

Philosophical Analysis of Division of Labour amid Income Inequalities in Tanzanian Societies

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Abstract

This article analyses the division of labour and income inequalities in Tanzania. It considers the division of labour as a social phenomenon that enhances the fair distribution of resources among classes of people in society as explained by different scholars and emphasised in Plato's books. The study used critical, documentary methods and empirical surveys to identify information from different relevant data on the problem and was critically analysed to arrive at the results. The study underscores the division of labour and planning in Tanzania aiming to improve the people's productivity and welfare. According to Plato division of labour is emphasised on training of labours that enhances specialization in different economic sectors to solve income inequality problems in the society. The study shows that the central government has a bigger role in the division of labour because it creates a conducive microeconomic environment in resource allocation that may encourage growth. Income inequalities in Tanzania are the centre of this discussion.

However, the division of labour in Tanzania can be conducted through the provision of employment to the people. Employment can be given the vision of this concept; it will encompass legally accepted activities within the national accounts production boundary, activities aiming at attaining decent work, goals, and activities yielding income equivalent to the set sector minimum wage. Also, the Government of Tanzania has various projects planned that aim to increase the income of both individuals and the nation, by knowing that they are planning various projects with various categories that can help people to share a good standard of living.

Also, academic levels including training and research institutions are in a position to improve their teaching curriculum to explain

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well division of labour and equity to reflect labour market needs. Thus, according to philosophers, guardians and common people work on planning to make the life of people and the world in general look as it is today. So the adaptation of Plato's Division of labour principle may reduce to a large extent the economic inequality, above it may solve many problems faced by African countries, particularly in Tanzania where some of its leaders are egoistic.

Keywords: Philosophy, Labour, Justice, Income, Inequalities,

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1.0 Introduction

The question of the division of labour in our societies has a historical background. Vivid examples from a long time ago are found in the Age-Set Organizations and Societies founded in the North and Southern Highlands of Tanzania. These societies included Masai and Wanyakyusa. Age-set is defined as a group of people whose age falls within a certain limit.² Among the Masai, the women stayed at home and took care of the children and other homestead activities. The young men initiated together formed the warrior class known as *Morans* whose age was between 18 and 25 years old.

Morans were responsible for defending the herds against the raiders, and wild animals, raiding neighbouring communities to search for pasture, waters and even more cattle, *Olaigun* as military leaders led warriors. By the 19th century, the Masai adopted a new kind of leadership under *Olaiboni* who played the role of both religious and political leaders. This is an example of a division of labour aimed at increasing efficiency in society. Likewise, the ancient mythologist Hesiod and philosophers, including Plato, had described the idea of the division of labour in their societies. It should be remembered that they presented them in the form of poems which reflected mythology.

In almost all creation myths of the greatest works, a part of the stories accounts for the curse of labour and the cause of the ills in society. For instance, in Ovid's work, "*Metamorphoses*" Michael commented that the creation story presents an account of a Golden Age in which people had everything flourishing. It was all leisure for them. There was no need to till the ground: "*The earth itself, without compulsion, untouched by the hoe, furrowed by any share, produced all things spontaneously....*" People's only task was to gather what they required. Then, the created world began degenerating when sin entered it, and people began to labour.³ Thus according to him, labour and its division emerged as a result of the sin of man since at the beginning they were living in abundant food, therefore Ovid viewed the division of labour as some kind of punishment.

The problem of income inequalities has no specific period when it started, one can argue that it started during the Neolithic period in which man in history abandoned communal ownership of properties and started to adopt private ownership of properties. This became possible because of the improvement of making and using iron tools as it is said "due to the use of iron tools and high production, inequalities increased and some people became powerful within the society."⁴ This created the class of "Haves and Not-Haves". Among Tanzanians, income inequalities can be considered to have been started during colonialism. It is stated that colonialism is a major explanation behind today's differences in income inequality across countries. We argue that income inequality has been higher in the colonies where the percentage of European settlers to the total population was higher, as long as Europeans remained a minority.⁵

The collapse of Tanzania's socialism can be taken as one of the elements for the existence of economic inequality among the individuals in Tanzania. Tanzanian socialism was founded by the late J. K Nyerere was based on equality, fraternity, and brotherhood and aimed at creating a classless society. Nyerere insisted people in the socialist society care for each other's needs

² P. Kaloy-F. Kiruthu, *History for Secondary Schools*, (Dar es Salaam: Oxford University Press, 2015), 87.

