1: Ujamaa - Oxford Research Encyclopedia of African History

America is an improbable idea. A mongrel nation built of ever-changing disparate parts, it is held together by a notion, the notion that all men are created equal, though everyone knows that most men consider themselves better than someone.

You can help by adding to it. March The term is believed to have been coined by Thorstein Veblen â€" , an American social scientist. Beard, provided this apt determinist image, "Technology marches in seven-league boots from one ruthless, revolutionary conquest to another, tearing down old factories and industries, flinging up new processes with terrifying rapidity. Ayers is best known for developing economic philosophies, but he also worked closely with Veblen who coined the technological determinism theory. He often times talked about the struggle between technology and ceremonial structure. One of his most notable theories involved the concept of "technological drag" where he explains technology as a self-generating process and institutions as ceremonial and this notion creates a technological over-determinism in the process. Therefore, technological development and innovation become the principal motor of social, economic or political change. Instead of considering technology as part of a larger spectrum of human activity, technological determinism sees technology as the basis for all human activity. This suggests that we are somewhat powerless and society allows technology to drive social changes because, "societies fail to be aware of the alternatives to the values embedded in it [technology]" Merritt Roe Smith. Technological determinism has been defined as an approach that identifies technology, or technological advances, as the central causal element in processes of social change Croteau and Hoynes. This stance however ignores the social and cultural circumstances in which the technology was developed. Sociologist Claude Fischer characterized the most prominent forms of technological determinism as "billiard ball" approaches, in which technology is seen as an external force introduced into a social situation, producing a series of ricochet effects. For example, we could examine why Romance Novels have become so dominant in our society compared to other forms of novels like the Detective or Western novel. We might say that it was because of the invention of the perfect binding system developed by publishers. This was where glue was used instead of the time-consuming and very costly process of binding books by sewing in separate signatures. This meant that these books could be mass-produced for the wider public. We would not be able to have mass literacy without mass production. This moved society on from an oral culture to a literate culture but also introduced a capitalist society where there was clear class distinction and individualism. As Postman maintains The printing press, the computer, and television are not therefore simply machines which convey information. They are metaphors through which we conceptualize reality in one way or another. They will classify the world for us, sequence it, frame it, enlarge it, reduce it, argue a case for what it is like. Through these media metaphors, we do not see the world as it is. We see it as our coding systems are. Such is the power of the form of information. A compatibilist says that it is possible for free will and determinism to exist in the world together, while an incompatibilist would say that they can not and there must be one or the other. Those who support determinism can be further divided. Hard determinists would view technology as developing independent from social concerns. They would say that technology creates a set of powerful forces acting to regulate our social activity and its meaning. According to this view of determinism we organize ourselves to meet the needs of technology and the outcome of this organization is beyond our control or we do not have the freedom to make a choice regarding the outcome autonomous technology. The 20th century French philosopher and social theorist Jacques Ellul could be said to be a hard determinist and proponent of autonomous technique technology. In his work The Technological Society , Ellul essentially posits that technology, by virtue of its power through efficiency, determines which social aspects are best suited for its own development through a process of natural selection. Kaczynski the Unabomber can be essentially thought of as a hard determinist. According to Kaczynski, "objective" material factors in the human environment are the principal determining factors in the evolution of social systems. While geography, climate, and other "natural" factors largely determined the parameters of social conditions for most of human history, technology has recently become the dominant objective factor largely due to forces

