

# Pancasila and Ujamaa

## Philosophies of Unity for Promoting Tolerance in a (Global) Society Which is Multi-Cultural and Multi-Religious

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### Abstract

Pancasila and Ujamaa are two philosophies of unity. Pancasila comes from Indonesia, an Asian country with a complex geographical setup, composed of a scatter of islands and a multi-cultural population of Muslim majority with Buddhism, Hinduism and Christian minorities. Ujamaa is practiced in Tanzania, in East Africa. Tanzania has more than one hundred and twenty ethnic groups. Despite the different contexts in which the two philosophies have operated, the end results have been the same; in each country, the respective philosophy has exhibited unity which has played an important role in maintaining tolerance and stability in the respective nations, despite the tensions which exist throughout history between the different groups in the two nations. This chapter attempts to examine the potential of the two philosophies of unity to maintain the spirit of tolerance in a global multi-cultural and multi-religious society. To reach this goal, the author engages in conceptual analysis and comparison of the social-political circumstances of Pancasila and Ujamaa at their formation and practice stages. This work has discovered a host of existential values in the philosophies of unity. The values, if maintained properly and shared through digital methods, may help to maintain the spirit of tolerance within the contemporary digital and multi-cultural world. It is the conviction of this chapter that the application of values present in Ujamaa and Pancasila is important nowadays due to the tendency present in

society of regarding philosophies of unity as belonging to the past, while their impact can influence contemporary life and understanding can promise a better future.

**Keywords:** Pancasila; Ujamaa; Bandung Spirit; multi-cultural; multi-religious; digitalism

## Introduction

Pancasila and Ujamaa are philosophies of unity which appear to converge on respect, peace, equal sharing of resources, tolerance and stability. The two philosophies emerged as an answer to the call for unity after the threat posed by colonialist inversion in Tanzania and Indonesia. Ujamaa is a way of life, coined by Julius Nyerere, with the aim of restoring traditional African values. It presents the principle of human security, which is divided into three main values: namely mutual respect, work for all and the sharing of the product of work. Ujamaa proposes persuasive methods (Nyerere, 1971b). Ujamaa is considered to be a philosophy due to its unsatisfactory call to reform the then present situation through the use of the accumulated wisdom of traditional African life.

On the other hand, Pancasila is a philosophy of the nation of Indonesia which is based on the 'five principles', which are: belief in Almighty God, a Just Civil Society, Human Rights, Democracy and Social Justice (Intan, 2006).

The Bandung Spirit exists as the result of the conference held in Bandung, Indonesia in 1955, which was attended by representatives from African and Asian nations. The conference suggested a way forward for the well-being of human existence; it offered a way to preserve the diversity present in the world so as to make place for all people to benefit equally from the resources of the world, regardless of color, race or place of origin. The Bandung Spirit calls upon Africa and Asia, whose inhabitants make up the majority of the world population, to think about the global system of living which will enable all people to live in harmony in the contemporary era and beyond.

Pancasila and Ujamaa are considered to be philosophies of unity because they contributed to the spirit of unity and tolerance in Indonesia and Tanzania. The importance of anthropocentric values and the spirit of tolerance present in Pancasila and Ujamaa motivated me to write this chapter, having gratitude for all who have contributed to the conditions and the environment in which I found myself. Thus, this makes me responsible for participating in the preservation and

propagation of these values, which are in the philosophies of unity which contributed to the political and social stability in Tanzania. The central argument of this paper is that although Pancasila and Ujamaa originated from deferent contexts they exhibit values which reflect the Bandung Spirit and which can be useful in maintaining tolerance in the multi-cultural digital world.

## Revisiting the Bandung Spirit

Bandung Spirit can be defined as the totality of the ten principles which were given after the conference. The ten principles of Bandung are Equality for all races of humanity, Economy, Culture, Human Rights and Self-determination, the Problems of Dependent Peoples, Political Freedom, Abstention from Interference in the internal affairs of another country, Respect for Justice and the International Obligation for the Promotion of World Peace and Co-operation (Eslava, Fakhiri, & Nesiah, 2012).

