

# Taarifa

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2<sup>nd</sup> Special Edition

## Articles / Artikkelit / Makala

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# Utangulizi Pääkirjoitus Editorial

On December 9<sup>th</sup>, 2011 Tanzania celebrated its 50<sup>th</sup> Anniversary Independence Day, and given the long history of Finnish-Tanzanian cooperation, we thought that this was an event that ought to be properly recognized also in here Finland. Since there is no formal Tanzanian representation in Finland, it was up to us at the Association to arrange a celebration worthy of the 50 years of Independence.

It turned out we had substantially underestimated the number of people who would want to celebrate the Anniversary with us. Although the estimates varied in our post-party discussion, it was clear that we had a lot more than the 200 guests the venue officially fitted – I'm guessing double that figure. I'd like to thank all of you who made it through the horrible December weather to take part in the celebrations that evening - it was amazing to see so many people, young and old, Finnish and Tanzanian, crowding the hall that evening. If you missed the celebrations, Jacqueline Mluge Autio's article on the next page of this Taarifa gives you an overview.

Another enormous *thank you* goes to the great speakers, performers and artists who made for a fantastic evening program, and all of that free of charge. We couldn't have hoped for a better program. Finally of course all the people who invested their time and efforts into arranging the event deserve enormous credit, with a special regard to the Tufahamiane club for the fantastic food and to the Board Members of the Association for all their work throughout the autumn.

In connection with the Independence Day, we decided to publish a Special Edition of Taarifa for which we gathered stories, pictures and anecdotes relating to 50 years of Independence. We got so many submissions that we couldn't fit them all into the one magazine, so we chose to publish a second edition of the magazine shortly after. So here it is now – thanks to all the writers who volunteered their time into these articles!

The last section of this Edition has a few pages about current and coming activities of the Association, and we would be really excited to have more of you members around planning and implementing activities and projects! We have our Annual General Meeting coming up in March, and there is no better chance than this to show up, get involved and have your say in what is going on in the Finnish-Tanzanian community.

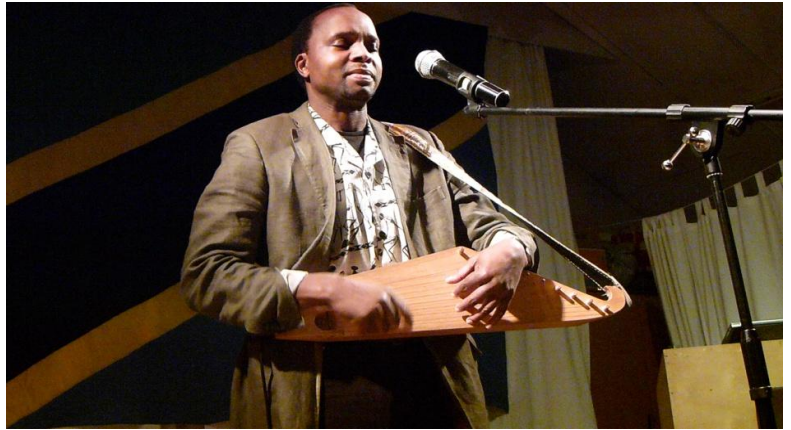
Karibuni sana and a most prosperous and joyous New Year to all of you!

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Sebastian Gahnström  
Mwenyekiti

# Tanzania's 50<sup>th</sup> Independence Party in Helsinki

Tanzania's fiftieth year of Independence was celebrated also here in Finland on 9th of December, just a few days after the Independence Day of Finland. Suomi-Tansania friendship association organized a celebration that day in Puotinkylän-Marjaniemen Työväentalo in Helsinki. The celebration gathered the house full of Tanzanians, Finns and people from across the world, who have relations to Tanzania.



Arnold Chiwalala performing at the Independence Day Celebration

The atmosphere when you arrived at the place was one of full excitement and joy of reunion when old friends who hadn't seen each other for a long time got a change to exchange "habari". It was impossible just to walk straight to a table to sit because you met so many people to greet. When seeing all those people you knew your mind was shifted back to Tanzania and for a minute and you forgot that you were living far away from the place where you grew up.

The official celebration started with a toast and with both the Tanzanian and the Finnish national anthems. The chairman of Suomi-Tansania friendship association Sebastian Gahnström opened the evening. After that was the time for the first speaker Professor Emerita Marja-Liisa Swantz.



Main speaker  
Prof Marja-Liisa Swantz

She gave an elaborate speech about the process and happenings that led to the independence of Tanganyika in 1961. She started her speech by asking how many of the people in the audience had been present when Tanganyika got its independence. Not many people raised their hands. Everyone were concentrating on the speech so carefully that they even forgot to mumble to each other constantly which I have to admit is sometimes a slightly irritating feature in us. Master of Philosophy Eeva Ahtisaari also gave a speech after Marja-Liisa Swantz, where she sent greeting from her husband President Ahtisaari and reminisced about their time in Tanzania.

After the speeches we heard a heartwarming song from our own "Väinämöinen" Professor Arnold Chiwalala. He was playing a traditional Finnish instrument called "kantele". Even if kantele is a string instrument, the sound of it reminds me very much of kalimba or likembe or mbira or however you want to call it.



Next in turn for speaking was Master of Science and politician Anderson Mwegerano, who is a long-time local councilor in the city of Salo. We also received video greetings from the Embassy of Finland in Dar es Salaam in Finnish but because of my inadequate skills in Finnish I unfortunately didn't understand what it was about. Moyo (Johnsson Mluge and Riikka Palander) performed alongside Samuli "Teho" Majamäki creating a Hukwe Zawose kind of magical atmosphere. Tufahamiane Club had prepared delicious food which made me remember my mama's cooking.



