

Gaming Borderless Internationalism: How to ‘Interlocalise’ Global System Using Ujamaa Epistemology

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Abstract

This article develops a proposed unifying theoretical framework for the concept of *interlocalisation* as an explanatory adjustment to the hegemonic concept of internationalization. This is a response to an exploratory study by Francis Onditi, ‘*Futuring an ‘Inclusive Knowledge Futures’ framework beyond IR theories*’, aimed at elucidating Afrocentric international studies scholars’ understanding of Africa’s futures that emboldens both local and global value systems. In the current article, ‘*interlocalisation*’ is defined as a process of creating a seamless linkage between local epistemologies and international knowledge systems. In this system of knowledge production and consumption, institutions and debates shift from the national scale to the global scale and downwards to the local level. In this proliferation and restless knowledge scaling it remains blurred whether the local African epistemologies and knowledge networks are capable of becoming simultaneously more globalised and transnational. In this article, we utilize the gaming model to pay more attention to the politics of African epistemology (Ujamaa) and its implication on this geographical reconfiguration of the international system.

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Introduction

International studies concepts are often controversial and more so if the concepts are underdeveloped and ideologically contentious, as are concepts like, “interlocalization” or “glocalisation.” In everyday street life, ‘interlocalisation’ would refer to reconfiguring international processes on the local scale—be it knowledge production, trade, politics, religion, technology

or culture. The scholarly definition of 'interlocalisation', however, speaks to its epistemological or ontological depth. On this, classic philosophers such as Lewis Gordon, observe that, '*disciplinary decadence is the ontologizing or reification of a discipline*,' such that '*we treat our discipline as though it was never born and has always existed and will never change or, in some cases, die*.' In other words, each discipline is functionally perfect and contextually objective. This fundamental feature of disciplines within 'internationalised' scholarship, results in a situation where each discipline conceives of itself as complete and neutral and thus able to assess, and produce knowledge about all other disciplines and humanity, and indeed all other phenomena, from this purportedly complete position. However, in this article, we argue that disciplines and indeed, knowledge systems are not self-reliant as to their historical uses and contemporary purposes. Indeed, borderless thinking facilitates an embrace of an ideology that believes that every progressing society can no longer remain within the confinements of its locality but must explore additional options and adopt tried and tested ideas and technologies from other communities. In this line of thought, we suggest tapping into a Tanzanian concept of *Ujamaa* and the theory of globality to develop the concept of '*interlocalization*', as a possible explanatory adjustment to the western dominant idea of internationalization.

Due to the specific ontology of Eurocentrism, the definer and upholder of order for international society, knowledge production in international studies, often erases ontologies of the 'other', leading to what we coin here, African epistemicides. These histories are especially erased in the way African knowledge wilts away from their international precursors – both historical and contemporary. This allows international epistemologies to prefer hagiography to truth, suggesting an undeserved innocence and neutrality of the knowledge system. These absences, especially in African epistemologies, make the decolonisation of knowledge difficult, as these absences have to be unveiled and acknowledged before any conversation about decolonisation can even begin. In other words, there is tremendous adamant and wilful ignorance within the global south about the complicity and entanglement of knowledge in the way the world has been artificially binarily ordered, and how oppressions, accumulations and dispossessions are connected in global terms. In essence, African epistemology is unable of itself, to produce and provide a true self-portrait that international studies scholars would be able to transmit to learners. Unable to create a true picture of humanity, international studies (without African epistemologies) suffer functional decay, serving no other purpose than certification in a discipline, as well as disciplining the world to conform to its knowledge order. It is therefore not surprising that the most fundamental dilemma facing Afrocentric international studies scholars is whether the local African epistemologies and knowledge networks are capable of becoming simultaneously more globalised and transnational?

This article explores how knowledge production and consumption in international studies exemplify this disciplinary decadence, as well as the need for more borderless approaches to knowledge production in international studies, with a focus on the African epistemologies such as *Ujamaa* and its implications on the north-south relations. Decolonisation of knowledge can make 'visibilise' the historical and geographical meanings of African epistemologies and their representations. It could offer a way of acknowledging the effects of power differentials (created and maintained by western domination) in knowledge production about African epistemologies, as well as the effect these productions have on other spaces. But we must always question what is the alternative and who should take the lead in decolonisation.