³ M. K. Okenye, *Knowledge Advocacy Development*, (Ghana: University of Ghana, 2017), 87

⁴ A. Juma, *History for Secondary School: Book Two*. Dar es Salaam: Nyambari Publisher, 2005,18; R. B. Lee, *Primitive Communism and the Origin of Social Inequality*. Toronto: University of Toronto (no- de),7,12

⁵ L. Angels, *Income Inequality and Colonialism*, (no place of the publisher): Elsevier Publisher, 2007, 1.

in the manner of African traditional societies but he put it more intelligently that such hospitality was not blind but when a guest visited you there was a proper way of treating him/her. He expressed this shortly in Swahili: "Mgeni siku mbili; siku ya tatu mpe jembe." Or in English "Treat your guest as a guest for two days; on the third day give him a hoe!"⁶-This means that in the African traditional society, everyone who was healthy and not a child, too old to support himself/herself was a worker.

With the introduction of capitalistic policies that was blowing worldwide during the post-African independence Tanzania was not left at peace due to maximum exploitation.

1.2. Statement of the Problem

The concept of division of labour in Tanzania is looking to be difficult. Nowadays it is seen as the source of conflict and misunderstanding among people due to classes (a division of labour). Plato's labour issue raised a lot of chaos where somewhere leads to inequalities and even conflict/misunderstandings.

Despite all efforts done by various researchers, still, the problem of the division of labour is alarming in Tanzania society. There is inequality, segregation and even nepotism which leads to it being senseless and even meaningless.

1.3 Objectives

1.3.1 General Objective

To analyse Plato's concept of division of labour amid Income inequality in relation to Tanzanian society.

1.3.1 Specific Objectives

- i. To analyse the concept of division of labour according to Plato
- ii. To critically examine the situation of division of labour leading to income inequality in Tanzania society.
- iii. To synthesize Plato's division of labour and its relevance to Tanzanian society

1.4 Significance of the Study

This research will be beneficial to different groups of people: to the researcher, to the poor, to the upper class and the government at large. The researcher is expanding knowledge on solving the problems especially caused by the problem of income inequalities in society. The poor will realize their justice on the source of income, the upper class will get knowledge on the justice of the lower class to accumulate wealth and the government will get knowledge on how to solve the problem of income inequalities. This work will give light on how society should be organized on matters of work division so as to reduce or avoid results leading to income inequalities).

1.5 Methodology

The researchers used critical and documentary methods, which included the systematic identification and analysis of documents relevant to the problem of the study and empirical survey to search for information from the relevant field. Plato, in his Book of *Republic chapter VI* in the "Rudiment of the social organization describes the division of labour rising naturally from the diversity of human talents. He explained that "the division of labour in Society is considered merely as the economic structure providing for the lowest need of health animal existence."⁷

⁶ J. K. Nyerere, *Ujamaa: Essays on Socialism*, Dar es Salaam: Oxford University Press 1968, 5.

⁷ F. M. Cornford, *The Republic of Plato*, (London New York: Oxford University Press of Plato, 1945), 367-372

Frederick Neuhouser considers economic inequalities as something which produces two evils: unhappiness and the loss of freedom.⁸To mean the disadvantaged group suffer a lot from economic difficulties and loses their freedom and puts themselves under the will of a rich or advantaged group to get something for survival.

Jean Jacques Rousseau's on economic inequality looks like seeing it in a positive way and contradicting Frederick when he says "Since ties of servitude are formed solely by the mutual dependence of men and the reciprocal needs that unite them, it is impossible to subjugate a man without first having placed him in the position of being unable to do without another."⁹

Moreover, Jean Jacques Rousseau in his book of *the first and second discourse* the idea of division of labour refutes Plato's suggestion of making specialization of function a central feature of social organization. His hypothesis was, the human species exist first primitive, animal-like and isolated from one another due to the technological force that man modifies the way of life¹⁰, Interacting of people rises technologically and determines stages where people begin to compare themselves to others and takes notes to others evaluations so for this situation man midways the primitive status and civil society and become more happiest, so the man was free healthy, good and happy due to nature of the man.

Paul Stephen Walker in his book *Foundation of Organization Economic Division of Labour* argues that, in Plato's conception, production is in close connection with the view of wealth.¹¹He illustrates this doctrine in various passages of the republic and especially in the clearest of his economy where analyses the account of the division of labour in the second book. Thus arise the separation trades of farming, building weaving and shoemaking the best of the following reasons; he said" men and women are not borne alike but with special power fitting them for special work"¹²Therefore in order to get high production in the societies the concept of division of labour was very important in various activities.

