

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

Taarifa



Yaliyomo Sisältö Contents

Tanzania Bara Miaka 50 Ya Uhuru

Nakala na matukio kutoka kipindi cha Uhuru

Juttuja ja tarinoita itsenäisyydestä

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Utangulizi Pääkirjoitus Editorial

Fifty years of Tanzanian Independence is a remarkable national milestone, and we decided to honor this Anniversary by compiling a Special 50th Independence Day Edition of our membership magazine Taarifa. For this edition, we have collected articles, memories, anecdotes and thoughts relating to 50 years of Independence from among members of the Finnish-Tanzanian community.

We have let our contributors decide quite freely what aspects of the Independence they wanted to emphasize. Among the articles, you will therefore find a variety of accounts – some relating to the personal life, work and memories of the writers, others having more of a political or historical character. The nine articles are largely unedited and spread throughout the magazine.

We also wanted to get some general thoughts and sentiments regarding the Independence and what it means in the Tanzania of today. We asked people of different ages, professions and areas of residence in Tanzania how they felt about the independence and what thoughts it brought to mind. The answers are compiled in short articles throughout the magazine, marked with a green color. We've also included a list of trivia and curiosities about Tanzania and the Independence, which you'll find in the middle of the magazine.

As always, the languages of the magazine are Swahili, English and Finnish. We hope there will be something for everyone in this Special Edition. We wish you a pleasant read and a most spectacular 50th Independence Celebration!

Sebastian Gahnström,
Mwenyekiti

Half a Century with Independent Tanzania

Marja-Liisa Swantz

As someone who has lived through all the years of independence with Tanzania I have been asked to give some experiences of that journey. I will give first a few glimpses of the years that led to Independence, then tell how we lived through the moments of freedom with the country and then I continue with the developments of the first decade, when Tanganyika became Tanzania.

I came to Tanganyika the year when the African Association was started in 1952 to unite all the tribal associations that had preceded it, of which the Zaramo perhaps had the most active one. Well known citizen of Dar es Salaam Ally Sykes, whose three story house guarded the entrance to the main African part of the city Kariakoo, was one of the active initiators who together with Julius Nyerere was then also among the initiators of TANU, Tanzanian National Union in 1954. None of them could imagine even in their dreams that in ten years there would not only be an independent Tanganyika, but a country united with Zanzibar, and thus getting its name from Tan-zan-ia. The end of it was an echo of Azania as the street leading to the Ikulu, the State House, got its name also from Azania, the ancient name of the eastern coast of the Indian Ocean.

When Julius Kambarare Nyerere as the chairman of TANU made his visit to UN in 1954 he presented to the authority, under which Tanzania was administered by Great Britain, the vision that Tanganyika wanted to have its independence in fifteen years the stir that rose from such an impossible utopia was shared widely. Even more astonishing was the fact that it took then only seven years for Tanganyika to be self-governing and eight years when the Tanganyikan flag was hoisted in the flagpole in the Dar es Salaam Stadium and the Commander of the Tanzanian army Alexander Nyierenda carried it to the top of Mount Kilimanjaro.

African nations were becoming restless under the colonialism. Their sons and a few daughters met in their colonizers' homelands and learned of the histories of the European countries and United States, as Kwame Nkruma for Ghana in USA and Nyerere in Edinburgh. Another influence was the war in Burma and North-Africa, where the Tanganyikan soldiers fought side by side with the

British. One of them was Sykes, and I have a memory how I first time understood that something was boiling under the surface. I was walking up the hill to the Ashira Teacher Training and Girls' Middle School, where I was a teacher, and happened to walk up the Ashira hill with Pastor Efraim Amos, a pastor of the Samanga congregation in Marangu. He told me he was on the way to a meeting with his contemporaries to discuss the germinating ideas of uhuru. He had also been to Burma, and had there understood that his country deserved the same independence that other nations were fighting for.

It was the time when in 1955 Sukarno of Indonesia called together leaders aspiring for independence in Asia and Africa to a meeting in Bandung, and Mau-Mau was boiling over to Tanganyikan side. We watched the reaction of the Chaggas who did not join them. But the fight for the land that the European farmers were selling was claimed and fought for. The Meru land case was taken also to UN, which did not redeem it but the fight had raised the spirits.



Commander of the Tanzanian army Alexander Nyierenda carried the Tanzanian flag to the top of Mount Kilimanjaro

(<http://issamichuzi.blogspot.com/>)



Mwalimu Nyerere celebrating Independence

(<http://www.bfmmedia.com/festival/great-africans-julius-nyerere.html>)

I got married and after four years in Tanganyika I lived with my young family in England, where the news of the beginning struggles of Africa boiled over. In the Lutheran conference center, which my husband Lloyd Swantz had started we arranged meetings to which we invited aspiring Tanganyikan students in England for discussions. For us it was difficult to imagine that a country could become independent so soon, when their first engineers were then studying in England and those in the country were British or Indians. The country had 19 African qualified doctors according to the British requirements, 152 Indian and missionary doctors.

I remember Daniel Mfinyanga arguing that the Tanzanian African leaders would take care of the politics and rule the country inviting experts from other countries to do the technical and other professional work requiring specialists. That is actually what happened, but what aspiring politicians did not realize then was that the technical services and development assistance would come with political influence. Even worse, after the colonialist professionals who knew the country, its language and its needs had been ousted the staff that replaced them did know none of this and created their own new neocolonialism. But the development that followed was inevitable and the time had come for the African countries to oust colonialism.

I have jumped too far ahead of time. With my husband pastor Lloyd Swantz and two little daughters Aili Mari two years and Eva eight months old we came to Dar es Salaam a few months before Tanganyika gained the status of self-government. This meant that we followed the

whole process of Independence from the hub of the country along the Azania front by which all the new leaders and later honored guests drove past, after we had moved to live in Luther House, of which Lloyd was in charge of building.

Steps toward Independence

The change of the British Governor Sir Edward Twining to Sir Richard Turnbull fastened the last steps toward elections. The condition was that to form the first elected Legislative Council toward Tanganyikan rule the Council should have one from each race, one European, one Indian and one African in each constituency. In order to get the majority of the Council to vote for TANU Nyerere made rounds to all the constituencies to find the Indians and Europeans ready to vote for TANU. All but one did that and TANU had the overwhelming victory to become the ruling party in the Government that was to be established first for the self-governing country. In 1960 were then the second elections for the Independence and formation of the government. Some of the Europeans were later re-elected, such as our friend Barbro Johanson and Lady Chesham, who became citizens of the country. One Indian Amir Jamal and one European Derek Bryceson were invited to share in the government. Tanganyikans began to move from the city houses they were first given to the houses in Oyster Bay and the British were aware that their time to move out was approaching.

The time for self-government was time for preparation for full governmental responsibility. The change of the heads of the government departments and officers responsible for local government was no easy task. After all there had been few African officers and no African District Commissioners, only some District Officers and even they had had the office only a few years, no Provincial Commissioners and no heads of any government departments. Reading the autobiography of Edwin Mtei is one way of getting acquainted how the citizens experienced this process of change (Mtei, 2009).

But the preparations went more smoothly than had been expected and the time for the full independence approached. Mtei writes that he lived in Kurasini, as we also did still at that time, and to my surprise his position did not yet at that time deserve him to get an invitation to the Stadium for the main event of handing over the power while on the other hand Lloyd and I did have that

invitation to the stand next to the centre one with a good view to the high guests. We went there with the wife of the Anglican Bishop Omari from Morogoro.

The date for the celebration of Independence was set for the 9th of December in 1961. People celebrated the coming event happily and joyfully for four days before the actual date but everything culminated in the evening of the eighth of December at the Stadium and of the first moments of the ninth at midnight. In the center stand with the Prime Minister Julius Kambarare Nyerere sat Prince Philip representing the Queen and the other honored guests. The King's East African Rifles gave a magnificent spectacle on the well-lit field. Before the speeches the Anglican Bishop Omari from Morogoro, a Catholic Bishop and a Muslim Shehe said the prayers for the independent nation and the most important was the speech of the new Prime Minister. The climax was the moment when at midnight the lights were dimmed, the

Union Jack was pulled down and the light was beamed to the second pole at the end of which the new green-yellow-black flag flared open when the clock was striking twelve times. At that very moment an ear-splitting roar of voices filled the stadium, and next to me the big quiet wife of the bishop Omari jumped to her feet as did the others and with an ear-deafening storm of voices of the 80 000 present echoed throughout the stadium, "UHURU, UHURU, UHURU".

At that moment I suddenly realized what this moment meant for the nation. It was not only freedom for the nation from the state of being colonized it was also freedom from the rule of another race. The long road of working out what freedom meant started from there, but the hopes and the belief " We can do it" were high. Nyerere's words that the nation will keep up the standards as they were might not have been fulfilled, but the nation started paving the way for a better future of which people were now in charge.

Professor emerita Marja-Liisa Swantz has worked and lived in Tanzania in periods since the 1950s and was the first director of the Development Studies Institute of the University of Helsinki. She has been teaching and conducting research in a range of academic fields at the Universities of Dar es Salaam, Helsinki, Wisconsin and Uppsala as well as at UNU/WIDER. She is an honorary member of Suomi-Tansania seura.

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Marja-Liisa Swantz with Tanzanian friends
Cover from her book *Aikani Afrikassa*

"We will light candle on top of Mount Kilimanjaro which will shine beyond our borders, giving hope where there is despair, love where there is hate, and dignity where before there was only humiliation."