The Mystical Reality of the Internationalism vs. Localism (Africanness)

In light of the above background, invoking interlocalisation has become part of the political economy debate through which Afrocentric international studies scholars begin to question the continued absence of Africanness in the study of international affairs. Francis Onditi's (2022) exploratory study on the future of Africa within this knowledge milieu made some interesting conclusions: (1) Despite the existence of a 'rich' space of knowledge production in the global south, the African intellectual landscape is short of a mechanism through which thoughts and ideas can be generated, tested and eventually utilized to inform decisions in the global system (2) The growth of African epistemological prism will essentially depend on how the African knowledge bases such as *ujamaa* and *ubaraza* can be harnessed (3) Given that both the *ujamaa* and *ubaraza* epistemologies are grounded in the African socio-economic and political systems dating pre-colonial period, they have the potential of creating an egalitarian and just global system for all (Ergas, 1980). However, the status of knowledge power distribution across the globe is skewed. The global south and especially Africa seem to be under the yoke of knowledge hegemony of the global north propagated by uneven internationalism (Ake 1995; Amin 1997). As quite rightly argued by Zeleza (2007), the theories developed and/or imagined are within a limited scope envisioned within their Global North privileges, and as a result, their understanding undervalues ignores or rejects the epistemologies developed by the Global South, particularly Africa. He further argues that "Such comparisons are useful because they enable us to transcend the common myopic tendency of enveloping developing and developed countries in the mystifications of exceptionalisms' Zeleza, 2007, p.80).

The Zelezaean demystification brings to the fore a number of issues that require attention; the understanding that the absence of African epistemology in international studies is tied to the future of African political economy, and that addressing the knowledge lacuna will require reinvigoration of the African intellectual architecture (Onditi 2022). In the context of the scarcity of intellectual architecture, the need for the interpretation of concepts of international studies using African prism embedded in the local cultural experience without recourse to the Eurocentric conceptual framework is inevitable (Udefi, 2014, p. 108). The anti-Eurocentric epistemology debate has been justified on the basis of procrustean reductionism. The recent introduction of terms such as de-Westernisation in the knowledge ecosystem is decidedly new and profoundly altering the knowledge power geometries in world politics.

This is quite an unprecedented shift from the dominant mindset, whose internationalist rhetoric ushered in market-led internationalism, at the expense of local solutions based on social models such as the *ujamaa* in Tanzania and *ubaraza* in Kenya. This article builds on the existing debate on why African epistemologies have been inert in the international system (Glück 2015). This ideological shift deserves close scrutiny in terms of knowledge production, and its implications on the place of African epistemologies in international studies. The debate on internationalism has evolved into a hegemonic set of values and belief systems. This hegemony defies 'other' voices, such that alternative sources of knowledge are despised and silenced. This monolithic international prism, in turn, marginalises the African epistemology, and renders the production of alternative knowledge or political position difficult.

Reconfiguring the current global system of knowledge production and consumption from a reductionist perspective may allow Afrocentric international studies scholars to (re) create the process of internationalisation in ways that is more

responsive to the local interests and needs, at the same time address the geometries of power (north vs. south) in a way that reconnects the local to other parts of the world through what we coin, '*interlocalisation*.' As would be realised in the following section, African knowledge space would then benefit from some form of deeper borderless global integration, bi-cultural fusion and knowledge decolonisation.

Interlocalisation as a Borderless Thinking Strategy

Border thinking (and hence borderless thinking) as a theoretical framework in cultural studies was introduced by Walter Mignolo in his book *Local Histories or Global Designs* (Donovan, 2013, p. 5). This framework has been chosen to pin this study because "it informs how and why people are capable of fostering decoloniality from the external border of modernity through theorising, and how and why scholars in the present manage to engage with the corresponding subaltern knowledge and move across the colonial difference to foster micro-processes of pluriversality at both sides of the border" (Wanderley & Faria, 2013, p. 2). This micro-processes of creating borderless mental and physical spaces for knowledge production and transfer is coined in this article, '*interlocalisation*.' Interlocalisation within this context of border thinking opens up territorial spaces and political responsibility for the pursuit of an inclusive global system, beyond the borders of any particular state (Angnew, 2008, p. 2).