Anderson Mwegerano

As a grand finale Tampere based group Cheza Ngoma with Menard Mponda and the Mponda Family had a breathtaking show with drumming, dancing and acrobatics. After the show I've noticed that everyone had restless feet to go dancing because what kind of Tanzanian "sherehe" would it be if we didn't join to enjoy the company of each other with dancing. Top DJ's were playing the latest and the hottest mduara and kwaito songs. Some of the elderly guests might have gotten slightly scared of the big sound but that is part of life. The party went on up to the late evening.

In the last edition of Taarifa we were able to read about how Tanzania got its independence and what it means to us Tanzanians, so me I wanted to describe more of my feelings from the celebration. All and all the celebration gave me a feeling of Umoja, which could be loosely be translated as Unity. Us Tanzanians are only few in this country of Finland so gathering to celebrate the Independence together like this shows that we are not bound to tribalism or religions, like we unfortunately often are in Tanzania. We can see ourselves as a people. And by opening our mind like this we notice that we are not alone in Finland; not only in the company of other Tanzanians but especially in the company of Finnish people also. We are all human and the humanity in us is the basis and the essence of our fight for freedom. When I speak about freedom I don't simply mean in nationalistic way of liberating ourselves from the colonial system but from the limitations of our own mind. I want to thank Suomi-Tansania friendship association for organizing the heartwarming event and wish us all the best of luck within our struggle for Uhuru.

*Jaqueline Mluge Autio is a journalist by profession. She is working as a radio host and is a co-founder of the Swahili-language radio station Yaliyopo, which airs on Saturdays 13-14.00 on 100,3 mzh.*



Cheza Ngoma and the Mponda Family



There was a long line for the delicious food made by Tufahamiane Club

# 50 years (In)Difference.

## The Road we have travelled since Independence.

Humphrey Kalanje



Almost two years before Tanganyika got her independence, I made my entrance into this world at a “makuti”<sup>1</sup> covered ward of what came to be known as the Muhimbili hospital. It was where Natives were born. The more august wards at the Ocean road hospital were meant for our colonial masters and those who shared their complexion. The ones we referred to as “wazungu”. So even at birth we were already marked by difference. The colour of one’s skin decided where you were born. And I was one of the lucky ones. Most of my people probably did not have that benefit of being delivered by midwives. Their fate lay at the hands of the traditional midwife whose skills were rather limited when it came to handling complications that sometimes arose when delivering someone. Many did not survive, and too many of those who survived did not do so for long. Thus the colour of your skin, location and economic position had a major impact on whether you survived your birth. Things probably had not changed much by the time independence came around two years later. Things have changed a lot 50 years down the line.

After I was born, my parents took me to their rented room at what was called Kirk Street<sup>2</sup>. They rented the room from a Manyema woman who was the widow of an Arab. Kirk Street was in “uswahilini”. It was in one of the areas where the Natives lived. The Asians lived in “Uhindini”<sup>3</sup>, the Europeans “uzunguni”<sup>4</sup>. So it was again, your race decided where you lived. Not only that, your tribe, religion and position in society all impacted on your access to shelter. Most of the areas in “uswahilini” were dominated by particular tribes. Your religion and position were other factors. If you were a “boy”<sup>5</sup> working for a Mzungu, you either lived in their servant’s quarter, or if not that in a nearby Swahili suburb such as Kinondoni. If you worked in the government, you had access to what were called quarters. One can still see some of them in Magomeni.

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<sup>1</sup> thatch made out of coconut fronds

<sup>2</sup> Now Lindi Street

<sup>3</sup> Uhindini referred to the areas that people from the Indian subcontinent lived. People from the Middle East tended to live amongst the Natives.

<sup>4</sup> Westerners are referred to as “wazungu”, so where they lived was “uzunguni”. I always wonder a non-white Westerner would still be a “mzungu”?

<sup>5</sup> All male servants were boys no matter their age. You had the “house boy” who worked in the house and the gardener was the “shamba boy”.

These were two room row houses sharing conveniences at the back. Your religion gave you access to accommodation owned by your faith. It was their religion (and their improved economic circumstances) that allowed my parents to soon move to the Silver Oaks<sup>6</sup>, an apartment block owned by the Anglican Church in Upanga. It is still there. At that time Upanga, as the area was known was a little salubrious suburb dominated by detached houses and a few apartment blocks, few higher than 4 storey. It was one of the areas that later many of the first generation of senior civil servants of post-independence Tanganyika built their dream houses.

Religion and race were also major factors in whether one got an education or not. And to the quality of education that one got as well, since most of the better schools were owned by faith groups. Christian groups owned a significant proportion of them. The Hindu and Ismaili communities also owned schools that primarily catered to members of their communities. It was thus, that soon after Independence, one of Mwalimu's priorities was to break down the barriers that set us apart. Soon the so-called Natives could deliver their babies at the Ocean Road Hospital. Race was no longer a factor to where you were born.

He then nationalized schools so that your faith would not be a hindrance to your getting a good education. And for good measure, those who had names that were considered not properly African were duly given more contextual names. Salvatorian Convent School (the school I went to) became Miembeni (a name which we steadfastly to date refuse to acknowledge) Primary School, Aga Khan Primary School became Muhimbili Primary School, Aga Khan Boys Secondary School became Tambaza, Saint Xavier became Kibasila, D.A Girls became Kisutu<sup>7</sup>. For those who had missed out during the colonial era, adult education classes were started all over the place. Curriculum was broadened to include day-to-day activities. For example, at our school (which was kind of elitist), we were for the first time required to take care of our toilets, taking turns to keep them clean. Later, primary education was offered for free (later extended up to the University) which removed the economic hindrance to getting an education. Our literacy rate soared.

