



Suomi-Tansania Seura ry * Föreningen Finland-Tanzania rf
Finnish-Tanzanian Friendship Society



Taarifa

June 2011 Informing You!!



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Swahili Club

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Chairman's Greeting,

The Association elected a new board in April, bringing some new faces into the board and setting off the first period as chairman for yours truly. The new board is also the first one to work under the new board structures that were instituted by the Annual General Meeting – check out the details of these new structures on page 14.

The AGM also marked an end to the three-year chairmanship of Humphrey Kalanje, who is returning to Tanzania for some time in the beginning of July. On behalf of the board, I would like to extend our sincerest gratitude to Humphrey for all the time, energy, effort and heart he has put into the Association. His input has been tremendous and his shoes will not be easy to fill.

These, however, are exciting times for the Association and there are a lot of new and old things going on. In December Tanzania will celebrate its 50 years of independence and subsequently the Association is planning a truly epic Independence Celebration; details of which will be disclosed later. The Association is also heading a capacity building project in the autumn of this year together with Moniheli, for which the city of Helsinki is providing the funds. In addition, there is a range of projects and programs in the planning, and be sure not to miss the classic summer picnic on Vasikkasaari on the 17th of July.

If you have ideas, plans, thoughts or suggestions for the Association or the Finnish-Tanzanian community in general – drop any of the board members a line or a call and let us know what's on your mind; our contact information is on first page seven(7) of this newsletter. All activities and meetings of the Association are always open events – feel free to join any time!

Wishing all of you sunny and relaxing summer days,

Sebastian Gahnström

Sebastian Gahnström
Chairman 2011



Pääkirjoitus,

Suomi-Tansania seura valitsi uuden hallituksen huhtikuun vuosikokouksessa, ja hallitukseen nousi joukko uusia kasvoja, ja samalla allekirjoittanut vaihtoi sihteerin pestin puheenjohtajan tehtäviin. Uusi hallitus tulee toimimaan osittain uusin toimintamuodoin – uusi hallitus ja uudet toimintamuodot ovat esiteltyjä sivulla 14.

Vuosikokous merkitsi myös, että Humphrey Kalanjen kolmen vuoden pesti seuran puheenjohtajana päättyi. Humphrey muuttaa lähipäivinä väliaikaisesti takaisin Tansaniaan. Haluaisin koko hallituksen puolesta kiittää häntä mitä sydämellisimmin kaikesta siitä ajasta, energiasta ja työstä, joka hän on panostanut seuramme toimintaan. Toivotamme hänelle antoisaa Tansanian oleskelua ja toivomme että hän palaa kohta takaisin Suomeen.

Seura elää kuitenkin jännittäviä aikoja, ja meillä on paljon uutta ja vanhaa ohjelmaa tulossa seuraavan puolen vuoden aikana. Joulukuussa Tansania juhlii 50-vuotis itsenäisyyspäiväänsä ja meillä onkin tämän tilaisuuden arvoiset juhlat suunnitteilla. Muista projekteista mainittakoon hallinto- ja kommunikaatiohanke, jonka seura toteuttaa yhdessä Monihelin kanssa ja joka Helsingin kaupunki rahoittaa (siitä lisää sivulla 5) Sen lisäksi on paljon muitakin projekteja ja tapahtumia suunnitteilla, ja muistakaa varmasti osallistua perinteiselle kesäpiknikille 17.7 Vasikkasaarella Espoossa.

Jos sinulla on ideoita, suunnitelmia, ajatuksia tai ehdotuksia seuran toiminnasta; kirjoita tai soita meille – yhteistietomme löytyvät tämän lehden seitsemäs sivusta. Kaikki seuran tapahtumat ja tapaamiset ovat aina avoimia tilaisuuksia – eli ei kuin liittymään joukkoomme jos ohjelma kiinnostaa!

Aurinkoisia kesäpäiviä teille toivottaen,,

Sebastian Gahnström

Sebastian Gahnström
Puheenjohtaja 2011



Inakuwaje?! What's up?!

Traditional Summer Picnic on
Vasikkasaari in Espoo on Sunday 17.7
(see also page 10).

**Bring family and
friends – all are welcome!**

Suomi-Tansania is preparing the Golden Jubilee celebration to celebrate the 50TH Anniversary of Independence of Tanzania. All are welcomed to participate to prepare the Golden Jubilee celebrations. **For any further information to contact Ilona Tikka at ilona.tikka@helsinki.fi.**

Planning meeting at the Kepa office on Monday 4th of July at 16.00 hours. Coming projects and activities in Finland will be on the agenda, as are the 50th anniversary Independence Day Celebrations in December. All members as well as their ideas and suggestions are welcome!

In the autumn Suomi Tansania Seura will head a project together with the network for multicultural organisations Moniheli, which aims at supporting the organisational governance and communication of immigrant organisations. There will be workshops and lectures and educational visits and whatnot – if this sounds interesting, join the planning meeting referred to above or contact project head **Ilona Tikka at ilona.tikka@helsinki.fi.**

Mikä meininki?!

Perinteinen kesäpäiknik
Vasikkasaarella Espoossa
Sunnuntaina 17.7 (ks. myös sivu 10).
Ota kaveri mukaan – kaikki ovat
tervetulleita!