The African and Asian independent nations discussed their liberation from colonial powers, handling and removing the “divide and rule” method and the importance of living in the world based on the existential values open to all human beings. The Bandung Conference calls for peaceful coexistence among nations. It stood against any form of oppression and intervention in internal political matters of nations by the colonial superpowers. Rather, the conference called for solidarity with the poor, the weak and the marginalized. The Bandung Spirit gives the message not only to Asia and African nations but to the whole world. The message is anthropocentric in nature; it embraces humanity based on equality and respect to all human races in the world. It calls for people from all over the world who agree with the message of Bandung to unite and search for an alternative global system which will foster economic development strategies inclusive of the preservation of culture, languages and civilizations which are at the risk of disappearing from the face of the world. The advancement in technology makes the realization of the loss easily accessed. The same advancement in globalization put long-held traditions and cultures throughout the world at risk of disappearing due to the fact that new media technology content is more watched and followed compared to the traditional way of living, putting the diverse culture at stake. The term globalization can be understood as an interdependent form of global exchange in business, information, culture and population which is characterized by cross border trade in services, investment, material and personnel (Baek, 2016).

The type of globalization to which we are referring is characterized chiefly by the dominance in economic and material manner of development of few developed superpowers. These nations, few as they are with minority population in the world, control global systems across the whole world in ways which are not friendly to the human development of the majority of the world's population. Globalization is based chiefly on dimensions of materiality and profit-making by the superpower nations. Human beings are taken as mere consumers; the other dimensions of human existence are simply not taken seriously (Matthies, 1985).

In order for a nation to be able to establish real independence, politically and economically, a good financial condition is crucial. The economic world system does not allow each and every country to use and enjoy the natural resources found in that country. I would like to discuss the monopoly of the few developed nations over the natural resources of other nations and the financial state of the whole world; this issue is addressed by the Bandung Conference. The economic advancement of the few developed countries is not taken as a means to help humanity in poor nations; rather, it makes the poor nations remain dependent. In saying so, this chapter does not intend to blame the developed countries for the economic state of some of the poor African and Asian nations; rather it attempts to call for self-sufficient economic strategies in those nations (Khudori, 2015).

The Bandung Conference clearly acknowledged the presence of a single model of development, which is centered on material and commercial profits for superpowers rather than insisting on development for all. The global system treats people as mere commodities and consumers of the products of the material world and media as well as exhibiting two classes of humanity. The first class is of the superpowers who are the owners and the planners of the current system, whereas the second group is based on the consumers who are poor and, through their consumption, make profit for the rich. The phenomenon shown by globalization pushes people to be greedy consumers while forgetting their cultural and social roots.

A human being is formed and shaped by what they are reading, seeing and listening. The globalization system claims to embrace all, but it is a fact that most countries from Africa and Asia do not have a voice of decision on what is to be in the market or not, an attitude which endangers the identity of nations and young generations. Based on the economic model of superpower control, the Bandung Spirit challenged members of Asia and Africa who have the larger proportion of population globally to consider how to stop the threats to diversity in culture posed by the current model of economy (Ndlovu, 2019). An alternative way may secure

the cultural inheritance of the world and ensure the preservation of the diversity of the marginalized population.

“The moral strength of Asia and Africa should be ranged against the military force represented by the blocs in both East and West” (Matthies, 1985, p. 208).

The Bandung resolutions searched for a system which able to embrace human beings despite their differences in color or ethnic background. It fostered the multi-dimensional civilization of the world as an inheritance for generations to come, just as we have found in the world the presence of different cultural and traditional civilization preserved by previous generations. All races and civilization ought to be treated equally and so each deserves a due respect, for based on human rationality all human beings are equal (Phillips, 2016).

The Bandung Spirit calls for a theoretical and political involvement in the building of the continent, which is free of inequalities and threats to other civilization. It is the fact that, as much as nations may reflect on the presence of inequalities and double standards of the globalization, Africa and Asia are not pure; there are many cases of inequalities to be addressed within the globe as well. Hence, the Bandung spirit is a call for all to rethink the presence of human values and their applicability.

The answer to the challenge posed by the Bandung Conference is partly seen in the philosophies of unity found in Indonesia and Tanzania. Based on existential values, these philosophies succeeded in the past to bring about a spirit of tolerance in the local community; the impact of this is seen today. I propose that the same values can be applied in the contemporary world to promote tolerance. By affirming this solution, this chapter does not claim that the solitary application of the traditional ways of the past can solve contemporary problems, but it would insist upon the importance of treasuring the past for a better present and future. African-Asian Nationalism intends to make a change to economic dimensions, which is crucial for real development and the flourish of human dignity.