In 1972, a decision was made to nationalize all houses worth more than TShs 100000 and which were surplus to one's needs. What it meant was that if you had only one such house and lived in it, it was not nationalized. If you had a couple of houses, lived in one and lived on what you collected as rent from the other, they were not nationalized. But if you had a decent income and used your house to supplement that income then you were probably in trouble. Now if one had a block of apartments or office buildings that you were renting out, these were gone. The most affected group here was the Asian community that had significant investments in apartment blocks in what was known as "Uhindini".

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<sup>6</sup> Oaks in Upanga. Nostalgia ran deep.

<sup>7</sup> which was on hind sight rather unfortunate because the name Kisutu was the name of major red light area in the city, located behind the Central Library, notorious not only for the sex industry but also for all kinds of illegal activities mainly the sale of pot and "gongo". It could be the choice of the name was in retaliation for the stresses that some of the students there were causing in the marriages of the rich and powerful.

A new parastatal, the Registrar of Building, was formed to take care of the nationalized buildings and to make sure that they were equitably accessible to all those who needed them. Where previously, priority was given to a particular ethnic or religious group, it was now given to civil servants who were mostly Black. The city centre thus became Blacker. The down side was that the fledgling real estate industry ground to a halt.

The city centre structure was frozen for almost two decades, with most of the developments taking place in the suburbs where people built their own detached houses. Soon, most of the apartments and other buildings in the City Centre fell into a state of disrepair as they were poorly maintained. These have recently been declared unsalvageable and an orgy of their destruction unleashed. They are being ruthlessly torn down; only to be replaced by gargantuan, ugly edifices whose only claim to fame is their height and scale. The new apartments target the up-market group which again unfortunately, has racial connotations. The barriers are coming up again. One of these things catches fire. In Kariakoo, the quintessential native suburb, the ubiquitous Swahili house has been replaced with multi-storeyed apartment houses with death trap commercial areas at the ground and basement levels. Worst of all is that the socio-cultural character of Kariakoo has disappeared. Streets that were social hives of activities for most of the day and night (the “baraza” was used not only for receiving guests but also that was where the tailors, shoemakers etc. set up office. At night people drank coffee, played board games until very late and sometimes when the heat and humidity was unbearable, even slept there) are now empty zones at night with shuttered up shops staring at you haunted by the occasional addict looking for a fix. The same story is being repeated in Upanga, that of a salubrious past, and Oyster Bay, the former domain of the colonial civil servant. These are fast turning into elitist enclaves with gated compounds, ostentatious villas of the super-rich, so-called exclusive apartments touting enhanced security, swimming pools etc. and malls.

In 1978 Uganda declared war on Tanzania, invaded her and annexed a small part of Kagera region. A war ensued that Tanzania fought without any support from the greater community of nations. In fact Nyerere was accused by the Organisation of African Unity of trying to usurp Uganda’s sovereignty. Though the war was won in 1979, it had a significant detrimental effect on the Tanzanian economy. The severity of the economic downturn left Tanzania with no alternative to turning to the IMF and World Bank for assistance. This came at a price. A price that Mwalimu was reluctant to pay, ultimately deciding not to run for reelection in 1985. The next President had the unenviable task of continuing with the implementation of the Structural Reforms (Structural Adjustment Programme 1983-86, Economic Recovery Programme 1986-89) demanded by the IMF and World Bank. The conditions that came with these programmes (government spending cuts, devaluation and liberalization of the economy) came with massive social costs. In the name of cost sharing, fees were re-introduced in schools and hospitals. This has led to the current situation where the schism between the haves and have not is most evident in access to better education and health services. While the fortunate few have access to the global education market, the majority continues to attend schools, colleges and even Universities that lack in a lot of things. Likewise in health, private hospitals pamper the fortunate few while the rest have to struggle in an environment of lack.



In 1990, I was offered a full scholarship to come to Finland to do my Master's in Architecture. One thing that immediately struck me was the lack of visible ethnic difference. The other was again the lack of visible economic difference in the localities. However, recently this utopian vision has been under strain. Increasing visible diversity (ethnic and religious) has made the idea of a homogeneous Finnish identity suspect. Not only that, but even the presence and legitimacy of those who have for long been part of the Finnish ethnic fabric is being questioned and challenged.

It is in this area that probably Tanzania has lessons to offer even though strains are appearing there as well. The area in which Finland has succeeded a lot is the equitable provision of world-class education and health facilities. It is here that Tanzania could learn a lot on how to address the increasing schism in her society. The use of culture (language, art, mythology, architecture etc) to engender a sense of a shared future is another area that Finland can offer advice. It has many times been impressed upon me of the effectiveness of the use of a local language (Finnish and Swedish) in the provision of education at all levels. The adoption of Kiswahili as a medium of instruction at the primary school level had a similar result. Unfortunately, it was not adopted throughout the educational system. A student who had done all his basic education in Swahili was suddenly required to switch to English at Secondary school. This has led to a situation where many students lack the facility, skill and confidence necessary to pursue further studies that are normally taught in English.