Syksyllä Suomi-Tansania Seura johtaa yhdessä monikulttuurijärjestöjen yhteistyöverkoston Monihelin kanssa hanketta, jonka tavoitteena on edistää maahanmuuttajajärjestöjen hallinto- ja kommunikaatiotaitoja. Järjestämme erilaisia työpajoja, luentoja, vierailuja ja ties mitä – jos kiinnostuit, osallistu yllä mainittuun kokoukseen tai ota yhteyttä hankkeen koordinaattoriin **Ilona Tikkaan (ilona.tikka@helsinki.fi)!**

REMINDER - The TUFHAMIANE CLUB

Thirteen women (some with their children) met on the 2nd October 2010 to establish a new association for women that they named "Tufahamiane Club". Tufahamiane being the Swahili word for 'let's get to know each other'. They decided that the club will be open to all women irrespective of age, race, nationality or country of origin. The association will however operate under the auspices of the Suomi Tansania Seura. Its main goal is to provide a forum that will focus on issues related and of importance to women and children living in Finland.

In order to achieve this, it will organize events such as language courses (starting with Swahili language courses for children), cultural and social events (fashion shows, dance and/or singing programs, culinary activities etc.). The association will also serve as a platform for women to exchange and share their life experiences, skills (professional, entrepreneurship etc) and support for each member whenever required.

**For further information about the association please contact the following:
Bertha Mashalla (Bertha.Mashalla@gmail.com)**

Swahili Club to start soon!!

Would you like to improve or practice your Swahili Skills!?

Join the Swahili Club!! Kindly drop us an e-mail if you would like to join the club.

Who can join the club?

Anyone is Warmly Welcomed to join the Swahili Club.

Is Swahili Club only for Suomi-Tansania Seura members?

Swahili Club is free for all.All are Welcomed!!

What shall we do during meetings?

We need your ideas. suomitansaniaseura@gmail.com

Where will the club activities take place?

The place is not yet known.

Send e-mail to: suomitansaniaseura@gmail.com with title:

"Napenda Kujifunza Kiswahili"

Membership Fees:

Students/Unemployed	5 euroa
Members/Family	15 euroa
Life Time Membership	100 euroa
Support Membership	200 euroa

WELCOME!

Bank Account Number:

Sampo 800018-492663

Payment Message is important to include name and address of member receiving mail and newsletters to ensure correct delivery. Also include optional address and phone number to ensure we have records..

Mailing Address:

Suomi-Tansania Seura,

PL 906,

00101 Helsinki

E-mail:

suomitansaniaseura@gmail.com

Webpages: www.kaapeli.fi/tansania

Jäsenmaksut:

Opiskelijat/työttömät	5 euroa
Jäsen/perhe	15 euroa
Ainajäsen	100 euroa
Kannattajajäsen	200 euroa

TERVETULOA!

Yhdistyksen tili:

Sampo 800018-492663

Maksukuitin viestiosaan on tärkeää kirjoittaa nimi ja osoite jäsenpostin ja lehden saamisen varmistamiseksi. Kirjoita myös p-osoite ja puh-numero rekisteriämme varten.

Postiosoite:

Suomi-Tansania Seura,

PL 906,

00101 Helsinki

Sähköposti:

suomitansaniaseura@gmail.com

Kotisivu: www.kaapeli.fi/tansania

News from World Village Festival 2011

By Noel Alex Makumuli

As a tradition, Suomi-Tansania Seura participated in this year's World Village Festivals Event at the Kaisaniemi Park in Helsinki. The most amazing thing about this year's event was the participation of the newly founded club, Tufahamiane Club.

The event which began in the year 1995, has been a free festival event where people could enjoy and learn about the different cultures in the World from different nationalities living in Finland. In short, one could say "Discover The World".

Since the beginning of the World Village Festival, our association has participated in all events and hence we can proudly say STS made an effort to promote culture, traditions, country and activities from Tanzania during this event.

This year's World Village Festival was well attended, which is a big surprise considering the fact that the weather was either cloudy or rainy for most of the weekend. The STS stand was busy as usual.

Maasai stand provided an excellent outstanding attraction for the visitors to the stand. Many people not only the Finns but also other nationalities, were amazed about the art and skills used to create the Maasai sandals. The Maasai shoes was nick-named "Kesä

Saandali". Many people visiting the stand felt proud to try and experience the shoes.

Different arts and traditional items from Tanzania were sold on the Suomi-Tansania Seura during the event and they all fascinated the visitors.

Further more on the STS stand, there was a lottery which was organized by



Inga Lempiäinen and Edward Mutafungwa during the World Village Festival.

Picture by Inga Lempiäinen.

Inga Lempiäinen which increased an attraction for the visitors and kept the stand busy.

However, the competition from other stands belonging to friendship societies and Non-Governmental Societies (NGOs) with ties in Africa was noticeably tougher this year. This definitely places a challenge for STS to be even better prepared for next year's event.

This highlight for the weekend from my side was the fact that after many years of waiting and wishing, this year we finally had a Tanzanian food stand! Many congratulations to Tufahamiane Club for organizing that, and the continuous queues at the food stand showed that festival goers were just as appreciative.



Picture by Simon Kitururu



Picture by Inga Inga Lempiäinen

Tufahamiane Women selling food during the World Village Festivals



*Andrew Ashimba performing during the World Village Festival.
Picture By Simon Kitururu*

The most attractive part of the event was the amazing performance from Andrew Ashimba. Andrew Ashimba brought a new light and fire in the whole event. Andrew Ashimba is a new star and new talent in the world of Tanzanian music and we should all support him and his work to give him a chance to succeed.



Summer Picnic

The Finnish-Tanzanian Friendship Society (STS) and Tufahamiane Club have the pleasure to invite you to the annual summer picnic which will take place on Sunday the 17th July 2011, from 12.00 AM onwards at the Iso Vasikkasaari Island.