## Achievements

While looking at history, one can recognize that the Bandung Spirit comes as a result of the human search for freedom and recognition; it is a human quest for identity and dignity. The Bandung Spirit gave an answer to existential questions about the meaning of life. Other movements include Pan-Africanism, Negritude, Black consciousness and non-alignment which are the expressions of human quest for peaceful existential conditions (Ndlovu, 2019).

One of the greatest achievements of the Bandung Conference is in creating awareness with a permanent outcome; that is, resolution based on lasting values of human dignity. The question of social, economic and political independence is like a soil for freedom, equality and respect to all human beings and is an ongoing concern for all generations. The Bandung Conference influenced the formation of the non-alignment movement as it is said:

*On the other hand, though, the conference did not create any lasting structures for cooperation and communication among the newly formed countries. Nevertheless the “Spirit of Bandung” lived on, and this was later given concrete shape in new organizational forms (the Non-Aligned Movement and the Group of 77) (Matthies, 1985, p. 207).*

After discussing the spirit of Bandung, its origin, message and achievement, this chapter now intends to discuss Pancasila and Ujamaa.

## **Philosophies of Unity: The Nature and Background of Pancasila and Ujamaa**

Ujamaa and Pancasila, the two philosophies of unity seem to share some of the thoughts of the Bandung Spirit. It should be clear that the Bandung Spirit is not the same as the philosophies of unity; rather, its presence came prior to the official declaration of Ujamaa. Pancasila and the Bandung Conference were from Indonesia and were active during the same period. Pancasila as the philosophy of the nation of Indonesia is based on the five principles, which are present in the Indonesian Constitution (Tyesta, 2020). Pancasila is a Sanskrit word which is translated into English language as “five principles”; *panca* is ‘five’ and *sila* means ‘principles’.

Indonesia was under the rule of the Dutch people who dominated the country until 1949. During the World War II, Japan occupied Indonesia as well. These environments provided a catalyst for the native leaders to seek a particular way to organize themselves against the leadership of foreigners; bearing in mind the geographical location of Indonesia with the population in the scattered islands. The presence of inhabitants of different religions, ethnic groups, race and diversity in culture led to the ‘divide and rule’ method used by the colonialists so as to retain power. Hence, the formation of Pancasila intended to build up a nation based on the spirit of unity (Geertz, 1963).

Pancasila as a philosophy has its specific objectives which are reflected in the five main pillars. The first pillar is concerning the belief in one and Supreme God. Having a country with different religious beliefs, this pillar encourage and allow citizenry to follow a variety of religious and spiritual dimensions, by living a life which accepts belief in one God without judging others or showing any sort of superiority. This pillar brings awareness that there is a Supreme God and human life is temporally defined. Based on belief in the Supreme Being, people tend to follow the religious norms and instructions which help to offer a sense of belonging and a spirit of tolerance (Intan, 2006).

The second pillar of Pancasila is the recognition of the other and respect for other creatures and nature. It is an emphasis on showing respect to fellow human beings, animals and the environment. The third pillar stands for the unity of Indonesia. It invites Indonesians to embrace unity despite the difference in ethnic groups, religions and background. All must strive for unity of the nation and its people. The differences need to be recognized and respected so as to unite all citizens, not to bring divisions. It follows that the fourth pillar deals with the issue of democracy, led by the wisdom of deliberations among representatives. This pillar demonstrates the practice of the representative administration. It deals with the political dimensions of Indonesians. The last pillar is about the social justice for the whole of the Indonesian citizens: this pillar emphasizes the importance of work for all people for their living and fostering development for all (Sugara, 2018).

The five pillars of Pancasila reflect the quest for a just and developed society. These pillars call humanity, from the local point of view to international dimensions, to rethink the place of human beings in this world. It is this anthropocentric and existential concern for humanity, which still holds water in contemporary times.