unleashed by the industrial revolution and it has been the principal objective and determining factor. Soft determinism, as the name suggests, is a more passive view of the way technology interacts with socio-political situations. Soft determinists still subscribe to the fact that technology is the guiding force in our evolution, but would maintain that we have a chance to make decisions regarding the outcomes of a situation. This is not to say that free will exists, but that the possibility for us to roll the dice and see what the outcome is exists. A slightly different variant of soft determinism is the technology-driven theory of social change proposed by William Fielding Ogburn , in which society must adjust to the consequences of major inventions, but often does so only after a period of cultural lag. Technology as neutral[edit] Individuals who consider technology as neutral see technology as neither good nor bad and what matters are the ways in which we use technology. In effect, guns would be classified as neutral if and only if society were none the wiser of their existence and functionality Green, According to Lelia Green , if one believes technology is neutral, one would disregard the cultural and social conditions that technology has produced Green, This view is also referred to as technological instrumentalism. In what is often considered a definitive reflection on the topic, the historian Melvin Kranzberg famously wrote in the first of his six laws of technology: As a direct consequence, desire for greater control of the course of development of technology gave rise to disenchantment with the model of technological determinism in academia. Modern theorists of technology and society no longer consider technological determinism to be a very accurate view of the way in which we interact with technology, even though determinist assumptions and language fairly saturate the writings of many boosters of technology, the business pages of many popular magazines, and much reporting on technology[citation needed]. Instead, research in science and technology studies , social construction of technology and related fields have emphasised more nuanced views that resist easy causal formulations. They emphasise that "The relationship between technology and society cannot be reduced to a simplistic cause-and-effect formula. In his article "Subversive Rationalization: Technology, Power and Democracy with Technology," Andrew Feenberg argues that technological determinism is not a very well founded concept by illustrating that two of the founding theses of determinism are easily questionable and in doing so calls for what he calls democratic rationalization Feenberg â€" Prominent opposition to technologically determinist thinking has emerged within work on the social construction of technology SCOT. SCOT research, such as that of Mackenzie and Wajcman argues that the path of innovation and its social consequences are strongly, if not entirely shaped by society itself through the influence of culture, politics, economic arrangements, regulatory mechanisms and the like. In its strongest form, verging on social determinism , "What matters is not the technology itself, but the social or economic system in which it is embedded" Langdon Winner. Those politics can stem from the intentions of the designer and the culture of the society in which a technology emerges or can stem from the technology itself, a "practical necessity" for it to function. On the other hand, an authoritarian command-and-control structure is a practical necessity of a nuclear power plant if radioactive waste is not to fall into the wrong hands. As such, Winner neither succumbs to technological determinism nor social determinism. Although "The deterministic model of technology is widely propagated in society" Sarah Miller , it has also been widely questioned by scholars. Lelia Green explains that, "When technology was perceived as being outside society, it made sense to talk about technology as neutral". Yet, this idea fails to take into account that culture is not fixed and society is dynamic. When "Technology is implicated in social processes, there is nothing neutral about society" Lelia Green. This confirms one of the major problems with "technological determinism and the resulting denial of human responsibility for change. There is a loss of human involvement that shape technology and society" Sarah Miller. Another conflicting idea is that of technological somnambulism , a term coined by Winner in his essay "Technology as Forms of Life". Winner wonders whether or not we are simply sleepwalking through our existence with little concern or knowledge as to how we truly interact with technology. In this view, it is still possible for us to wake up and once again take control of the direction in which we are traveling Winner In opposition to technological determinism are those who subscribe to the belief of social determinism and postmodernism. Social determinists believe that social circumstances alone select which technologies are adopted, with the result that no technology can be considered "inevitable" solely on its own merits. Technology and culture are not neutral and when knowledge comes into the equation, technology becomes