READ MORE ABOUT ISO VASIKKASAARI THE PICNIC PLACE BY CLICKING HERE.

The boat will leave from Nokkala harbor to Iso Vasikkasaari Island according to the following timetable:

Nokkala - Iso Vasikkasaari: 10.30, 11.45, 12.30, 13.45, 14.30, 15.45, 16.30, 17.45, 18.30



Picture by Edward Mutafungwa

Suomi-Tansania Seura (STS) yhdessä Tufahamiane Clubin kanssa kutsuu sinut lämpimästi tervetulleeksi viettämään vuosittaista kesäpiknikkiä sunnuntaina 17.7.2011 klo 12 alkaen (koko päiväksi tietenkin) Isoon Vasikkasaareen!

Näin löydät Ison Vasikkasaaren:

Julkinen veneyhteys saareen lähtee Nokkalan satamasta seuraavasti:
Nokkala - Iso Vasikkasaari: 10.30, 11.45, 12.30, 13.45, 14.30, 15.45, 16.30, 17.45, 18.30

Isosta Vasikkasaaresta takaisin kohti Nokkalaa pääsee seuraavina ajankohtina:

Iso Vasikkasaari - Nokkala: 12.00, 13.15, 14.00, 15.15, 16.00, 17.15, 18.00, 19.15, 20.00



Kuva Edward Mutafungwa

From the Iso Vasikkasaari Island to Nokkala harbor the boat will leave according to the following timetable:

Vasikkasaari - Nokkala: 12.00, 13.15, 14.00, 15.15, 16.00, 17.15, 18.00, 19.15, 20.00

The cost for the trip is 4 Euro for both ways, to and from the Island, 2 Euro for children (free for children who are under 7 years old).

This is a rare opportunity for individuals and the families as a whole to get together, and therefore, don't hesitate to bring over your family, remember! you are free to invite your friends to celebrate your birthday, anniversary or any achievement. The Iso Vasikkasaari includes swings for children, a small field for playing football and volleyball (please bring some balls), as well as, a small beach for those who would like to swim.

As has been the wonderful tradition in previous picnics, every individual or family that attends could also bring some food and drinks which could be shared with everyone. It is also possible to bring something for grilling.

Please, pass the information on to everyone we would like to encourage everyone to participate.

For more information, don't hesitate to contact:

**Edward Mutafungwa - 040 7333397
Dennis Londo – 040 5618617**

Laivamatkan hinta: 4€ lapset 2€ alle 7-vuotiaat ilmaiseksi.

Tämä on harvinainen ja hieno mahdollisuus kokoontua yhteen suomalaistansanialaisessa seurassa. Ota koko perheesi ja/tai ystäväsi mukaan! Kesällä aihetta juhlimiseen riittää, ja Iso Vasikkasaari tarjoaa siihen loistavat puitteet: keinuja lapsille, pieni jalkapallo- ja lentopallokenttä (otathan palloja mukaan!), ja ranta uimisesta innostuneille.

Aiempien vuosien tavoin osallistujia pyydetään tuomaan mukanaan jotakin syötävää ja juotavaa kaikkien kesken jaettavaksi, jotta piknikistä tulee nimensä veroinen. Saarella on myös grillausmahdollisuus.

Lähetäthän kutsua eteenpäin kaikille mahdollisesti kiinnostuneille. Ja kukapa ei olisi kiinnostunut kesäisestä piknikistä...

**Mikäli jotakin kysyttävää jäi, älä epäröi ottaa yhteyttä meihin:
Edward Mutafungwa - 040 7333397
Dennis Londo – 040 5618617**

The new Board of 2011

The Annual General Meeting was held on the 28th of April this year - a bit later than usually – and we were happy to see a number of new and fresh faces join the board of the Association. In connection with the election of new board members, it was also decided to create a range of new positions and functions for the board. This was motivated by the fact that in previous years, a lot of the responsibility and workload of the Association rested on the shoulders of the Chairman, and there was a need to share the burden. We also felt like we should expand our activities both in Finland and in Tanzania, as well as being better able to reach out all of the members in the Finnish-Tanzanian community, including those living outside of the capitol area.

The idea was thus to create a number of committees that would work towards these ends - preferably outside of board meetings - and which could involve a large range of people.

Every committee was assigned one head, who is responsible for gathering members and seeing to it that things evolve. Since the summer begun and the sun started shining just after these new structures were in place, the work of the committees has not yet begun seriously, so there is still space in all committees for anyone interested in joining.

Uusi hallitus ja hallituksen rakenne 2011

Suomi-Tansania seuran vuosikokous pidettiin tänä vuonna 28.4, vähän myöhemmin kuin yleensä, ja iloksemme hallitukseen tuli myös uusia kasvoja ja voimia. Uuden hallituksen kokoonpano on listattu alhaalla. Vuosikokous päätti myös luoda uusia tehtäviä ja toimintoja hallitukseen, joiden tarkoitus on helpottaa hallituksen työtä sekä kehittää toimintaamme. Viimeisten vuosien aikana suurin osa hallituksen työmäärästä ja vastuusta on jäänyt puheenjohtajan hoidettavaksi, ja tähän kaivattiin muutosta. Me haluaisimme myös laajentaa toimintaamme sekä Suomessa että Tansaniassa erilaisten projektien ja tapahtumien kautta, sekä toimia entistä aktiivisemmin yhteisverkostona Suomalais-Tansanialaiselle yhteisölle, myös Helsingin ulkopuolella.