Borderless thinking is a theory that encourages people not to reject internationalism by retreating to localist absolutism, but allows the oppressed, poor, and exploited to move to the other side of the colonial difference, towards a decolonial liberation struggle for a world beyond eurocentred internationalism (Berkeley, 2009, p. 26). Borderless thinking within the lenses of decoloniality (Lissovoy, 2010, p. 280) confronts, challenges, and collapses the dominative and assimilative force of colonialism, and more so the internationalist thinking that blocks local voices (Lissovoy, 2010, p. 280). Furthermore, borderless thinking allows Afrocentric international studies scholars to question the myth of internationality [especially those that bring along coloniality] (Tlostanova, 2014, p. 5) and also the often taken-for-granted assumptions that a community can adequately and efficiently address its challenges independently. In borderless thinking, the focus is to encourage communities and cultures to emerge into a hybrid space (borderless thinking) that allows the multiplicity of voices, recognises the indigenous heritage and also technologies which come through locality. It is (borderless thinking) grounded in an eternal negotiation of inclusion and exclusion, outside and inside, reflects pluriversality and complexity of life worlds and local histories (Tlostanova, 2014, p. 5). The embracing of borderless thinking is premised on the belief that culture and people's futures have never stopped flowing, rather they are always clashing, dividing, merging, and looking for new heterogeneities to assume (Jin, 2016, p. 11). In this way, the African epistemologies emerge as a result of various interconnectedness with various people, allowing people to trade in and out of practices, skills, and goods to create sustainable futures.

Borderless thinking challenges Afrocentric international studies scholars to think in new ways about their cultural, economic and social relations (Saunders, 2010, p. 13) which have the impetus of contributing to the construction of the renewed global system on condition that they move to the borderless of the cultures, and mental processes by embracing the hybridity of the local and international ideas and practices. It is a theory that appreciates that local people have useful

resources that they can use to develop, not only their lives but the global villages as well as long they move to the borders their thinking into tapping in and out of the best practices. Constructing an interlocalised future premised on this understanding helps the international community to move towards a borderless culture, economy and technologies with the intention to facilitate reciprocal transformation and exchange of ideas, concepts and technologies. These reciprocal transformations and exchange of ideas, and technologies are premised on the values of decoloniality such as social justice, and identity politics.

Using borderless thinking to construct sustainable futures requires the flexibility to move in and out of the periphery of culture, economy and technology to unlearn, and learn to acquire the global or local cultures that have contributed to social transformation. In short, borderless thinking as reconstructed in this article refers to the conglomeration of local and international cultures and technologies to enhance inclusive knowledge production and human lives underpinned by values of human rights, social justice and the creation of sustainable futures. It is on this basis that the borderless thinking framework allows the Afrocentric international studies scholars to see the limitation of their own cultural limitations and emboldens them to reciprocally tap into other cultures in order to complement local remedies (in this case the ujamaa), for sustainable interlocalised futures.

Ujamaa in the Face of Borderless Interlocalisation

Ujamaaism has been associated with an African form of socialism since at least 1961 when the United Republic of Tanzania gained independence under the founding father, Mwalimu Julius Kabirage Nyerere (Gordon 1974). In fact, in many ways, the Tanzanian political, economic and social life was closely knit with Ujamaa village policy (Ergas 1980). Of course, many of these accounts have been swept away in time and history. The internationalisation of ujamaa was rarely considered vital in explaining its spatiality. The weak attempt to take ujamaa to the international stage or at least to the regional space resulted in the collapse of the East African Community (EAC) in 1977, citing ideological differences between President Nyerere and other leaders of Kenya and Uganda. Despite the proclaimed regionalisation of much of the ujamaa attributes on the African continent, most historical idealists' perspectives were clearly against the ujamaa philosophy (Ibhawoh & Dibua 2003). From Jomo Kenyatta's account of ujamaa as the harbinger of laziness to more recent Uganda's President Museveni's innumerable account of ujamaa as unnecessarily creating proletariat working-class consciousness. All, painted ujamaa as an illusion of a spatially insensitive historical-idealistic state that was bound to fail. The failure of ujamaa has been contextualised by various scholars from across disciplines, but mainly the socio-development policy that failed to improve economic settings in rural areas, due to resistance from the peasantry to build a socialist society coupled with the increase in the population generally in the country. What fundamentally misses is the interrogation of whether this model of development was capable of scaling up to the international level.