Mwalimu Julius Nyerere, 1959

REFLECTIONS OF TANZANIA'S 50 YEARS OF INDEPENDENCE

AND THE ROLE OF FINNISH-TANZANIA FRIENDSHIP ASSOCIATION

William I. Mjema

It was a clear evening when I dragged my kid brother to sit with me at the front door steps of our father's house. My brother was three years old and I was five. We sat on the steps and concentrated our gazes on Mountain Kilimanjaro. The reason behind our action was that our father had told us that on that particular evening, a man would climb the mountain and plant a 'Uhuru' torch on the mountain top. "Look!" I told my brother, "I can see the torch!" My kid brother agreed. Years later, when I recall the scene, I wonder whether we really saw the torch: the mountain was far away and the torch was too small to be seen. Yet we believed and were excited because on this day it was Independence Day and we had seen a lot of festivities during the day and even had sodas and sweets. It was an exciting day for us young children.

I remember the above story vividly because, maybe, I can relate Tanzania's gaining independence and its experiences with the experiences in my life. I was five when Tanzania got independence and I can rightly say that we grew together, experiencing those changes inherent in a growing nation, its efforts and challenges in state formation and nation-building. We saw Tanzania (then Tanganyika) starting as multi-party state and change into a single party state. I then became a member of TANU YOUTH League and was very proud of my uniform. We saw the formation of the union between Tanganyika and Zanzibar to form the United Republic of Tanzania. On Union Day each and every pupil was given a green or yellow plastic cup engraved with the Union Coat of Arms. We later came to witness the merging of T.A.N.U. (Tanganyika) and A.S.P. (Zanzibar) political parties into CCM.

We saw the introduction of the Arusha Declaration and with it the ideology of Socialism and Self Reliance whose main aim was to bring about development based on an egalitarian society. It was at this stage that many development policies and strategies were introduced and implemented that have had an impact for many of us up to this day. We saw efforts to offer universal and free healthcare, education and other social services. The spirit of popular participation in development and patriotism was encouraged.

Not only were Tanzanians motivated during this time, but also other countries became interested in Tanzania's efforts towards development and egalitarianism. The Nordic countries were among these, and specifically Finland. Over the years thereafter, Tanzania has seen many policies implemented. These have been economic and political liberalization among others. The road toward socio-economic and political development has not been a smooth one. Tanzania has seen a lot of setbacks due to both internal and external factors. Nevertheless, the Tanzanian people have been dealing with these setbacks with amazing resiliency. This resiliency has gone unnoticed by developed countries whose policies support universal human development.

It is due to this that, over the years, the cooperation between Tanzania and Finland has been growing steadily. Finland has given big support to Tanzania's development efforts in the social, economic and political sectors. This continuing support to Tanzania is an affirmation of the fact that Finland appreciates Tanzania's efforts towards development. Finland is well known among Tanzanians as a friendly country that has come to its aid on many occasions.

It is an undisputable fact that the aid that has been pouring in Tanzania has had a huge impact on the lives of Tanzania. However, when one considers the amount of aid that has been given so far, and the efforts expended, it is clear that these have not been translated into increasing the quality of an ordinary Tanzanian on the street and fields. Tanzanians have been passive recipients of aid and have not been involved to be active participants in their own development. Maybe it is time for rethinking the whole aid giving process.

Lately due to doubts on the effectiveness of aid in development, there has been a cry among development activists of 'trade not aid'. It has become evident, in Tanzania, especially after the economic liberalization that, when given opportunities, Tanzanians are very enterprising people. People would trade and work hard instead of becoming passive recipients of aid. That means trading on an equal basis. Finnish aid (in whichever form) should enable Tanzanians to trade and

participate in their own development, while at the same time benefiting their Finnish counterparts. In this way aid is transformed into a 'benevolent investing' where returns are felt to all parties concerned.

It should be noted however, that the Finnish government has been doing benevolent investing for a long time. This has been, among other things, providing free education to many Tanzanians. Some of us will go back to Tanzania after studies, and others will continue living in Finland due to various reasons. In both cases, we have to give back what we learnt to our communities.

The Finnish-Tanzania Friendship Association has been acting as a bridge between our respective countries in bringing about development and understanding between the two countries. For many years it has played the traditional role as an institution that brings Finns and Tanzanians together in Finland. It has also put its hand in many development projects in Tanzania. However, it is high time that the organization uses its human resources, both Tanzanians and Finns, to do some serious benevolent investing in our respective countries.

The Finnish-Tanzania Friendship Association could for example use the Finnish-educated Tanzanians in various projects done in Tanzania. The advantage of using the Tanzanian experts is that they understand the culture and therefore easy to communicate back and forth the desires of the people the project is made for and thus making the project more meaningful and sustainable.

During this recession time in Europe, we have seen many Europeans companies showing interest in doing trade with Africa. Indeed Africa has proved itself to be an awakening giant in terms of trade, after Asia. The Finnish-Tanzanian Friendship Association is in a very good position to play its part in benevolent investment. It can do this by getting together Finnish businesses, individuals and associations in benevolent investing in Tanzania. It is by doing this that efforts expended can be meaningful to all parties and in doing so maintain sustainability for 50 more years.



Picture Courtesy of Marjaana Toivainen

It has been 50 years since I sat on those steps, believing to see the Independence torch. In these fifty years, I have seen and experienced our independence process. I know the ideals expressed then can be reached, though we have to take many paths to reach them. I have a strong belief that, by continuing our cooperation, using our resources intelligently and putting our efforts together, we can all reach our mutually desired goals.

I take this opportunity to congratulate the people of Tanzania, led by Hon. Dr. Jakaya Kikwete on the 50 years of the Independence of the Republic Union of Tanzania.

William I. Mjema is a Consultant and Political Scientist based in Tampere. He is originally from Northern Tanzania.

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“HIZI NI NGAO ZETU...”



Tanzanians' thoughts about the independence

1. Where in Tanzania do you live, what do you do for living and how old are you?
2. What does the independence of Tanzania mean to you?
3. What does it mean for you to be Tanzanian?
4. How has the Tanzanian society changed during the time of your life?
5. What are your visions for Tanzania's future and your own future in Tanzania?
6. Anything else you want to add?

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1. Originally I come from Missenyi and Bukoba Districts, Kagera. I'm a university student and 37 years old male.

2. It implies the recognition of our identity among ourselves and other nations. It also means that we must be guaranteed sanitary water, good education, provision of electricity, improvement of rural areas with roads and realistic markets and wire communication.

3. It means to work hard in everything for my sake, which initially has to be dedicated to others' wellbeing and the wellbeing of my nation also.

4. There are good means of communication throughout the country and across borders. Living standards have modernized to the minority, but the majorities are struggling to get by. There is freedom of expression even to challenge the government and other bodies. Politicians are there not to serve people but to safeguard interests of the few. Nepotism and unaccountability are engulfing our society. Laws and courts are not serving normal and average people.

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1. I am a 58 years old male and I work as a university lecturer in Dar es Salaam.

2. It means that we stand as an independent organism, our own system, and we have to take responsibility for and good care of it.

3. Sometimes I feel more African than Tanzanian, but other times for example more Christian than Tanzanian/African. Our identities consist of so many different pieces. Being Tanzanian to me means loving peace and always remembering where I come from.

4. Oh, there have been so many changes. The economic system has changed quite a bit. There are a lot of Asian businesses here and the education system is getting more efficient. Also more people have running water and other things like that. However, the political elite has become more difficult to reach and trust.

5. Working in the university and seeing the future generations and leaders of this country, I feel hopeful. These young people want to make a difference and build a country with fair leadership and no corruption. I want to believe there will be a Tanzania where everyone is treated equally and where officials and politicians can be trusted 100 percent.

6. Happy Independence Day to Finland, too! I heard you are celebrating three days before us!

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1. I am 26 years old, single female, living in Dar es Salaam. I am a professional social worker employed by ICD as an assistant researcher.

2. The independence means a lot to me but mostly in the educational sector. I managed to get education from primary school to the university level despite the factor that I lost my parents when I was very young. Thanks to the Tanzanian government for its' precious education policies and support systems that helped me break through the big vacuum of ignorance.



3. Being Tanzanian is something I am proud of and I'll do anything to protect my country with my knowledge and experiences. Though there are a lot of things to work on, I believe things will be improved by the new generation.

4. Currently the Tanzanian society is changing from the positive one we are used to, to a negative one. People do not care for others but care for themselves, there is an increase in moral decay, people have lost the patriotic character. All these things may be caused by hardships in life.

5. It is very disappointing to say this but I have to: In 50 years to come things may get worse, we will be experiencing a high practice of favoritism and nepotism and moral decay - things that may contribute to war and misunderstandings in the community. Lets pray for the best.

6. There is a big need for attitude change programs addressed to youth and upcoming generations, so as to avoid what is about to happen in the future days.

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1. We are three ladies, coming from different parts of Tanzania but now living in Moshi. One of us is 23 years old, supported by her family and looking for a job in the field of tour guiding. Another one is 18 with a certificate in hairdressing. She has also been looking for a job since July 2011 and is supported by her relatives. Third one of us is 28 years old, has a small business and is married.

2 Uhuru means peace, development, positive changes and equal rights to men and women. It means equal rights to white and black, also. People are free to express themselves. Women are given chances to lead. For example right now there are more women in the parliament than ever before.

3. It means freedom. However, now it also means frustration; people are educated but they don't have jobs. The few in power use the power for themselves and their families. The opposition parties need to unite so they can change the present situation.

5. If the government will not accept to change their direction, the country will not be able to sing about peace and there will be hardships for the people of Tanzania. Peace should be something for all the Tanzanians, not something for the few.

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1. I'm an old guy, recently started my retirement after being an activist for the best part of my life. I was born in the rural part of mainland Tanzania only to be introduced to the urban life when I was already a young adult. I cannot tell for sure if I was pulled or pushed into activism, but by looking back at the hardships I have endured as an activist and the sacrifices I have made, convinces me to think that I was pulled into this kind of life i.e. it was a designated destiny or a vocation. Due to poliomyelitis I contracted way back in 1950s I have a malfunctioning lower limb.