Ideana oli siis luoda hallitukseen toimikuntia, jotka edistäisivät näitä tavoitteita ja jotka kykenisivät osallistamaan yhteisön erilaisia jäseniä entistä laajemmin. Jokaiseen toimikuntaan valittiin vastuhenkilö, joka vastaa komitean kokoonpanosta ja työn etenemisestä.

So if you're interested in arranging projects (see projects on page 5) or activities in Finland or you want to help us develop our projects and find partners in Tanzania – write us a line or give us a call!

Apart from the ordinary and alternate board members, Humphrey Kalanje, Arnold Chiwalala, Inga-Lill Lempiäinen and Mkina Shinyella committed to work actively with the board as volunteers. The Tufahamiane club will also appoint one member to represent the club at the meetings of Suomi-Tansania seura.

**Board members/
Hallituksen jäsenet**

**Sebastian Gahnström, Chairman
Dennis Londo, Vice Chairman
Pertti Vanne, Treasurer
Marjaana Toiviainen, Secretary
Noel Makumuli
Tapio Pitkänen
Godfrey Mwamalumbili**

Kesä ja aurinko saapuivat juuri sopivasti häiritsemään uusien komiteoiden työtä ja varsinainen toiminta alkanee siksi vasta syksymmällä. Komiteoissa on siis vielä tilaa kaikille kiinnostuneille – eli jos olet kiinnostunut projektien (ks. projektit sivulla 5) tai aktiviteettien järjestämisestä Suomessa tai projektien ja yhteistyötahojen kehittämisestä Tansaniassa; ota ihmeessä yhteyttä meihin joko s-postitse tai puhelimitse!

Tavallisten jäsenten ja varajäsenten lisäksi Humphrey Kalanje, Arnold Chiwalala, Inga-Lill Lempiäinen ja Mkina Shinyella ovat lupautuneet tukemaan seuran toimintaa vapaaehtoisina. Lisäksi Tufahamiane club valitsee yhden jäsenistään edustamaan yhdistystä Suomi-Tansania seuran hallituskokouksissa.

**Ilona Tikka
Edward Mutafungwa
Jorma Pauku**

**Alternate members/
Varajäsenet**

**Bertha Mashalla
Andrea Fichtmüller**

Committees / Toimikunnat

1. Communications

Heads/vastuuhenkilöt: Andrea Fichtmüller, Noel Makumuli

Manages and develops the outward communication of the Association: Taarifa, e-mails, website, facebook

Vastaa seuran ulkoisesta kommunikaatiosta ja sen kehittämisestä: Taarifan toimittaminen, s-postikoordinointi, kotisivu, facebook.

2. Projects and activities

Operations in Finland / Toiminta Suomessa

Head/vastuuhenkilö: Edward Mutafungwa

World Village Festival/Maailma kylässä, Independence Day/itsenäisyyspäivä, Mtu ni watu culture week/kulttuuriviikko, summer picnics/kesäpiknik, winter activities/talvitapahtumat, workshops/työpajoja etc etc.

Operations in Tanzania / Toiminta Tansaniassa

Head/Vastuuhenkilö: Dennis Londo

Here the main focus is on developing and planning activities, since our projects in Tanzania at the moment are limited to the Rehema scholarship fund. Dennis will lead a group that will brainstorm ideas both for projects and for partners in Tanzania.

Tavoitteena on kehittää ja suunnitella projekteja, sillä tällä hetkellä toimintamme Tansaniassa rajoittuu Rehema-stipendiin. Dennis tulee johtamaan ryhmää, jonka tehtävä on pohtia ja kehittää hankkeita/hankeideoita ja mahdollisia yhteistyökumppaneita.

Head/Vastuuhenkilö: Jorma Paukku

This committee is responsible for planning future activities and areas of relevance; that is, what the Suomi-Tansania seura should be focusing on in the future and how. The committee will also look at how the Association can broaden its membership base, better involve people in the community that are not members, better cater for old members and how to better reach out to people outside of the capitol region. Finally the committee will look at ways to improve the financial base of the Association by suggesting new forms and channels of funding.

Toimikunta suunnittelee tulevaa toimintaa ja toimintamuotoja, eli mihin Suomi-Tansania seuran kannattaisi tulevaisuudessa keskittyä ja millä tavalla. Toimikunta tulee myös pohtimaan miten seura voi laajentaa jäsenpohjansa, paremmin osallistaa yhteisön erilaisia jäseniä toimintaamme, saada vanhat jäsenemme paremmin osallisiksi sekä entistä paremmin tavoittaa pääkaupunkiseudun ulkopuolella asuvat. Lopuksi toimikunta tulee pohtimaan uusia keinoja parantaa seuran taloustilannetta, ehdottamalla uusia rahoituskeinoja- ja kanavia.

Finally it was also decided that Ilona Tikka will be in charge of the new capacity building project of the Association in the autumn (see page 5) as well as the Independence Day party in December.

Lopuksi Ilona Tikka valittiin seuran uuden hankeen koordinaattoriksi (lue lisää sivulla 5) sekä joulukuun itsenäisyysjuhlan suunnitteluvastaavaksi.

The Seura – Volunteers, new members...

The Suomi-Tansania Seura needs YOU!

For everything, we really need your assistance.

Please help us out in manning our stand at next year's Maailma kylässä festivaali, attend the Independence Day celebrations, help out with cooking food, playing music, selling items, dancing, singing, carrying stuff, cleaning, painting, whatever.