In this paper, we refer to Ujamaa, particularly paying attention to success principles that saw the lives of rural Tanzania transformed. It is these principles that we argue when/if scaled to the international level can contribute to the creation of sustainable futures for the global community. The philosophy of Ujamaa has its historical origins in Julius Mwalimu Nyerere

which sought to transform the rurality of Tanzania using the locally available resources. The model was based on a policy of African socialism and self-reliance enshrined in the Arusha Declaration of 1967 (Kassam, 2000, p. 2). Among many other desired outcomes, the model attempted to promote rural development (Ujamaa villagisation), where people lived and worked together as cooperative entities (Jennings, 2006, p. 5). Similarly, Nyerere's philosophy of Ujamaa was rooted in traditional African values which emphasised familyhood and communalism (Ibhawoh & Dibua, 2008, p. 62). While at the time, it was influenced by Fabian socialism and Catholic social teachings, that sought to evoke new and improved standards of living which included; teaching to share, to better appreciate one's own value, and raise awareness of the benefits and necessity of fair trade (Gaydos, 2016, pp. 2).

Self-reliance is one of the pillars associated with Ujamaa philosophy. In the context of rural poverty, economic marginalization and various deprivation, self-reliance, has the potential to serve as an anchor for sustainable futures because of its emphasis on the creation of conditions that promote community independence through locally available remedies and resources (Ibhawoh & Dibua, 2008, p. 63). The principle (self-reliance) rose within the space of the dissatisfaction, failure and overburden of the Tanzania government to deliver and create conditions to end poverty. Promises of government assistance resulted in an over-dependence of the villages on government initiatives and incentives that left villages extremely vulnerable (Ibhawoh & Dibua, 2008, p. 63). Within this context, Nyerere believed by revitalising the rural African community, through emphasising self-reliance, Tanzania was posed for growth and economic development (Walczak, 2013, p. 7).

The context of Tanzania is more or less a replica of the challenges that the African policy and academic environment face. There is generally a heavy reliance on so-called international ideas. Hence; a move towards borderless thinking calls for Afrocentric scholars to embrace self-reliance to create better futures, rather than totally depending on Eurocentric interventions, which may in the long run fail to deliver. Embracing self-reliance by the utility of local resources is a borderless thinking strategy geared towards intellectual independence, hence; self-reliance is the attainment of economic and cultural independence at a policy-state level (Nasongo & Masungu, 2009, p. 114).

The other important aspect of self-reliance is that it emphasises the need to prioritise literacy for sustainability. The policy of self-reliance intended to promote education for self-reliance, where rural villages became centers for the promotion of literacy among both adults and children (Samoff, 1990, p. 45). By the early 1980s, even in the face of economic difficulties, Tanzania had one of the highest literacy rates in Africa with every village boasting at least a primary school. Applying this to contemporary African development policy could enhance an inclusive international system for sustainable futures. When/if people educate themselves and their children, the human condition is improved. This encourages local leaders to invest in education which will in turn produce people that are literate, who have an understanding of the economic trends and how best to address the economic challenges using local resources. In short, self-reliance, a philosophy that encourages Afrocentric scholars to strive for borderless thinking by interlocalising the local intellectual resources to ensure the sustainability of the global system.

The other importance of Ujamaa is/was the emphasis on a collective approach to address the lived realities of the community. Rural economic and social communities can develop when people work together for the good of all.

Cooperation, as an international neoliberal norm, is ultimately beneficial to the global community (Nyerere, 1977, p. 120). While self-reliance was important for the future of Tanzania, this was not done in isolation, rather it is a positive affirmation the development of the community depends on a collective approach in the use of resources premised on a common vision (Nyerere, 1968, p. 319). It is not the jurisdiction of this paper to exaggerate how a common vision can be attained, however; the creation of sustainable futures among the global community hinges on the ability of the community members to have a common vision that evokes the need to reconfigure and eradicate conditions that bring underdevelopment in the global south (Cornelli, 2012, p. 10).

Every society is indebted to the need to eradicate poverty, a phenomenon that continues to threaten the homogeneity of the international community. Ujamaa philosophy came against this background and as an attempt to address rural poverty. Similarly; the global south is generally in the context of poverty, which has affected the quest to create sustainable futures. It is a battle that requires people to use all ammunition at their disposal to improve human conditions. Ending poverty was to be done with the milieu of fairness, in equality and in good faith, which was to abolish the exploitation of man by man, while at the same time recognizing everyone's right to share in the material and social benefit of the community (Boesen, Madsen & Moody, 1978, pp. 12).

