

# Freedom And Development: Uhuru Na Maendeleo. A Selection From Writings And Speeches 1968-1973

REVIEWS

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pre-independence months. There will also be those who will complain that they wrote too little about the relationship between African labour and political militancy in the crucial 1945-52 years, and perhaps too much about Tom Mboya.

Yet such criticisms are really beside the point. For the first time, we have a comprehensive view of labour in the colonial situation of Kenya. Clayton and Savage have written an important book that should be useful to students and scholars for many years to come, both as a basic reference and as a starting point for their own research.

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**Freedom and Development/Uhuru na Maendeleo: a selection from writings and speeches, 1968-1973** by JULIUS K. NYERERE  
Dar es Salaam and London, Oxford University Press, 1973. Pp. xvii + 400.  
E.A. Shs. 30. £3.35.

This book is the third major collection of Julius Nyerere's speeches and writings, covering the period January 1968 to January 1973. As with the previous volumes, *Freedom and Unity/Uhuru na Umoja* (1966) and *Freedom and Socialism/Uhuru na Ujamaa* (1969), here is a representative sample of the views of Tanzania and its leader on 'African Unity and Liberation', 'Democracy, Equality, and Human Rights', 'Economic Development', 'Education and Health', 'International Affairs', 'Leadership', and 'Socialism'.

As the President emphasises in his preface, *Freedom and Development/Uhuru na Maendeleo* 'is not a description of what exists in Tanzania, or in Africa, except when the words specifically say so', but rather 'what we in Tanzania are aiming at'. The ideas of the author are intended as a contribution towards the achievement of a socialist society in Tanzania, and unity in Africa. There are 46 articles and speeches in all; the longest, 'Ten Years after Independence', is a 73-page summary of Tanzania's progress and achievements, as well as of her past and present problems since 1962.

In all his writings and speeches, Nyerere offers a declaration of policy rather than a blueprint for a government programme. The human dignity and rights of every Tanzanian are paramount, irrespective of colour, race, or religion. Nyerere believes that freedom has to be safeguarded for all, inside as well as outside the country, and that the best guarantee is the brand of socialism called *ujamaa*. The major danger to freedom for all citizens is the existence of great inequalities, especially those that are economic. Therefore, Nyerere wishes to mobilise all and everybody to raise the standard of living of the masses of poverty-stricken farmers. Via a joint endeavour in agriculture, surpluses have to be produced for investment in the industrial sector, whilst the latter must be geared to the needs and purchasing power of the great majority of the farmers. The freedom of his country *vis-à-vis* the outside world must be safeguarded by a policy of non-alignment, even as regards aid and imports, which should be restricted as much as possible.

The President does not want the ideas of T.A.N.U. to be implemented by force, but with the total and free co-operation of all. Because there is no blueprint of the desired or ideal organisation, it is difficult straight away to realise

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