The more the merrier. And please, do join our regular activities, contribute an article to the next Taarifa, present new ideas or develop old ones. We have a lot on the agenda and need engaged, knowledgeable, enthusiastic, friendly, nice and active people in implementing projects and activities.

**Contact Sebastian or Noel or anyone else if you want to participate:
suomitansaniaseura@gmail.com**

News on the Rehema Fund

Rehema fund was initially started to support Rehema, an AIDS-orphan living in Tanzania. For many years, the STS has been supporting Rehema in her studies and is still committed in doing so. Some of the profits and membership fees generated are donated to the Rehema fund.

On behalf of the whole STS, we sincerely appreciate your kind donations to the Rehema fund.

The current funds available for the Rehema fund is €58/- which is expected to cover the whole tuition fees for the next academic year of 2011-2012. This is a great achievement. And we have to thank you all for your generous donations into the fund.

However, STS would like to thank Lions Club of Finland for their generous donation to the fund of Rehema. This year, the Lions club has donated a sum of €350/-.

Traditional Social Security System for the Elderly in Post-colonial Africa

EXTRACT of the Case Study of Bukoba District, Tanzania

By Frateline Kashaga

PhD Student Social Policy University of Helsinki

This article examines the elderly people in a contemporary post-colonial African society which is known as Haya and focuses on traditional institutions and mechanisms that for ages provided a kind of safety nets and social protection to old people of the said area. The article presents ethnographical field data using the recent anthropological theorizing of Haya society by Brad Weiss combined with social-historical perspective.

The traditional social security as per this study refers to the networks and institutions which governed the people of Bukoba and gave them a sense of belonging in their society and control over their activities and well-being. However, since independence in 1961, Tanzania adopted various development policies in an effort to improve the well-being of her citizens and foster national development. In an attempt to understand the kind of traditional social security for the elderly in Bukoba, this study provides ethnographical field data based on the recent anthropological theorizing of Haya society by Brad Weiss(1996) combined with social historical perspective.

The Haya Concept of “Food”

The connotation of food according to Haya-Africans goes beyond ordinary or simple comprehension of what is generally explicit. It is argued that, food is a fundamental aspect that defines the socio-cultural world of Haya society (Weiss, 1996). The Haya-African perception of food entails the manner in which the experiences and meanings created in the process of providing and using food transcends the conventional understanding (Weiss, 1996). In line with this, the elders occupy the crucial position in patrilineal clans in Bukoba (Rweyemamu, 1990). The routine functioning of the Haya society lies on their leadership as household heads (nyineka or nyinenju in Haya language) (Weiss, 1996). The literal meaning of “nyineka” or “nyinenju” means the “mother of a house”. This does not imply the head of the house is a woman because the woman never heads the household in Haya-land (Kilaini, 1990, Rweyemamu, 1990, Weiss, 1996, Byabato, 2010). However, women play a pivot role as the main providers and producers of food but their social role is not recognized (Swantz, 1985). The value of food is central as a unifying force around the issues of organizing and experience the material and immaterial characteristics of a Haya lived world (Weiss, 1996). This Haya sensibility of the value attached to food was vital for the existence of a household and in doing so, old people were automatically protected and their livelihood sustained (ibid).

The Haya Conception of a “household”

In the contemporary world, building a house is for human habitation. But to Haya-Africans, there is a broad understanding and meaning of a house than the conventional wisdom. This can be understood well from the Haya-African customs and traditions (Weiss, 1996). This custom encourages handwork among the people. The credit is attributed to him who takes the initiative of raising the structure. At that point honour is shown and blessing followed not only from the physical point of view but from the power beyond the natural. This can be justified following the custom and traditional practices performed (ibid). Therefore, one’s manhood is measured by his ability to construct a house no matter how successful one might be (ibid). The entire process of building a house, acts that proceed before entering a house and various rituals accompanied by all these activities are supported morally and materially by the community led by elders (ibid). This reinforces the idea of Haya communal ideology which is the

bedrock of the traditional social security system. However, the downside to the current mode of production in regards to the Haya concept of a home is the destruction of the social fabric of collectivism and communal consensus. As a result, the change of mode of productions contributes immensely to the plight of the old people in Tanzania (Mwami, 2001).

The Metaphysical and Symbolic Power of “Fire” in Haya-land

The concept of “fire” according to Haya-Africans plays an important and vital role at the birth of a new home or a house which is known as “eka or enju” in Haya language. The first ritual performed during the inauguration of the house is the lighting of the first fire which among other things, aimed at eradicating evil forces (Weiss, 1996). The composition of this fire contains medicinal herbs which also revitalize the new home through peace, social cohesion and prosperity (ibid). Fire is the reason for and principle of the continuity of kinship whereby the new house is built in the land provided by the agnate (ibid). This partly explains why kinship and clanship social relations are the bedrock of traditional social security system for the elderly. Retrospection into the concept of fire discriminates women in the process of achieving sound results for their well-being and for collective good of the household (ibid). The Haya patrilocal system gives authority and power of the new house in the hands of a male head of the household (ibid). However, the visibility of women in the spiritual invocation is limited. Their limitation is clearly seen and understood as they become needed only after the process is over as they are busy collecting the remains in clearing and keeping the place clean. This practice unravels the center of a very strong traditional institution which had been and still in existence among the Haya-Africans (ibid). Unfortunately, this study reveals that when it comes to that traditional practice which remains as system of belief especially that leads to invocation limit the participation of women.