2. and 3. An independent Tanzania has recently become to mean creating social strata where a few manipulate the majority to access privileged positions. This is a situation where national resources are not distributed equally. Worse still, social services have been commercialized, so the well placed get best services and no social security systems are in place for those at the bottom of the social ladder. This has created a system where each stratum is permanently fixed. What comes in mind once I observe this kind of a socio-economic arrangement is that great revolutions are inevitable in the future; the underdogs will have to use all means available to tilt leverages in their favour.

4. and 5. In the past decades, I have witnessed politics turning from being in positions for serving the masses into being in positions for manipulating the masses to use their voting power to sustain unscrupulous leadership. They side with multinational corporations to exploit people's sweat and resources. This is a situation which calls for self consciousness as used for example by Moses Coady in 1950s; we must use the masses' consumption power to introduce and sustain the cooperative movement like he did in the Canadian Maritimes at the peril of big merchants. Unfortunately I'm already living on borrowed time. Given the fact that social services are becoming unaffordable after every



passing day, by all means I'll not afford to live beyond one more decade. I pity my children and grand children who will have to endure starvation in the world of plenty. During my youth, the only world we knew was our kingdom which consisted of a cluster of villages. So, we did not crave for what was happening in far away places. But today, while we can hardly afford one proper meal a day, TV and the Internet are enticing and luring young people with the lavish life of other countries and continents. It is true that even in historical times, there were those who enjoyed too many privileges, there were good and bad rulers. But there were ways and means where the masses could exercise their power to get rid of bad characters. The future for the young generation in my country and Africa is quite bleak. Even divine powers have turned a deaf ear to incessant cries due to climatic change. While bad governance is a human made shortfall, natural calamities are aggravating the already sore situation. Indeed, I have a moral quandary; if it's a question of making a choice when one has leave for eternal life, I would have negotiated not to be a part of these uncertainties in my next incarnation.

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Picture Courtesy of Marjaana Toiviainen



Picture Courtesy of Marjaana Toiviainen

1. I am a 27-year old male farmer from Ruvuma.

2. It means that the times of the past, which my grandparents talked a lot about, are over. We can make our own decisions.
3. It means I am trustworthy and take care of my community, not just myself.
4. That question is too difficult and complex to answer.
5. I hope we have more rain, and that we will have great leaders in the future. For myself I hope that we will have another child and that they can go to school and study further to become professionals.
6. Greetings to everyone in Finland!

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Taisteltu itsenäisyys

Jussi Ylhäisi

Karnevaalitunnelmat ovat olleet pitkään kaukaisia Suomen itsenäisyyspäivän vietosta jo pelkästään talvisen ajankohdan takia. Juhlatunnelma on ollut paremminkin vakava muistotilaisuuksia ja perinteisiä kaavoja noudattava: ”Uhrin ansiosta lippu liehuu!” Yllättävää kyllä tansanialainen itsenäisyyden, vapauden päivä on tavoiltaan lähellä suomalaista. Juhla huipentuu Dar es Salaamin urheilukentällä presidentin, armeijan komentajan ja maan hallituksen vastaanottamaan sotilasparaatiin. Kutsuvieraina ovat eri maiden päämiehet ja korkein diplomaattikunta. Paraati televisioidaan ja ohjelma toistaa vuosi vuodelta samaa kaavaa. Linnan juhlien tai loisteliiden pukujen aika ei ole vielä tullut. Tansanialaisten uhri vapaudelle on ollut raskas ja välillä syvällä kynnettyä, mutta yksilöiden ja syntyneen kansan yhteiset ponnistukset ovat luoneet vapautta ja itsenäisyyttä omassa demokratiassa ja naapurimaissa.

Vuonna 1884 saksalaiset perustivat kauppayhtiön nykyiseen manner Tansaniaan ja vuotta myöhemmin siitä tehtiin keisarikunnan Saksan siirtomaa. Luontais- ja vaihdantataloudessa elävä alkuperäisväestö sitoutettiin työhön maan kattavalla mökkiverolla. Aluksi rahaa sai vain sitä painavalta siirtomaavallalta tai eurooppalaisilta yrityksiltä työtä vastaan. Työn ja rahan välisen vaihtokurssin määritteli siirtomaahallinto. Kaikki maat siirrettiin kruunun omaisuudeksi. Kruunun maata sai kyllä viljellä, mutta tietyt vientilajikkeet olivat pakollisia. Paikallisia taisteluja siirtomaahallintoa vastaan oli ollut jo ensimmäisten väestönsiirtojen yhteydessä. Lyhyesti -komento oli rasistinen.

Vuonna 1905 heimot, etnit nousivat Afrikassa ennen näkemättömän laajaan vastarintaan. Kansannousu kattoi noin puolet siirtomaasta ja taisteluja käytiin lähes vuoden. Huolimatta vain keihäs ja viidakkoveitsin aseistautuneista eri heimoista ja kielistä koostuvista ”tansanialaisista” joukoista, joutui koulutettu ja konetuliasein varustautunut Saksan armeija turvautumaan poltetun maan taktikkaan. Kyliä poltettiin, kaivot tuhottiin, ruokavarastot ja karja vietiin. Maahan levisi nälänhätä ja noin 300 000 henkeä menehtyi. Päälliköitä teloitettiin vielä vuonna 1907. Yhteisen katastrofiin päättäneen kansannousun jälkeen vallitsi väestössä voimattomuus ja erittäin tuhoisat karjaruttoepidemiat eivät mielialoja kohentaneet.

Ensimmäisessä maailmansodassa vuosina 1914-1918 brittien, portugalilaisten ja belgialaisten yrityksissä lyödy saksalaisen Itä-Afrikan sotajoukot menehtyi noin 160 000 ihmistä. Saksalaisten sotajoukot väistivät vihollisia ja täydensivät aseistustaan mm. syvällä Mosambikissa ja lopulta antautuivat kolme päivää Euroopassa solmitun rauhan jälkeen nykyisessä Sambiassa. Yksin Belgian Kongosta tullessa sotajoukossa oli arviolta 250 000 kantajaa. Belgialaiset joukot marssivat Taboraan asti. Liikkuvat joukot maksoivat harvoin takavarikoimansa ruuan ynnä muun tarvitsemansa.

Sotiakin enemmän ihmishenkiä menetettiin perinteisten tuotantotapojen hävittämisen aiheuttamissa nälänhädissä. Parhaat maat annettiin eurooppalaisille uudisasukkaille. Kaiken kaikkiaan eurooppalaisen siirtomaa-ajan aikana Tansanian väkiluku oli noin puoli vuosisataa alemmalla tasolla kuin mitä se oli ennen siirtomaa-aikaa. Ennen eurooppalaista siirtomaavaltaa ”Tansania” oli norsunluun ja eebenpuuta lähde joita kannettiin sisämaasta laivattavaksi Eurooppaan ja Yhdysvaltoihin pianonkoskettimien raaka-aineiksi. Kantajat taisivat usein päätyä orjina maailman merille ja mantereille.

Globalisaatio vaikuttaa niin Suomessa kuin Tansaniassa. Ylioppilasruusut tulevat Kilimanjarolta Tansanian parhailta viljelysmaailta. Itse asiassa viljaa mailla ei kasvateta sillä maa on niin hedelmällistä, että siellä kasvaa melkein mikä tahansa rahakkaampi kasvi. Siksi esim. britit määräsivät siirtomaa-aikanaan kahvin viljelyn pakolliseksi. Markkinat sadolle olivat tietysti Euroopassa. Hedelmällinen maa on poissa banaanin, bataatin ym. paikallisesta ruuantuotannosta. Väestö on pakkautunut vuoristoalueille, jotka ovat vain 10% maan kokonaispinta-alasta. Nämä olivat myös alueita joista siirtomaaisännät Saksa ja Britannia olivat kiinnostuneita. Vuoristometsät suljettiin paikallisilta asukkailta ja muutettiin vähintään metsähallituksen maiksi. Siirtomaakauden loputtua maan pinta-alasta pelkästään metsähallituksen alaisuuteen, villieläinpuistoihin ja luonnonsuojelualueisiin oli varattu yli kolmannes koko maa-alasta; ja totisesti siirtomaaisännät eivät tunteneet jokamiehen oikeuksia kuten kotoinen lainsäädäntömme.

Uuden maalaisin myötä yli 10 000 kylän väestöstä on tullut kylien maiden (lähes 70 prosenttia maan pinta-alasta) omistajia ja niitä hallinnoi demokraattisilla monipuoluevaaleilla valitut edustajat. Uusi maalaki onkin poikkeuksellisen hyvä takuu paikallisväestölle globalisaatiota vastaan josta on valitettavasti olemassa lukuisia huonoja esimerkkejä. Esimerkiksi saudimiljonäärit ovat ostaneet pilkkahinnalla kymmeniä tuhansia hehtaareita maata metsästysmaiksi, samoin kansainväliset biopolttoainetuottajat tai ilmakehän hiilen sitoijat ym. Kylien omistamilta mailta tällainen ei enää helpolla onnistu. Ongelmana on vain lakien toimeenpano – valtion omistuspapereiden verkkainen kulku kyliin.

Vaikka Tansania on nyt itsenäinen, presidentti Mkapan taannoinen toteamus Helsingissä on erittäin totta: ”Globalisaatio kohtelee Afrikkaa kuin orjuus.” Rakenteellisiin ongelmiin kehitysyhteistyövaroja pitäisi avokätisesti käyttää erityisesti vahvistamalla kehitysmaiden valtionhallintoja, jotta ne voisivat palkata omia koulutettuja kansalaisiaan esim. solmimaan kansainvälisiä sopimuksia. Nykyisellään aivovuoto kehitysmaista Yhdysvaltoihin, Eurooppaan, kansainvälisiin järjestöihin ja monikansallisiin yrityksiin on monen valtion hallinnolle todellinen ongelma. Riittämätön palkka heijastuu myös korruptoituneina virkamiehinä. Tämä ei kuitenkaan tarkoita sitä, ettei esimerkiksi Tansaniasta löytyisi huippujuristeja, maamittareita ja hallintoihmisiä, jotka noin 1500 euron kuukausituloilla toimisi tässä kansainvälisessä maailmassa. Samalla he pitävät takapihallaan kaupungissa yhtä lypsävää lehmää, yrittävät elää ja elättää sukuyhteisöä sekä sukkuloivat Maailmanpankin, YK:n ym. kokouksissa puolustaen maansa etuja ja kouluttavat lapsensa 50-70 oppilaan luokissa erinäisin konstein.

