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## Summary of the Political Implications of My Research

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Tanzania has desperately been addressing its developmental challenges by looking for solutions from elsewhere. It is as if Tanzania waits for a Messiah from a different world to come and rescue it from its development challenges. Tanzania and so are Tanzanians know that the current neoliberal development model is not in position to foster moral, spiritual, ethical and civil values embedded in national unity, social cohesion, peace and stability. This is the time for Tanzania to importune for another viable and sustainable development approach. It is argued here that Tanzania needs to come up with a context specific development approach which is free from frameworks of modernity such as socialism and neoliberalism and instead should take the local context into consideration.

Is there any clear cut development approach suggested in this policy brief? The answer is no. However, there are some suggestions on the way forward. In short, any development approach which is likely to be useful in the current Tanzanian context needs to take into consideration the following: a) it is important to understand that peasant mode of production, which co-exists with neoliberalism today, was equally sustained by socialist policies that seriously suppressed existing class of elites from accumulating wealth and enslave peasants. Nonetheless, the suppressed class of elites remained active and it has successfully transformed itself into a class of capitalists along either tribal or racial lines. In other words, power has been gradually shifting from government to a few economic elites who are likely to transform themselves into tribal or racial war lords because majority of African communities tend to be loyal to their tribes as opposed to the state. The state machinery needs to be rebuild b) Tanzania is predominantly run by an informal economy. It should equally be noted that the informal economy has enabled a significant number of Tanzanians to grow into medium and large scale entrepreneurs. These, are likely to be important for a capitalist economy in the current Tanzanian context. Therefore,

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for a capitalist economy to thrive in Tanzania, the informal economy needs to be integrated into the economy. Traditionally, the neoliberal state has been devised in such a way that it has to serve interests of a few elites. Henceforth, strength of grassroots people or proletariat, through the informal sector, is likely to experience unchecked growth and as a result serve a source of civil unrest. This phenomenon, is put more clearly by Cajete (2011:275) who argues that, 'the new world of indigenous resistance reflects that, despite all these challenges of colonization and neoliberalism, the indigenous mind and consciousness are rising at a time in human history when they are needed most in the global reforming of human societies toward a more sustainable and ecologically viable future for us all.' Meyer and Alvarado (2010) share similar views by arguing that neoliberalism can never go unchallenged in modern world. Tanzania should not be contented by statistical rhetoric which shows that the country grows fast. If truth be told, majority of Tanzania, supposedly to benefitting from neoliberal reforms, experience extreme poverty and this cannot sustain peace and unity of the country; c) the peasant mode of production, with its traditional communal values, continues to thrive but has transformed itself. Majority of Tanzanians, for example, increasingly rely on cash economy to meet their needs previously supported by the government. As more and more grassroots people rely on cash, the more they get integrated into the formal economy in unique ways which are likely to lead into a grassroots uproar. It shouldn't be expected that Tanzania is going to follow a similar path to that of Western countries d) Africa and so Tanzania is diverse. In Tanzania alone, there are over 120 ethnic groups with unique vernacular languages. Past efforts to dismantle indigenous tribes have not provided any tangible results. Henceforth, neoliberalism, with its competitive nature, is likely to stir grave competition, not among entrepreneurs, but among tribes. This isn't good for the stability of the country. It will be a great mistake to assume that Tanzanians are simply a homogenous group of people in which individual entrepreneurs, leaving aside their tribal and religious orientations, can emerge and compete among themselves.

If, the shoes of an African have to be won, it is time that Africa should be grateful that it has kept its many tribes with their unique vernacular languages. A homogeneous Africa without tribes and that, which cherishes foreign languages at the expense of its vernacular languages, can easily serve and be dominated by foreign powers be it Western or Eastern. It is stated in the article 29 (7) of the African Charter on Human and Peoples' Rights that individuals shall also have the duty "...to preserve and strengthen positive African cultural values in his/her relations with other members of the society, in the spirit of tolerance, dialogue and consultation and, in general, to contribute to the promotion of the moral well being of society." This duty is even more important in the current neoliberal context. Needless to mention, Africa cannot and will never develop by copying strategies (Shivji 1975: 10) from elsewhere. Besides, contrary to much of its publicised empowerment agenda, neoliberal values are contrary to the values enshrined in the African Charter on Human and Peoples' Rights, there is adequate evidence that neoliberalism is there to perpetuate exploitation of Africa and Africans. The world and so is Africa cannot be driven by monotonous development doctrine (Shivji 1975: 10; McCleery and Paolis 2008: 438). It is thus concluded here that neoliberalism, in its current form, is indeed a creative destruction (Harvey 2007) of the most vulnerable populations of the world including Africans.

Other key issues which need to be taken into consideration are described as follows: globalization is another word for capitalism. It is being driven by neoliberalism. It is nothing but a buzz word to justify exploitation of the poor; there is no such a thing as a fair competition in the market as advocated by neoliberals. The market is complex and has been dominated by corporations; The World

and its people cannot simply be led by the market. The world needs ethical and informed people to guide the world and the market. The market is nothing but a utopia phenomenon away from reality. It was used as an excuse to push government's intervention to pave way for exploitation by a few. As it currently stands, some individuals have become more powerful than the government; the world should not become victims of the concept that neoliberalism (modern day capitalism) is an act of gods and can never be replaced. The world knows that neoliberalism can be replaced for a context specific approach which borrows good things from across the globe for the benefit of Tanzanians. Finally, any development approach which is likely to be useful and beneficial to Tanzania has mainstream human rights, including women's rights, in its intervention.

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