implicated in social processes. The knowledge of how to create and enhance technology, and of how to use technology is socially bound knowledge. Postmodernists take another view, suggesting that what is right or wrong is dependent on circumstance. They believe technological change can have implications on the past, present and future. Media and cultural studies theorist Brian Winston , in response to technological determinism, developed a model for the emergence of new technologies which is centered on the Law of the suppression of radical potential. In two of his books â€" Technologies of Seeing: Lynn White is credited with first drawing this parallel between feudalism and the stirrup in his book Medieval Technology and Social Change, stating that as "it made possible mounted shock combat ", the new form of war made the soldier that much more efficient in supporting feudal townships White, 2. According to White, the superiority of the stirrup in combat was found in the mechanics of the lance charge: Under the new brand of warfare garnered from the stirrup, White implicitly argues in favor of technological determinism as the vehicle by which feudalism was created. Hilton, call the work as a whole "a misleading adventurist cast to old-fashioned platitudes with a chain of obscure and dubious deductions from scanty evidence about the progress of technology Sawyer and Hilton, White been prepared to accept the view that the English and Norman methods of fighting were not so very different in the eleventh century, he would have made the weakness of his argument less obvious, but the fundamental failure would remain: The answer, I think, is yes, at least a qualified yes Roland, Roland neither views technological determinism as completely dominant over history nor completely absent as well; in accordance with the above criterion of technological determinist structure, would Roland be classified as a "soft determinist". Notable technological determinists[edit] Thomas L. Friedman , American journalist, columnist and author, admits to being a technological determinist in his book The World is Flat. Some interpret Karl Marx as advocating technological determinism, with such statements as "The Handmill gives you society with the feudal lord: He furthers this argument by claiming that writing is purely context dependent as it is a "secondary modelling system" 8. Reliant upon the earlier primary system of spoken language, writing manipulates the potential of language as it depends purely upon the visual sense to communicate the intended information. Furthermore, the rather stagnant technology of literacy distinctly limits the usage and influence of knowledge, it unquestionably effects the evolution of society. In fact, Ong asserts that "more than any other single invention, writing has transformed human consciousness" Ong Media determinism as a form of technological determinism[edit] Media determinism is a form of technological determinism, a philosophical and sociological position which posits the power of the media to impact society. Both these Canadian theorists saw media as the essence of civilization. The association of different media with particular mental consequences by McLuhan and others can be seen as related to technological determinism. It is this variety of determinism that is referred to as media determinism. For McLuhan, media is a more powerful and explicit determinant than is the more general concept of language. McLuhan was not necessarily a hard determinist. As a more moderate version of media determinism, he proposed that our use of particular media may have subtle influences on us, but more importantly, it is the social context of use that is crucial. Media determinism is a form of the popular dominant theory of the relationship between technology and society. In a determinist view, technology takes on an active life of its own and is seen be as a driver of social phenomena. Innis believed that the social, cultural, political, and economic developments of each historical period can be related directly to the technology of the means of mass communication of that period. In this sense, like Dr. For example, scholar Raymond Williams , criticizes media determinism and rather believes social movements define technological and media processes. This is described as instead of media being presented as doing things to people; the stress is on the way people do things with media.

2: Diane's Storyline - Summertime Saga Wiki Guide - IGN

The idea is that all of the founders involved in YC's current batch come together once a week to hear advice from an eminent person, and to share their progress from the past week. As Jason Freedman explained in this blog post, the weekly dinners serve as motivation for getting stuff done.

On Day 1 Debbie will mention you could do a little work for Diane to earn some money, this will unlock her house as a location on your map. This wiki may show that content as well as reveal spoilers for the story. Go back to your house and into the garage and grab the shovel hanging on the wall. Once you have it return to Diane and you can get to work cleaning the garden. Remove any bugs, weeds, or vegetables that are round. You pretty much only want to leave carrots, eggplants, corn, and cucumbers. Go back home and sleep and return the next day to work in the garden once more. You may also need to talk to Diane to trigger the next event so do so and continue working on the garden. Eventually, when you come to work on the garden Diane will ask you to move a large wheelbarrow filled with waste. Next when you return Diane will ask you to get her pump out of the shed before you start work. Go to the shed and grab the pump from the shelf on the left-hand side. Return to the garden and talk to Diane to tell her you have the pump. Clear her garden once more before returning the next day. Grab the milk package from inside the shed and go to the school cafeteria on the second floor. Mrs Smith will tell you to put the receipt in her draw so click on the small set of draws to the right and then on the paper inside to do so. Return to the cafeteria and Annie will accept the delivery. Go back outside to her garden after this scene and you can inform her the milk delivery was a success. Leave and sleep before returning again. Next time you come around Diane will be drinking and suggest you spend the day relaxing. Clean the garden and wait for another day to pass. Return and talk to Diane and suggest making a drink for her. This will have Diane continuing where you left off the previous day but this time she will touch your erection making you orgasm in your pants. Sleep and return to find her again in the kitchen. Ask her about her milking business to discover she needs a new Stainless Milk Jug and also a way to increase her milk supply. Purchase a Stainless Milk Jug from Consum-R at the mall and borrow a book on lactation from the library by talking to the librarian about it before you return. Talk to Diane once more and bring up both "The milk jug" and "Milk production book" to advance the story. Sleep again and meet her in the shed the next night. Diane will ask you to collect a package from Pink, the sex shop in the Mall before you can go any further.

okay "5 times" was obviously an exaggeration lol, but they did show that flashback at least 3 times. Once in episode 1, which was important, once more in the middle of the season and finally this episode.

