

<sup>17</sup> Cf. J. K NYERERE, Freedom and Unity, 165

<sup>18</sup> J. K NYERERE, Nyerere on socialism, 30

<sup>19</sup> J. K NYERERE, Freedom and Unity, 15

<sup>20</sup> Ibid., 15

relation to equality.<sup>21</sup> With regards to African situation, Nyerere calls for a return to traditional values.

Man as a worker is another important point in Nyerere's understanding of man. In reflecting on the African traditional society, Nyerere found that, everybody was a worker in the sense that there were no employers, loiters or idlers. Everybody was an employee of the society.

Not only was the capitalist or the landed exploiter unknown to traditional African society, but we did not have that other form of modern parasite, the loiters, or idler, who accepts the hospitality of society as his right but gives nothing in return. Capitalistic exploitation was impossible. Loitering was an unthinkable disgrace.<sup>22</sup>

According to Nyerere, everyone has to work especially those with the ability to work. Participation in works according to him, contributes to human dignity. This is well illustrated in the following public slogans; "utu ni kazi"(humanity is work); "uhai ni kazi"(living is working). Nyerere then adds that we have to re-acquire this value of work in modern African society.<sup>23</sup> Nyerere calls for the modern society to take the example of the traditional society where man was really a worker.<sup>24</sup> The phenomena of work was so important in such a way that even guests were required to work. This is clearly expressed in Swahili saying, "mgeni siku mbili, siku ya tatu mpe jembe"<sup>25</sup> (treat your guest as a guest for two days; on the third give him a hoe).

## 2.2 On his understanding of the society

Nyerere's understanding of society is another result of his reflection on the African traditional society. Reflecting on traditional society, Nyerere comes to the presupposition that African family life was everywhere based on certain practices and attitudes that together meant basic equality, freedom and unity.<sup>26</sup> Also as pointed out before, there was an attitude of mutual respect and obligation that bound the members together. This might be described as love. These attitudes and practices created the attitude of togetherness and sense of belonging. Consequently, harmony and equality were the characteristic features of the traditional society.<sup>27</sup>

From his understanding of traditional society, he extracts elements that though African in character, they are universal in essence and content. And from it he builds a social philosophy known as Ujamaa. So for Nyerere Ujamaa is a revised version of the principles that governed traditional African society whereby man was the justification of the society as he says: "the principles which worked in this one case are equally valid for larger societies because, however large it is, men are always the purpose and justification of society."<sup>28</sup> Nyerere uses the basic principles governing the traditional society to elucidate his vision for the manhood as he would claim that, although there are great problems in adopting these principles to

<sup>21</sup> Cf. J. K. NYERERE, Nyerere on socialism, 17

<sup>22</sup> J. K NYERERE, Freedom and Unity, 165

<sup>23</sup> J. K NYERERE, Freedom and Unity, 166

<sup>24</sup> Cf. J. K NYERERE, Freedom and Unity, 165

<sup>25</sup> J. K NYERERE, Freedom and Unity, 165

<sup>26</sup> Cf. J. K NYERERE, Freedom and Unity, 8

<sup>27</sup> Cf. J. K NYERERE, Freedom and Unity, 8-9

<sup>28</sup>J. K NYERERE, Nyerere on socialism, 14

really large units that are different from the family unit, they are the only basis on which the society can hope to operate in harmony and in accordance with its purpose.<sup>29</sup>

In summary, Nyerere's understanding of society revolves around human relations based on the ideas extracted from the analysis of traditional African societies from which he comes up with three assumptions as the operational principles upon which the African societies are built. Such operational principles are equality, freedom and unity. Inherent in these principles are the ideas of togetherness and sharing. Departing from these major principles, Nyerere sees society as a group of people living together with a specific goals or end, and this end is man.

### 2.2.1 Man and society

Man's existence in society involves an inevitable and inescapable conflict, a conflict of his own desire. For every individual really want two things; freedom to pursue his own interests and his own inclination. At the same time, he wants the freedom which can be obtained only through life in society; freedom from fear of personal attack, freedom from effect of natural dangers which from time to time hit every individual and which cannot be withstood without help and freedom to gain rewards from nature for which his own unaided strength is insufficient. To gain personal safety a man must cooperative endeavor he must at times cooperate with others regardless of his own particular wishes.<sup>30</sup> This kind of conflict is inherent in the existence of society, all societies. It becomes greater the more complicated man's relationship with his fellows and the greater his consequent potential rewards from living in society.