The Power of language and usage by the Haya-African elders

Undisputable empirical evidence has clearly acknowledged that the use of a language from its original standpoint is not only for the sense of belonging but necessary to explain issues within a given social cultural context. Language contains knowledge of a society. This partly explains why Malinowski argues that for ethnographical research one needs to learn indigenous languages (Malinowski, 1961).

The Haya language has different forms of expressions which transmit knowledge such as sayings, proverbs, riddles, songs, heroic narrations “ebyebugo” in Haya language and dances are among them. When the elders conduct the negotiations prior to betrothal and marriage the special language they use is closer to local reality than the foreign reality. For example an expression “waitu nitushaba mutuzare” which translates literally as your honours we beseech you to bear us. This expression has no its perfect equivalent in western cultures. It is like asking the side of “the bride-to-be” to help “the bride groom to-be” to be born again and become part of their children. These words are said by the suitor to the parents or guardians of the maiden. Thus the linguistic custom of linking the young man with the family of his expected is maintained. This is what expands the extended family relations as a form of traditional social security.

Scholars of history of concepts (conceptual historians), argue that, the terms and concepts used in social sciences are timeless and must be understood from their historical context that means historicity of concepts (Koselleck, 2006). These historians of concepts and language also argue that the migration, translation and interpretation of words from one language to another lead to insufficient comprehension of the terms and concepts (ibid). Along the same line, social linguists, theologians and experts in African philosophy argue that indigenous languages are vital to understand the African societies (Mbiti, 1967, Kibira, 1974, Kilaini, 1990 Wiredu, 1995).

However the over-reliance on oral tradition method of passing on the knowledge from the old generation to the young ones, the elderly becomes the most treasures in many African societies and Haya-Africans in particular. These elders are the indigenous linguists and bearers of indigenous knowledge. The key elements to this social group are the role of indigenous institutions namely family, religion and

traditional governance.

The Haya-family institution , homestead (ekibanja or eitaka in Haya Language)

The term “eitaka” in Haya language refers to the land of the family and family itself. It carries a broad meaning which has something to do with ancestral attachment and kins. This indigenous institution still occupies visible traditional status as this study reveals. The head of the household is a male figure like what was revealed by Weiss (1996). The merit and demerit of the treatment of the elderly can be better accessed through this institution. It was found from the informants that many elderly complained of diminishing value of their institution of family due to modern ways of living. Rural poverty and destitution were hitting this institution badly so much so the elderly crave for their past glory. My informants described their traditional institutions and mechanisms which used to provide safety nets, social protection and livelihood to the needy and old people in their traditional setting are increasingly disappearing from family level. Moreover, it was found that the government response to improve the livelihood of old people in the area leave much to be desired.

The Haya hierarchical kinship and clanship social institutions

The Haya-African society was structured based on the customs and cultural practices. The clan had a general overseer who looks into the state of the society. The society has rules, norms, values which direct and safeguard the entire clan. Rewards and punishments are based on the stated rules. As far as reward is concerned, it is based on titles and entitlements. The elderly belong to the category of entitlements as the clan is obliged to care for their well-being. These elders are known as notables or “bagurusi” in Haya language and wazee in Swahili language. The meaning of the notables not only shows the distinction of their social status but also gives them the prerogative of their traditional social security.

The Haya-African elders play an important role to cleanse of the land for prosperity for all, for good yields and to send away any evil forces through performance of complex rituals such as slaughtering of the goat, drinking local beer “rubisi” in Haya language in a calabash “kishusi” in Haya language. The Haya people describe their traditional religion in the name of “abachwezi”. In each clan, there is a specific “muchwezi” which not only provides divine intervention during social upheavals but also works as an instrument of social cohesion among clan members. These social and cultural activities are the mechanisms which my informants described as their safety nets that ensured and in some still ensure the well-being of the clan and the Haya society in general.

Some informants in Haya-land narrated stories on how the system worked during the reign of chiefdoms. They said that it was common during the time of our forefathers and ancestors, a child used to belong to the entire community or village. Any elderly woman or man would ask for help from any child in his or her community. One of the informants (Rugaimukamu) cited a local adage which says; “*Omwana kishomo tazarwa omoi*”. This translates as “*a child is like a well of water, never parented by one family*”. This adage was repeatedly cited by many informants in different villages. This implies there was communal consensus in upbringing of the young ones for societal development.

The study reveals that those who disobeyed the societal norms and customs were punished by the ancestors or clan deities (abachwezi). As a result special rituals such as one local brew and one goat are offered as sacrifices to the spirits to take away the curse from the wrong doers upon repentance to the elders. The deviants are supposed to repent of their wrongs before a council of elders in which a goat had to be slaughtered. Therefore old people had special role and highly respected as social custodians of the community’s norms. This epitomizes one of the traditional mechanisms that provide a safety net to the old people in Haya-African society.

Haya-indigenous belief system as a social control mechanism and elderly safety net