Zionism Zionism arose in the late 19th century in reaction to anti-Semitic and exclusionary nationalist movements in Europe. The first line states: Proposed measures to attain that goal included the promotion of Jewish settlement there, the organisation of Jews in the diaspora , the strengthening of Jewish feeling and consciousness, and preparatory steps to attain necessary governmental grants. Timeline of World War I â€" At the meeting David Lloyd George , then Chancellor of the Exchequer , "referred to the ultimate destiny of Palestine". The pledge excluded "portions of Syria " lying to the west of "the districts of Damascus, Homs , Hama and Aleppo ". In Palestine, internationalisation was proposed, [74] [75] with the form of administration to be confirmed after consultation with both Russia and Hussein; [74] the January draft noted Christian and Muslim interests, and that "members of the Jewish community throughout the world have a conscientious and sentimental interest in the future of the country. Change in British Government[edit] In terms of British politics, the declaration resulted from the coming into power of Lloyd George and his Cabinet , which had replaced the H. Asquith led-Cabinet in December Whilst both Prime Ministers were Liberals and both governments were wartime coalitions , Lloyd George and Balfour, appointed as his Foreign Secretary, favoured a post-war partition of the Ottoman Empire as a major British war aim, whereas Asquith and his Foreign Secretary, Sir Edward Grey , had favoured its reform. British-Zionist formal negotiations[edit] Following the change in government, Sykes was promoted into the War Cabinet Secretariat with responsibility for Middle Eastern affairs. In January , despite having previously built a relationship with Moses Gaster, [xii] he began looking to meet other Zionist leaders; by the end of the month he had been introduced to Weizmann and his associate Nahum Sokolow , a journalist and executive of the World Zionist Organization who had moved to Britain at the beginning of the war. Still the Arabs could be managed, particularly if they received Jewish support in other matters. Progress of the wider war[edit] During the period of the British War Cabinet discussions leading up to the declaration, the war had reached a period of stalemate. On the Western Front the tide would first turn in favour of the Central Powers in spring , [95] before decisively turning in favour of the Allies from July onwards. Allied discussions[edit] Balfour met Weizmann at the Foreign Office on 22 March ; two days later, Weizmann described the meeting as being "the first time I had a real business talk with him". He was also received by Paolo Boselli , the Italian prime minister. Sonnino arranged for the secretary general of the ministry to send a letter to the effect that, although he could not express himself on the merits of a program which concerned all the allies, "generally speaking" he was not opposed to the legitimate claims of the Jews. During the trip he spent significant time discussing Zionism with Louis Brandeis , a leading Zionist and a close ally of Wilson who had been appointed as a Supreme Court Justice a year previously. American consent and War Cabinet approval[edit] As part of the War Cabinet discussions, views were sought from ten "representative" Jewish leaders. The decision to release the declaration was taken by the British War Cabinet on 31 October This followed discussion at four War Cabinet meetings including the 31 October meeting over the space of the previous two months. These included the views of government ministers, war allies â€" notably from President Woodrow Wilson â€" and in October, formal submissions from six Zionist leaders and four non-Zionist Jews. There was a very strong and enthusiastic organisation, more particularly in the United States, who were zealous in this matter, and his belief was that it would be of most substantial assistance to the Allies to have the earnestness and enthusiasm of these people enlisted on our side. To do nothing was to risk a direct breach with them, and it was necessary to face this situation. This Movement, though opposed by a number of wealthy Jews in this country, had behind it the support of a majority of Jews, at all events in Russia and America, and possibly in other countries Balfour then read a very sympathetic declaration by the French Government which had been conveyed to the Zionists, and he stated that he knew that President Wilson was extremely favourable to the Movement. The vast majority of Jews in Russia and America, as, indeed, all over the world, now appeared to be favourable to Zionism. If we could make a declaration favourable to such an

ideal, we should be able to carry on extremely useful propaganda both in Russia and America. He proposed that the declaration from the British government should state:

Go back home and sleep and return the next day to work in the garden once more. You may also need to talk to Diane to trigger the next event so do so and continue working on the garden.

