Striving for The Africa We Want By 2063: Can African Political Leaders Adapt The Mwalimu Nyerere Leadership Philosophy?

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Abstract
This paper aimed to explore information to answer the question, "Can African political leaders adapt to the Mwalimu Nyerere leadership philosophy as we strive for the Africa we want by 2063?" The study used a systematic literature review covering 18 published scholarly articles based on the data saturation principle. Based on the findings, we conclude that embracing Mwalimu Nyerere's leadership philosophy is essential, as it will enhance the capabilities of both current and future African leaders to devise and execute leadership strategies that address the needs of the African community, thereby promoting the realization of the Africa we want by 2063. We recommend that public leaders in Africa embrace Mwalimu Julius Kambarage Nyerere's leadership philosophy to attain the Africa we want by 2063.

***Keywords*:** Adapt, African Leaders, Leadership, Mwalimu, Nyerere, Philosophy

1. Introduction

1.1 Background of the Study

Around the world, a wide leadership philosophical orientation is believed to facilitate the practical realization of leadership performance objectives based on particular contextual settings (Mogobe, 1999; Nelson, 2006). For example, Bauman (2018). Plato's leadership philosophy (born around 427/428 BCE) was based on the tripartite theory of the soul and the corresponding class structure of the ideal state, consisting of three components: the rational (the ruler), which has a soul governed by its rational part. Other elements are the spirited (the warriors) and the appetitive (the producers). Plato's leadership philosophy offers a leadership model that prioritizes wisdom, moral integrity, and the public good (Shaw & Shaw, 2022).

Also, Confucius (born 551 BCE) leadership philosophy emphasized the development of moral virtues as the path to a common society. He introduced a five-relation model consisting of elements such as ruler and subject, father and son, older brother and younger brother, husband and wife, and friend and friend to explain how moral and social virtues operate within different contexts, embodying the virtues required in each interaction. Confucius's leadership philosophy has influenced leadership practices, culture, governance, and social relationships for countries and continues to be relevant globally in modern leadership and ethical discussions (Hall & Ames, 1987).

In line with that, during the independence struggle, African leaders relied on UBUNTU leadership philosophy (Lovemore & Jenny, 2005; Mogobe, 1999). According to Nelson, (2006), Ubuntu leadership philosophy emphasizes leaders to place greater orientation on "WE" rather than "I" with the assumption that each individual's purposive effort towards attaining success contributes to the growth of the community. Drawing from that belief, it was assumed that the UBUNTU leadership philosophy was instrumental in nurturing a deeper level of empathy and understanding of essential traits for effective coaching and mentoring emerging leaders. In the ambit of UBUNTU leadership philosophy, Mwalimu Nyerere propounded his leadership philosophy based on communal values prescribed in the Arusha Declaration of 1967. His unique governing leadership philosophy, 'ujamaa', translates to 'familyhood', played a crucial role in Tanzania's *peace, stability*, and *sustainable economic progress (*Hartmann, 1985*)*.

The philosophy enabled the design and execution of a successful leadership strategic approach that helped overcome ethnic and linguistic divisions.

Whereas Mwalimu Nyerere succeeded in uniting the nation and preventing ethnic, racial, and religious conflicts while promoting a sense of duty towards ordinary individuals, there is an emerging question of the feasibility of emerging leaders in Tanzania and Africa. Mwalimu Nyerere's leadership philosophy holds that (Otunnu, 2018):

"There must be equality because only on this basis will men work cooperatively. There must be freedom because society does not serve everyone unless it is free. There must be unity because only when the society is united can its members live and work in peace, security, and well-being. Society must have institutions that safeguard and promote unity and freedom, and must be permeated by an attitude "society ethic" which ensures that these institutions remain true to their purpose, and are adapted as need arises."

But, the question of leadership interest as Africans strive towards the Africa we want by 2063 is whether African leaders can adapt to Mwalimu Nyerere's leadership philosophy? This paper uses a systematic literature review to explore information needed to answer this question.

According to HGraeff (1997), leadership relates to an individual's core nature; this definitional subject highlights the characteristics and qualities of leaders and constitutes one of the most conventional paradigms for understanding leadership. This emphasis is on identifying the factors that define natural or inherent leaders. Leadership relates to an individual's behavior. From this perspective, leadership exerts influence or power (Otunnu, 2018). To identify leaders, it is crucial to determine who is influencing whom. Leadership is "any endeavour to affect the conduct of another individual or group." Leadership relates to an individual's activities (Ncube, L. B., 2010). This definitional discourse explores the function of leaders. Leadership involves collaboration with others. This definitional component emphasizes that leaders and followers jointly establish common aims and collaborate to attain their goals (Poulin et al., 2007).