Ujamaa comes from the Swahili term *jamaa*, which means relatives or brotherhood. The prefix U is added to form the abstract term Ujamaa. Julius Kambarage Nyerere coined Ujamaa, as a way of living, with the aim of restoring African traditional values that were destroyed during colonialism. It is based on the Arusha Declaration held in 1967. Arusha is a region in northern Tanzania. It is from this Declaration that Ujamaa was determined to be the policy of the nation. The Declaration has five main parts, namely the Tanganyika<sup>1</sup> African National Union (henceforth TANU) creed, the policy of socialism, the policy of self-reliance, TANU membership and the Arusha resolutions. Ujamaa as a philosophy propagates

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1 The name Tanzania, as known today, refers to the combination of Tanganyika and Zanzibar into union, established in 1964.

self-reliance education for liberating human being socially, politically, economically and psychologically to foster development, which is human-based (Nyerere, 1974).

Tanzania (then Tanganyika) was under the rule of Great Britain, after the Germans and Arabs. The presence of the colonialist and the impact of their stay in the lives of Tanzanians stirred up movements of national unity, characterized by the ideas of Ujamaa even before independence in 1961 (Hyden, 1980). Ujamaa of Tanzania displays a great deal of existential concern about human beings, as its foundations states:

*The foundation, and the objective, of African socialism is the extended family. The true African socialist does not look on one class of men as his brethren and another as his natural enemies. He does not form an alliance with the “brethren” for the extermination of the “non-brethren”. He rather regards all men as his brethren – as members of his ever-extending family. Ujamaa, then, or ‘family-hood’, describes our socialism. It is opposed to capitalism, which seeks to build a happy society based on the exploitation of man by man; and it is equally opposed to doctrine socialism, which seeks to build its happy society on a philosophy of inevitable conflict between man and man (Nyerere, 1971a, p. 7).*

The values, which were practiced in traditional families, are intended to be applied in the whole nation to cultivate the spirit of togetherness and brotherhood which was present among Africans before the colonial regime. Ujamaa maintained the principle of human security that enabled all the members of the society to live in harmony. The principle of human security is made up of three values: mutual respect, obligation to work for all and the sharing of the product of labor (Nyerere, 1968).

It proceeds that the first value in the Ujamaa principle of human security, as practiced in African traditional families, was mutual respect, which pertains to human relations in society. The presence of this value enables members to show respect to the other and at the same time to receive due respect from them. The respected person is sure of having their other rights based on the equality of human beings. Respect as a value reflects some sort of equality based on rationality among humans

The second value is the obligation to work for all who are capable to do so. Work enables social life among the members of the society; it gives an opportunity to serve and to receive service, which is part of human life. Work as a value promotes self-reliance from individual level to family level. It continues into the level, which



expands from villages to cities and to the nation at large. The achievement of self-autonomy in the economic dimension can be attained if, and only if, people can embrace this value and teach the next generation the danger of depending on other nations financially, which in most cases threatens individual and national freedom.

The third and last value in Ujamaa deals with sharing of the product of labor, which tends to bring order and eliminate exploitation entirely. It is the value which regulates the ownership of properties in society. The aim is to minimize the ratio of social classes who have to those who do not have.

## The Scope and Limitation of Pancasila and Ujamaa

The understanding and implementation of Pancasila is divided into different eras: “Although there are different ways of implementing Pancasila from Soekarno era (1945-1967) and Suharto’s New Order (1967-1998). There is agreement that Pancasila is a philosophy, a life vision, and an ideology of Indonesia” (Sugara, 2018, p. 247). In the first era, also known as the New Order, the practice was undertaken thoroughly with proper teaching of Pancasila in elementary school, secondary school, high school and university. This form of formal education enabled those who attended school to know what Pancasila is. However, the practice was challenged due to the fact that it consisted more of theory, and yet real practical life use for normal people requires proper interpretation and engagement. Absence of integrity in real life makes theoretical instruction lose its taste and hinder the applicability of Pancasila. This can be renewed through discussion, feedback and adjustment (Suwanbubbha, 2005).

The adjustment and commitment to values found in Pancasila is possible through the use of media and technology, which is fast accessed by the majority of the population of the world. The task ahead is to prepare people who are ready to invest their time in preparing posts suitable for creating an atmosphere which is good for the flourishing of the anthropocentric values of unity in diversity, the embracing of the marginalized, equality and respect for all.