This lack of diversity was also evident in my beloved Suomi-Tansania Seura. The once very vibrant Independence Day celebration was being negatively affected as the different groups in the society had their own priorities when it came to its celebration. One group wanted a relatively sedentary affair, more intellectual even, while the other saw it as an opportunity to celebrate their Tanzanianness. A compromise was later adopted that catered to each group's needs. It is one of the reasons that I supported the idea that Tanzanians should pay subscription fees like any other member of the society. It is only by doing so that we can demand that our particular needs as diasporic Tanzanians become part of the agenda in society. Instead of a society based on the traditional roles of benefactors and recipients, all members became equal with the same rights and obligations. It is this change that has contributed to the current situation that its young (and not so young), committed, engaged and diverse leadership is engaging its membership and taking it into new and exciting directions where our diversity has become a strength rather than a weakness. This should give us hope and faith that there is a brighter future in which we can all coexist in our difference without causing harm to each other. rights and obligations. It is this change that has contributed to the current situation that its young (and not so young), committed, engaged and diverse leadership is engaging its membership and taking it into new and exciting directions where our diversity has become a strength rather than a weakness. This should give us hope and faith that there is a brighter future in which we can all coexist in our difference without causing harm to each other.

*Humphrey Kalanje is a Dar-es-Salaam-based architect who spent most of the past two decades in Finland. He served as Chairman of Suomi-Tansania seura for three terms and has recently moved back to Tanzania.*



# Prospects of Language Technology in Africa

Prof. Arvi Hurskainen

It has been difficult to predict what kind of digital technology first takes root in areas such as Africa. Nobody could foresee the immense spread of mobile phones and services offered by mobile technology, while at the same time only a limited number of people has access to line-based technology. An example of success stories is M-PESA, a mobile money transfer system that originally was devised as a method for transmitting micro-loans. Especially in Kenya it has become extremely popular, and many new applications have been invented for the system. The development of the system was financed by UK government Department for International Development (DFID) in 2003–2007 and it is operated by the affiliates of Vodafone in various countries. Although M-PESA had a slow start in Tanzania in 2008, it has steadily won more users. The system has been adapted in many more countries, including Afghanistan, South-Africa, Egypt, India, and Fiji. It seems that services such as M-PESA will have the same role as the Internet payments currently have. The absence of reliable electricity networks ensures that the expansion of mobile solutions will continue.

In addition to mobile banking systems there are many other needs for digital applications. One huge problem is communication between the numerous languages in the continent. Whereas a human being can at best master only a few languages, this is not at all sufficient in a country such as Tanzania. Digital language technology is going to open this bottleneck one day. My optimism is based on the fact that both the theoretical base and technical know-how for developing various language applications is available, including satisfactory translation of text and speech between languages.

Currently the state of affairs is very disappointing. Practically all free language translation systems on the Internet are constructed using statistical approaches and parallel corpora. In these methods, the system tries to find the best match for translation in each case. The translation result is often a mess, and the users get the impression that language technology is just a joke. But there exist also excellent translation systems. Google and other vendors are not interested in investing money in systems, the development of which takes several man years to achieve maturity.

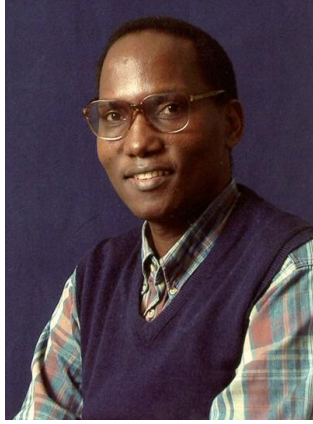
Google is willing to receive donations of parallel corpora for making a translation system between two languages. The translation system is then created automatically. Google also asks users to evaluate and improve the systems by adding translation examples. It is easy to guess the quality of results. Although Wikipedia with short articles was a success story of using volunteers, it cannot be expected that a machine translation system can be developed in the same way.

Without going into details, a few basic assumptions in language technology should be kept in mind. (a) Language has a lexicon. There are certain word categories, and words in one category behave in the same way in sentences. (b) Language has also a grammar. It is not just putting words after each other. There are grammatical rules that regulate the use and inflection of words. Bantu languages, for example, have such complex inflection systems of verbs (tens of millions of forms for each verb), that without a proper analysis system for morphology it is impossible to devise a proper translation system. (c) Language has morphological and semantic ambiguity. A word-form can be analysed in more than one way. It may also have more than one meaning. Such ambiguities must be resolved. (d) Language has a large number of multi-word expressions, that is, a concept is described with more than one word. Such expressions must be identified and isolated as units. (e) Language has idiomatic expressions. The meaning of an expression cannot be derived from the meaning of individual words in the expression. Idiomatic expressions must be isolated. The necessary requirements for a language translation system are that the whole lexicon is described, and that the grammar, including morphophonological rules, is fully described.

In brief, there are two totally different approaches to machine translation. In one system, currently in wide use in free translation systems in Internet, translation is based on examples found in the parallel corpus. The other system makes use of detailed description of the language, including lexicon, morphology, phonology, ambiguity, and semantics. The best current approaches make use of rule-based technology enhanced with statistical approaches. In order for a translation system to be useful for the majority of people it must be free of charge and easily available through Internet, just as the Google translation system. It is not realistic to expect that any commercial company will invest in such a costly venture for languages in Africa. The European Union, using about one billion Euros annually for translating official documents, has managed to make use of the extensive work done by private language technology companies for developing high quality translation between all 23 EU languages. The aim is to reduce the huge costs caused by human translators, and also to provide free access to the online translation service.