Leadership issues are connected to the capacity of leaders to tackle African leadership challenges, including (Brubaker, 2013). Visionary and purposeful leadership in developed and developing countries has shaped the historical course of major nations. These leaders have profoundly influenced their countries' socio-economic advancement and political emancipation. Ideology is fundamentally linked to leadership (Richard & Happy, 2005). Without visionary leadership articulating a cohesive concept, a nation lacks direction and

commitment. Consequently, leadership has ineffectively utilized the populace's resources and intellect for national progress (Otunnu, 2018; Kam-hon, 1996). However, post-independence leaders in Africa concentrated authority and commodified the state for primitive accumulation, clientelism, repression, and the suppression of dissent. African leaders used the state to scare civilians, so they estranged the populace from the public sphere rather than leveraging it to promote development (Otunnu, 2018). Mwalimu Julius Kambarage Nyerere's leadership philosophy encompasses techniques that improve the capacity to address African leadership difficulties. According to Brubaker (2013), equitable treatment is the sole means men can collaborate effectively. Society cannot achieve its objective for an individual unless it addresses their needs. For a peaceful, secure, and prosperous existence, society needs cohesion. Society necessitates institutions that safeguard and promote both unity and freedom, and it must embody a "societal ethic" that ensures these institutions achieve their goals and adapt as needed (Richard & Happy, 2005; Peter, 1982).

According to DeGhetto et al. (2016), the African Agenda 2063 is an ambitious, pan-African, people-centered vision and action plan designed to prepare Africa for growth over the next 50 years, integrating lessons and experiences from history. The primary objective is to attain three principles—unity, prosperity, and peace—for all citizens. It is a comprehensive worldwide strategic plan encompassing short-term (10 years), medium-term (10–25 years), and long-term (25–50 years) views. Agenda 2063 seeks to convert Africa into a people-centric, expansive, and improved area regarding governance, performance outcomes, and citizen impact. Agenda 2063 necessitates a results-oriented framework with quantifiable objectives, the engagement of diverse stakeholder groups throughout all phases, and the dissemination of appropriate African values aligned with the African Renaissance, which entails transforming attitudes, values, and mindsets (AUC, 2015a; Union, 2018; Kabala, 2019).

Fundamentally, the African Agenda 2063 originates from the Constitutive Act, the AU Vision, and the 50th Anniversary Solemn Declaration, while including national, regional, and continental priorities (AUC, 2015a). Agenda 2063 articulates a vision and an action plan that emphatically advocates for Africa's "positive socioeconomic transformation." This is significant as it transcends economic growth or development, advocating for transformative change, transparent governance, and collective prosperity. This necessitates, among other factors, abilities and skills for overseeing longitudinal, multi-tiered, transformative change. Moreover, the architects of Agenda 2063 are urging themselves and all of us to reflect upon and derive lessons from previous

experiences. We define learning not as an academic endeavour of recalling the past, but as a constant and irreversible behavior modification at the individual, group, organizational, institutional, and societal levels. This form of learning is challenging to oversee, necessitating a distinct amalgamation of abilities and skills to navigate changes inside and across all AU member states. Agenda 2063 compels us to critically consider the governance of Africa's future, particularly in intergenerational management across politics, business, and society. We will succinctly examine the vision and action strategies below (AUC, 2015b; DeGhetto et al., 2016; Roy et al., 2022).

1.2 The Vision

In 2013, African heads of state and government, commemorating the Golden Jubilee of the OAU's establishment, now the AU, affirmed their dedication to advancement in eight critical priority areas: African identity and renaissance, the ongoing fight against colonialism and the right to self-determination, continental integration, social and economic development and transformation, peace and security, democratic governance, shaping Africa's destiny, and enhancing Africa's global standing (AUC, 2014). Moreover, recognizing previous achievements and obstacles, Africa's political leadership initiated the Continental Agenda 2063. Agenda 2063 consists of seven principal aspirations derived from the eight previously specified priority sectors. The seven ambitions generate 18 goals, further developing into 44 priority areas, resulting in 161 specific national-level targets. The concept of Agenda 2063 is all-encompassing, addressing matters of identity, self-determination, political autonomy, and socio-economic advancement within the framework of globalization (AUC, 2015c).