It was to form the bedrock of efforts to institute profound social change from the late s, directed and shaped by the state. Ujamaa as an idea was to have a profound impact on Tanzanian economic and development policies from the late s, but also had a wider continental impact in contributing to and shaping a distinctive form of African socialism in the s and s. Tanzania , Ujamaa , Nyerere , Villagisation , African socialism , nation building , Arusha Declaration Ujamaa as an Idea Ujamaa as an idea was presented initially as a moral code and a broad set of values rather than the framing for the concrete policy it was to be after Until the publication of the Arusha Declaration in , Tanzania pursued a set of economic and social policies largely inherited from the colonial state, emphasizing Africanization, incremental change, and a focus on industrial development, rather than collectivization and nationalization of the economy and an emphasis on rural development. During this period, however, Nyerere began outlining his vision of Ujamaa and African socialism through a series of pamphlets, speeches, and broadcasts, outlining the theoretical basis of Ujamaa ideology. The first idea was the importance of communitarian values, explicitly linking to precolonial ways of living in which individuals were supported through the community. In our traditional African society we were individuals within a community. We took care of the community, and the community took care of us. We neither needed nor wished to exploit our fellow men. Ujamaa was thus always focused more on egalitarianism than on class conflict, in contrast to European socialism. The third point embedded throughout the pamphlet was a call for all to be actively engaged in creating the new future promised by the idea of Ujamaa. Over the next five years, Nyerere continued to expand upon these ideas in national and international speeches, pamphlets, and broadcasts. As disillusionment with the development model adopted in the early s grew, Nyerere increasingly championed his vision of Ujamaa as the solution: Together with further elaboration in Freedom and Development and Socialism and Rural Development, the tenets of Ujamaa were set out in policy terms, radically shifting the direction of government so that the power of the state was to be directed toward achieving the aims and goals of Ujamaa through economic and social change. In doing so, it also transformed the idea of Ujamaa from a moral code into a road map for social engineering on a massive scale. The Arusha Declaration set out the objectives of government policy: Socialism and Rural Development looked to how socialism could be achieved in the rural sector, setting out the priorities of creating rural economic and social communities where people live together and work together for the good of all, and which are interlocked so that all of the different communities also work together in cooperation for the common good of the nation as a whole. Other documents applied the general principles to areas such as education Education for Self-Reliance, published in March , non-racialism Socialism Is Not Racialism, published in February, and an important statement in a country with a relatively large Tanzanian-Asian population that dominated small trade. Everyone Must Live in Villages marked a turning point in government policy, with the vague commitments to socialism enshrined in the TANU constitution now expected to be put into practice by the government. Nationalizations of businesses, housing, small retail ventures, and health and education services, proclaimed under the logic of Ujamaa, followed over the next decade. The movement of people from scattered settlements into new villages had been advocated under the World Bank model of early independence-development policy, as a means for more efficient delivery of social services, advice, and support for agricultural production and other infrastructural support. Alongside official government resettlement schemes which prioritized increased production over particular modes of living and working , Nyerere had encouraged the formation of alternative, voluntary settlements based on the cooperative production principles of Ujamaa from the early s. The Arusha Declaration, in emphasizing rural development over industrial, revised the idea of mass villagization, fusing the process of resettlement with Ujamaa, in the form of Ujamaa villages: Dean McHenry 9 has identified three phases in the post efforts to implement Ujamaa in the rural sector. During the