Itsenäistyttyään Tansaniasta tuli rotusorron vastaisen taistelun eturintama. Köyhä maa koulutti vapaustaistelijoita Mosambikiin, Rhodesiaan, Angolaan, Namibiaan ja Etelä-Afrikkaan. Tansanialaiset kävivät sodan myös toisenlaista apartheidia vastaan. Idi Amin hyökkäsi Tansaniaan vuonna 1978 pysyäkseen vallassa. Sota oli tuloksekas vaikka Libya lähetti joukkojaan Aminin tueksi. Ugandan diktaattorista ja muista apartheid hallinnoista päästiin. Koska sodat eivät olleet valloitusotia, tulivat kustannukset tansanialaisten veronmaksajien maksettaviksi. Itse asiassa Tansanian valtionkassan pohja rei’itettiin moneen kertaan. Pohjoismaat olivat tuolloin harvoja todellisia



Picture Courtesy of Sinivuokko Koivula-Mbemba

avunantajamaita, Suomi yhtenä omalla pienellä osallaan. Tansaniasta on tullut alueella rauhan satama, kuin Dar es Salaam joka muistuttaa vilkkauksellaan jo muurahaispesää – vähempikin riittäisi.

Tansanialaiset ovat tasapainoisia yhteisen historiansa muokkaamia tehtävänsä omistautuneita kaikilla hallinnon tasoilla kylistä ylimpään valtion johtoon. Yhteisestä visiosta vuoteen 2025 puhutaan. Ajatus ”kaveria ei jätetä” näkyy käytännössä myös ympäristön kriiseissä. Kongon, Burundin ja Ruandan pakolaisia köyhä Tansania on vastaanottanut kansanmurhien yhteydessä noin 800 000 pakolaista. Vähän aikaa sitten lähes 2000 somalialaiselle annettiin Tansanian kansalaisuus; he ovat onnekkaita. Uskoisin heidänkin ajattelevan niin! Onnea ja viisautta 50-vuotiaalle!

Jussi Ylhäisi Kehitysmaatutkija ja Tansania-tutkija vuodesta 1995.

* * * * *

Sotatilanne

Tapani Koivula

Katkelma Tapani Koivulan tulevasta romaanista "Tehtävä Itä-Afrikassa". Kuvaus perustuu tositapahtumiin. Romaanissa päähenkilönä seikkailee suomalainen arkkitehti Ville Salonperä.

Tapani Koivula toimi Unescon kouluarkkitehtina Tansanian opetusministeriössä 1978-1981. Sen jälkeen hän on käynyt Tansaniassa useita kertoja ulkoministeriön asiantuntijana.

Koivula toimi Suomi-Tansania Seuran puheenjohtajana 1983-84.

Ehkä tansanialaisilla oli tärkeämpiäkin huolenaiheita kuin suomalaisten kulinaariset nautinnot. Sota oli juuri saatu rauhoittumaan jonkinlaiseen aselepoon. Alkuvaiheessa Idi Amin oli uhannut pommittaa Dar es Salaamia. Onneksi Ugandan lentokalusto ei loppujen lopuksi kyennyt muuhun kuin muutamaa epätoivoiseen rajanylitykseen ja hajapommien pudottamiseen Victoria-järven rantamaille.

Lehtitietojen mukaan alueen ilmaherruutta olivat muutenkin pitäneet tansanialaiset venäläisten lämpöohjautuvien ohusten avulla, jotka olivat ilmeisesti ainoa huipputekniikan tuote afrikkalaisessa sodassa. Ne ehkä olivat olleet myös Dar es Salaamin pelastus. Ville oli Gymkhanassa nähnyt uutisfilmin, jossa tansanialaisia varusmiehiä vietiin rintamalle vanhoilla bussinrämillä.

Edelleen Ugandan sodasta liikkui monenlaisia uutisia ja huhuja. Idi Amin oli kukistettu ja paennut maasta. Hän eleli perheineen luksuselämää jonkun muslimiveljen uimaltaalla Lähi-Idässä. Perheidyliä varjosti huhu, jonka mukaan sodan ratkaisuvaiheessa hirmuhallitsija olisi turvautunut poppamiehen ehdottamaan viimeiseen keinoon sotaonnan kääntämiseksi: uhraamaan oman poikansa ja syömään tämän sydämen.

Kaikesta päätellen vastustajien tietotoimistosta oli peräisin myös väite, jonka mukaan Idin pöytälaatikosta olisi löydetty suunnitelma ydinaseiden hankkimiseksi ja maailmanlaajuisen terrorin aloittamiseksi Ugandan suurlähetystöjen kautta. Saman väitteen Ville oli takavuosina lukenut Libyan johtajasta Al Khaddafista, vihreän lipun kantajasta.



Picture Courtesy of Sinivuokko Koivula-Mbemba

Aminin valloitusretki Tansanian puolelle oli ollut niin perusteeton, ettei kummaltakaan suurvallalta ollut herunut edes henkistä tukea. Muslimiveljiä löytyi toki Lähi-Idän rikkaista öljyvaltioista, mutta heiltäkään ei tullut sotilaallista apua. Öljypohatoilla oli riittävästi vartioitavaa omissa tulenaroissa nurkissaan ja pesäkkeissään, ilman mustan jättiläisen sekoiluakin.

Luotettavamman tiedon mukaan Ugandan johdossa olisi jälleen tapahtunut vallanvaihtaus. Nyereren suosikkien Lulen ja Binaisan epäonnistuttua Ugandan presidentiksi oli palautettu Milton Obote. Tämä oli piileksinyt Nyereren suojissa Dar es Salaamissa siitä lähtien kun Idi Amin oli hänet syrjäyttänyt.

Valtasuhteista Ugandan pääkaupungissa kertoi huvittavalla tavalla urheilu-uutinen, josta Ville oli lukenut kaksi eri versiota CCM:n äänenkannattajasta Daily Newsista ja toisaalta Hotelli Kilimanjaron ala-aulassa sijaitsevasta sähkösanomakirjoittimesta.

Daily Newsin mukaan Tansanian ykkösjoukkue Simba oli pelannut Kampalassa futismatsin ugandalaisia vastaan. Kiihkeiden tunnelmien jälkeen – ”yleisö oli aiheuttanut välikohtauksen ryntäämällä kentälle” – ottelu oli päättynyt tasan 1-1.

Reuterin sensuroimaton sähkösanoma paljasti karun totuuden ottelusta: ”Kun ugandalaiset menivät 2-1 johtoon, katsomossa istuneet tansanialaissotilaat syöksyivät kentälle. Ottelu keskeytettiin ja viralliseksi lopputulokseksi ilmoitettiin 1-1.”

* * * * *

Did you know this about Tanzania?

1. ...that 50 Tanzanians who were born on December 9, 1961 (Independence Day) and 50 British citizens who were born on the same day will join together and celebrate Tanzania's 50 years of Independence and their 50th birth day on top of Mount Kilimanjaro at the peak at midnight on December 9 this year.
2. ...that you can adopt a rat, called HeroRAT, from the breeding and training centre of APOPO in Morogoro. The African giant pouched rats were chosen as the most suitable for the mine detection task (remote scent tracing) and second-line screening of Tuberculosis.
3. ...that 2009 marked the Golden Jubilee of 50 years of the milestone discovery of origin of man, concretely the discovery of the skull of the oldest man in the world that was made by Africa's famous archaeologists, Dr. Louis Leakey and his wife Mary, in the excavation area of Olduvai inside Ngorongoro Conservation Area Authority (NCAA).
4. ...that since the establishment of the Serengeti National Park in 1951, there has been a marked shift in Tanzanian conservation policy. This is driven not only by international paradigm changes on biodiversity protection, but also by the socio-economic transition of society in East Africa: today, population growth and increasing visitor numbers exert major pressure on Tanzania's natural heritage. While at global level the prevailing approach is to combine conservation with sustainable land use, the case of the Serengeti/Ngorongoro Conservation Area pictures the reality for a conservation management facing the challenge of integrating the concerns of conservation, tourism and local people.
5. ...that the total population in Tanzania was last reported at 43.2 million people in 2010 from 10.1 million in 1960, changing 329 percent during the last 50 years. Tanzania has 0.63 percent of the world's total population which means that one person in every 160 people on the planet is a resident of Tanzania.
6. ...that as Tanzania celebrates its 50 Years of UHURU, Mustafa Hassanali's, Tanzania's pan African designer and founder of the Swahili Fashion Week unveiled his "UHURU" collection which is inspired by the flapping of Tanzanian flag as it was hoisted on Mt Kilimanjaro on 9 December 1961 at the AFI Africa Fashion Week in Johannesburg in South Africa. Thus the Collection is aptly named UHURU, Swahili word for freedom. This collection just does not Celebrate Tanzania's 50 years of freedom from Colonial rule, but also that Freedom to express one creativity, culture, and Spirit.



Picture Courtesy of Marjaana Toiviainen



Picture Courtesy of Marjaana Toiviainen

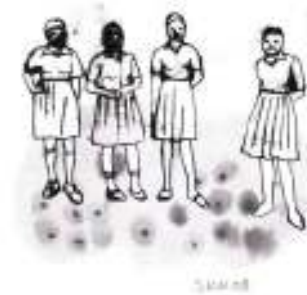
Did you know this about Tanzania?