1.3 Deliberation on the Course of Action

Agenda 2063 is a participatory, community-focused project emphasizing conversations and debates with various stakeholders across multiple sectors and society. Particular emphasis is placed on youths (who are likely to be the principal proprietors, implementers, beneficiaries, or victims), women (who have historically been marginalized), and Africans in the diaspora. The African Union Commission (AUC) initially designated 11 committees to facilitate the creation of Agenda 2063. The groups consisted of Regional Economic Communities (RECs), all AU organs, technical experts from the planning and economic development ministries of member states, academic and think tank specialists, women and youth, the private sector, faith-based and cultural organizations, Africans living abroad, distinguished Africans, former heads of

state and government, and "others through web-based consultations" (AUC, 2013).

The questionnaire utilized by Agenda 2063 to collect viewpoints from Africans, stakeholders, and other interested entities provides substantial insights into the formulation of the Agenda 2063 framework. One pertinent question in the questionnaire examines the respondents' perceived role. This is praiseworthy since it empowers and motivates ordinary Africans to take responsibility for shaping the future and destiny of their continent. This method adheres to Kennedy's counsel, which is to inquire what you can contribute to your country rather than what it can provide for you. Africa requires additional challenges, particularly from those presently benefiting from independence and economic advancement. Applying insights from the consultation process to implement Agenda 2063 might significantly impact Africa's future. We cannot correctly assess Agenda 2063's action plan without acknowledging its authentic revolutionary potential (AUC, 2013).

Agenda 2063 will consist of three interrelated components: the strategic plan (defining the objectives), the implementation plan (specifying the methodologies, stakeholders, and dates), and the Monitoring and Evaluation Framework (evaluating progress, outcomes, and effects). Agenda 2063 consists of three primary documents: the Agenda 2063 Framework paper, its simplified public version, and the initial 10-Year Implementation Plan. In January 2015, the AU policy organs endorsed the Framework Paper, which outlined 12 flagship projects to prioritize for the execution of Agenda 2063. Initiatives encompass the creation of African financial institutions, the development of a commodities strategy, and the termination of all wars, civil conflicts, and gender-based violence, as these efforts are essential for any region, country, or continent seeking growth and development.

The initiative encompasses a comprehensive high-speed rail network linking all African capitals and commercial centres, an African virtual and e-university ensuring global access for students, and the Africa outer space strategy, designed to leverage space for advancements in agriculture, disaster management, remote sensing, climate forecasting, banking, finance, and defines and security. Upon thorough analysis of the 92-page Framework paper, we ascertain that the national-level objectives include the following: Attaining a 100% literacy rate by 2030, ensuring universal access to high-quality healthcare and services by 2030, achieving a minimum annual GDP growth of 7%, guaranteeing female representation in 50% of all local, regional, and

national elected positions by 2030, increasing Africa's share of the global GDP to 15% by 2063, and ensuring that Africa's science, technology, and innovation centres possess at least 15% of the world's patents by 2063 (AUC, 2014).

The inaugural 10-Year Plan (ratified in June 2015) comprehensively addresses financial sources and related facilitation measures, including a resource mobilization strategy to support implementation. The resource mobilization strategy delineates financing sources, techniques, media, programmatic areas, and associated tools. We anticipate it will provide 75% of the required funding, with the remaining capital sourced from official development assistance, foreign aid, and the international financial sector, contributing 15% and 10%, respectively. Agenda 2063 necessitates considerable attention and deliberation because it can profoundly influence continents, governments, states, and individuals globally for thorough evaluations of the challenges and prospects related to financing and implementing Agenda 2063, including its capacity-building needs, and prioritizing "demand-driven" components above "supply-driven" aspects of Agenda 2063 to ensure effective and sustainable implementation and financing (El Fassi and Aggad, 2014).

1.4 Aspirations, Objectives, Priorities, and Targets

Agenda 2063, in contrast to earlier continental development frameworks like the Lagos Plan of Action, is more comprehensive, delineating specific objectives, priorities, and targets for each of the seven aspirations. The objectives are demanding but attainable; the focal areas are pertinent to Africa's evolving requirements; and the standards are precise and measurable. Agenda 2063 has transitioned from vague aspirations to specific objectives and targets, which now form an essential part of the implementation action plan. The goals, priorities, and targets establish a framework for gathering baseline data and assessing progress across aspirations, regions, sectors, and nations. As different contexts apply specific components of Agenda 2063, we anticipate gathering data to evaluate progress, derive lessons from experiences, ascertain outcomes, and modify the short-, medium-, and long-term rolling plans (Bujra, 2004).