Adam Smith, in his book *Wealth Of The Nation*, argues that "the greatest improvement in the production power of labour and a great part of skills extent and judgment with which it is anywhere directed or applied appears to have been the effect of the division of labour"¹³ the effect of the division of labour in the general business of society will easily be understood by considering what manner operates in some particular manufactures. In contrast, believe that the division of labour stems from a propensity in human nature to truck better and exchange one thing for another and that the division of labour itself was the major cause of human differentiation.¹⁴, division of labour increases social relations, treated as specialization, he addressed in the differentiation of social works-roles rather than of technology.

1.5.1 The Main Purpose of Division of Labour in Society

In *Republic Book II*, Plato explained that different works can be done particularly due to human talent or ability required; He categorized workers into two groups; skilled or civilized labour and unskilled or primitive labour. He states that the society was" *not a self-contained primitive society, it was only the lowest society in the structure of a civilized state. To the*

⁸F. Neuhouser, *Rousseau's Critique of Economic Inequality*, (no-place of publication), (no -date), 4.

⁹DI, 159/OC 3, 162.

¹⁰J. J. Rousseau, *The First and The Second Discourses*. (New York's Martin's 1964) 143,148

¹¹P. S. Walker, *the Division of Labor and Mainstream Theory of the Firm*. (Article Code B11, B12, D21,D29,2019)1

¹²P. S. Walker, *the Division of Labor and Mainstream Theory of the Firm*, 1

¹³A. Smith, *the Wealth of the Nation-State* University .(Electronic Classics Series Publication,2005) 10

¹⁴A. Smith A, *The Wealth Of The Nation*. (New York: Modern Library, 1937), 13,15

necessaries of existence there provided are now added the refinements of civilization and culture."¹⁵

Plato categories of people as skilled labourers argues that " these are the ones who are trained to work on craft example carpentry, weaving, painting, speech-writing, sophistry, teaching and medicine and that skilled person divided on their respective abilities like money making, auxiliary, and ruling classes¹⁶, They included in *Mental* labour their works done with the intelligent mind. The training person involves both manual (physical training) and mental (music and poetry) labour. He said ("the higher duties are for guardians they use more time, skills, art, and application will be needed¹⁷.

1.5.2 Division of Labor in Plato's Republic

He argues on manual labour and states that "these are the third class of the citizen; they depend on manual works that consist of all jobs carried out with the skills of the hand and the strength of the body¹⁸. It is seen in the form of slavery since it restricted their work and it including the people with poor conditions, they engage in raising Athens's economy, and they work on the farm as other domestic servants.¹⁹

In the Republic, the division of labour is categorised according to the need of the community human ability and talents. Plato conceived the *idea of state* and the inspiration of the theory of division of labour which focuses on the specialization of each person in his field,²⁰ he think that in the state the citizens should be divided into classes to practice different skills and natural vocational abilities, the classes are; the rulers, guardians and workers or common people and every class has its proper virtue, and slowly citizen discover that their needs are not limited to their physical requirement or survival, so Plato explain, "it will be our duty to select if we can, nature which are fitted for the task of guiding, farmers and soldiers in the city."²¹

Therefore, the citizens were categorised into three classes; rulers, soldiers, and workers. This structure is based on the division of labour. Each man should do what is fit and capable of. The workers class corresponds to the appetitive soul. In this class we find the artisans, workers, farmers, traders and other activities concerning the economy. The guardians class (soldiers) corresponds to the spirited soul. Its work is to strengthen will-embodiment encouragement. Its task is to defend the state and assist the leader in administration by checking and keeping the law. The soldiers have the role to resist attacks, to defend the principles and the law established by the wise ruler.

The military class in courageous behaviour inspired by the knowledge of the things that are truly to be feared and by the masses, in a recognition of the superior ability of the wise to rule and obedience to their behests.

The ruling class corresponds to the rational soul. This is the incarnate wisdom. Its function is to administer the state and lead it. The ruler (philosopher king) should govern and lead the state through reason. Plato sets out his ideal state, it is very decidedly authoritarian. He begins from the premises that only those who know what is good are fit to rule and he prescribes a long and rigorous period of intellectual training, which he thinks will yield this

¹⁵B. Jowett, *The dialogues of Plato part of Republic book in the Text*, 1285.