### 2.2.2 On his understanding of development

Nyerere derives his understanding of development from his understanding of man and society. Nyerere defines development as a motion from problems to betterment in the way of thinking, in economy, social affairs, as well as in politics.<sup>31</sup> He holds an anthropocentric understanding of development in which things are meaningful in so far as they help to promote the well-being of man. Thus development is looked and interpreted from the point of its relation with man. This means that according to Nyerere development should have its end and focus in man. He says: "For truth is that development means the development of people, development brings freedom, provided it is the development of people."<sup>32</sup> This man-centered kind of development according to Nyerere can be measured by the social services to people, meaning health care, education, moral life, economic standards and freedom of the people.

He says, roads, buildings, the increase of crop output and other things of this nature, are not development; they are only tools of development. An increase in the number of schools building is development only if those buildings can be, and are being, used to develop the

<sup>29</sup> Cf. J. K. NYERERE, Nyerere on socialism, 14

<sup>30</sup> Cf J. K. NYERERE, Nyerere on socialism, 9

<sup>31</sup> Cf. J. K NYERERE, Freedom and Development, 59

<sup>32</sup> J. K NYERERE, Freedom and Development, 59-60

minds and the understanding of people. An increase in the output of wheat, maize or beans is only development if it leads to the better nutrition of the people.<sup>33</sup>

Nyerere sees these as the development of the people. He then sets forward what should be the six basic requirements for the development of people. These are people themselves, land, hard work, intelligence, good policies, and good leadership.<sup>34</sup>

According to Nyerere, people are the most basic requirement of development. Because without people there is no need of development since development is for people and it has to be brought by the people themselves. He sees land as the backbone of development. From the land according to Nyerere, we can exploit minerals, cultivate, construct roads, schools, industries and so forth. These roads, schools, industries and others have to be used to develop the minds and understanding of people as well as their social life.

Coming to hard working, Nyerere find out that, development pre-supposes hard work for every member of the society. This will increase the production as well as the income of the society. Concerning intelligence according to Nyerere, it is not enough to work hard. One must work hard intelligently. He gives the example of using a big hoe instead of using a small one, using cow plough instead of a hoe, or using tractor instead of a cow plough.<sup>35</sup> Parallel with hard work is good policies. Good policies according to Nyerere, have to direct individuals and give them freedom to express their views.<sup>36</sup> Allied to good policies is good leadership. Good leadership in the mind of Nyerere, safeguards and promotes social development. According to Nyerere if development is the development of man, it has after all to promote freedom, but development cannot promote freedom unless it makes man self-reliant. Thus Nyerere sees that a meaningful development is that which makes man self-reliant.<sup>37</sup> Nyerere's understanding of development is closely linked with the idea of freedom and the two cannot according to Nyerere be treated as different realities though they are different in definition and in essence.

Development according to Nyerere is entailed in the notion of freedom. For it is in freedom that one gets a real development. However, there is no freedom without development as he says; 'freedom and development are as completely linked together as are chickens and eggs. Without chickens you get no eggs and without eggs you soon have no chickens. Similarly, without freedom you get no development and without development you very soon lose your freedom.'<sup>38</sup>

One should note that Nyerere is not concerned much on psychological freedom of which every human being has in as much as he has the will, but rather, he is concerned with economic freedom. From the point of economic freedom, Nyerere sees that there is no economic freedom out of economic backwardness. The economic backwardness blocks one's ability to make decisions that would affect his life and his development.

Nyerere talks of freedom in three levels, these are national freedom, acquired freedom and personal freedom. National freedom is the ability of citizens to determine their future and

<sup>33</sup> J. K NYERERE, Freedom and Development, 59

<sup>34</sup> Cf. J. K NYERERE, quoted by P. English – K.M Kalumba, African Philosophy , 305-307

<sup>35</sup> Cf. J.K Nyerere, quoted by P. English – K.M Kalumba, African Philosophy , 305-307

<sup>36</sup> J. K NYERERE, Freedom and Development, 61

<sup>37</sup> Cf. J. K NYERERE, quoted by P. English – K.M Kalumba, African Philosophy , 309

<sup>38</sup> J. K NYERERE, Freedom and Development, 58

govern themselves without interference from outsiders. This level of freedom enables the nation to decide how to bring the development to its citizens and to the nation at large.<sup>39</sup>

Acquired development or community in a strict sense of understanding, is explained by Nyerere as freedom from hunger, diseases, poverty and illiteracy. Development cannot occur if these problems still exist in our societies. When man is not freed from these elements, problems still exist in society. When man is not freed from these elements, he certainly becomes unable to carry on certain decisions that will affect his development. This is the logic behind the introduction of 'elimu kwa wote', (the universal primary of education (UPE)) and 'elimu ya watu wazima' (elderly person education).

