

Your Excellence Yoweri K. Museveni the President of the Republic of Uganda, fraternal greetings. On the 60th anniversary of your independence, you highlighted the significance of an 'East Africa Federation'. You mentioned an emugusii girl from Kenya whose name was similar both in wording and meaning to a tribe in Uganda. You also mentioned Swahili as a vehicle to facilitate free trade and the exchange of goods and services. Your Excellence, and the message you delivered resonate with most rationally informed Africans or even the empiricists locally and from the world over.

Today, the 14th day of October 2022 we commemorate some 22 years since the passing of the Founding Father of the United Republic of Tanzania. I use this day to celebrate his intellectual contribution in favour of Unity and Peace within Africa and World at large.

First, I write to you because I enjoyed peace and harmony when I attended Bugema University some twenty years ago. Prof. Reuben Mugerwa told us how insecure Bugema was before you brought order from chaos. I congratulate you. Second, I ministered as part of University requirements for Bachelor of Theology students to serve the local churches and I was stationed at Namlonge SDA Church. Third, I am an interlocutor of Ujamaa philosophy articulated by Mwalimu JULIUS NYERERE.

Your Excellence, to realize a federation and make it enduring for millennia the East Africa Community needs Mwalimu Nyerere's Ujamaa. First, we lack the moral orientation necessary for unity.

Second, the Moral reasoning we currently use comes from the North. Third, Mwalum Nyerere suggested that there must be conversations between the North and South because of colonial effects. But, he rejected the Northern Individualist, Liberal thinking. In other words, he settled with Ujamaa, the fraternal collectivistic moral reasoning. Fourth, we have amongst us, very few intellectuals who know how a nation is built and be able to survive for millennia. In this letter, I attempt to do that albeit, briefly.

Nyerere had mastery of the Greek New Testament and its central teaching of the gospels to be kind to one another. He was an Aristotelian (polis) democratic reductionist except that he rejected slavery hence Arusha Declaration. He attended Edinburgh and followed David Hume's (treatise on human nature) and rejected Adam Smith of Glasgow University with his competition model as a means to regulate society. Through the lens of African fraternal collectivism, he articulated a political theory he called Ujamaa. Ujamaa ni demokrasia ya familia ambapo chini ya uongozi wa Mkuu wa Kaya maamuzi yatokanayo na vikao vya wana ndugu hufikiwa. In his treatment of Ujamaa political theory and the theory of justice, Nyerere envisaged a nation that respected the dignity of the human person through patience as the first virtue. Even when basic human needs are the same for rich and poor alike, there are differences caused by natural selection. Therefore, virtues are necessary to shock absorb the difference during the production and distribution of goods and services. The rich should never be ashamed of their wealth nor the poor be ashamed of their scarcity. That is possible if we increase tolerance (patience). Justice is the telos (intended outcome) of Ujamaa proceeded by Patience in contributive and distributive justice.

In solidarity with your persuasive appeal to strong economic unity, I pray that a fresh reading of Ujamaa philosophy and its idiosyncratic shift from an economic system is important. Ujamaa is a reductionist term arrived at by Nyerere in explaining the political theory and the theory of justice in a democratic state (polis). When you read the Ujamaa Wikipedia definition, you will notice that contributors lacked a philosophical grip on what Ujamaa is. It is the Ujamaa philosophy that made Nyerere lead the Frontline States and became the Chair of the South Commission. Without Ujamaa Africa will never make any sustainable progress. Ujamaa brings moral anthropology with it in which we respect nature, protect and live by that which is ours. Without Ujamaa we have no moral orientation that can cement the sustainable social cohesion necessary for sustainable economic development in a multicultural, multireligious society. Suppose Africa has to achieve its well-considered idea of harnessing the economic inputs and markets thereof. It is paramount that we drop individualistic model to a collectivistic model articulated by Mwalimu Nyerere. In Ujamaa, human dignity is the basis of all development, the 'PEOPLE ORIENTED DEVELOPMENT'. In individualistic liberal (Utilitarian) philosophy coupled with monetarism doctrine, development means wealth creation. Wealth accumulation through the means of money-making is the reason that mankind exists. This false view from the North has taken shape in the South and Africa is almost dyed in the wool with this false teaching. Even when our young men and women are looking for a job it is not mastery of skills and techniques that they want to gain and be able to transfer to the next generation. A job for them is for money making and wealth creation. This is liberal northern thinking. For Ujamaa, Kazi ni Kipimo cha Utu. We gain dignity by doing work not money. With Ujamaa the reason for work is respect to serve your community, not wealth.

We cannot unite until we respect Nyerere's impassable intellectual position on democracy and development then our future unity plans will be realized. Long live President Museveni's impassable idea of African Unity starting with the East African Federation. Ni Mimi mtumishi wako, Mchungaji Joseph Chaggama (+255 762 300 007), [info@gjsconsultancy.co.tz](mailto:info@gjsconsultancy.co.tz), <https://www.gjsconsultancy.co.tz>