7. ...that we count 18,250 days from the historic first one 50 years ago.

8. ...that Finland also entered the competition to name the new state – later know as Tanzania. Proposals had to include an element of the name of each country. Finland's entry was 'Tangabar', which to their amazement wasn't accepted.

9. ...that Tanzania is blessed with an abundance of mineral resources. In gold alone, Tanzania is estimated to be sitting on top of a US\$39 billion treasure.

10. ...that Tanzanians usually eat together and eating is a very important part of social life. Therefore, be aware of two big DON'Ts – never say goodbye soon after finishing the food and secondly, never use the left hand as it is meant for toilet business only.



Picture Courtesy of Sinivuokko Koivula-Mbemba



Picture Courtesy of Sinivuokko Koivula-Mbemba

11. ...that a ATM stands in the entrance of the side building of the National Museum in Dar es Salaam. This is not a business idea, but a small info tells us that this was the first ATM in Tanzania of 1997.

12. ...that Zanzibari people say: “ Kiswahili was born on Zanzibar, it grew up in Tanzania, is got ill in Kenya and died in Uganda.”

13. ...that “Albino United” is the first Tanzanian football club that allows players with Albinism. The club wants thereby to proof that its players are neither under a spell nor do they have mysterious forces – they were just born with a harmless inheritance of lack of pigments.

14. ...that the participation of the Japanese player Naohiro Takahara in the last football world championship in Germany generated a lot of laughing in Tanzania. His name means in Kiswahili “he wants to poop”.

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Working For Peace

Ilona Tikka

Mwalimu Julius Nyerere, the President of Tanzania was one of six world leaders who was part of the “Five Continent Peace Initiative” in 1980-1985. The other leaders were Olaf Palme of Sweden, Andres Papandreou of Greece, Miguel de la Madrid of Mexico, Raul Alfonsin of Argentina, and Rajiv Gandhi of India. This initiative was to do with the disarmament and putting an end to the proliferation of nuclear arms in the world, at the end of the Cold War period. The initiative was also to do with the public movements in 1980’s calling for Peace and a global solution to the nuclear disarmament.

In early 1980’s I joined Peace rallies in Finland holding the Peace dove in the air. World Peace mattered to me, so thus as in 1985 I moved back to live in Tanzania, where I had also lived in 1970’s, I was happy to hear about the president Nyerere’s initiative for peace. In 1985 it was clear in the world politics that the “Five Continent Peace Initiative”, as such, did not achieve the expected positive results, and neither did United Nations. The United States and the Soviet Union were still on their opposing sides. Then happened something drastic, Sweden’s Prime Minister Olof Palme was murdered in February 1986 in Stockholm. This was a shock to many people; especially at it had happened in a peaceful country in Scandinavia.

Dancing for Peace

In Tanzania, I was active in taking part in and organizing various social events for students at the International School of Tanganyika in Dar es Salaam, where I studied my British O-levels and then the International Baccalaureate Diploma. One event I organized was Peace Gala, where I choreographed and danced “for world peace”. The Peace Gala was a great success with songs and dances from around the world. But we yearned for more and wanted our voices to be heard.

Singing for Peace

A group of students also decided to have their voice heard in the peace initiative, and thus in 1987 we gathered more than a thousand names in a petition for world peace, and



A Golden Opportunity to shake hands with
Mwalimu Nyerere

decided to give this document to Mwalimu Julius Nyerere in support of his work for world peace, and to take our voices further. He had already stepped down from presidency in 1985, but he was still the nation’s founding father and the chairman of CCM.

Together with the headmaster of our school and some teachers, a group of students gathered together to meet Mwalimu Julius Nyerere. I was the only Scandinavian student in the group. We had prepared also songs to sing to him, such as “Give Peace a chance” and “Imagine” by John Lennon and “Ebony and Ivory” by Stevie Wonder. In that day, when I had the privilege of meeting Mwalimu Julius Nyerere, I was wearing a Finnish national costume that I had been able to borrow from Mrs Inkeri Karanko, the wife of Finnish Ambassador, Kari Karanko. When meeting Mwalimu Nyerere, he was most warmhearted and a kind, humble person. He was impressed by my attire, and I explained that it was from Finland. He knew Finland very well and thanked the Finnish cooperation help. It was a true privilege to meet him. Later on, years after, when I moved back to study and live in Finland, I trained myself to also become a mwalimu, a teacher. Also at times I can still hear myself singing “Imagine all the people living life in peace - You may say I’m a dreamer, but I’m not the only one. I hope someday you’ll join us, And the world will live as one”.

A Peaceful Country

Especially now, reflecting on the recent Arab Spring revolutions in many of the Northern African countries, where their leaders were clinging on to their leadership desperately for decades, it makes me appreciate Nyerere even more as a nation's leader, since he stepped down from presidency voluntarily. He was also extremely wise and having visionary skills to have foreseen the multiparty system to be the future. Hopefully the present day Tanzanians would follow his lead and legacy of not allowing the individual interests in politics to gain place, but rather to look for solutions that will benefit the nation in keeping it a peaceful heaven in Africa, that it has remarkably been for the last 50 years of its independence.

The author has lived in her childhood in Tanzania in 1973-1975 and 1985-1989 with her family. She is a teacher by education, and currently a researcher at the University of Helsinki. She is also a member of the Suomi-Tansania Seura board.

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A Group Photo with Mwalimu Julius Nyerere. (Standing in the front line on the far right)

PIKKU TYTÖN MUISTOJA DARIN ELÄINASUKEISTA

Sinivuokko Koivula-Mbemba

Torakat

Isä oli laittanut pitkät työhousunsa yön ajaksi tuolinnojalle. Aamulla hän veti housut jalkaansa ja lähti autolla töihin. Hän tunsu kutinaa reidellä ja raapi housunlahjetta voimakkaasti. Illalla palattuaan takaisin kotiin, hän vaihtoi vaatteet. Työhousujen lahkeesta tippui kuollut, rusentunut torakka.

Kavereiden kanssa huviteltiin suihkuttamalla vettä keittiön seinän ja lattian rakosiin. Hetken kuluttua koloista ilmestyi kymmenittäin erikokoisia ja eri suuntiin juoksevia torakoita. Torakasta lähti ropiseva ääni sen kulkiessa puuparketilla. Tummaa parkettia vasten siitä näkyi vain valonheijastus sen kiiltävässä selässä. Meille tuli tilattuna paksu Helsingin Sanomien sunnuntainumero. Kun äiti huusi « Hyi, torakka ! », isä tiesi kääreistä Hesarista tukevan rullan ja lähteä torakkajahtiin.

Karvamadot, koukkumadot, merisiilit ja termiitit

Karvamadot olivat arvaamattomia. Ne olivat isoja toukkia, joita peitti « turkki ». Jos toukkaa sattui pahaksi onnekseen koskettamaan, kämmentä alkoi pistellä ja poltella. Kättä tuli pitää kylmän veden alla pitkään. Toukat piiloutuivat milloin mihinkin. Kerran tartuin kuistilla luutaan varomattomasti. Toukka oli etsinyt koteloitumispaikan toiselta puolelta luudan vartta ja käteni « paloi » oitis.

Toisella kertaa karvamadot kokivat joukkotuhon. Pihallamme oli puu, jossa oli avonainen onkalo rungossa. Kolo kuhisi karvamatoja, joten naapurit pistivät onkalon tuleen. Ulkona kulkiessaan piti aina käyttää kenkiä tai sandaaleita. Koukkumadot pääsivät muuten jalkapohjan läpi vartaloon aiheuttamaan tuhoa. Kuvittelin ne ongenkoukun muotoisiksi madoiksi, jotka seilasivat edestakaisin raajoissani.

Meressäkin oli hyvä pitää uimakengät jalassa. Merisiilien terävät piikit painuivat ihon alle, jossa ne muuttuivat pehmeiksi aiheuttaen ikävyöksiä. Erään kerran meillä oli käymässä vanhempieni ystäväpariskunta, joka oli häämatkalla Darissa. Morsian oli astunut merisiiliin päälle ja sitten niitä piikin pätkiä kaivettiin jalkapohjasta ja varpaista irti pitkään ja hartaasti.

Sadekaudena naapurit kokoontuivat terassilamppumme alle metsästäämään termiittejä ämpäreihin. Illan pimentyessä valo oli räpiköiviä termiittejä mustanaan. Pannulla paistettavat termiitit olivat ravintorikasta herkkua.

Sammakot ja gekot

Sadekaudena takapiha muuttui matalaksi vesialtaaksi. Sadat sammakot kerääntyivät olohuoneen ja makuuhuoneen ikkunoiden alle kurnuttamaan. Kurnutus muuttui korviahuumaavaksi meteliksi, jolle levysoittimesta soiva musiikki jäi kakkoseksi. Gekko-sisiliskot olivat sympaattisia. Niiden pienet pallukkavarpaat piti ne kiinni seinässä, katossa ja ovenpielissä.

Ne olivat harmittomia. Ei haitannut, vaikka niitä oli talon sisälläkin. Yksi oli jäänyt keittiön varaston oven väliin ja se oli liiskautunut ja kuivunut aivan ohueksi lastuksi. Miten se oli sinne päässyt, ajattelin.



Pikku mama

Dar-es-Salaam, 1979

Kissat, koira ja kirput

Kamerunilaisilla yläkerran naapureilla oli sekarotuinen piski nimeltään Tofi. Se näytti lyhytjalkaiselta saksanpaimenkoiralta. Kun kerrostalomme vartija, askari nukkui päiväunia autokatoksessa asukkaan auton konepellillä, Tofi makasi maassa miehen vartiokeihään vieressä. Minä en saanut koskea Tofiin, koska se oli niin likainen pihan pölystä ja muusta. Mutta kyllä sitä silloin tällöin tuli salaa rapsuteltua.