first period, â€", the government relied on persuasion to encourage people to voluntarily create and join new settlements. In March Nyerere ordered that all government policy was to be geared toward the implementation of Ujamaa villagization; rural services were henceforth to be situated in the new villages, and rural-development funding was to be withdrawn from those not living in, nor intending to move to, Ujamaa villages. Over the next three years, the government implemented a number of district-wide operations in Chunya, Dodoma, Iringa, Kigoma, and Rufiji, directed by local officials and involving little participation from those being resettled. However, despite the efforts of the local administration backed by a central government increasingly seeing compliance with its resettlement policy as essential, the operations had only added another 10 percent or so to the population now living in officially designated Ujamaa villages. Indeed, by , it was clear that the policy was unpopular with a large proportion of Tanzanians passively and in some cases actively resisting being moved. Throughout and , reports of violence and coercion as part of the official resettlement operations began to spread. Faced with growing resistance and continued slow progress in implementing plans to establish Ujamaa villages, the government issued an order in September that villagization was to be made compulsory: An operation in Mwanza resettled some one million people in the space of a few months. A question remains, however, over the extent to which the ideology of Ujamaa still suffused Ujamaa villagization by the mids. The plans for new villages contained large communal farms, in addition to smaller plots allocated to individual households. Yet by the time the government moved toward compulsory villagization, the ideals of Ujamaa appear to have been quietly dropped as key priorities. When announcing compulsory villagization in September , the government simultaneously dropped the requirement for communal production, instead advocating the creation of large block farms divided into individually worked plots. Kjell Havnevik sees the period from as one in which the emphasis in government policy switched from the ideological Ujamaa to the economic increasing agricultural production. Such a transformation in approach appeared to be confirmed in by the Ujamaa Village and Village Act, which recognized as official village settlements those which did not prioritize communal production. Ujamaa as the ideology underpinning government policy was to continue officially until the s. But in practice, for all intents and purposes, it had ended by the mids. For some, this shift in emphasis was the result of a crisis in food production generated by the forced resettlement of huge numbers of people, often at critical periods during the agricultural season the harvest was particularly poor, necessitating large imports 14 , coupled with the economic problems associated with the doubling of oil prices between and Production levels, rather than socialism, were to be the driving force of policy. The rise of Ujamaa to the forefront of government policy in had not been universally accepted. It represented the victory of one faction, led by Nyerere, over others. With the Arusha Declaration, McHenry argues, the ideological socialists gradually secured control over the party. By , barely two years after Nyerere had successfully embedded Ujamaa at the heart of policy, a group within government and TANU led by Vice President Rashidi Kawawa who saw government control over policy implementation and direction as being more important than the ideology that Ujamaa had begun pushing for a more frontal, state-led approach to implementing Ujamaa. Ujamaa remained as a rhetorical commitment, but no longer drove policy or state-run social engineering. Ujamaa and African Socialism Ujamaa clearly had a significant impact within Tanzania, shaping economic and social development for around a decade. However, on the international stage, it was also a distinctive voice within global discourses on socialism. As with Ujamaa, African socialism was characterized by an emphasis on communitarian values as opposed to a class-based discourse more characteristic of European socialism , a strong emphasis on social development, and on the importance of creating egalitarian societies. Nyerere was not alone in developing these ideas: As with Nyerere, many of these leaders had been strongly influenced by socialist ideas during periods of study in the home nations of European colonial powers, in Russia, and in the United States, and had received support from left-wing socialist organizations during the nationalist struggle against colonial occupation e. Along with Nkrumah, Nyerere was perhaps one of the most articulate, and internationally recognized, of African socialist thinkers, and African socialism went further and lasted longer in Tanzania than it did elsewhere. It became the standard bearer for African socialism, with Nyerere garnering tremendous respect and support among an international following, despite growing inconsistencies in its articulation by the state, and its erosion by the end of the s.