¹⁶B. Jowett, *The dialogues of Plato part of Republic book in the Text*, 1892

¹⁷B. Jowett, *The dialogues of Plato part of Republic book in the Text*, 1289

¹⁸ B. Jowett, *The dialogues of Plato part of Republic book in the Text*, 1289

¹⁹B. Jowett, *The dialogues of Plato part of Republic book in the Text*, 1290

²⁰A. Dushimirimana, *Essential Element in Introduction to Philosophy*. (Mwanza: Inland publishers, 2019) 113

²¹B. Jowett, *The dialogues of Plato part of Republic book in the Text*. (London: University of Oxford, 1927), 1290

knowledge. In a famous analogy it will loose the bonds that keep most men confined in cave underground and allow to ascend to the real world outside which is the world of forms available tie he intellect but not to the senses. This is to be accomplished by a full study of mathematics will turn one's attention towards the forms. Since it is a prior study and does not concern itself with what is perceptible and after that a study in dialectic. Those who complete this training successfully and are able to know what good is, will form the ruling elite. From time to time they will be required to give up their intellectual delights and go back into the cave to govern it. Socrates asserted that it is possible to the community that the lovers of wisdom, which means the philosophers should rule.

They will govern with the view to maximize the happiness of the state as a whole, but Plato thinks that the way to achieve this is to impose a strict censorship to prevent wrong ideas being expressed to ensure that each person sticks to his own allocated job. He does not meddle with affairs that are not his concern. "Plato was firm against democracy and seems to have seen a connection between happiness and individual liberty."²²

2.0 Methodology

The research used the conceptual method, this method deals with the analysis of phenomena. The research is more analytical than critical. The analytical method enables the researcher to get information from various written sources. The study is based on the mentioned methods with high expectations of worthwhile results.

3.0 Findings

3.1 The Situation of Division of Labour in the Tanzania Government

The government of Tanzania has various projects planned that aim to increase the income of both individuals and the nation, by knowing that they are planning various projects with various categories that can help people to share a good standard of living.

3.1.1. Division of Labour as the Source of Employment

Division of labour in Tanzania also can be conducted through the provision of employment to the people. Employment can be given the vision of this concept; it will encompass legally accepted activities which are within the national accounts production boundary, activities aiming at attaining decent work, goals, and activities yielding income at least equivalent to the set sector minimum wage²³. The Employment and Labour relation Act states; "a provision of any agreement a written law regulating employment, wages determination or exemption granted under section 100 alters the employment standard"²⁴. Employed persons above the age of 14 years who during specified reference periods are either at work performing some legal work for wage or salary in cash or in kind, in self-employment and performing some work for profit or family gain in cash or kind including those with jobs but not at work (temporarily not at work) earning minimum income equivalent to the minimum wage in the large employment.

At this point, both men and women discussed the division of labour between skilled and unskilled labour. Discuss that "if the newly created manufacturing job in a manufacturing sector where women usually dominated employment. In areas like building materials and agro-processing, women can experience more difficulty. Few workers can work in this sector globally" five years development plan (FYDP) in Tanzania also emphasized on specialized

²² T. Honderich, Oxford Companion To Philosophy, 683

²³J. A Kapuya, *National Employment Policy*. Dar es Salaam Tanzania, 2008

²⁴ M. Kipeka, *Employment And Labor Relation*. Dar es Salaam Tanzania: Government Printer 2004

skills training to ready the supply of labour to the new industries. Traditional vocational training tends to enforce occupational segregation.

In (FYDP) implementation can include measures to improve the current situation and prospects. For example, trade mark East Africa reported that a quarter of the skilled workers and two-thirds of the skilled labour involved in the construction of the new Taveta- holili borders post were female.

In (FYDP) could require constructors to have affirmative action programmers to help women enter the construction sector and gain skills. Vocation training programmers widened opportunities for women when presented with financial incentives to do so.²⁵

4.0 Roles and Responsibilities of Various Stakeholders in the Perception Division of Labour in The Government.

4.1 The Roles of Central Government

The central government, as the sector deals with the division of labour, has the following responsibility; This will be responsible for creating a conducive microeconomic environment and allocation of resources that will foster economic growth at all levels. It will do the following; provide regular labour market information to inform the public on the trend of labour market characteristics, provide stakeholders monitoring and evaluation guidelines and maintain a central labour market database.²⁶

4.1.1 Responsibility of Regional and Local Authorities

This deal with the provision of basic support services including rural roads, market, skills, training and business support to entrepreneurs for promoting and enhancing agricultural production and non-form(not clear) activities²⁷through social authorities the division of labour conducted according to the regional leaders in order to develop, monitor and coordinate employment creation initiatives in their....(something missing here) of production to achieve the objective of the policy.