Why Ujamaa Failed in Tanzania

While Ujamaa is celebrated for the impetus to transform the rural setup, the policy if not reconfigured within the lenses of borderless thinking can face an ambivalent future in the global system. The configuration of the global system is dynamic and adventurous to explore new scenarios that can enhance inclusivity. Borderless thinking calls people to use Ujamaa, while at the same time appreciating that Ujamaa alone is inadequate to solve all the pressing issues in the global system. Generally, Ujamaa was regarded as a failure in Tanzania for its radical stance against outside aid to complement the good principles. The radical stance of Ujamaa provides a base on which the users of the model fail to locate its logic and rationale in the pluralistic and multi realities contexts, hence in this article, we call for the navigation of Ujamaa to eliminate the radical and fundamentalist stance that threatens transnational processes such as interlocalization.

Through borderless thinking, the model can be contextualised in order to avoid pitfalls that led to its failure in Tanzania. Navigating Ujamaa is important to counter some scholars that believe Ujamaa robbed Tanzanian society of the personal freedoms, private incentives, and individual rewards that are essential for a transition to a modern, prosperous and democratic society (Yeager, 1989, p. 1). Again, its failure could be attributed to the fact that the model was rather too ambitious and optimistic about what could be done within a short span (Ibhawoh & Dibua, 2003, p. 69) hence in this article, we propose delimiting Ujamaa to two main principles (self-reliance and collectivism) as highlighted above for ease of interlocalisation, which in turn can contribute to the construction of sustainable futures of global society.

In light of the weakness of Ujamaa, we propose that discussed above principles of Ujamaa can be effectively complemented by the incorporation of globality. Globality offers new perspectives and technologies which have the impetus to improve interlocalisation, when it is complemented within the existing local remedies. In the section that follows, therefore, we suggest some of the ways of constructing an interlocalised global system taking into consideration

the discussed principles of Ujamaa and globality. We suggest the hybridity of local and international remedies in the development space.

How then should the Interlocalisation Framework look like?

In proposing interlocalised global system in this article, we argue that to reject an international project altogether, is like hollowing out of the local system with a more alien and often covertly but more often repressive global system. The reconfiguring of internationalism with localised intellectual resources, arguably brings new forms of internationalism and global connectedness, which are necessary for an inclusive international society (Barakoska, 2014, p. 1). In addition, interlocalism reconfigures social, and cultural relationships (Barakoska, 2014, p. 1), and subjects to allow a reciprocal sharing of resources, cultures and technologies for a just global system. Locating the sustainable futures with the milieu of interlocalised system is to acquire a common consciousness of human society on a world scale, it increases awareness of human social relations and evokes a constitutive framework of all relations (Shaw, 2003, p. 35). By suggesting an interlocalised system we evoke that the Afrocentric international studies scholars look beyond the community resources, philosophies and cultures in quest for a holistic life that accepts a multiplicity of strategies for a sustainable future.

In this article, we conceptualise interlocalised system as, *'the mutual encroachment of various cultures, technologies and theories to emerge from the periphery to the border in order to learn and unlearn from each other and share various technologies that can contribute to the creation of the sustainable international futures.'* It is a move towards sharing the best practices that have the impetus to end poverty, social exclusion, and social injustice, while at the same time promoting the use of local resources for sustainability. While globality often denotes coloniality, we propose the acceptance of globality within the spectrum of borderless thinking, which challenges all forms of deafromontisation (An act to destroy the cultural and technology heritage of the Afromontane), social injustice, exclusion and overtly or covertly championing underdevelopment of communities. To delimit the spectrum of globality, we focus on its two aspects and these are; a shift of commerce, and a breakdown of hierarchies, which we believe can complement existing efforts to construct sustainable futures.

An interlocalised global system offers the ability to shift the power base by recognising that all communities have a role to play towards making a borderless international society. It opposes the traditionally held view that the West has all the solutions for the African people and the world at large, a mentality that has opened gates for neocolonisation, which, despite the independence of many African states, continues to manifest itself through coloniality and struggle to decolonise. We, therefore, propose an interlocalised decolonisation process as a means of reconstructing sustainable international futures. Such a society will endeavour for social conditions characterised by thick economic, political, and cultural interconnections and local-global flows that make currently existing political borders and economic barriers irrelevant (Steger, 2005, p. 13). Consequently, an interlocalised system allows for new trade agreements, and bilateral business deals that have the impetus to lead to the creation of sustainable futures in the African society. It offers social democratic and solidarity as a counter-hegemony to restrictive hierarchies in order to address poverty, and increase equality of opportunity for all (Angew, 2008, p. 5). The breaking of hierarchies in the international studies rhetoric alerts

the local people to break and loosen policies and structures that discourage direct investment through embracing an interlocalised approach to better lives of Africa and the globe. By so doing, the African policy agenda and the intellectual community can occupy and influence the market space and contribute to social transformation not only for themselves but also for the international community.