Personal freedom is the right of an individual to live in dignity, equality, freedom of speech and participation in decision making.<sup>40</sup> This level of freedom gives man the awareness that he is a unique person with private desires. Nevertheless, these desires have to be in consistency with the good of the society. Concerning this level of freedom Nyerere says, "man can defend his rights effectively only when he understands what they are and knows how to use the constitutional machinery which exists for the defense of those rights. Knowledge of this kind is part of development."<sup>41</sup>

### 3. KARL MARX'S CONCEPT OF DEVELOPMENT

Marx's political philosophy is a reaction to the social situation that was prevailing in Europe at his time. The whole of Marx's philosophy is influenced very much by the thoughts of Hegel and Feurbach. Hegelian philosophy is the foundation of Marxist philosophy. From it Marx borrowed his organic conception of society, evolutionary view of history, and dialectics. From Feurbach, Marx borrowed the notion of material nature as the nature of reality. Marx takes this from Feurbach's criticism of Hegelian philosophy.

This is the situation that favored the advance of industrialization. Industrialization divided the society into classes: rich and poor class, i.e., "bourgeoisie" who owned all the means of production and "proletariat" who were mass labourers. These classes grew in step with the growth of the capitalist political economy. The rich class was exploiting the poor class. In this capitalist political economy, man was alienated from his labour, his creative power, his fellow men and from himself. Looking at all these factors, Marx developed his political philosophy which was a reaction to capitalism. Such philosophy is known as communism. Marx approaches his philosophy from an anthropological point of view from which he gives his understanding of man's nature and how does he relate to society and economy. It is on the basis of these understandings that he criticizes the capitalist economy as exploitative.

#### 3.1 On his anthropological understanding of man

Marx understands man "as a being in and 'at' the world."<sup>42</sup> Marx explains this as he says man is a being 'in' the world, for man is living in the real objective world and he is determined by

<sup>39</sup> J. K NYERERE, Freedom and Development, 58

<sup>40</sup> J. K NYERERE, Freedom and Development, 58

<sup>41</sup> J. K NYERERE, Freedom and Development, 59

<sup>42</sup> MARX quoted by H. J. KOREN, Marx and the Authentic Man, 28

the world.<sup>43</sup> This is to say everything man is and everything man does is completely dependent upon the world. In every way man is forced to make use of the world. Whatever man does, he cannot escape his dependence on the world. In other words, man has needs and these needs are fulfilled by the world. Man needs the available world.<sup>44</sup>

Koren following the analysis of Marx on man, says that man is not in the world in a static way. "Man is also 'at' the world, dynamically involved in it. " Man is a 'needy' being: the poverty of what he makes self-realization exist in him as an inner necessity, as a need."<sup>45</sup> According to Marx, man is 'at' the world inasmuch as the available world is not simply given 'ready to use' by nature. Man must make the world available to himself. In so doing, man changes himself, for by humanizing the world, man also humanizes himself. By acting on the external world and changing it, man at the same time changes his own nature.<sup>46</sup> Marx here seems to be calling attention to the psychological fact that man is a self-realizing being, and that human history is the history of man's progressive self-realization. Man is a self-project as well as the world's project. As he says: "the history of the world is nothing but the begetting of man through human labour, nothing but the coming to be of nature for man."<sup>47</sup>

The above wordings automatically led Marx to conceive man as a worker. It is according to Marx, by work man makes nature his inorganic body and enters into a process of 'metabolism' with nature.<sup>48</sup> Hence, man's being in and 'at' the world, is work. However, in working man needs others as fellow workers. This led Marx to conclude of man as a social being as he says: "man's existence for the other and other's existence for him."<sup>49</sup> The anthropological analysis of man introduced Marx to the understanding of society.