As was the case in Tanzania, African socialism became synonymous in many cases with the rise of an administrative elite and expansion of the administrative bureaucracy over vast swathes of both economic and social policy. Within a year, his successor, Ali Hassan Mwinyi, had signed the agreement, instituting an era of structural-adjustment reforms and liberalization of the economy. When Nyerere stepped down as chair of the Chama Cha Mapinduzi CCMâ€"the name adopted by TANU in in , the separation of government from party and adoption of a multiparty constitution in formally ended the commitment of Tanzania to socialist development. However, as we have seen, in reality this commitment had been eroded and effectively ended by the mids, when the government began to see control and power over the rural sector, and increasing production, as more important than implementing the communitarian values underpinning Ujamaa and African socialism more widely. Tanzania was the last of the major proponents of African socialism to continue down that path, and continued to be seen as such by international observers until the end of the decade, when the financial crisis of the early s effectively killed off any possibilities for its resurgence. Ujamaa was increasingly discredited and blamed for economic failure and collapse within Tanzania in the s. Public debates around it were revived following the death of Nyerere on October 14, , as part of the remembering and reevaluation of his government and influence. Debates focused on the success in limiting inequality, and on the moral values officials people were expected to live by in contrast to the perceived rampant levels of corruption at all levels of the state. But few called for its revival. As an idea, Ujamaa had been relegated firmly to the past. Discussion of the Literature Surprisingly, perhaps given the scale of villagization and the impact that the philosophy of Ujamaa had on a generation of mostly left-leaning international supporters , academic discussions of Ujamaa have not featured as prominently in historical and political science literature as one might expect since the early s. We can detect three broad schools of writing in relation to Ujamaa. The first looks at Ujamaa primarily through an ideological lens, a body of literature that engages primarily with the idea of Ujamaa, what it stands for, and the extent to which implementation supported or betrayed its core principles. The third, linked to the growing critique of Nyerere and challenge to earlier, perhaps more hagiographic, treatments of the man and his record in power, presents Ujamaa within the frame of the rise of the authoritarian state. Contemporary Writing on Ujamaa Much of the writing on Ujamaa that emerged contemporaneously with the implementation and subsequent collapse of policies aimed at its establishment engaged primarily with the idea of Ujamaa itself. Nyerere was central to debates inasmuch as he was recognized as the original architect of the ideas, principles, and growing ideology of Ujamaa that drove policy from the late s and throughout the s; but the real focus of the literature was an attempt to answer the question as to what went wrong. Why had the promise of Ujamaa failed to deliver the utopia it promised? Was it a failure of policy and its implementation, or a betrayal of the rural dwellers by a power-seeking bureaucratic elite determined to use Ujamaa as a mask for a power grab? Issa G Shivji led the charge for this group of writers, outlining his argument as early as in a mimeograph later to be published in the radical University of Dar es Salaam journal Cheche that state functionaries dressed themselves in socialist clothing, but were actually using villagization, nationalization, and the other elements of Ujamaa policy to aggregate power to themselves. For the Marxist socialists, villagization was a tool for the deliberate subordination of the peasantry; for democratic socialists, the policy failed because by concentrating on peasants in villages, it made it more likely that demands would be articulated on a state that could not meet them. The literature was also characterized by the deep involvement and personal stake in Ujamaa of many of those writing at the time: From the late s, and especially following the death of Nyerere and the analysis of his impact on Tanzanian and international politics and debates that emerged, historians turned their gaze to the Ujamaa period once more. Two new trends emerged. The first saw Ujamaa within the perspective of nation building and nationalism; the second focused on the ways in which Ujamaa reflected and enabled the construction of an authoritarian state. During the s, questions of nationalism, sectarianism, ethnic and communal violence, and the collapse of states came to dominate academic analysis and political debates. From the collapse of the Soviet Union at the start of the decade, and the civil wars and ethnic violence that followed in the states that made up the former Yugoslavia, to the collapse of Somalia into conflict and chaos, and the genocide in Rwanda, the question of how meaningful nations, in which all citizens bought into a sense of common national identity that overcame