The Haya belief system has played a very vital role not only in the religious aspect as well as ethical part but has guided the society on that necessity which is hidden from human eyes. It has also invoked fear among the members of the society to act ethically to those things that are generally displeasing. As a result of the fear of a punishment such as ill luck, slow progress, untimely death, infertility, diseases to name just the few. These things which are considered precarious situation for humankind is the power of divine intervention from the world beyond. All the same, though we agree that there exists a general belief system in Africa, it is also true there are some differences from one society to another. Among the people of Haya society, the belief system is that which directs their way of life which is meaningful and purposeful. This implies that the belief plays significant role to the proper functioning of indigenous institutions and mechanisms for the well-being of the society and its members. This partly explains the link between the belief and institutions, for this case Haya belief. Every society has established institutions based on its historical evolutions. The ideas of these institutions are for the well-being of the society which helped in distributing functions as a result of demographical factors and human needs. According to North (1990) describes institutions as rules or constraints that human beings create to address issues that guide structured human interactions to ease or decentralize functions for smooth running of the societal development. The origin of human society was not without a belief system (Mbiti, 1967, wiredu, 1989). This system became heritage in societies like Haya-African society (Kibira, 1974, Kilaini, 1990, Kahakwa, 2010). Due to this, the elderly have enjoyed a special place within Haya society for ages (Rweyemamu, 1990, Byabato, 2010, Kahakwa 2010). This means old people are widely considered as important social group for continuity of not only clan lineage and ancestral worship but also the bearers of indigenous knowledge and spiritual leaders. Also, this social group is unique and fundamental that has sustained and maintained the Haya traditional institutions and mechanisms as indicated in aforementioned discussions. Within Haya-African belief system, the living elders are considered as immediate subordinate to ancestors and their sufferings would lead to social upheavals or curse of the land. As a result the fear of the curse inadvertently induce people to abide with societal norms, values, customs, rules and other Haya cultural practices especially the moral obligation of the young ones to look after their grandparents and old people in general. It is still this believe which Haya-Africans hold that their living elders would soon be joining the other ancestors, hence their success would depend on the treatment that they have shown to them before their departure. Many theologians and experts of African philosophy argue along the same lines (Mbiti, 1967, Kibira, 1974, Kilaini, 1990, Wiredu, 1990, 1993 & 1995). It was found common in Haya society living elders fulfill various spiritual roles and lead people to perform complex routine rituals including visiting the ancestral graves on regular base. Due to these noble societal and spiritual functions, the elderly used to enjoy various privileges from their communities and accorded high esteem.

Tanzania's budget 2011-2012: running a country on 6.4 billion euro

Source Linda Lönnqvist Kepa Development Policy Officer, Finland

It's time again for the staggering annual revelation of what exactly is happening with Tanzania's public funds: the Controller-Auditor General (CAG), Mr. Ludovick Utouh has published his reports into the financial year July 2009- June 2010. The four reports were submitted to the President, tabled in the National Assembly and published online on the the National Audit Office's website. The findings are so spectacular that it's hard to choose what to highlight.

You become dizzy when counting the zeroes on the public sums that have been misappropriated. Generally, neither central nor local government are following their own rules on accounting standards, procurement etc. It is fascinating to see that one of the CAG's main recommendations is that the government should implement his recommendations from previous years: essentially, nothing is done to address the detailed and shocking malpractices revealed in these reports. Here we see that transparency (having a public CAG report) is only one aspect of accountability: enforcement is the aspect that is sorely lacking! The CAG even writes clearly what people on the street are saying: "this government is not serious". There are a few people taking action: it is encouraging to see that three investigative Parliamentary Standing Committees (all chaired by opposition MPs) are doing some work in uncovering malpractice. The donors are aware of these problems and are making efforts to institute better public finance management. Also, KEPA, among other civil society actors, supports civil society organisations (CSOs) that investigate and try to hold various local government authorities to account - an uphill battle. These are all small initiatives against an enormous tide of institutionalised malpractice.

The CAG reports are on: local government , central government , Public Authorities (utilities etc), and a performance audit on selected areas (TANROADS, maternal health, the Customs and Excise Department, the Medical Stores Department).

Some KEY FINDINGS are:

LOCAL GOVERNMENT:

- *There are 134 Local Government Authorities or Councils in Tanzania. Mwanza, Kishapu, Rombo and Kilwa District Councils all received an 'adverse opinion', or negative verdict, from the CAG. If you work in any of these areas, it's worth finding out.*
- *Generally, the District councils have a weak grasp of the financial management systems and databases they need to use, as well as not following up on funds allocations down to Ward and Village levels.*
- *Altogether 132 councils failed to spend one third of their District Development grants: 175 billion TSH or ca 87 million Euro. Some of that was probably unspent because the projects weren't ready, but some will be 'lost on the way'.*
- *Councils had made payments for TSH 2.8 billion or ca 1.4 million Euro without keeping supporting vouchers (receipts), and TSH5.5 billion or 2.7 million Euro without proper vouchers - so it is not known how this money was spent.*
- *TSH 583 million, 289.000 Euro, was paid to non-existent employees (retired, dead or not at work.)*
- *TSH 2.7 billion (1.3 million Euro) of collected revenue (local taxes etc) was not paid to the Councils - and 948 revenue receipt books were missing so the auditors could not tell how much may have been collected. The recommendations hint at a picture where LGAs are not quite capable of managing the funds they receive as part of the Decentralisation by Devolution policy - the councils now have responsibility for development, but they don't necessarily have the management tools. It appears that another problem is that funds disbursements from the central government are unclear and delayed - and, of course, plain lack of oversight in the systems.*

CENTRAL GOVERNMENT:

- *This covers Ministries, Departments and Agencies (MDAs) including Embassies and donor funds.*
- *Overall, 283 billion TSH or 189 million Euro was spent without proper supporting documents.*
- *Salaries worth TSH1.8 billion (913,000 Euro) paid to non-existent staff*

- *TSH48 billion, 23 million Euro, was paid to the Bank of Tanzania as a stimulus package to industry in response to the financial crisis - however, the list of beneficiaries of the funds is not available.*
- *The external debt is increasing (by 50% from the previous year) without being properly included in the national accounts.*