Samalla naapurinperheellä oli myös laikukas kissa nimeltä Basil. Se oli ihana ja tuli pihalla aina luokseni, koska olin sille ystävällinen. En olisi saanut pajata sitäkään, silti pajasin. Halusin oman kissan. Niinpä taloudenhoitajamme mama Beata toi meille mustan kissanpennun. Se oli niin pieni, että sillä ei ollut vielä silmiä auki. Sitä ruokittiin pipetillä. Äitini pyysi mamaa viemään pennun takaisin emolleen. Pentu löytyi myöhemmin maissipelloilta maukumasta. Toin sen takaisin kotiin, mutta se kuoli hoidosta huolimatta.

Sitten mama toi vähän isomman kissan, harmaan ja laihaan kissanuorikon, joka piileksi sängyn alla. Siitä alkoi kolme viikkoa kestänyt kirppusota. Kirppuja oli satoja ja tuhansia. Kirppu näkyi varjona tummaa puuparketia vasten. Koska hyönteismyrkkyjä ei jostain syystä ollut, äiti ja isä konttasivat valo toisessa ja vesiastia toisessa kädessä pitkin lattiaa. Kirppu napattiin sormien väliin ja laitettiin vesiastiaan. Sieltä se ei kyennyt enää hyppäämään. Harmaa kissa sai häädön. Lohdutukseksi äiti lupasi minulle, että Suomeen palattuamme saan kissan.



Minä, paras ystäväni Jean-Pierre ja musta kissanpentu. Dar-es-Salaam, 1979/80

Apina

Intialaisilla yläkerran naapureilla oli lemmikkinä iso punapyllypaviaani nimeltä Meru, kuten Meru-vuori Kilimanjaro-vuoren kupeessa. Meru istui yläterassilla lieassa pitkin päivää. Kun sille heitti hedelmän, se nappasi sen taitavasti käsiinsä, kuori ja söi sen. Meru oli naaras ja se ei pitänyt ihmismiehistä. Se rupesi heti mekastamaan sellaiset nähdessään.



Meru-apina ja taitavat sormet. Dar-es-Salaam, 1979/80

Vuohi ja kukko

Naapurin isäntä kuskasi matkoilta tullessaan perheelleen tuoretta lihaa eli elävän kukon ja vuohen auton takakontissa. Kukko kiekui joka aamu, kunnes sitä ei enää kuulunut. Musta vuohi oli narulla kiinni takapihalla vinossa metallipylväässä. Sieltä se seurasi meidän savuttavia takapihan kokkausleikkejä, tuijotti ja jyysti ruohoa. Olin paikalla, kun vuohi kuoli. Kun siltä avattiin kurkku, käänsin katseeni pois. Kun pää oli irtonaisena maassa, nostin sen sarvista ylös ja katsoin viimeisen kerran sen pikku silmiin.

Kirjoittaja asui vanhempiensa kanssa Dar-es-Salaamissa 1978-1981. Takaisin Suomessa hän sai väriltään leijonaa ja tiikeriä muistuttavat kissat, joille hän antoi nimet Mikki ja Basil. He elivät perheessä 16 ja 18 onnellista vuotta. Nykyään Sinivuokko on taiteen maisteri ja hän on muun muassa piirtänyt Tansania-aiheiset piirroksia, jotka koristavat tämän lehden sivuja.

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“HIZI NI NGAO ZETU...”



Tanzanians' thoughts about the independence

1. Where in Tanzania do you live, what do you do for living and how old are you?
2. What does the independence of Tanzania mean to you?
3. What does it mean for you to be Tanzanian?
4. How has the Tanzanian society changed during the time of your life?
5. What are your visions for Tanzania's future and your own future in Tanzania?
6. Anything else you want to add?

* * * * *

1. We are a 46-year old fisherman and his 43-year-old housewife from Stone Town, Zanzibar.

2. For us it is important to emphasize that Tanzania is comprised of two former states, Tanganyika and Zanzibar. "Tan" comes from the word Tanganyika followed by "Zan" taken from Zanzibar, and "ia" are letters which appear in both of those names. Tanzania is the union between Tanganyika and Zanzibar. Unfortunately the Union has been facing a lot of challenges since its establishment. We are also quite disappointed with the people of Tanganyika sometimes calling Tanganyika separately Tanzania, forgetting that we Zanzibarians exist and are a part of that country with our culture and history. This year people are celebrating the independence of Tanganyika, not Tanzania as a whole. Tanzania came to exist in the year 1964.

The independence of Tanzania doesn't mean very much to us, because we are discussing about independence in Africa, where we mean freedom from the colonial rule. Unfortunately there are some politicians who are abusing this historical background of Tanzania for their own interests - to be in power. There are a lot of Zanzibarians who share this view. Tanzania was never colonized; the country called Tanzania did not exist by the time of colonialism. Zanzibar and Tanganyika were colonized by the Arabs, Germans and British, but Tanzania as a country has never been colonized.

3. That is a difficult question. Our identity is very "Zanzibarian", but being Tanzanian means there is a country which we are a part of and have our say on things, also.

4. There has been quite a number of changes since then. Economically we came out from the monopoly economy and have started to establish private sector and free trade. Politically we are moving away from mono-party system and we have tenure for our president. Socially we are facing stronger social globalization and have more intercultural encounters.

5. We wish peaceful coexistence for all Tanzanians.

6. We are very grateful to be included in a questionnaire such as this.

* * * * *

1. I'm 50 years old, I live in Tanga and I work for an organization, which deals with issues of HIV/AIDS.

2. To me it means freedom: the natives of Tanzania can live and decide their affairs without being forced by other nations. It also means that the living conditions support peace without war and conflict between ethnic and cultural groups. Freedom means being free in all matters related to human life. In Tanzania we have managed to do that even during very difficult times.

3. I am proud to be Tanzanian since Tanzania has such a strong reputation of living in peace. It also means you can build a life without interruptions, provided you follow the rules which have been set.

4. The society of Tanzania has changed dramatically, basically because of the will of the people or groups of political leaders who have taken over ministries, departments, districts or even the entire country. Some people try hard to be good leaders, but others really misuse their power. It is very difficult for individual Tanzanians to make a difference and impact things. However, there have also been positive changes in the education sector, technology and infrastructure during the decades which have passed by.



5. These are the things I expect in 20 years: We need to find leaders who have good visions for running our government. We need a new constitution for the country with several additions and changes. The elite needs to be educated better. We need to have a wider infrastructure to help the most vulnerable people who now are in the hands of a few educated people who can and want to help them.

6. When Tanzania became independent there were beautiful ideas of freedom and eliminating the system of domination from the outside. But as the time has passed, our country has become torn and splitted into two; there are two “sets” of people, the people of Zanzibar and those of mainland. The people in the mainland are the ones with all sort of power in decision-making. At the same time Zanzibarians have their own thoughts about the independence. This is a complicated political issue. I also think that we need more trust and openness in the court processes. Our judges can manipulate laws and many things happen because of the corruption totally differently than they would in a just situation. Also issues regarding our army system need to be discussed.

* * * * *

1. I am a secondary school teacher from Tanga, aged 29, female.

2. It means the freedom of Tanzania, a sense of national independence. It is self-determination instead of being dominated by foreign nations. This became reality for us on December the 9th 1961 under the leadership of Mwalimu Julius Nyerere. This is freedom from the colonial process, but at the same time it means freedom from local administrators and leaders who use their power wrong and misuse their leadership. This freedom enables different activities, social services and infrastructure improvements.

3. Being a Tanzanian means I am one of the people of this nation, I am a citizen who is entitled to all the rights mentioned on our constitution and laws.

4. It has changed so much; In terms of politics many Tanzanians these days have enough awareness on the issue of voting. Economically more Tanzanians have a chance to earn their living and also know more about their rights. Our communities are starting to realize and understand issues such as land laws on ownership and copyright contracts etc.. Tanzania also has a much better communication

system. There are now many different media, such as radio, TV, mobile phones and landlines. These days Tanzanians have more awareness of the importance of education.

5. Tanzania must and will have better politicians who could overcome any conflicts based on ideologies, religions and ethnicity.

6. Important issues to mention and reflect are also the way our government can encourage the young people of this nation to build peace and understanding amongst us: the government should support this with their policies and strategies. Also the issue of food and oil prices must be taken care of in the near future. These sort of things can bring chaos if not well managed.

* * * * *



Picture Courtesy of Marjaana Toiviainen



Picture Courtesy of Marjaana Toiviainen



1. We are three ladies between the ages of 60-75. We are living in Moshi town and have businesses.

2. It means we have our own government instead of the colonial one. It means that there are many schools and every child is entitled to go to school. In independent Tanzania pure water is available and every citizen is allowed to speak freely.

3. It means to be free in all aspects and to develop Tanzania with our businesses and through paying taxes.

4. More people are independent now, many people are working. People are educated, also women study a lot. Our traditional beliefs, such as the female genital mutilation, are practiced much less. Electricity is taken to the villages, the roads are better and women are given leadership roles. However, these days the society has lost a lot of its moral values.

5. Many people, including men and women, will get higher education. If the changes proposed by the opposition political parties are accepted, life will be much better than now.

* * * * *



Picture Courtesy of Sinivuokko Koivula-Mbemba

1. I am a 38-year-old female from Morogoro. I sew clothes and plait hair for people in my town.

2. It means that we are considered equal to other people and other countries. That we don't have to serve other people and that we can speak up.

3. It means that I have a nationality which I can be proud of and that a lot of people from different cultures and tribes are also similar Tanzanians.

4. The politics have become more difficult and there is a lot of corruption. The nature is suffering from pollution – it has been more dry here than before. However, we have better schools and more international connections. Also we have one computer in the village where I come from.