Dr. Wanjiku Ng'ang'a  
School of Computing and  
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Dr. Seleman Sewangi  
University of Dar es Salaam

In Africa the situation is more complex. There are more languages and the possibilities for raising needed funds are limited. Due to the poor market situation, there is also very little interest among private companies to develop high quality language applications. The development of MT and other applications should be seen as a national and continental responsibility, prioritized high in budget planning. Although the aim would seem too big to achieve, progress could be made in stages. Kiswahili already has a good start, with applications such as a spelling checker, morphological analyzer with morphological and semantic disambiguation, syntactic analyzer, and a system for translating from Kiswahili into English.

Further applications include a system for extracting domain-specific terminology from text, developed by Dr. Seleman Sewangi from Tanzania (picture), and a method for word sense disambiguation using machine learning, developed by Dr. Wanjiku Ng'ang'a from Kenya (picture previous page). There is also a dictionary compilation system that compiles a dictionary from a text corpus and finds use examples for word use, with translation into English. Also language learning systems, implementable to mobile platforms, have been developed. All these applications are part of the Swahili Language Manager – SALAMA. If such applications have been developed for Kiswahili, why not for other African languages?

*Arvi Hurskainen is a professor emeritus in African Languages at the University of Helsinki. He has also worked for many years as a lecturer in Bantu languages, especially Swahili.*

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*Helena Mäkinen*

# Local Government Cooperation between Finland and Tanzania

## Finnish Hartola and Tanzanian Iramba

North-south local government cooperation between Hartola Municipality and Iramba District started in 2001 with a research project. At first also Hauho and Janakkala Municipalities were cooperating with Hartola at the northern end – actually the “roots” of this cooperation grew from the Msingi Friendship Association’s NGO activism which had mobilized people from Hauho and Janakkala to travel to Msingi on working camps. Msingi Folk Development College staff began to collaborate with the former Viittakivi International College and its Principal Jorma Reinimaa.<sup>8</sup>

The administration of this cooperation takes place in Suomen Kuntaliitto (the Association of Finnish Local and Regional Authorities) and through this cooperation Finnish municipalities and cities can do their part in development work. The main idea is to form a linkage where northern and southern counterparts learn from each other through expert exchange and changing ideas and best practices concerning good governance. These linkages (there are now 18 of them) are involved in developing the basic services which is the main responsibility of the local governments at both ends. Many of the LG tasks are those that also have a great impact on global issues, like environment, population growth, employment, education, health care and gender issues.

Our cooperation has during its existence had many different activities in Iramba and we have together found a very practical way of working. We try to concentrate on fairly small-scale activities which help the district to assist groups (youth, women, disabled), which would otherwise be forgotten. The LG is always short of funds and is able to provide only the most urgent basic services to the district’s inhabitants. It is important for us to work through the LG because this way we can change the structures for the better. In Tanzania the village level has its own legal standing and from villages budget proposals come first to the next level, wards, and then to the district level. This cooperation has given some opportunities for the village level groups (e.g. women groups) to express their needs and get funding for small business and vocational activities, which improve the well-being of their families. This has also encouraged the district officials to work harder on improving the livelihood of the poorest groups.

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<sup>8</sup> More information about this on the webpage: [sites.google.com/site/msingifriend/inenglish](http://sites.google.com/site/msingifriend/inenglish)



Hartola is a small municipality (less than 3400 inhabitants), so it is a great challenge to cooperate with a large district that nowadays has about 460.000 inhabitants (Iramba District was – like some other big rural districts – divided into two in 2010, but the practical arrangements take time). Our southern partners find it difficult to understand why there are so few people in Finland – especially in Hartola where for instance small village schools have been shut down because there are so few pupils. In fact many aspects of Hartola and Iramba seem to be quite the opposite of each other nowadays! In Iramba the last 10 years have been very busy – schools have been built (both primary and secondary schools), Hartola has nowadays only one lower primary and one upper primary school. Our visitors from Iramba are asking if there will be any people left in Hartola after 30 years! But both Hartola and Iramba are rural places; that gives us common ground to understand one another in most issues.



honey is harvested. You can now find beautiful wax candles made by these groups!

We have been happy to develop some areas together that have a great importance in Iramba – one example is beekeeping. Our Hartola beekeeping expert has trained beekeeping groups very practically in developing their honey production. Hollow trunks (you can see them hanging in big trees) have already in many places been replaced by bee boxes which have frames inside. “Modern” boxes and methods bring extra income because more and better honey is produced and the colonies are not destroyed when the

One area which has been very successful is tree nurseries. Especially schools have received help from the district environmental office in starting tree nurseries. Those schools which don't have water problems have started to grow different tree plants which are needed in the area (for fences, food for animals, for firewood etc.). The teachers help pupils to take care of the plants till 30 cm height, then they are sold. With that money new seeds are bought. This growing business has made some schools very green and attractive – and the extra money can then be spent to benefit the school. The pupils learn to respect the environment and take care of small plants; some schools have given each pupil his or her own tree at the school compound to be taken care of. These pupils can come after 20 years to see how their tree is doing!



We have also had difficulties and problems in this cooperation, for instance waste management issues need creative ideas and thinking. We hope to start new practices especially in the two areas that have been surveyed in Kiomboi (the administrative centre of Iramba) through this cooperation project. The first (and so far only) library was started in Kiomboi through this cooperation. It is small compared to Finnish libraries but it helps the Kiomboi residents in finding study material and hopefully soon also provides free computer services.