The evident need for data and its application prompts crucial leadership research questions about specific aspects of the African context and basic leadership principles. The principal objectives of advocating for a prosperous Africa include economic transformation, employment generation, agricultural modernization, and the establishment of environmentally sustainable communities. These goals lead to important research questions about how to

manage changes, how to modernize agriculture, how to develop natural resources and infrastructure, how to adapt to and lessen the effects of climate change, how to build capacity, how to involve the private sector, how to govern, and how to deal with issues of ownership, incentives, and political support. Moreover, numerous study inquiries emerge across participating AU nations, each exhibiting varying degrees of growth, comprehension, or dedication to the Agenda 2063 vision and objectives. More advanced African countries like South Africa, Nigeria, and Egypt may perceive Agenda 2063 differently from smaller, less developed, or fragile nations like Swaziland, Burundi, or Guinea-Bissau. Agenda 2063's objectives encompass holistic human development, necessitating interdisciplinary approaches and diverse research methodologies (Fukuda-Parr, 2016; Ekwealor, 2020).

1.5 The Mwalimu Nyerere leadership philosophy

The philosophical assumption underpins Mwalimu Julius Kambarage Nyerere's leadership practice (Otunnu, 2018).

"Equality is essential; it is the foundation for men's cooperative work." Society cannot serve an individual unless it serves them. Unity is essential for society's members to live and work in peace, security, and well-being. Institutions within society must safeguard and promote harmony and freedom, and a society's ethical attitude must permeate these institutions, ensuring they stay true to their purpose and adapt as needed."

The understanding that people's lives would improve when the government was efficient and responsive to their evolving needs over time drove Mwalimu Julius Kambarage Nyerere's leadership practice, in line with the leadership philosophical assumption (Lovemore & Jenny, 2005; Luchien & Honorine, 2005). Only when people from all social groups participate in decision-making that impacts their lives can this understanding become practical (Mogobe, 1999). When people have equal access to fair institutions that provide services and administer justice, they will have more trust in their political leaders and government functioning (Mogobe, 1999; Nelson, 2006).

2. Methods

The research employed a systematic literature review technique grounded in data saturation. The researcher utilized the PRISMA 2020 reporting guideline (Page et al., 2021). We developed search algorithms for systematic studies to discover all pertinent quotations by Mwalimu Julius Nyerere in his speeches

regarding the flexibility of political leadership to changes and developmental needs. This indicates that the search methodology prioritized sensitivity at the expense of specificity, leading to the detection of a greater number of pertinent remarks.

The flow diagram in Figure 1 illustrates the progression of information across the several stages of a systematic review. It delineates the quantity of identified, included, and excluded quotation records and the rationale for exclusions. The assessment quotes were established using Google Scholar, keywords, and a time span from 1967 to 1985. Initially, we obtained 49 quotes; however, the evaluation procedure resulted in just 10 published papers for review. The inclusion criteria consisted of: delivery of speech within the specified duration, title relevance, keywords, and suitability of abstracts and text content. The exclusion criterion pertained to quotations made beyond the designated time frame.