Contrary to international arrangement, which is hierarchical and top-down forms of relations, the proposed interlocalised forms of governance in the global system is presumably based on borderless thinking, horizontal geometry, interactive networks and interactive relationship between actors that share a high degree of trust. In Schmitter's assertion, such a system promotes inclusive multiple-level participatory governance and institutional interaction (Newig and Koontz, 2013). Thus, the creation of a sustainable interlocalised future is not a utopia activity which is farfetched, but rather an impetus for a polycentric governance. It is possible when the local communities in Africa are able to look beyond the physical, cultural, and technological border and embrace practices that have the impetus to diffuse through territorial borders. In the context of multiplicity and culturalism, Afrocentric scholars cannot remain absolutely localized and resistant to globality, rather the move should be geared towards embracing multi-dimensional perspectives that are keen to transform the community through reciprocal global south-north relationship.

Clearly, in this article, we challenge the exclusionary neoliberal internationalism, because this is viewed as an act of social injustice, which within the space of borderless thinking, is inhumane and derails all efforts to improve the lives of the African people and elsewhere. Most parts of the African continent remain underdeveloped, hence; we implore that the government, local leaders and stakeholders collaborate and pointedly harness Western attributes that build into the local context to benefit the less privileged people. We argue this way informed by borderless thinking that challenges the biased international system and hierarchies that excludes the African mantra. Furthermore, the proposed framework—*interlocalism* within the borderless thinking calls for locally friendly policies that attract investors, and allow for the integration of local and global partners to provide better solutions in terms of scientific thinking, theoretical systems, diagnostic tools, and good governance (Pan & Zhou, 2012, p. 4). Towards this end, we envisage that interlocalisation is both a process and a mode of thinking that engages in reciprocal knowledge sharing between the global north and south. First, as a process, interlocalisation should be able to rescale the production of new knowledge in various strands including governance, and in turn redefine the relationship between the international community and local context.

Second, as a mode of thinking, interlocalisation is not prescriptive, rather, it is a diagnostic tool aimed at enhancing the ability of actors to strategise around the politics of knowledge at the same time formulate integrative approaches to global system problems without marginalising local participatism. Borderless thinking, however, is limited to understanding the diffusion of ideas across cultures without unveiling the relationship between stakeholders, in this case, international and local stakeholders. It is therefore imperative that an additional model is deployed to increase our understanding of the relationship between international actors and local context. This article is inspired by John von Neumann and Oscar Morgenstern's work on game theory, a model that demonstrates how a reciprocal strategy can outcompete more individualistic strategies (Yang et al., 2015). In this article, we apply a modified version of a game theory Known as the Prisoner's Dilemma to illustrate the power asymmetry between local and international stakeholders and the implication of

this relationship on the politics of knowledge production and consumption.

In order to test the applicability of borderless thinking in relation to game theory, a case study of the Montane community in South Africa is conducted, where communities share common property resources in the mountain ecosystem.

Anticipated results lead to the formulation of a stakeholder framework to support the optimal, stable and feasible decision for all actors in the global system, and therefore, how to best harness local resources and integrate them into the global system.

Despite these impressive potential benefits accrued to the proposed *interlocalised* theoretical framework, stakeholders' behaviour can be dynamic, unpredictable and sometimes hostile. Compared to the borderless interlocalization thinking model, the game theory emphasises relationships, cooperation or competition, rather than unilateral achievement. Both the international and local stakeholders are involved in the process of negotiating the politics of knowledge production and consumption. The main assumption is that the pull-push process between the international and local stakeholders leads to mutual agreement. In this article, this point of convergence is coined, 'Borderless Point (BP)'- characterised by low risks, optimum shareability and greater cooperation and less competition. In other words, the BP promotes collaborative behaviour as an impetus for an interlocalised sustainable future.