The cooperative movement has in the past had some failures in Iramba but the district officials have managed to bring change to this. One example is the VICOBA (Village Community Bank) – movement. There are now many groups in the villages that received training and some material for starting their own VICOBA through this cooperation. There are no bank services in the villages and the loan interests of any commercial bank are huge. The members of a VICOBA learn to save some money and plan how to start a business together. The VICOBA's also have a small

social fund for sudden acute needs (medicine, funeral costs etc.).

Development is in most cases slow but together we are doing our best. During these 10 years we have seen many changes, some are positive – others negative. The Kiswahili proverb “MTU NI WATU” is very true, for us it means that we are very rich because we have come to know so many wonderful people through this cooperation. Every single person gives us something – and we have the chance to give something from our own experience, culture, family – what ever riches we have been given.

*(If you are interested to learn more, go to [http://shop.kunnat.net/product\\_details.php?p=2581](http://shop.kunnat.net/product_details.php?p=2581), there is an evaluation report concerning our cooperation by Susanna Myllylä)*

*Helena Mäkinen is the coordinator in Hartola for the local government cooperation project*



# The Social Construction of Hope in the Lives of PLWHA in Tanzania and Finland

Auli Vähäkangas

HIV/AIDS is a local as well as a global challenge. People living with HIV/AIDS (PLWHA) share similar hardships both in the South and in the North. In this text I share with you some of my thoughts based on interviews with individual PLWHs in Tanzania and in Finland about their experiences and expressions of hope. Theologically I have been reflecting the way the interviewees in both countries found realistic hope through their faith. This new beginning meant not only focus on the future, but also hope for daily living.

I have chosen to interview people in these two countries because I lived in Tanzania for ten years during the time when AIDS became a pandemic. On returning to Finland I wanted to know how PLWHA live in Finland. Statistics show great differences between these two countries in percentage of HIV infections in the population and also concerning the outlooks of those who are infected. In Tanzania an estimated 6.5 % of adults are living with HIV.<sup>9</sup> In all of Finland there were 2,400 PLWHA in the year 2007, which equals as little as 0.1 percent of the adult population.<sup>10</sup> In Finland the HIV infection started among homosexual men and injection drug users. In recent years heterosexual transmission has increased. Most of those infected in Finland are men; only about one quarter of the PLWHA there are women.<sup>11</sup> In Tanzania the main channel of infection is through heterosexual transmission, although HIV is on the rise among injection drug users. Slightly more than half of those infected in Tanzania are women.<sup>12</sup>

## *Three challenges of transformation*

The existing world order has three major challenges, which also different religious communities need to recognize in this era of HIV/AIDS. The first challenge is sexuality. Olivier concludes that it is easier to focus hope on for example AIDS orphans, "innocent victims," than on all people who have contracted the disease through sexual means.<sup>13</sup> However, while visiting various homes in Tanzania, I did not see any sign of the stigma to which Olivier refers. Among the

<sup>9</sup> [http://data.unaids.org/pub/Report/2008/JC1526\\_epibriefs\\_subsaranafrica\\_en.pdf](http://data.unaids.org/pub/Report/2008/JC1526_epibriefs_subsaranafrica_en.pdf) 13/6/2010.

<sup>10</sup> <http://www.avert.org/hiv-aids-europe.htm> 13/6/2010.

<sup>11</sup> <http://www.ktl.fi/ttr/gen/rpt/hivsuo.html> 13/6/2010.

<sup>12</sup> <http://hivinsite.ucsf.edu/global?page=cr09-tz-00> 13/6/2010.

<sup>13</sup> Olivier, "Where Does Christian Stand," 94.

Finnish PLWHA, one homosexual person had experienced lack of respect in a religious community. The others did not address sexuality while sharing their narratives on hope.

A second challenge is social responsibility. Steve de Gruchy has made the important point that healing is of great importance to everyone in Africa, but social justice is not considered to have much significance. This fundamental relationship between health and social justice demands attention in the time of AIDS.<sup>14</sup> Social justice is needed globally, not only in Africa. PLWHA in Finland felt that while the Finnish media emphasize AIDS in Africa, they do not report on Finns who are infected.



These interviewees did not have anything against remembering their sisters and brothers in Africa, but they felt that no one realized that there are PLWHA in Finland as well. Social justice in Finland is more a matter of advocacy and empowerment than catering for basic needs, which in Finland are covered by the state.

A third challenge in connection with AIDS is how the research on HIV/AIDS would benefit the actual grassroots work. Frans Wijsen raises the issue of the connection between theory and practice, noting that there is a dialectical relationship between experience and reflection. Wijsen gives a possible solution: the practical-theological spiral, which combines theory and practice at various stages and through which it is possible to effect a relevant transformation. Wijsen's method comes very close to action research, which is widely used in AIDS research and various development projects, but the third stage of the spiral, namely, theological reflection, which is based on knowledge of the practice, is a new contribution and would be useful in theological AIDS research. The fourth stage of the practical-theological spiral, which Wijsen calls as pastoral planning, also makes a difference in traditional theological research. The goal of the fourth stage is empowerment of the people.<sup>15</sup> Finding ways to deal with despair and to construct a new identity as a PLWHA are ways to empowerment and transformation.

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<sup>14</sup> Steve de Gruchy "Re-Learning our Mother Tongue? Theology in Dialogue with Public Health," *Religion & Theology* 14 (2007), 63-65.

<sup>15</sup> Frans Wijsen, "The Practical-theological Spiral" *The Pastoral Circle Revisited. A Critical Quest for Truth and Transformation*. ed. Frans Wijsen, Peter Henriot and Fodrigo Mejia, 129-147. (Nairobi, Kenya: Paulines Publications Africa, 2006), 130-143.