regional, ethnic, religious, clan, and other tensions, became critical. During this period, the example of Tanzania as a stable and meaningful nation became more prominent. Historians looked back to the idea of Ujamaa and saw in it the deliberate construction of a national ist narrative. The socialist underpinnings of the idea of Ujamaa were perhaps less important than the call of nation building. In this body of analysis, the presence of Nyerere has loomed larger than in other accounts, and the legacy of a principled man let down by a venal bureaucratic bourgeoisie, overzealous officials, and internal factional struggles is challenged through a focus on his own authoritarian instincts, and of that of the government he headed and led. As with the Ujamaa-as-nationalist-project theme within the literature, the focus on Tanzanian governance and authoritarianism similarly reflects wider debates on governance, democracy, and development in and within social-science literature, and on writings about the nature of the African state that emerged especially from the s in response to the impact of so-called third-wave democratization that gathered pace throughout this decade. Schneider, for example, stresses the importance of seeing Nyerere as central to all the policies that emerged under the Ujamaa umbrella, including the coercive and violent implementation of villagization. Consisting of government regional and central records dating from the colonial times, the files for the Ujamaa period roughly s to early s are all open and can be accessed. In addition, individual regions maintain their own archive collections, although in many cases this merely repeats documents available in the National Archive collection. However, one can find useful sources in the archives of organizations working in Tanzania at the time, especially those of non-governmental organizations who were intimately involved in providing support for the project, and many of whom as organizations, and the individuals who made up those organizations were strongly attracted to the principles and ideals inherent to Ujamaa. The archives of the British NGO Oxfam housed in the University of Oxford are an excellent resource, not just of international responses to Ujamaa, but of official papers, and reports, and evaluations on the implementation of villagization. Christian Aid papers housed at SOAS, University of London also have interesting papers, especially those of non-state organizations involved in supporting the policy. Other NGOs active at this time are likely to prove a fruitful source. Further Reading Bjerk, Paul K. The Historiography of an African State.

5: The mystery box from Let's GO works like a Meltan only Incense! : TheSilphRoad

"Once students can get access to the software, now we can talk about using it smartly and effectively," he said. "Two years ago, this wouldn't have made any sense because the access.

Where is the anime in relation to the manga? Season 1 reached Chapter 33 middle of Volume 8. Season 2 ended on Chapter 51 start of Volume Season 3, as of Episode 12, has adapted Chapters middle of Volume If you wish to jump into the manga, you can start at Chapter It is also recommended to read from Chapter 51 to see some details and character development cut from the anime. When are new manga chapters released? Note the "Next Simulpub" time on the right. When will the Season 3 soundtrack release? There is currently no information on when the next OST will be released. The issues are titled a month ahead. The January issue comes out in December, February in January, and so on. Where can I read the manga? The most often suggested site is Mangalife. The usually recommended official translations can be found there. The manga volumes usually can be found in bookstores and online stores such as Amazon or digital on comiXology for Kindle. On the latter two as well as on Crunchyroll for subscribed users, the latest chapter can be found. Furthermore, public libraries can have Attack on Titan, too. Note that you read mangas from right to left. What is this music from a certain episode of Season 1 or 2? They are essentially bonus episodes. There are currently 8 OVAs for the series. The rest are not important, but can be enjoyed regardless without risk of spoilers if you are caught up to the latest episode of the anime.

6: Morning Joe by NBC News on Apple Podcasts

Johnson's work reveals a professional in the federal government as a more multidimensional historical figure than that which appears in accounts describing experts as symbols of an undemocratic administrative state, illustrating a complex set of ties between the preceding period's political beliefs and practices and the rise of an administrative state.

7: Balfour Declaration - Wikipedia

There's more than one per player and game. One of the Pokémon ranger games required that you beat the game in order to send an egg over to your Gen 4 game. This egg contained manaphy. After it was sent, you could never send another manaphy to a Gen 4 game off that cartridge. Ever. Even with a new save file.

8: [New Episode Spoilers] A couple of things that were left out in episode 11 : ShingekiNoKyojin

Naturally, Republicans are once again distraught at the idea of having every legitimate ballot counted. Gov. That deficit has remained even as the state counts more provisional ballots, but.

9: Los Angeles Times - We are currently unavailable in your region

When we looked once more at the localization theorem in the light of recent work in vector-valued approximation theory by Machado-Prolla [22J and in connection with Prolla's paper [25J, it.

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