The game involves several assets and activities in which each player makes a decision prior to knowing what the other has offered in the global system. In the application of gaming theory, the power relations between players may yield opportunities:

- i. Cooperate (+1)
- ii. Self-reliance (+2)
- iii. Collectivism (+3)
- iv. Improved mutuality (+4)
- v. Technology transfer (+5)
- vi. Low cost of living (+6)
- vii. Indigenous knowledge (+7)
- viii. Global awareness (+8)
- ix. International Exchange (+9)
- x. Complimentarity (+10)
- xi. Modernised facilities (+11)
- xii. Successful mutual cooperation (+12)

Stakeholder gaming within the context of negotiating for a borderless interlocalisation also presents risks to the global system:

- i. Individualism (-1)
- ii. Exclusion (-2)
- iii. Marginalisation (-3)

- iv. Dependency (-4)
- v. High cost of living (-5)
- vi. Parasitic relationship (-6)
- vii. Defection (-7)
- viii. Retaliation (-8)

In our conceptual framework, we argue that, although an *interlocalised* global system has the potential for nurturing mutual cooperation (+12) (the best scenario) in resolving global issues including conflict and poverty, either of the stakeholder (international or local) could retaliate (-8) (the worst scenario) in order to preserve their own and protect themselves against any form of cheating. Retaliation is also possible in situations where the local players are not willing to cooperate with the international actors because the latter have previously refused to cooperate with them or the player was cheated when they attempted to cooperate (see Figure 1).