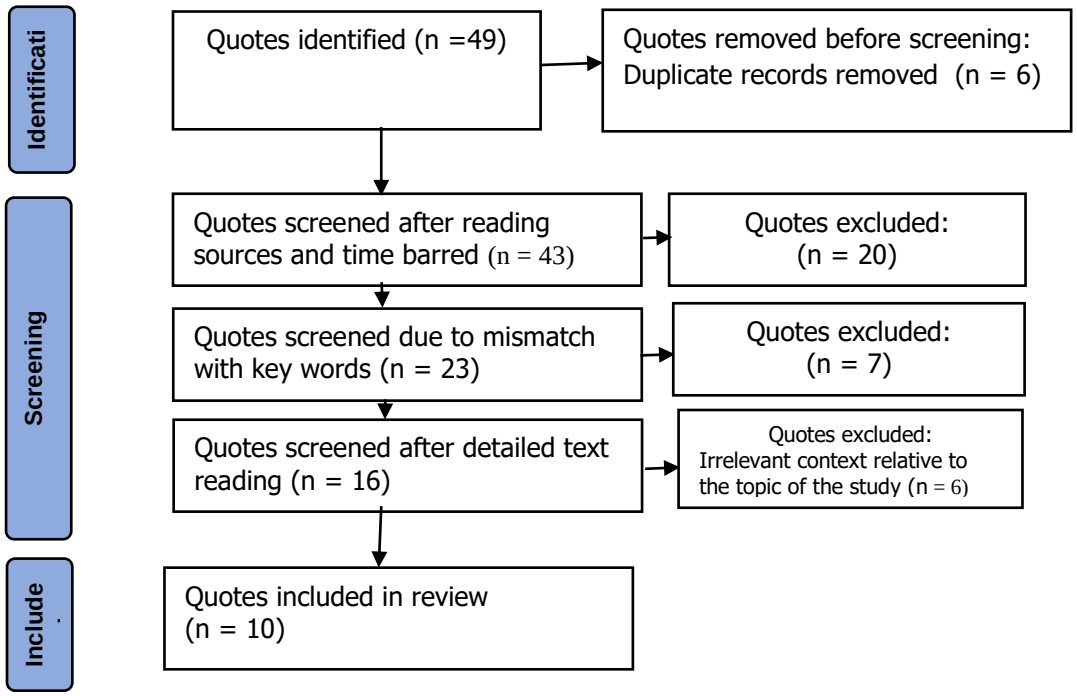

Figure 1: Identification of published articles from databases for review
Source: Page et al., (2021)

After selecting quotations, the researcher conducted an exhaustive analysis of quotes from Mwalimu Julius Kambarage Nyerere's speeches at various times and locations, highlighting his leadership philosophy that promotes sustainability. The study sought to investigate the question, "Can African

political *leaders adapt Mwalimu Julius Kambarage Nyerere's leadership philosophy?*' To achieve the study's purpose, the researchers conducted a comprehensive literature review to collect the necessary information to answer the study's question.

3. Findings

Finding of the study was retrieved from "Without unity, there is no future for Africa….Retrieved from https://newafricanmagazine.com/3723/#sthash.kgRZ1rkg.dpuf; on Tuesday, 30th July, 2024" and https://newafricanmagazine.com/nyerere-without-unity-there-is-no-future-for-africa/.

".….Having come into contact with a civilization that has over-emphasized the freedom of the individual, we are faced with one of the big problems of Africa in the modern world. Our problem is just this: how to get the benefits of European society - benefits brought about by an organization based upon the individual- and yet retain African's own structure of society in which the individual is a member of a kind of fellowship……. Julius Kambarage Nyerere, as quoted in the New York Times Magazine on 27 March 1960."

"In Tanzania, it was more than one hundred tribal units that lost their freedom; it was one nation that regained it….. Julius Kambarage Nyerere, from his Stability and Change in Africa speech given to the University of Toronto, Canada, 2 October 1969."

"If a door is shut, attempts should be made to open it; if it is ajar, it should be pushed until it is wide open. In neither case should the door be blown up at the expense of those inside…… Julius Kambarage Nyerere, from his Stability and Change in Africa speech given to the University of Toronto, Canada, 2 October 1969."

*"A man is developing himself when he grows, or earns, enough to provide decent conditions for himself and his family; he is not being developed if someone gives him these things….*Julius Kambarage Nyerere, from his book Uhuru na Maendeleo (Freedom and Development), 1973."

*"You don't have to be a Communist to see that China has much to teach us in development. The fact that they have a different political system from ours has nothing to do with it…..*Julius Kambarage Nyerere, as quoted in Donald

Robinson's The 100Most Important People in the World Today, New York, 1970."

*".....intellectuals have a special contribution to make to the development of our nation, and to Africa. And I am asking that their knowledge, and the greater understanding they should possess, be used for the benefit of the society of which we are all members…..*Julius Kambarage Nyerere, from his book Uhuru na Maendeleo (Freedom and Development), 1973."

".....If real development is to occur, the people must be involved."
Julius Kambarage Nyerere, from his book Uhuru na Maendeleo (Freedom and Development), 1973."

"Capitalism is very dynamic. It is a fighting system. Each capitalist enterprise survives by successfully fighting other capitalist enterprises. From a speech written by Julius Kambarage Nyerere, The Rational Choice given on 2 January 1973 in Khartoum."