On the other hand, Ujamaa, which is found in the current constitution of Tanzania (1977) as well as in the constitution of the ruling political party, managed to establish a foundation of brotherhood among the Tanzanians. The spirit of brotherhood can be seen through the strong national identity, unity and hospitality among the citizenry. One thing is clear: just as Pancasila is better known to the old generation in Indonesia, so too is Ujamaa in Tanzania. Hence, this chapter recog-

nizes the importance of re-establishing strategies which will enable the younger generation to understand the historical, social and ethical foundation and motives of the philosophies of unity, for the stability and identity of their respective nations in the contemporary world and in future.

The goals of the two philosophies were achieved in the past. The achievement was accelerated by the presence of values that fostered the spirit of tolerance. The aforementioned values are applicable to humanity for all generations, including in the current digital environment. The digital world seems to threaten the presence and applicability of the philosophies of unity by its modern and foreign culture thrown into the life of people. However, this can be used by Indonesians and Tanzanians who are well-equipped with an awareness of the importance of their traditional way of living, “but many are struggling with the issue of how to mould these globalising tools for their needs, and how to use them strategically and creatively for the benefit of all” (Khudori, 2006, p. 132). The young generation needs to be involved in understanding the importance of the values present in the philosophies of unity, the part played by these philosophies in history and the formation of national identity. The imparted knowledge may bring about awareness of the necessity for treasuring, guarding and guiding human identity in diversity.

The cooperation occurs between family members, school teachers, education ministries and policy makers, without forgetting the politicians who show integrity and love for their national history and heritage. The philosophies of unity are to be reflected in culture, environment (such as preservation of the natural resources and inheritance), politics, economy and faith. In order to implement these ideas, a strategy which involves social organizations and local government is important, to work together so as to foster unity in diversity. Nyerere, the author of Ujamaa, urged that the then-modern problems facing humanity are the result of inequality and division rooted in world systems. As he says:

*Poverty is not the real problem of the modern world. For we have the knowledge and resources which could enable us to overcome poverty. The real problem, the thing which creates misery, wars and hatred among men is the division of mankind into rich and poor. We can see this division at two levels. Within nation states there are a few individuals who have great wealth and whose wealth gives them great power; but the vast majority of people suffer from varying degrees of poverty and deprivation (Nyerere, 1970, p. 484).*

The ideas of Nyerere from the above quotation are true even in contemporary life. Human value practices require a deep consideration so as to ensure the well-being of all people and, in special way, those who are less fortunate.

After discussing about Ujamaa and Pancasila as the philosophies of unity, their nature, background, scope and limitation this chapter now turns to the applicability of Ujamaa and Pancasila in the contemporary digital world.

## **Pancasila and Ujamaa in Contemporary Digital Society**

The two philosophies began in the period of colonial rule and their search for independence and both flourished in the post-independence context. In contemporary times however, there seems to be vestiges of religious extremism. The context changes as time goes on. Changes occur in the population of some ethnic and religious denominations, which tend to search for identity and recognition. The new generation is more open and occupied with the advancement in science, technology and the digital world. One can state that another change involves the fact that, there is a smaller number of people who witnessed, or still see, the importance of the philosophies of unity. There is also the change in the model of instruction concerning Pancasila and Ujamaa in schools.

The presence of the above-mentioned changes not only diminish the practice of Pancasila and Ujamaa but also endanger their existence in the years to come, the existence of which is important so as to maintain and expand the existential values not only within Indonesia and Tanzania but also to other parts of the world. The presence of unity and the spirit of tolerance among Indonesians from different religions and cultural practices is highly credited to the philosophy of Pancasila which managed to put Christians, Muslims and other religions in the mindset of tolerance since the attainment of independence (Shofiana, 2014). The fact that people are still engaging in research concerning the continuity of Pancasila in contemporary times is in itself the proof of its impact in the life of people. But there are problems with regard to the proper methods which can be used in the contemporary digital world so as to revive the philosophies of unity.