5. I wish the politicians would start caring for people. I hope I will have my own little salon and maybe a dressmaker's shop.

* * * * *

Are activists Born or Made?

Mr. Kaganzi Rutachwamagyo

My good old friend invited me to write an article for the Taarifa newsletter to be published on the eve of the 50th independence anniversary of the United Republic of Tanzania. I was given the liberty to choose a theme myself. So long as this opportunity has presented itself by the time I'm on sidelines of advocacy, I have decided to make a reflection about "activism" in Tanzania from the disability perspective since independence in 1960s. The article mainly anecdotes my life experience during the period under discussion. This is not because of self glorification or seeing as an easy way of writing my autobiography. Rather it is because I have good memories of what I have survived through in this period which I can easily connect to the social milieu of the time under which I have struggled to forge a niche in my society. So, I earnestly request readers of my article to take this it as a mere soliloquy.



As a photo above could depict, my early years were of humble village life where even on Sundays one had to put on school uniform because it was only what the family could afford. My legs tried out foot ware when I entered secondary school. No one had ever before attempted to groom me into activism until when I was forty plus years of age. But when I critically look back at my childhood and youth life, I feel tempted to argue that I have all along been an activist even in situations where I was not aware

of it. I trust other people with disabilities of my generation have had similar experiences.


As I'm looking at my only childhood photo taken sometime in early 1960s, I fail to discern any "activism" characteristics. May be this is so because even the term "activism" is defined differently by different people. As for this article, I'll limit the definition to "ACTIONS TAKEN BY AN INDIVIDUAL OR GROUP VIGOROUSLY OR AT A LOW KEY IN ASSERTION FOR POLITICAL OR SOCIAL CHANGE."

The said photo was taken to mark my significant recovery from a severe attack of poliomyelitis I contracted some years back where both of my extremities were rendered completely feeble. It took some years and efforts to be able to move about on my fours and later to toddle around aided by a pole. I think this was a time when fate started shaping my future role in society.

My family descended from a royal class where ones status is rather ascribed than achieved. So, my uncle who was an heir to my grandfather enjoyed such a status and related privileges. As such his homestead attracted visitors from far and wide to consult and socialize. Luckily enough, I was my uncle's favorite and was always by his side. I was therefore privileged to learn a lot in terms of traditional cultures, riddles, adages, public speaking, resolving conflicts, history, literature, folklores and the like. In this case, my disability was somehow a fortune in disguise because the knowledge I acquired around this time, later became instrumental by attracting people of all ages to me and making me a reference point.

The years for independence struggles were equally important in my life. It happened that my uncle, who was a popular figure, was among the first members of the Tanganyika African National Union (TANU). As expected, his house became a centre for planning, rehearsals for mobilization songs and other related activities. Although my uncle died a week before the Independence Day, I already had learnt a lot from the struggle.

After demonstrating some ability to toddle around, my parents, who were ardent Christians decided to re-send me to the bush school. The objective was to enable me to at least undergo the essential spiritual ritual of



communion. I was not expected to live for long, so this was kind of preparing me for the eternal journey. I did not fail them, because my capacity to memorise catechism was very high. In deed, I became a relief to my teacher because in many occasions he left me lead the recitation responsibility. So the objective of be prepared me spiritually, was attained with ease which encouraged the parents to let me enroll in the formal education system under the church. But before long, I suffered another blow. I lost my father.

On the fateful day, my mother cried very bitterly by singling me out as being a too heavy burden for her to shoulder single handedly. This resentment genuine as it was provoked my heart at a tender age. From that moment, I was determined never to become an unbearable burden to anyone. Ever since, I became industrious by being keen at whatever assignment I undertook be it in the kitchen, the garden or brewing local beer even when it meant venturing in the risky and illegal process of distilling local gin. As such, I became an asset in the family instead. However, despite of these initiatives the income my family realized was too meager to meet the basic needs. I therefore decided to seek for a waiver of school fees for myself and my young brother which was Tshs 08 (£0.4) for both of us. I did succeed in building my case and the waiver was granted for both us up to class four.


My remarkable achievement was when I and my young brother joined standard five. At this level we were supposed to pay Tshs 115 (or £5.75). In order to have lunch at school I had to pay Tshs 90 (£ 4.5) and my young brother who could rush home for his lunch had to pay Tshs 25 (£1.25). Challenging as the situation was, I decided to appeal to the man I was hearing a lot about namely Julius Kambarage Nyerere. I sent him a letter on a manuscript. I left the head age for the address to people at the post office. After three months of anxiety, I received his positive reply where he instructed the local authorities to handle my case. This was an incidence that surprised many by wondering what type of a creature I was. As such I was given a petty name “Matata Mdogo” connoting “a young trouble maker.” This name was after a popular freedom activist from my village, who was labeled “Ali Matata” by the British rulers, because he led a number of mass actions against them. I performed very well academic-wise not because I was exceptionally intelligent but because I had an advantage over other

students i.e. more time to read and do assignments. When my classmates were in physical exercises and other outside activities, I was busy reading.

Secondary schools were not under the local authorities’ domain. Therefore when I joined class nine, I had to struggle to secure another scholarship. This time, my headmaster assisted in this regard. For incidental expenses, I became an entrepreneur. I ventured my meager pocket money into buying cigarettes, which I later exchanged with soaps when smokers got broke. During holidays I peddled soaps in my village at a reasonable profit margin.

On completing my ordinary level secondary education, with good passes, I was neither selected for higher levels of education nor any training course or even direct employment. I very much later discovered that a well intentioned headmaster labeled me “physically unfit”, which made my name a reject in the selection process. This was the first time disability stood on my way. My applications to advertised vacancies were equally unfruitful. At some point, when I was invited for an interview by some company, I had two unforgettable experiences. First, we a got road accident on the way in the middle of the night, in the jungle and rain was about to fall. When I approached the traffic officer requesting to be considered among those to be given rescue priorities, he was very scornful why a crippled like me could not stay at home. Later on when I appeared before the personnel manager of the company, he dismissed me instantly by claiming that I was not what they expected. After languishing in the village for almost two years, I decided to once again test the authorities. I presented my predicament to the Regional Commissioner requesting for an introduction letter so that I could face my former benefactor Mr. J.K. Nyerere. The commissioner discovered the trap behind my request which he jumped by securing me a direct employment in one of the parastatal organizations as a clerical offer II.

As usual, at work I did excel in whatever I was assigned. When I was denied a promotion after one year of employment, fellow workers went on strike demanding that authorities should give reward where it was due. The administration complied. Again I was also privileged by being elected the chair of the trade union at my work place for ten consecutive years. Arguably, this was when I became an active activist in the real sense. Serving such a



position has its own costs. A keen representative is likely to collide with the status quo. This happened to me and it eventually led to my resignation.

In my life, certain qualities I attribute to “activism” manifested themselves in other different forms. In my village, apart from the ordinary plays among peers, I can recall being accompanied by people very senior to me and others of my father’s age drawn to me by different motives including: counseling, tapping my indigenous knowledge and still others believing that I had some divine powers. In secondary school, I was given the petty name “centurian” connoting an elderly person. My schoolmates argued that I had a personality of a patriarch. Funny enough even academics in the western world believed that the pole I always carry along with me is an insignia of chieftaincy. My aunts, nieces and sisters in law avoided me claiming that I have sharp, penetrating eyes. I’m not very sure how to attribute these personal qualities to activism, but I’m convinced that they have contributed considerably to what I found myself becoming. When I was thrown in remand I was met by brutal prison officers but respective inmates, who by seeing officers confiscating my mobility gear, they instantly volunteered to carry me on their shoulders. While the rest of the inmates answer natural calls publicly, I was granted some privacy.

When I joined the disability arena, I was a novice of the lowest cadre. But upon discovering my shortfalls, I was determined to overcome them by acquiring relevant knowledge through reading. After a short while, I was at par even better than some of the founders. My first appearance to the national general assembly was when Tanzania Association of the Disabled was in turmoil. Out of my being whatever I contributed at that forum, I was elected in the executive committee and later the vice chair and eventually the chair. When the Federation of Disabled People’s Organizations decided to revamp itself from the six years limbo, I was elected the Secretary General and when I attended the UN Ad Hoc Committee to deliberating the rationale for having the Convention on the Rights of Persons with Disabilities, I was co-opted in the International Disability Caucus that coordinated the CSOs part of the negotiation process all though. On a number of occasions when I was privileged to represent the constituency of people with disabilities to high profiled forums, my arguments were supported by diplomats. A

case in point was when I bluntly refuted the report presented by the President in person to the consultative group meeting.

According to the Johari Window theory, there is part of characteristics known to an individual but hidden to outsiders, another part is known to all (an individual and outsiders), and yet the other known to outsiders but hidden to an individual and finally the grey one hidden to both an individual and outsiders. The four categories of characteristics do function remarkably depending on prevailing situations although some could be dominant over the rest.

By critically reflecting at the 50 years of the Independent United Republic of Tanzania, I see an array of experiences. In the eve of independence, the consanguine kind of social structures ensured safety nets for everyone. With or without money, everyone had some share of available resources. There were values and regulation for even how to distribute a slaughtered domestic animal, a spoil from hunting mission, brewed beer in the family, collecting firewood from a public or private forest/woodland, treating a parent of twin babies, a widow orphans, etc. This type of a structure prevailed even in post independence although gradually family ties were being replaced by the Ujamaa doctrine, where the party supremacy replaced traditional structures and urbanization became a dream for the new generation. At least in the first two decades of independence, people’s welfare remained the topmost agenda.

In mid 1980s, it was when a u-turn was made under the guise of liberalization. This new outlook totally uprooted the consanguine setting and enticed the populace with the materialism notion. This was a time when both the well placed and those in the fringes all craved for wealth no matter how it is was begotten. This was a time when the issue of social strata became more remarkable.