"Capitalism means that the masses will work, and a few people - who may not labor at all - will benefit from that work. The few will sit to a banquet, and the masses will eat whatever is left over. From a speech written by Julius Kambarage Nyerere, The Rational Choice given on 2 January 1973 in Khartoum."

4. Discussion

The study's findings indicate that Mwalimu Julius Kambarage Nyerere's leadership philosophy posits that leadership attuned to the populace's needs can foster sustainable and effective leadership practices (Desmond, 1999). The adaptable framework underpinning Mwalimu Nyerere's leadership methodology was crucial for addressing present and future changes while fulfilling developmental needs. The findings suggest that adaptive leadership practice warrants investigation, as they demonstrate the interaction of many leadership elements and their ability to adapt to ongoing change (Mogobe, 1999). They provide a framework for proactive problem-solving and group adaptation (Jabulani, 2001; Kwame, 1996).

Mwalimu Nyerere's leadership philosophy is fundamentally centered on serving the interests of all stakeholders. The idea emphasizes equality to convince the public of justice and equitable treatment (Desmond, 1999; Obiora & Ndidi, 2001). We suggest that equitable leadership, which opposes discrimination and

abuse and prioritizes social welfare, fosters trust among stakeholders, especially political leaders. As public confidence in government wanes, these systems can assist leadership stakeholders in adapting to a shifting landscape by minimizing bureaucracy, facilitating organization at a more localized or informal level, and cultivating more entrepreneurial and context-specific leadership strategies (Jabulani, 2001). The global environment is continually changing. Leaders must skilfully navigate the intricacies and challenges related to uncertainty and the possibility of disaster (Obiora & Ndidi, 2001).

Adaptive leadership practices are complex, as their solutions include alterations in individual behaviors. Public leaders infrequently implement the Mwalimu Nyerere leadership ideology, which prioritizes competitive problem-solving, in contrast to conventional leadership methods (Mogobe, 1999; Nelson, 2006). The former relies on known processes and relationships for favourable results. Adaptive work necessitates three rigorous human endeavours: identifying what to retain from previous practices, determining what to eliminate, and devising innovative techniques that leverage past successes (Luchien & Honorine, 2005). It necessitates ongoing learning within the leadership context, emphasizing dynamics resulting from emerging changes and developmental requirements (Kam-hon, 1996).

Effective management of the dynamics arising from emerging changes and developmental requirements necessitates contextualized leadership reasoning. The failure to contextualize reasoning within leadership techniques prevents understanding stakeholders' requirements, interests, and influences (Lovemore & Jenny, 2005; Mogobe, 1999; Nelson, 2006). They typically reside in personal drivers, resulting in discontent among their followers and, therefore, expressions of diminished trust (Lovemore & Jenny, 2005). To rectify this trend, political leaders should concentrate their leadership efforts on their population and continuously address their country's needs and desires (Jabulani, 2001).

The essence of Mwalimu Nyerere's leadership ideology is the promotion of communal welfare, which entails furthering the interests of all societal members. The core principle is collectivism. This concept pertains to communalism, or collective existence, which seeks to prevent individuals from lagging behind their peers (Linda van der, 2003). African leaders concentrate their efforts on improving the welfare of themselves and their associates (Kwame, 1996). Consequently, a fundamental conflict arises with the Mwalimu Nyerere leadership ideology, which views the aim of public leadership as

promoting the community's welfare. The principles diverge from collectivism, which emphasizes harmony and cooperation, and disregards the essential significance of striving for the common good grounded in a long-term vision, rather than for the advantage of ephemeral individuals (Peter, 1982). Mwalimu Nyerere's leadership philosophy incorporates several globally relevant principles. It is crucial to distinguish between the Mwalimu Nyerere leadership ideology, which can enhance leadership practices for community welfare, and the new ones that cannot (Kam-hon, 1996). Mwalimu Nyerere's leadership philosophy emphasizes the need to utilize African people's communal solidarity to advance public leadership practices and approaches (Joseph, 1989).

5. Conclusion and Recommendations

5.1 Conclusion

Consequently, we assert that embracing Mwalimu Nyerere's leadership philosophy is essential, as it will enhance the capabilities of both current and future African leaders to devise and execute leadership strategies that address the requirements of the African community, thereby promoting the realization of the Africa we want.

5.2 Recommendations

In light of the preceding discussion, we recommend that African public leaders embrace the Mwalimu Nyerere leadership philosophy to facilitate the attainment of the Africa we want by 2063.

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