4.1.2. Roles of the Private Sector

This sector also deals with the division of labour in compiling and providing routine labour market statistics for feeding the central labour market database. Also, to comply with labour standards as prescribed under the relevant law so as to safeguard the national interest including that of the government, the employer and the employees to be engaged.²⁸Another responsibility is to direct more of its investment to labour-intensive programmers such as agro-processing industries with value addition to agriculture products, infrastructure development, road constructions, rehabilitation and maintenance, health and water.²⁹

4.1.3 The Roles of the Employer's Organization

In various organizations among the people who deal with labour, the employers and workers play the central role in various conditions. These categories deal with promoting cooperation, governance and accountability in the workplace, advocating all employers to comply with labour and employment standards also to enhancing pro-employment intensive investments and increasing labour productivity.³⁰

²⁵ L. Fox, *Supporting Economic Transformation*. Tanzania: (University Of California 2015)

²⁶J. A. Kapuya, *National Employment Policy* ,(Dar es Salaam Tanzania,2008) 40

²⁷J. A. Kapuya, *National Employment Policy* 41

²⁸J. A. Kapuya, *National Employment Policy* 41

²⁹J. A. Kapuya, *National Employment Policy* ,42

³⁰J. A. Kapuya, *National Employment Policy*, 42

4.1.4 Responsibility of Work Organization

This is among the division of labour categories which maintains industrial peace for continued production and employment as well as improving the working environment at the workplace. To promote industrial peace for continuous and increase labour instruments.³¹

5.0 Division of Labour in Specialization (Academic, Training and Research Institution)

Also, division of labour is conducted in different academic trainings and even researches so they provide the relevant values, attributes and training of skills that meet the demand of the labour. It adjusts the curriculum from time to time to reflect labour market needs. Undertake researchers and studies and recommend to policymakers and implementers, areas which can increase the capability of the economy to absorb labour and increase employability.

5.1 Labour Force and Skills

In agriculture; the size of the working-age population is expanding and is mostly composed of rural residents. It stood at 25.8 million people, so the percentage of the working-age population is economically active. About 66.9% of the employed are agricultural workers followed by elementary occupations 10.9 service and shop sales workers. The labour force has grown at around 2.3% per annum with new entrants to the labour market estimated at between 650,000 and 750,000 every year. The labour force in the agriculture sector is growing at an annual rate of about 2.1%. Tanzania will continue enhancing its stock skills in order to facilitate the utilization of the country's comparative advantage by targeting more technology in the country.³² So, in workers' perception, they feel that working conditions have improved. Women workers are more positive than male recent development,³³ so in the division of labour, the calculation shows that the economic growth in Tanzania society the challenge is, this document remains in written but in practice was dominant, so let the society practice what documentary by distributing Plato's concept of division of labour.

Therefore through all situations discussed the word unemployment from the people in Tanzania society never erases due to good planning without possible implementation the situation of lack of work of an individual is viewed as enforced idleness of potential wage earners or self-person that are able and willing to work and cannot find the work³⁴This is due to the reason that a lot of people stay in the position for long time without considering the new products produced in various universities, of which they may give up in life. It may cause a person to feel deprived and rejected by society. So, from our mental Plato through his concept of division of labour, this condition is not discussed like that, it needs the implementation of this concept to ensure equal and needed division of labour in our society.

6.0 Relevance of Plato's Concept of Division of Labour to Tanzanian Societies

In *Plato's Republic Book II* concept of division of labour is based more on the mental and manual occupation for the satisfaction of the need of the community or state regardless of the categories of people according to their ability because he believed that human ability is not equal each has special traits differ to another due to the nature due to different occupation the person can fit, so a person needs each other in order to satisfy his/her needs.³⁵ That situation can drive the external condition of human life all over the world.