### 3.2 On his understanding of society

According to Marx, society is not an abstract entity existing over and above the people composing it. It is a name for the totality of relationships in which people live as he says: "Communism is not for us a stable state to be established, an ideal to which reality will have to adjust itself, but the real movement of history." For Marx then, society is a reality on which man lives. Certainly Marx has in mind the communist society in which he sees it as the coming of the authentic society, from which the integral and social man emerges.<sup>50</sup> Marx sees the authentic communist society will emerge out of revolution which leads to violent overthrow of capitalism (bourgeoisie) by workers who he terms "the proletariat".<sup>51</sup>

<sup>43</sup> Cf. MARX quoted by H. J KOREN Marx and the Authentic Man, 28

<sup>44</sup> Cf. H. J. KOREN, Marx and the Authentic Man, 28-29

<sup>45</sup> MARX quoted by H. J KOREN, Marx and the authentic man, 29

<sup>46</sup> Cf. K. MARX, Capital 1, 173.

<sup>47</sup> MARX quoted by H. J KOREN, Marx and the authentic Man, 29

<sup>48</sup> MARX quoted by H. J KOREN, Marx and the authentic Man, 31

<sup>50</sup> Cf. H. J. KOREN, Marx and the Authentic Man, 102.

<sup>51</sup> Cf. R. H. POKIN - A. STROLL, Philosophy: Made Simple, 83-84.

Marx divides this revolution into two phases: the dictatorship of the "proletariat" and ultimate communism. As he says: (i) that the class struggle necessarily leads to the dictatorship of the proletariat, (ii) that this dictatorship itself only constitutes the transition to the abolition of all classes and to a classless society.<sup>52</sup>

Thus, according to Marx, the dictatorship of the 'proletariat' is a temporary phase that prepares the way for absolute communism. This 'proletariat' class have to take over the absolute power of the government. This according to Marx is not for the sake of mere replacement of one dominant group with the other. It is to complete the transition from capitalism to communism. In this phase, all private property will be seized, nationalized, and thus made into the equal property of all.<sup>53</sup>

Absolute communism is what Marx refers to as a classless society, the coming of authentic society and authentic man. At this point the shortcomings of all the dialectical stages of history will be overcome. Man will no longer be dominated by the material world. He will recognize it as his own product, and he will henceforth dominate it.<sup>54</sup> There will not be any kind of alienation in that society. Man will relate to the whole world of material objects as the product of human labour. Class war and class division will not exist in it any more. Since everybody will be a worker, there will be equal distribution of wealth or properties produced. The whole man will exist, human ethics will take the place of class ethics and a genuine humanism will reign.<sup>55</sup> Everybody will be the employee of the society and there will not be employer except the society. Finally, there will not be any kind of exploitation. Hence, we can say that according to Marx society is the organizational means by which men co-operate in the tasks of winning their livelihoods.

### 3.3 On his understanding of development

Following "historical materialism,"<sup>56</sup> Marx's concept of development is based on materialist dialectics. Dialectic is a process that moves from a first stage (thesis), to a second stage that negates or contradicts the first (antithesis). This negation is overcome by a third stage in which a new concept (synthesis) emerges as a higher truth that transcends them.<sup>57</sup> For Marx, the dialectic is materialist simply because the nature of reality is material, the world reflected in the mind of man and translated into forms of thought.<sup>58</sup> According to him, dialectic is the theory of development. Dialectic is the source and driving force of development of matter and consciousness. It is the struggle of opposites. According to Sowel, this is explained by Marx

<sup>52</sup>K. MARX, *Selected Writings*, 341.

<sup>53</sup>Cf. K. MARX, *Selected Writings*, 237.

<sup>54</sup>Cf. K. MARX, *Selected Writings*, 238.

<sup>55</sup>Cf. F. COPLESTONE, *History of Philosophy*, VII, 329.

<sup>56</sup>*Materialism in the general sense refers to the metaphysical position which states that reality is nothing but matter. Yet Marx applies the term historical materialism to mean the reality of material objects is not of human beings, but is actually a reality that has been transformed by human labour in the course of history.*

<sup>57</sup> Cf. F. COPLESTONE, *History of Philosophy*, VII, 315-316.