# 50 Years of Independence



Photo copyright Anna Itenda

Uhuru Torch bearers started an arduous but historic journey to climb Mount Kilimanjaro at Marangu area in Moshi Rural District on Monday. The team arrived at the Uhuru Peak on December 9. The event was a similar feat which was performed by the late Lt. Alexander Nyirenda who hoisted the National Flag on the peak of Kilimanjaro to mark the country's attainment of political ago.

Source: By Peter Temba, Tanzania Daily News; <http://tanzaniaindependence.blogspot.com/2011/12/uhuru-torch-starts-historic-climb-of-mt.html>

## 50 Years ago...

"We, the people of Tanganyika, would like to light a candle and put it on top of Mount Kilimanjaro which would shine beyond our borders giving hope where there was despair, love where there was hate, and dignity where before there was only humiliation".

*Julius Nyrere, 22nd of October 1959 Baba wa Taifa – Father of the nation*





# Images from the Independence Celebration in Puotila, December 9<sup>th</sup> 2011

All pictures courtesy of Jaqueline Mluge Autio and Phesto Enock Mwakyusa



Eeva Ahtisaari giving a speech at the Celebration



Ursula Kinambo and Lulu Rosamystica posing for the camera



Udunamoyo was the second performer at the Celebration. The band consists of Johnson Mluge, Riikka Palander and Samuli Teho Majamäki, and they got together specifically for this event.





Halifa and Hekima Mjengwa



Inga "Mama Africa" Lempiäinen is looking after the Seura stand



Anderson Mwegerano and Vice-Chairman Dennis Londo enjoying the show



Amanda Yegela is not convinced



The Seura's Godfrey with his sons



Mponda Family and Cheza Ngoma finishing their show

# Suomi-Tansania seura

## *Current activities*

### Swahili Club

Suomi-Tansania seura will continue arranging our popular Swahili language discussion clubs in the spring. The Swahili club is meeting every second Saturday between 1400-1600 in Kulttuurikeskus Caisa (Vuorikatu 14, Kaisaniemi), meeting room 1.

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

The contact person for the Swahili club is Noel Alex Makumuli. Feel free to contact Noel (alexnoel81(at)gmail.com) in case of any questions! Karibuni sana!

Suomi-Tansania seura jatkaa kevään aikana suosittujen Swahilin kielen keskustelukerhojen pitämistä Helsingin Kulttuurikeskus Caisassa. Kerho kokoontuu joka toinen lauantai klo 1400-1600 Caisan kokoushuoneessa 1 (Vuorikatu 14, Kaisaniemi).

Kerhossa keskitymme enemmän arjen kielenkäyttöön kuin kielioppiin, ja kaikenlaiset swahilinharrastajat ovat tervetulleita mukaan! Kerho on maksuton. Ajatuksena on myös järjestää tandem-keskusteluja swahiliksi ja suomeksi, niin että jokainen opiskelija toimii myös opettajana.

Kerhon vetäjänä toimii Noel Alex Makumuli (alexnoel81(at)gmail.com). Noelia voi lähestyä kaikissa kerhoon liittyvissä asioissa.

Karibuni sana!

Klabu ya Kiswahili Jumuiya ya urafiki ya watanzania na wafini inawakaribisha wote: Watanzania na Wafini kwenye klabu ya kiswahili. Karibu tulonge na tuongee kwa kiswahili. Je unapenda kujifunza kipya au unapenda kujua kitu!? Njooi wote tuongee. Karibuni sana!

Tunakutana kila Jumamosi ya pili ya mwezi pale kwenye ukumbi wa tamaduni ( Caisa Cultural Center, Vuorikatu 14, Kaisaniemi, Helsinki ) kwenye chumba namba moja (1).

Muda ni saa nane hadi saa kumi jioni (1400 - 1600).

Klabu inakuhitaji wewe!  
Klabu inatuhitaji sisi!

Karibuni sana!

### Tufahamiane Club's Swahili Sessions for Children

Etsitään swahilinkielistä lasten swahili-kerhon vetäjää. Vetäjältä toivotaan intoa lasten kanssa toimimiseen ja hänen vastuullaan on kerhon ohjelman suunnittelemineen vapaaehtoisten avustuksella. Kerho tulee kokoontumaan kahden viikon välein. Kiinnostuneet voivat ottaa yhteyttä Anna-Leena Myllylään (anna-leena.myllyla@helsinki.fi).

We are looking for Swahili speaker to teach on kids' Swahili club. The person should be motivated to work with children and able to plan the activities of the club with some help from volunteers. The club will gather every other week. If you are interested please contact Anna-Leena Myllylä (anna-leena.myllyla@helsinki.fi).

# Upcoming events

## Annual General Meeting / Vuosikokous / Mkutano mkuu

The Annual General Meeting of the Suomi-Tansania seura will be held on the 26th of March 2012, in Kepa's office in Helsinki (Aurinko meeting room, Töölöntorikatu 2). At the AGM we will elect a new Board for the Association for the operational year 2012.

If you are interested in working with the Finnish-Tanzanian community, arranging events, taking parts in projects, coming up with new activities, developing existing activities or improving the cooperation between Finland and Tanzania –Suomi-Tansania seura is a great place to do all this and more.

The AGM is open for everyone and any member can run for a place at the Board. But to be active you don't need to be a Board Member – you can also join one of the committees or just list yourself as an activist.

Look out for more info on the AGM on the webpage ([kaapeli.fi/tansania](http://kaapeli.fi/tansania)) and on Facebook in February!