## **The Internal and External Challenges**

Two challenges seem to influence the applicability of Pancasila and Ujamaa in the contemporary time: internal challenges and external ones. This section intends

to begin with the internal challenges which, as the name implies, are the result of inner misunderstandings between the local population and state leadership as well as strategy within the local context. The internal challenges facing Pancasila consist of the differences, which seem to arise between members of different religions, in which people experience division and segregation (Intan, 2019). Some of the major religions seek a more independent recognition in society, an attitude that threatens the atmosphere of tolerance. Another internal challenge is the gap, which exists between the old generation and the young generation with respect to knowledge of these philosophies of unity. The difference is the type of education offered now and previously with regard to philosophies of unity. As stated earlier in this chapter, the early stages of Ujamaa and Pancasila consisted of teaching about their importance in the elementary and secondary schools. The situation is different now, partly due to a natural change of focus; previously the colonial regime was seen as the sole enemy for the state. Since the enemy is no longer there, the strategies also need adjustment. Although the policy makers and leaders can be accountable for not being able to pass the values to young generation, the main issue here seems to be based on the ongoing method and strategies. The improvement of methods of transmitting values can promise stability and the continuation of values found in the philosophies of unity and pass accumulated knowledge and skills from the old generation to the new one. This can be done at home through oral traditions and informal education. The crucial thing is awareness and commitment of the old generation to the identity and unity of their nations respectively.

On the other hand, the external challenge is based on the influence of external factors, including the issue of economic dependence of most African countries and some of Asian nations, globalization and media. The external factors carry the agenda of the superpower nations, thus, they tend to influence people, particularly policy makers and the young generation's way of thinking about socio-cultural and economic dimensions. The main issue for the African countries seems to be:

*to free themselves from this system politically, militarily, economically and culturally, these countries are confronted with a historical dilemma. The essence of this dilemma is that for lack of sufficient resources and means of applying pressure they still rely on the help and support of precisely the countries which pose the greatest threat to their autonomy and independence (Matthies, 1985, p. 210),*

It follows that the external challenges reveal clearly how the citizens and political leaders of some of the African-Asian nations are prepared to meet the challenges of economic dependence, modernization, media, digital world and the re-introduc-

tion of western civilization as they cannot be left behind, live as an island or sell their independence. Rather, they seek to live as global citizens and at the same time hold on to the values contained in the philosophies of unity; these values enable them to be identified as a nation or as an individual from the African-Asian sphere. Some of the Asian countries, taking China as an example, have succeeded in removing economic dependence and so are able to control, regulate and in some extent minimize the influence brought by external media and modernization.

## Proposed Method for Fostering Philosophies of Unity in the Contemporary Digital Society

This chapter acknowledges the presence of existential values of unity, equality, mutual respect and sharing of resources in the philosophies of unity and so invites its practice around the globe. It is a call to strive to eliminate or at least to minimize internal conflict, to foster democratic elections and leadership and to respect the dignity of human beings. The poor and the marginalized are to be helped with strong and lasting strategies, but above all to ensure that collective self-reliance is promoted both in theory and in practice (Acharya, 2016).

## The Ethical and Cultural Concern

The contemporary world is characterized by multi-knowledge and multi-tasking among multi-cultural populations. It is a challenging situation, which needs not to be avoided but to be confronted. The type of confrontation ought to be open to the intention of keeping human existential values within the character of the media.

*The challenges of globalization for social movements lie in finding ways to dialogue and communicate with communities around the world, to discover how globalization is affecting us all, and to begin forming global solidarities to deal with the negative consequences. Information and communications technologies present them with an opportunity to tackle these challenges, and to build themselves a platform upon which to collaborate, mobilize, observe, and publish (Lannon, 2005, p. 128).*

The users of media are human beings coming from different backgrounds and cultural heritage. Variations in culture among inhabitants of the world are itself

part of a diverse heritage which ought to be preserved so as to make the world a better place. Hence, an awareness of different intentions in using technology and internet is indispensable for the users of technology and media.

Pancasila is written in language that is accessible to the Indonesian; this is the advantage of Pancasila over Ujamaa which was written in English. The remedy to this problem of Ujamaa came with the Swahili language, which is spoken by all Tanzanians, so the translation of the anthropocentric values of Ujamaa managed to survive the language limitation. In these philosophies, the issue of the common language played an important role not only to unite and inform people of different cultures, ethnic groups and religious backgrounds but to form a stable atmosphere within the nations as well as the spirit of tolerance. The presence of Swahili language in Tanzania helps to minimize the possible ethnic groups' conflicts (Nyerere, 1998).