<sup>58</sup>Cf. K. MARX, *Capital*, I, 18.

when he says that, 'his concern for social development is not met by the capitalistic expansion of output. But this capitalist productivity prepares the ground and pre-conditions for a new society that at last will make the development of all people its primary mission.'<sup>59</sup>

Moving from this line of thought, Marx understands development as a motion characterized by a struggle of opposites. He defines development as the "transition from one form to another, from one series of connections into a different one."<sup>60</sup> Following this definition we can say that, according to Marx this transition means not simply quantitative growth but qualitative transformation. The transformations occur via contradictions. Since Marx conceives man as a worker, he sees the humanity of man as historically unfolded and transformed through his own productive work. He also sees communism as a "society in which the full and free development of every individual forms the ruling principle."<sup>61</sup> He views it as a society that is interested in free development and exercise of physical and mental faculties of its members. Yet these transformations are manifested in different spheres of the material world. One of these spheres is the social sphere. Marx sets out three main factors that affect social development: the law of unity and struggle of opposites (mode of production), the passage from quantitative to qualitative change, and people.

Social development according to Marx, proceeds on the basis of the unity and struggle of the opposites. The main contradictions in this struggle are the contradictions of material production.<sup>62</sup> Material production is the basis of social life. It consists of three factors: conditions of production such as climate, geography, physical location, total population, forces of production, and relation of production.<sup>63</sup> By forces of production, Marx means material forces such as artificial instruments of production, skills, technology and the type of labour that society can supply.<sup>64</sup> Relations of production means the type of society in which the production is taking place,<sup>65</sup> for example communist society. The contradiction exists especially between the forces and relations of production. The sum total of all these in any society constitutes the economic foundation of the society.<sup>66</sup> This is what Marx calls economic "substructure."<sup>67</sup> Substructure determines everything, for instance what course history will take, what society will be like and what kind of philosophy will arise. These various things constitute what Marx calls "superstructure."<sup>68</sup> As he says, "the mode of production of material life conditions the social, political and intellectual life process in general. It is not the

<sup>59</sup> J. SOWEL, *Marxism: Philosophy and Economics*, 70.

<sup>60</sup> K. MARX, *Capital*, I, 27

<sup>61</sup> K. MARX, *Capital*, I, 555

<sup>62</sup> Cf. K. MARX, *Capital*, I, 18

<sup>63</sup> Cf. K. MARX, *Capital*, I, 1065

<sup>64</sup> Cf. K. MARX, *Capital*, I, 174-175

<sup>65</sup> Cf. K. MARX, *Selected writings*, 389

<sup>66</sup> Cf. K. MARX, *Selected writings*, 389

<sup>67</sup> Cf. K. MARX, *Selected writings*, 389

<sup>68</sup> Cf. K. MARX, *Selected writings*, 389



consciousness of men that determines their being, but on the contrary, their social being that determines their consciousness."<sup>69</sup>

The struggle of the opposites according to Marx creates a passage from quantitative to qualitative changes, as he says: "merely quantitative differences beyond a certain point pass into qualitative changes."<sup>70</sup> This passage from quantitative into qualitative changes, is explained by Marx as one of the basic laws of development of reality. In the course of this passage, the movement of objects and phenomena from the low to the high, from the old to the new takes place.<sup>71</sup> This passage occurs especially when there is contradiction within the economic structure of society. This leads to revolution, that is, a qualitative change to a new economic structure, a new social era. Yet, qualitative changes occur only when a contradiction mature within the womb of the old society through a series of quantitative changes.<sup>72</sup>

In this movement, people are the decisive force. The term people is primarily referred to by Marx as working people. This is because for Marx as Koren states: "Man's existence, is being a worker, man's co-existence is being a fellow worker and the development of man's power to work determines everything else."<sup>73</sup> This means that for Marx the working people are the chief productive force. They make history first and foremost by their productive labour. They are the ones who produce all the material wealth, for example, the towns and villages, factories, roads, houses, foods, and schools. They produce everything without which mankind cannot exist. They are the main driving force of technical progress as well. Thus according to Marx, the whole of man's activity is based on material production.

#### 4. ON THEIR UNDERSTANDING OF VARIOUS ASPECTS APPLICABLE TO MAN

Nyerere and Marx understand man from anthropological and sociological point of view. They do not describe man as abstract being or devoid of membership in the society. Man is seen in the context of the society by both of them. Man is equal member of the society and is the focus of all sorts of development. Looking at the society, they understand it as a place where the end is man. That is, as place in which man lives and society is for the welfare of man. Both Nyerere and Marx supports society in which there is equality, no exploitation, no classes among the members, just society. Every member of the society has the same rights and have to work for the good of the society. Like Nyerere, Marx supports a state controlled economy. Therefore, they both understand society as a conducive environment to foster the development of man.

<sup>69</sup> K. MARX, Selected writings, 389

<sup>70</sup> K. MARX, *Capital*, 1,292.