Given the circumstances of the new dawn, “activism” became of essence to articulate different conflicting issues particularly for those thrown in fringes of the development process. But this was a new concept to both the ruled and the rulers premised on the fact that the “activism” spirit that once flourished under the cooperative movement, trade unions, local governance and pluralism of political parties was long strangled in the early years of independence. When in 1990s the grip on

civil society organizations was released, the general populace had lost experiences and skills of advocating effectively. Worse still the whole question of corruption was also taking root under different guises, which derided moral authority among many. The situation was far worse when it came to people with disabilities and other marginal groups. Ironically, the international community was advocating for the participation of non-state actors whereas budgets for empowering civil institutions were being trimmed in favor of the general budget support approach. So, struggling for sustaining established institutions became an obsession of nascent civil society organizations left with limited time to plan and wage effective advocacy.

In conclusion, I would like to go back to the question of how activists are mould. Arguably inherent qualities are essential, but can only flourish and advance depending on exposure an individual gets particularly at a tender age. Like the life circle of a butterfly that starts from an egg, develops into a caterpillar, become a larvae/chrysalis and eventually a butterfly an activist has also to develop in a systematic manner. Taking me as a case in point, my potential in “activism” was stimulated right from childhood when my uncle exposed me to the wisdoms of my tribe. Again, fatal integration in terms of losing my uncle, my father at a time when formal education was becoming a scene of the day, accorded me another exposure. Leadership positions in the trade union and later in the disability arena exposed to the practicing ground. The trainings I got very much later at the Coady International Institute simply consolidate what I already had in terms of experiences.

Unfortunately, it is only a handful of people with disabilities in Tanzania who have been as lucky. That is getting exposure to test their intrinsic activism qualities. Prevailing circumstances call for effective “activism” in order to counteract barriers of attitudinal, physical and institutional nature. The last 50 years of independent Tanzania have done very little to mitigate the same. Being in the second part of my life, I’m very much concerned with the young generation of persons with disabilities. I know the costs involved in becoming an active activist. As the world is becoming more and more materialistic, the necessary noises made by little people will obvious meet deaf ears of those in authorities. This will require very strong characters and strategists to tilt



the leverage in the fever of those restricted at the bottom of the social ladder. I wish those with the right qualities could get the exposure early enough to be ready to squarely face the authorities when circumstances so dictate. I pray for the young people with disabilities who have the right qualities to get the temerity to become masters of their fates and souls. For a person in power, an activist is always a trouble maker, an urchin, a tout, a dangerous person to discard. It really challenges to remain focused when facing authorities that look down on you even when claiming what is ones right granted by the birth place and belonging to the human race.

I therefore leave readers of this article to educate me on who actually is an activist if not the one defined by those in power positions-a trouble maker? When one looks at what is happening in the middle East, even in New York and other cities where international for a for the world ruler meet to decide the direction the world should take tear gases are applied, arrests, killings, etc. Those who come in the fore to demand for changes are labeled dissidents and rebels. Then were does one place a dichotomy between “activism” and insurgency?

Mr Kaganzi Rutachwamagyo, himself a wheelchair user, is a strong believer in the power of information where it champions the bridging of the existing gap where attitudinal, environmental and institutional barriers keep disabled people in the fringes of development. He is strongly convinced of the concept of inclusion, which regards people with disabilities as part of the larger society who should not be given services in isolation. He has a vast experience from fighting for including disability into Tanzanian political structures, education and economic empowerment.

* * * * *

UHURU KAMILI BADO

Isaac Shinyela



Maendeleo halisi ya jamii hupimwa kwa hali ya maisha ya wananchi wa jamii husika. Katika maadhimisho miaka 50 ya uhuru wa Tanganyika, mengi yanasemwa kuhusu hatua za kimaendeleo ambazo nchi hii imepiga. Hakika tumepiga hatua, lakini mimi ninashaka, sina hakika sana kama tumepiga hatua kwenda mbele ila nina imani tumerudi nyuma. Pale mwanzo, baada ya ukombozi wa Taifa letu kutoka kwa mkoloni, tulianza kwa kasi na ari nzuri. Tulikazana sana na ninaweza kusema nia ya kuleta maendeleo sawa kwa Watanzania wote popote walipokua ilikuahai.

Katika hali ya sasa, kasi yetu ya maendeleo imedorora sana, na taifa limekwenda kombo. Mlinganyo wa maendeleo haupo tena, wachache wamenufaika na wengi wamefilisika kabisa. Ubora wa elimu yetu umeshuka, huduma za afya ni duni, miundombinu bado ina sura ya kikoloni, kilimo cha kibiashara kimeanguka, viwanda vya mazao ya kilimo vimekufa, maji safi yamekua kitendawili na utegemezi wa misaada ya wahisani bado upo kwa kiasi kikubwa. Inasikitisha kuona wana propaganda wa kisiasa wanajaribu kutushawishi kwa kutuonesha picha nzuri za maghorofa mapya na barabara za Dar es salaam kama ishara ya maendeleo yetu.

‘Tumethubutu, tumeweza na tunasonga mbele.’ ni tungo ya kifasihi ambayo wanasiasa wanathubutu kuinadi hadharani. Inafurahisha kusikia tungo hii nzuri, kanushi na iliyojaa majigambo kuhusu maisha ya Mtanganyika miaka 50 baada ya ukombozi. Lakini kukanusha uhalisia hakuubadili ukweli kuwa uongo. Fumbo mfumbe mjinga, ukweli utabaki kuwa wazi kwa wote walio makini. Maisha yetu bado ni duni sana na si hekima kuuficha umasikini wetu kwa siasa ongofu na tungo za fasihi.

Binafsi sina la kujivunia katika miaka 50 hii ya uhuru wetu. Nijivunie nini ilihali zaidi ya nusu ya watanzania wote wanaishi kwenye nyumba za tope na nyasi? Nijivunie nini ilihali ndugu zangu wengi wanamaliza elimu ya msigi hawajui kusoma wala kuandika? Nijivunie nini wakati fisadi jeuri anaishi juu ya sheria? Nijivunie nini wake za mawaziri wanajifungulia ughaibuni wakati mama zetu makapuku wanajifungulia chini ya miti au

sakafuni? Sina cha kusherehekea isipokua ninayo mengi yakutafakari..

Napatwa na huzuni sana ninaposafiri na kuona hali duni za ndugu zangu Watanzania wanaoishi vijijini, lakini hata niwapo mijini haueni hakuna, hali ni ile ile ngumu tofauti na kijijini ni mazingira tu. Nitakua muongo kusema hatujaendelea hata kidogo katika nusu karne hii ya uhuru, lakini maendeleo tuliyoyapata ni kidogo sana kulinganisha na changamoto tulizonazo.

Uhuru pasipo maendeleo si kitu. Nadhani hatupaswi kuisherehekea miaka hamsini ya uhuru isipokuwa yatupasa kusikitikia miaka hamsini ya uhuru kwani tumeipoteza, hatujaifanyia kazi ipasavyo. Mwaka 1961 tulipata Uhuru dhidi ya mkoloni, lakini uhuru huo hautoshi, yatupasa kutafuta uhuru dhidi ya umasikini, maradhi na ujinga. Madhimisho ya mwaka huu 2011 yatumike kutafakari kwa umakini namna gani tunaweza kuupata uhuru wa mara ya pili kwa kutokomeza ujinga, maradhi na umasikini. Mpaka hapo tutapo tokomeza maadui hawa watatu, ndipo tutakua na haki ya kusherehekea uhuru wetu. Kwa sasa haki hiyo hatuna kwani uhuru kamili bado.

Isaac Shinyella has worked and studied in Finland and is currently studying architecture in Dar es Salaam. He plans to use his architectural knowledge to build the nation.

* * * * *

Suomi-Tansania Seura

Current Activities

Kiswahili Club

The Suomi-Tansania seura has been arranging Swahili language discussion clubs this autumn and these popular sessions will continue in the spring. The Swahili club is meeting every second Saturday between 1400-1600 at Kulttuurikeskus Caisa (Vuorikatu 14, Kaisaniemi), meeting room 3.

The focus of the sessions is more on discussions than on grammar, and anyone who is interesting in improving their conversational Swahili skills is most welcome to join! We also aim to have tandem-lessons in Finnish and Swahili, so all participants are both teachers and students at the same time.

The contact person for the Swahili club is Noel Alex Makumuli. Feel free to contact Noel (e-mail address) in case of any questions!

Karibuni sana!
Suomi-Tansania seura

Tufahamiane Swahili Club

During the autumn, Tufahamiane Club started a Swahili Club for kids and they had been meeting every week.

The aim of the club is to teach kids swahili language and different aspects of Tanzanian culture through songs, plays, stories and other activities. Living in the Finnish speaking country and within the Finnish school system, this is great chance for the kids to practice their Swahili skills outside the everyday home environment.

The club is a great place for people to know meet and to socialize.

In case you would like some more information do not hesitate to send an e-mail to suomitansaniaseura@gmail.com.

Welcome One, Welcome All.

Membership

Our membership register is not up to date!

Help us to update it by giving your addresses (e-mail and proper address) to the kind people at the membership stand at the Independence Party, or by sending us an e-mail to suomitansaniaseura@gmail.com. Snailmail is OK too, Suomi-Tansania seura, PL 906, 00101 Helsinki.

Jäsenasiat

Jäsenrekisterimme on vanhentunut!

Auta meitä päivittämään sitä ilmoittamalla osoitteesi (s-posti ja katuosoite) seuran jäsenpöydälle, tai lähetä meille s-postia osoitteeseen suomitansaniaseura@gmail.com. Osoitteen voi myös lähettää postitse, Suomi-Tansania seura, PL 906, 00101 Helsinki.

Special Edition Taarifa

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The Printing of this publication has been supported by:



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