³¹J. A. Kapuya, *National Employment Policy*, 43

³²Ministry of Financial and Planning, *National five year development*, (Tanzania, 2016-2017-2020-2021), 38

³³International Labor Organization, *National Profile of Working condition in the united republic of Tanzania*, (Switzerland: ILO Geneva Switzerland 2009), 22

³⁴ J. A. Kapuya, *National Employment Policy*, Dar es Salaam Tanzania, 2008

³⁵B. Jowett, *The Dialogues of Plato part of Republic book in the Text*. (London: University of Oxyford, 1927), 1290

Due to the community being considered merely as an economically structured that it can provide their needs. It forces them to establish the principle of specialization as controlled by nature due to the people who needed each other to fulfil its need in the community, both men and women coming together to form one community or state.³⁶In this theory, Plato talks about the things which are crucial even in our society today. Things like morals, specialization, equality, human nature and the role of education in the self-discovery of talent are discussed.

General discussion can be argued that Plato treats the division of labour as the social or communalism style where the division of labour must be engaged on the matter of morals, equality etc. in which labour can distribute the wealth in a state due to morals emphasis. So by using Plato's idea of division of labour, we can assess how to value the division of labour in Tanzania society the way it appeared and the situation, especially in the practice of justice, fairness is being respected and work valued at all levels in Tanzania societies. "Tanzania is a beautiful and well-endowed country with abundant riches in terms of very fertile land, water sources from rivers and lakes as well as remarkable flora and fauna. Buried underground is a wealth of minerals.

From its towering mount of Kilimanjaro-the highest mountain in Africa to the spectacular national parks of Serengeti, Ngorongoro, Manyara, and Selous teeming with wondrous special wildlife."³⁷ Unfortunately despite all this richness still today Tanzania is economically one of the poorest countries of the world. What could be a problem? This question calls to re-think how the division of labour is done in the country because if there is a wrong division, then according to Plato that could be an injustice.

Each part of the soul has to perform its role accordingly and that is justice. It is an undeniable reality that Tanzania is an island of peace in the continent of Africa on top of that endowed with abundant natural resources as has been proved above still poverty continues to torment the society. Should this be taken as a national scandal or shame?

The gap between the haves and the have-nots has become a yawning chasm as social services are scarce, especially in rural areas. Also for example in the city of Dar es Salaam there are places with good social services while others look so shabby as if they were two different countries or there are citizens of first and second class in the same country. This reminds us of George Orwell's quotation from the allegorical novel *Animal Farm* that "All animals are equal, but some animals are more equal than others".

It should be kept in the mind that: Principles of justice underscore institutions, and these institutions in turn have the power to over determine how people live their everyday lives. The market, the banking and finance system, the price of goods, and the cost of housing affect whether, and how one earns, a living enters into contracts, and exchange goods and services with others, and all rely upon values of justice"³⁸. This means that principles of justice cannot be disconnected from empirical realities. In our case the empirical is the big gap between the rich and the poor existing in the Tanzanian country and this shows that there is a lack of economic justice.

Another relevance of the division of labour from the Republic of Plato to Tanzanian society is that it brings about justice and creates concord and friendship (Republic 322C and 351D.

³⁶B. Jowett, *The Dialogues of Plato part of Republic book in the Text*, 1289

³⁷ I. J., Werrema, *After 50 Years The Promised Land is Too Far 1961-2011*, (Warren, D.M. Reed, Generali Ulimwengu and Lisa Smith Holtz eds., (Dar es Salaam:2012) 2.

³⁸ H. M. Stacy and W. C., Lee (eds.), *Economic Justice: Philosophical and Legal Perspectives*, (New York: 2013), ix.

“Concord does not mean simply a community of beliefs but it is a word applied to cities when the citizens agree about their common interests...make the same political choices and carry them out.”³⁹

Moreover, the division of labour will make justice prevail in society. It should be well understood that the concept of the division of labour which is just according to Plato's *Republic* should observe the Three-Part Soul system. Division of labour according to Plato is inseparable from the concept of justice. “Justice is the most ubiquitous topic in Plato's dialogues, second in importance only to reason. It is discussed to some degree in almost every major dialogue even *Parmenides* (130B7-9, 130E5-131A2, 135C8-D1) and the *Timaeus* (41C6-8, 42B21-2) but it is only in the *Republic* the concept is defined and the definition argued for. Consequently, any account of Plato's theory of justice must concentrate on that dialogue.