<sup>71</sup> Cf. F. COPLESTONE, *History of Philosophy*, VII, 324.

<sup>72</sup> Cf. K. MARX, *Capital*, 1, 18.

<sup>73</sup> H. J. KOREN, *Marx and the Authentic Man*, 33.

The coincidence in the understanding of development according to Nyerere and Marx is found right away starting from their definitions of the term development. They define development as movement or process. According to Nyerere, development is a motion from problems to betterment in the way of thinking, in economy, in social affairs as well as in politics.<sup>74</sup> Having the same meaning but using different words, Marx defines development as “a transition from one form to another, from one series of connection into different one.”<sup>75</sup> This transition applies to matter and consciousness. They both hold that any meaningful development should aim at the well-being of man. They both see man as the center of development. However, looking at the factors which affect development given by both, it is found that, both point man out as the main factor affecting development. Nyerere would say, development is for the people and it has to be brought by people themselves whereas Marx stress that people are the decisive force in development.

## 5. FINDINGS AND RESULTS

### 4.1 Findings

A systematic library research has been conducted by the researcher. In research two major methods are applied, for empirical research involves quantitative method while descriptive research involves the qualitative methods. Over my paper I have applied the later method, the qualitative. Throughout the work I aimed at comparative knowledge between Nyerere’s and Karl Marx Concept of Development. Both the similitude and difference would be generated.

### 4.2 Results

Various reading centers were visited to gather data. The researcher obtained data related to Mwl. J. K. Nyerere and Karl Marx. From the findings, the researcher realized that Nyerere treated the concept of Ujamaa on his own style and what he wrote on his book of Socialism and Self-reliance he meant it in practical life for the Tanzanians. From the results, Nyerere shows that development is generated from the togetherness. On the other hand, Karl Marx treated the issue of Development by looking for equality between the Proletariats and bourgeoisie. He aimed at class less society. He finally applied the dialectic materialism where he said, off course man depends on materials for his survival, but in achieving those materials there should mutual co-operation between those who have and those without. He aimed at class less society.

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<sup>74</sup> Cf. J. K. NYERERE, Freedom and Development, 59

<sup>75</sup> K. MARX, Capital, I, 27

## Conclusion

In this paper, I have at least show how both Nyerere and Marx understand development basing on their anthropological understanding of man and society. Both Nyerere and Marx develop their understandings of development departing mainly from social anthropology. Nyerere centering on the Bantu basic notion of anthropocentrism where man is the center of everything and Marx centering on the dialectical materialism.

Nyerere understands man as a member of society, that is, man is a social being, as a respected being with regard to age, as an equal being and as a worker. He understands society from socialist point of view, that is, Ujamaa society, which he defines as an attitude of mind. Nyerere understands development as a movement from problems to betterment. According to Nyerere this definition applies to both material and spiritual nature of man. Development according to Nyerere is meaningful if and only if it is for man. Also according to him development has to be brought by man himself. From here then Nyerere sets six requirements of development which are people, land, hard work, intelligence, good policies and good leadership.

Marx understands man as an active being who has to transform nature and so transform himself. Man is a being in and at the world. Marx understand society from communist point of view. As regards development, Marx understands it as a process which is a transition from one form to another, from one series of connection into a different one. This transition applies to both matter and consciousness. Like Nyerere, development for Marx is meaningful if and only if it is for man. Then Marx sets three main factors which affects development; the law of unity and struggle of opposites, passage from quantitative to qualitative change and people.

What I have discovered in this work is that, both thinkers were influenced by the historical epoch in which they lived. Nyerere influenced by the experience of colonialism and Marx influenced by the experience of unmerciful capitalism. As a result, Nyerere went back to traditional African society and came up with three assumptions which shaped his understanding of man, society and development. Unlike Nyerere, Marx appealed to dialectic idealism of Hegel and transformed it into dialectic materialism and so came up with his understanding.

Implicitly, I have attempted to show the way these two thinkers understand development basing on their anthropological understanding of man and society. It is my hope that, any sincere reader may discover the richness found in the understanding of man, society and development according to these two thinkers. Also it is my hope that any sincere reader may discover the philosophical elements found in Nyerere's understanding of man, society and development. However, question may rise, are the understanding of development according to these two thinkers applicable to the world today? This and many other questions which may arise from this work are left open for any other scholar to give response to them and enrich more this theme by deepening its aspects.

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