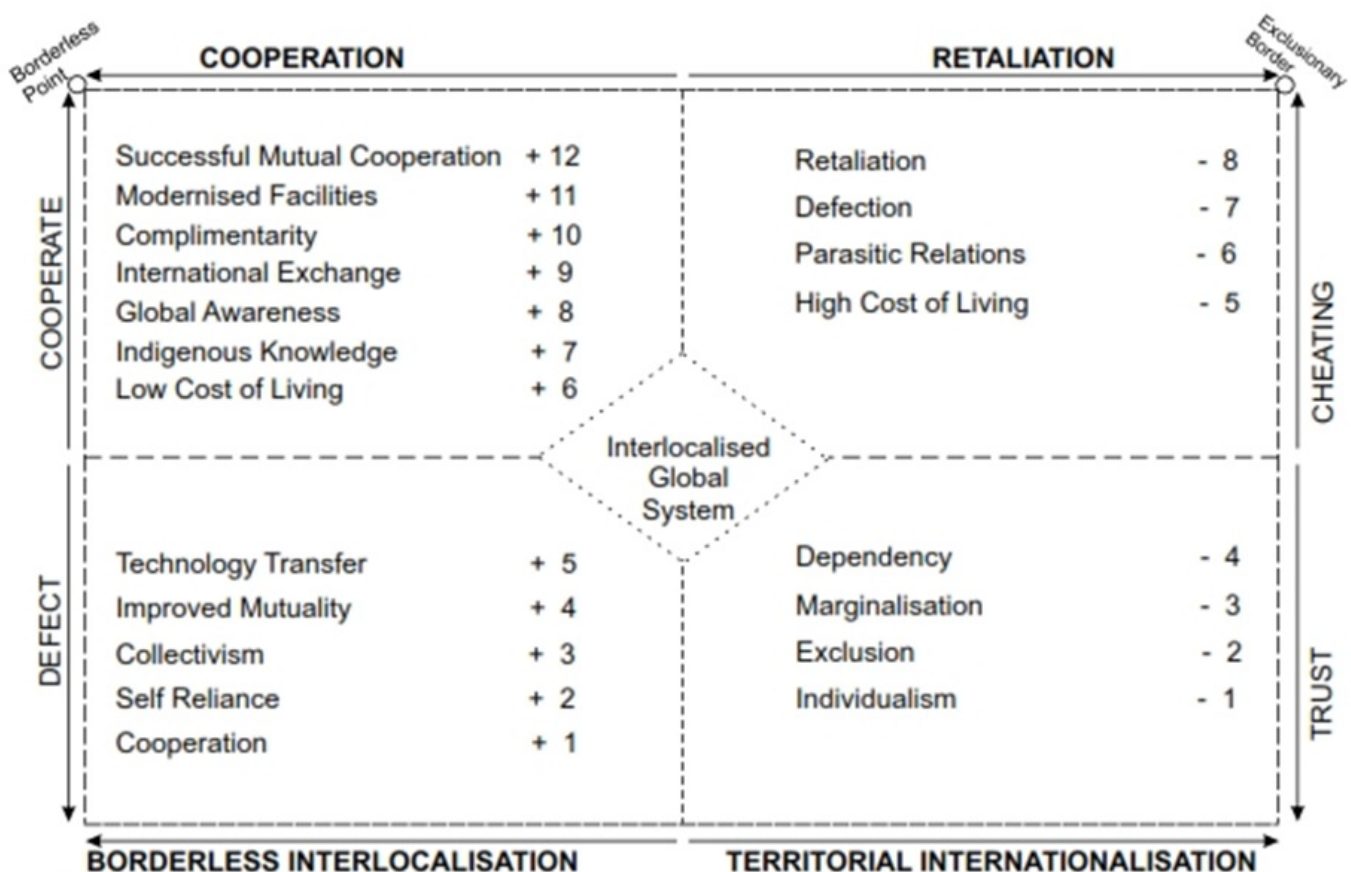


Figure 1. Stakeholder Gaming Analytical Framework for Understanding Power Relations in the Proposed Interlocalised Global System

Source: Authors' conceptualization of the relationship between local and international stakeholders in the context of borderless gaming. The top number in each box (R-L) shows the best scenario and worst scenario respectively. The lower box indicates a probable situation with manageable consequences on the relationship between local actors and

international players.

Figure 1 presents an outcome of a computer-based simulation exercise based on the opportunities and risks emerging from the proposed interlocalised framework. Although some of the scenarios were theoretical, the most likely scenario was one in which the outcome would disadvantage at least one player. Scenarios where both the international and local players benefit proportionately were rare or absent. Thus, the strategy is to lay bare the 'dos' and 'don'ts' of each factor and allow the players to decide on whether they would like to cooperate or compete. The BP is hard to achieve- just one indication of the willingness to cooperate from the other player does not necessarily result in a BP. For instance, the assumption that increasing global trade between the global north and south enhances the growth of countries in the global south is spurious. In the global context, the collectivist notion of ujamaa cannot fully explain most altruistic, cooperative and social behaviour. The tendency of rural communities toward empathic union with others in the locality may not be extrapolated at the international level. Rather, it is an indication of a localised primitive cooperative behaviour as a defense mechanism against international domination.

Conclusion

In this article, we have rightfully acknowledged that a lot has been written on Ujamaa, especially on why it failed, but we also managed to unveil/identify an often-overlooked gap in understanding how Ujamaa can contribute to African epistemologies rather than focusing on its failures, but even more fundamental it is how Ujamaa principles can offer solutions to modern day African challenges that will, in turn, be influential globally.

Most Afrocentric scholars' attempts at decolonizing African epistemologies are highly dependent on Eurocentric intervention as such the article offers a solution with a move towards borderless thinking in order to embrace self-reliance, and cooperation for the creation of a better future of African Epistemologies.

It is also important to note that whereas most papers on decolonization or de-westernization often seem to suggest a complete cut-off and/or disregard of existing epistemologies (read Eurocentric epistemologies), this article calls for a multiplicity of strategies for a sustainable future. That is to mean a conglomeration of local and international cultures and technologies to enhance inclusive knowledge production and human lives underpinned by values of human rights, social justice and the creation of a sustainable future.

However, the article not only suggests a conglomeration of cultures and ideas; by acknowledging modern challenges in the Global South, but it also offers practical examples of how previous Ujamaa policies such as self-reliance and cooperation can be utilized for the attainment of economic and cultural independence at the policy state level rather than being dependent on Eurocentric interventions. But rather than being a local solution only, this self-reliance and collectivism will also in turn lead to the capitalization of local intellectual resources to ensure the sustainability of the global system through the promotion of cooperation. That is to say, Ujamaa is exceptionally fundamental in solving

today's Global South, particularly Africa challenges by inclusivity rather than exclusivity.

In other words, this article is not only offering a one-sided solution but rather a global intervention on how Ujamaa as an African epistemology can be beneficial to the world. That by challenging the exclusionary neoliberal internationalism and navigating Ujamaa and globality within the lens of borderless thinking, we affirm that the global society can construct a sustainable future by embracing the principles of Ujamaa and globality. These when used through borderless thinking, have the impetus for transforming the north-south relationship through systematic interlocalisation processes.

Collaboration between local and international actors in creating knowledge and building an inclusive global system is critical for the reciprocal sharing of best practices that can be tapped to enhance a better future in Africa and beyond.

Authors' Contribution

FO conceptualized the study. FO created the framework and ran the simulations to develop markers for the gaming framework illustrated in Figure 1. FO collected data on *ujamaa* and *ubaraza* and evaluated the literature, interpreted and curated the data. CA interpreted the analysis and drafted the conclusion and recommendations.

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