The search for justice is a part of the large project of the *Republic* to respond to the challenge of Glaucon and Adeimantus.”⁴⁰ But why is justice needed in the division of labour? This is because justice is good both in itself and for what comes from it and injustices even if it goes undetected it causes inequalities in a society and it is injurious to the unjust person this is why in Tanzania there is a big gap between the haves and have-nots.

“Justice is something (or one of the several things) that enables it to do well, what its function is.”⁴¹ This means justice should prevail in a society or commonwealth in Platonic words which is expressed as a *Republic*. It is in this commonwealth where individuals come together in the form of an organization for their common weal. People come together because we need many things and also there is no one who is self-sufficient. A just society will not make division of labour wrongly for example allocating the job of a guardian to a philosopher king or the job of common people to soldiers. This is why one of the central ideas in the Platonic *Republic* is the division of labour.

The society will work best if different people do different jobs for which they are best suited since people are equal but they are not the same. This difference among is sufficient to give us answers to the question of who is the best qualified to do what. The chaos and unsatisfactory results in jobs come into a society when there is a desirability of people doing the work of others. It is advised that everyone must practice one of the occupations in the city for which he is naturally best suited. This is to say justice is doing one's own work and not meddling with what isn't one's own. A city therefore is just because three categories of people mentioned above in a society (philosopher king, guardians and common people) each does his/her job. Here justice is the principle of differentiation of functions allocated to people based on their natural ability. Plato's *Republic* invite Tanzanians and other societies to examine his/her job allocation if it fits to him according to his or her natural ability for the better results and efficiency in a society.

6.1 Value of the Division of Labour and the Way Respected In Tanzania Related To the Plato Concept of Division of Labour.

The value of the division of labour includes equality, moral, economic principles and professional categories. There are main features which show the division of labour in

³⁹ W.K.C. Guthrie, *History of Greek Philosophy: The Fifth Century Enlightenment Volume III*, (London: 1969), 149.

⁴⁰ D. Keyt, “Plato on Injustice.” In *A Companion to Plato* edited by Hugh, H. Benson, (Malden:2006, pp. 341-355 at 341).

⁴¹ A., Kosman, “Justice and Virtue”. In *The Cambridge Companion to Plato's Republic* edited by G.R.F. Ferrari, (Cambridge:2007), pp. 116-137 at 122.

Tanzania. Tanzania societies regard the division of labour as a critical career and provide it according to human ability.

The government of Tanzania has embraced the employment and decent work agenda as a social commitment to the development and well-being of the country the National Strategies for Growth and Reduction of the Poverty (NSGRP) identify employment as an important policy and strategy issue in poverty reduction (NSGRP) seek to create decent job opportunities for the unemployment by creating a job that are free from appealing working condition provide an income that is sufficient to cater for basic and right of both workers and employers and also provide commitment for social dialogue.

Employment opportunities in Tanzania improved in the period of 1990-91 to 2006 as measured by the employment to population ratio, it increase to 3.6 compared to 2.7% for the national definition to that 1.8% for the standard division, which shows more jobs created since the self-employed absent from where for economic reasons are excluded from former. Although the division of labour in Tanzania respects this concept the percentage of employment growth is lower compared to people needing various positions in Tanzania. These statistics show there is a problem in the division of labour related to the concept of Plato that all people must have the work to do according to his/her abilities but for Tanzania, it is vice versa people do not work according to their careers but according to the environment and situation. So through this concept of Plato societies must change their way of thinking on the division of labour in the society by providing work to the people who have that career for both women and men without bias, favouritism or even corruption.

6.1.1 Equality in Division of Labour

Equality in the workplace means fair treatment of people regardless of their gender role, disabilities, religion, nationality, sex orientation or age must be observed. In the workplace, it is defined as the given equal opportunities payment. Equality includes all gender women and men.⁴²In Tanzania, many researchers discuss that, no equality of the people in the division of labour. According to Martha Osono, Monica Percic and Fadenca di Batista in their book "*gender irregularities in rural employment in Tanzania Mainland* they discuss that "in rural areas, agriculture activities are the main employment sector and the woman participate more than the man"⁴³although most women work as unpaid family workers without extra income despite having two jobs means for production and the family care.

The average amount of time that women spend on activities is greater than men, so they spend much more time in productive activities like cooking and taking care of children, women are seen as the ones who have a lot of success in society than men.⁴⁴Equality in the division of labour in Tanzania in higher positions for women has not been considered as men due to the explanation in their gender the women seem as inferior people in the society that can apply all hard activities without asking and sometimes are segregated in various positions.