## The Application of Persuasion in the Media

Persuasion is defined as a philosophical method, which appeals to the rationality of human beings. It has three main characteristics: logic, pathos and ethics. The contemporary global environment is mindful about the use of time and systematic discussion concerning the challenges facing human condition hence persuasion is important to improve awareness among people. Those engaged in persuasion using different clips, YouTube videos and online debates need to be equipped with the anthropocentric values of Ujamaa and Pancasila. They have to be invested with the importance of human values in themselves and in the people they persuade and address, to cherish the existential values in society. Above all, the persuaders require the understanding of the moral, social and psychological situation of their audience. The individuals of the current times are very much influenced by advancements in science and technology and it takes systematic strategies to appeal not only to their rationality and to environmental concerns but also to the psychological challenges they face.

## Education Based on Cultural Heritage

Checks and balances are important in the education systems to form individuals who are both prepared to bring about new ideas based on the needs of society but also to be able to treasure their heritage and to interpret the signs of the time. The

spirit of globalization and its advancement in science, technology and in the way the media operates exhibits its impact in the life of people in Asia and Africa. This is because the majority of the population in Africa and Asia are not prepared to balance their traditional values amidst globalization and mass communications. The young generation are more inclined towards new inventions due to their curiosity, eager to know new things and lack of experience. This attitude is good, but instructors have to foresee the danger of new ideas in the mind of a young person who is not well equipped in their culture and history, their individual responsibility and the norms and morals of their society (Suwanbubha, 2005).

Despite the challenges, which seem to threaten the presence and importance of the philosophies of unity, there is still a strong conviction that these philosophies are used whenever there is a threat to the peace and unity of the nation. In Tanzania, for example, politicians tend to go back to the roots of Ujamaa to regain the spirit of understanding among them. The same can be applied to restore the presence of these values among the citizenry and in a distinct way among the young generation who are more exposed to media characterized by western culture. The makers of policies and instructors at different levels need to prioritize contextual use of social media among young generation and children so as to safeguard the unity and strength of their respective nation and the identity of the African-Asian area.

The recognition that each person has a role to play to ensure a continuous practice of the historical values is a task that requires time and commitment. The young generation with its digital ideas and global world is more occupied with new ideas, having very little awareness that it is because of the presence of stability in the country that they enjoy the development and peace. This stability did not come on its own but was deliberately built and needs to be maintained and adjusted according to the needs of the time, without endangering the core existential values, which constitute these philosophies. Hence, there is a great need of continuity based on the protection of the identity and stability of the nation from the external threats.

The saying that history repeats itself can pose a call for reflection about the intentions which makes colonialists come to Africa and Asia; that is, to search for materials for their well-being and to look for markets for their products. The same may be seen in the way the global economy is managed. It is therefore a call for the importance of understanding the plans of rich nations so as to adjust the African-Asian global way of handling an economy. The fathers who established these philosophies managed to see from afar. It is the turn of our contemporaries, in Africa and Asia, to use the same advancement of science and technology to

spread the values of unity in diversity and the importance of real freedom, respect and peace to all inhabitants of the world to counter any form of threat to the poor and the marginalized.

## Conclusion

The aim of this chapter was to address the importance of philosophies of unity in promoting the spirit of tolerance in the multi-cultural contemporary and digital world. In answering this question, the author recognized a host of existential human values in Pancasila and Ujamaa. The findings of this work show that, despite the presence of different religions and ethnic groups in the respective nations, the philosophies of Pancasila and Ujamaa played an important role in maintaining the spirit of tolerance and resolving different tensions, which appeared throughout their history.

It is the conviction of the author that the same philosophies of unity can be used to promote the spirit of tolerance in today's multi-cultural society with digital advancements. The prior achievements of maintaining peace and harmony may be shared in an educative manner through social media and other digital means that are fast and instant. This combines the traditional ways of the philosophies of unity with the use of the advancement in communication. This occurs together with the intention of bringing awareness of their influence and need in the past in building a multi-cultural society, which is stable in the present times and in future.

This chapter recognized the importance of the individual and communal commitment cross the African-Asian globe to a continuous plan for the transmission of values contained in the philosophies of unity so as to enable the active generation to contribute to the propagation of the spirit of tolerance in the contemporary times.

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