- *One staggering revelation is that Integrated Financial Management System data entry operators can easily change data in the databases (and create purchase orders without authorisation) and that recovery/backup systems are weak or non-existent.*
- *The tax collection was short by 391 billion TSH (194 million Euro).*
- *'Unresolved issues' of 220 billion TSH (110 million Euro) from the previous report remain 'unresolved'.*
- *Tax exemptions also cost the government money: among others, donor projects and NGOs are tax exempt. The report on Public Authorities [9] gives some gems on malpractice on public utility companies (conflict of interest, MPs sitting on Boards of Directors, non-payments to the Treasury, enormous government guarantees for privatised bodies etc). This is of interest to any of you whose work relates to water, electricity etc.*

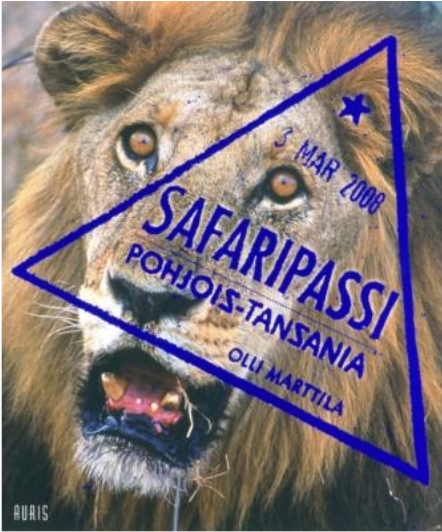
The question is: Why are Tanzanians not taking to the streets?

The only indications that anyone is being held to account are reports of a shakeup last month in the ruling party CCM where they considered removing the party membership of some of the allegedly corrupt public figures of recent years. Also, the CCM Central Committee was changed. But neither of these developments was linked to the CAG revelations. The media has written about a few details from the CAG reports but there does not seem to be any sense of outrage. Are the Tanzanians too complacent or are those in power too complicit?

Source Linda Lönnqvist Kepa Development Policy Officer, Finland.

Muutamia kappaleita vielä saatavilla

Kirjatarjous



Käsikirja Safaripassi. Pohjois-Tansania (Auris, 2008), Olli Marttila, 352 sivua, 520 kuvaa, 1,8 kiloa.

Palkintoteos ja arvostelumenestys: VUODEN 2008 MATKAKIRJA!

Kirja esittelee seikkaperäisesti paitsi Pohjois-Tansanian luontoa, myös monilta osin alueen kulttuuria, ja teos esittelee ensi kertaa suomalaisessa kirjallisuudessa alueen tärkeimmät heimot. Kirja jakaantuu viiteen osioon: Maapassi keskittyy Tansanian paikallisiin olosuhteisiin mm. esitellen seitsemän tärkeintä heimoa. Menopassi taustoittaa safarien historiaa ja kertoo käytännön ohjeita nykyaikaisille safarimatkoille.

Luontopassissa käydään läpi suojelutoimintaa, ilmastoja ja eliöstöä. Lajipassissa esitellään kaikkiaan 160 kasvia, nisäkästä ja lintua. Puistopassi esittelee Pohjois-Tansanian seitsemän tunnetuinta puistoa: Mkomazi, Kilimanjaro, Arusha, Tarangire, Manyara, Ngorongoro ja Serengeti.

Kirjan hinta seuran kautta jäsenille on 8 euroa ja ei-jäsenille 14 euroa (jokaiseen tilaukseen lisätään postituskulut).

**Jos olet kiinnostunut kirjasta, ota yhteyttä meihin:
perti.vanne@gmail.com tai suomitansaniaseura@gmail.com**

Membership Fee - Jäsenyysasiat

The Society would like to request and remind its members of the due membership fee for 2011. Please pay your fee according to the below given details latest before end of May 2011. Thank you!

Please keep in mind that our Society's activities and existence very much depends on your membership fee. We still have the situation that only about 1/3 of the registered members are supporting the Society with the fee payment. Therefore, the financial situation of our Society is continuously at the edge. This causes continuous concern especially if one takes into consideration the fact that the board of the Society is very very active the last three years compared to before.

Also this year, 2011, the board will organize many diverse activities such as supporting the Tufahamiane Club and the AIDS-orphan Rehema, producing our Newsletter Taarifa, organize a summer excursion, and prepare an extra-ordinary 50-year Independence Day celebration.

Such activities have naturally extra expenses to the Society. These are in addition to the Society's fixed running costs (website, posting and post box, storage room rent, audit costs).

It is the wish of the The Board to keep most of these activities running through the coming years.

Our Membership fees for 2011 are as follows:

Student/unemployed 5,- euro member/family 15,- euro

The Membership fee should be paid to the Society's bank account at Sampo 800018-492663.

When paying, it is important to mention the name and postal address of the member (members in case of family) in the message box on the pay slip.

In case you want to become a volunteer, a member or re-new your membership, please send a card or email with your name, postal address and phone number to the following address: **Email: [pertti.vanne\(at\)danpat.fi](mailto:pertti.vanne@danpat.fi) or to the Society's postal address: PO Box 906, 00101**

Helsinki.
Thank you!

A Special Note of Thanks!!

A special thank note to all people who helped to provide the stories for Taarifa.

We would like to thank Simon Kituru for the front cover picture of this Taarifa.

Special Thanks to Frateline Kashaga for permission to publish the Extract from the Case Study of Bukoba District.

We would like to thank all who helped to prepare the Taarifa with your ideas and comments!!

We would also like to thank the Lions Club of Finland for such a generous offer in the Rehema Fund.

Thank You All,
Suomi-Tansania Communication Team, 2011