Although nowadays they try to provide the opportunity for women to participate in higher positions but not in high percentages. Plato in his *Republic book* state "that man's duties are categorized according to his/her level of knowledge."⁴⁵According to this concept all human have the level of knowledge accordingly regardless is the women or men so this notion of

⁴²Osano et al, *Gender Inequality in Rural Employment in Tanzania*,(Tanzania: Rome,),20

⁴³Osano et al, *Gender Inequality in Rural Employment in Tanzania*,20

⁴⁴ Ibid, 21

⁴⁵ F. M. Cornford , *The Republic of Plato*,(London: Oxford University Press 1941),372-374

division create misunderstanding to the people in the society because all people have right to work in any position without segregation especially in various work for women and men according to the idea of Plato.

6.1.2. Division of Labour According to their Education Level

In *Republic book of Plato book II*, Plato argues that the state must have classes of people according to their ability, he categorizes people into three classes and provides their duties accordingly, he starts with the group of leaders and suggests that the guardian or rulers must have the virtue of prudence, long moral and intellectual training and must have great virtue and characters sprinted element and this class known as philosopher king.⁴⁶ The second class was the auxiliary which corresponds to the spirit part of the soul with higher emotions characterized by courage to support the guiding. The third group was workers or common people in this class people performed in the activities of production.⁴⁷

Tanzania society has this kind of people with their characteristics according to their education level, but for Tanzania society the president is elected by the citizen after completing the following rules to be a citizen of Tanzania, have forty years old, have nominated with political part, he qualifying the member of parliament but the constitution not explain more about education.⁴⁸ Even the traits of members of the parliament consider only knowing reading and writing.⁴⁹ Through this process the division of labour can become difficult because other people have the quality to be a leader but because no good platform for getting a chance to be a leader, the action of corruption continues to exist, even in other sectors people can be in the position due to the effort of his relation and no the ability or level of education and create the poor services to the people, poor economic and poor important things due to bad use of public resources also people have the good qualification but difficult to get a high position.

Conclusion

This study analysed division of labour along with income inequalities in Tanzania societies. It examined division of labour looking at historical background of different societies in Tanzania. The way division of labour was set and enhanced the effectiveness of production in the society. Colonialism in Tanzania is said to have widened income inequality because people were grouped in classes. After Independent Tanzania became a socialist country aiming at squeezing down classes of people and reducing income inequality in Tanzania. This work analyzed different scholars on the causes of income inequality problem, Plato in his Books II underscores that division of labour is categorized according to the need of community, human ability and talents. Division of labour provides source of employment to the people which is clearly explained by the need of planning which is more explained in the first five year development plan (FYDP) in Tanzania.

The role of central government in division of labour is important, as it is required to create conducive environment in allocation of resources to foster growth. Regional, local authorities, private sector and work organizations have much responsibility to deal with division of labour by providing basic support services, such as roads, markets, skills and business while promoting and enhancing agricultural production to improve the working environment at the

⁴⁶A. Dushimirimana, *Essential Element In Introduction To Philosophy*.(Mwanza: Inland Publishers,2019),114

⁴⁷F. M. Cornford, *The Republic Of Plato*,(London: Oxford University Press 1941),372-374

⁴⁸Constituteproject.Org, the *United Republic Of Tanzania Constitution Of 1977 With Amendments Through 1995*. (Tanzania: Oxford University Press,2021),26

⁴⁹Constituteproject.Org, the *United Republic Of Tanzania Constitution Of 1977 With Amendments Through 1995*,37

working place. Plato considers division of labour as the social or communalism style where the division of labour must be engaged on the matter of morals and equity, in which labour can contribute wealth to the community and the state.

Efforts in making development economically, economic inequality and fighting poverty and its associated evils will be inadequate without taking into consideration the matters of division of labour. This situation calls for, rethinking about understanding and explaining economical inequality. In this connection, it has been argued that division of labour has an important role to play. The analysis and evaluation of economical inequality calls for division of labour, Plato's division of labour being the one among the theory which proves to reach the goals.

So, in the fullness of time when, we Tanzanians and Africans in general will embrace what Plato's division of labour theory are proposing and make Africa a good and desirable place to live by linking the political and economic arena and hence lead to human happiness, as we have seen to almost all philosophers in the history of philosophy that the meaning and purpose of life is human happiness. But this happiness should be of the greatest number of people.

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