Suomi-Tansania seuran vuosikokous järjestetään 26.3.2012 Kepan järjestötiloissa Helsingissä (Aurinko-kokoushuone, Töölöntorikatu 2). Kokouksessa valitaan seuran uusi hallitus toimintavuodelle 2012.

Jos olet kiinnostunut toimimaan aktiivisesti suomalais-tansanialaisessa yhteisössä, Suomi-Tansania seuran hallituksessa tai aktiivisena jäsenenä voit mm. järjestää tilaisuuksia, osallistua hankkeisiin, suunnitella uutta toimintaa ja kehittää seuran toimintaa sekä Suomessa että Tansaniassa.

Vuosikokous on kaikille avoin ja jokainen jäsen on oikeutettu asettumaan ehdolle hallituksen jäseneksi. Tosin seuran toimintaan voi myös osallistua hallitustyön ulkopuolella, esimerkiksi liittymällä seuran toimikuntiin tai muuten vain ilmoittautumaan aktiivijäseniksi.

Lisätietoja vuosikokouksesta tulee helmikuun aikana kotisivuillemme ([kaapeli.fi/tansania](http://kaapeli.fi/tansania)) ja Facebookiin!

Mkutano mkuu wa Jumuiya utafanyika tarehe 26 ya mwezi wa Marchi, 2012 kwenye ofisi za Kepa, Helsinki ( ukumbi ni Aurinko meeting room, Töölöntorikatu 2). Lengo kuu la mkutano ni kuchagua viongozi wapya wa Bodi.

Je, ungependa kushirikina wafini na watanzania wengine waishio nchini Ufini kwa ajili ya kuandaa matukio mbali mbali, kuandaa au kutoa mawazo mambo mbali mbali, kuendeleza vikundi vilivyopo, au kuendeleza uhusiano baina ya Ufini na Tanzania!? Jumuiya ni moja ya sehemu inayokupa nafasi ya kutoa mchango wako ili kudumisha uhusiano baina ya Tanzania na Ufini na mambo mengine mbali mbali.

Wote munakaribishwa kuhudhuria mkutano mkuu wa Bodi wa mwaka 2012. Hauhitaji kuwa mwanachama. Wote mnakaribishwa! Mtu yeyote yule anaweza kuwa mwanachama wa Jumuiya ya Watanzania na Wafini.

Ili uweze kupata taarifa zaidi, tafadhali tembelea tuvuti yetu: [www.kaapeli.fi/tansania](http://www.kaapeli.fi/tansania) na unaweza kutupata vile vile kwenye Uso Kitabu (Facebook).



# Maailma kylässä

Suomi-Tansania seura will take part in the World Village Festival this spring as usual. This year the dates are 26-27.5, and the events will be held in Kaisaniemi and Rautatienasema in Helsinki. You'll find us in the big tent in Kaisaniemi! Karibuni sana wote!

Seura osallistuu Maailma kylässä festivaaliin niin kuin on jo pitkään ollut tapana tehdä, ja tänä vuonna festivaali järjestetään 26-27.5, Kaisaniemen puistossa ja Rautatientorilla kuten aina. Löydät meidät Kaisaniemenpuiston isosta teltasta! Karibuni sana wote!

Kama ilivyo kawaida, Suomi-Tanzania Seura itashiriki maonesho ya mwaka huu ya 'World Village Festival'. Meonesho haya yatakuwa ni tarehe 26 na 27 ya mwezi Mei mwaka huu. Karibu kwenye viwanja vya Kaisaniemi kwa ajili ya maonesho haya.

Usisahau kutembelea tenti letu wakati wa maonesho haya ya World Village Festival. Karibuni sana wote!

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## Mtu ni watu

It's time for the Tanzanian Culture Week Mtu ni Watu again, and this time we're arranging it in connection with the Finnish and Tanzanian Independence Days in December. We'll offer a great show of Finnish and Tanzanian cultural cooperation with first class music and arts. If you want to join the preparations and planning, please contact the Board or event coordinator

Godfrey Mwanalumbili at  
godfreyartist(at)hotmail.com

Tänä vuonna on taas vuorossa tansanialainen kulttuuriviikko Mtu ni watu, ja tällä kertaa viikkoa järjestetään Suomen ja Tansanian itsenäisyyspäivien yhteydessä joulukuussa.

Tapahtumassa on tarjolla suomalais-tansanialaisen kulttuuriyhteistyön helmiä sekä musiikin että taiteen saralla. Jos haluat osallistua tapahtuman valmisteluihin ja suunnitteluun, ota yhteyttä seuran hallitukseen tai suunnittelu-koordinaattoriin Godfrey Mwanalumbiliin godfreyartist(at)hotmail.com

Muda umewadia tena wa wiki ya utamaduni wa Tanzania, yaani Mtu ni Watu. Mwaka huu hii shughuli ya Mtu ni Watu litaandaliwa pamoja na maadhimisho ya sherehe za uhuru wa Ufini na Tanzania, mwanzoni mwa Desemba. Katika maadhimisho hayo tunadhamiria uwepo mchanganyiko wa kuvutia wa ushirikiano kati ya tamaduni za Tanzania na Ufini, muziki wa hali ya juu pamoja na sanaa mbalimbali. Tunakaribisha wote wenye uwezo wajiunge katika kamati ya maandalizi ya maadhimisho hayo, kwani shughuli hii ni yote sote na mawazo mapya yatazidisha ubora wa shughuli. Kwa taarifa zaidi naomba uwasiliane na bodi ya Suomi-Tanzania Seura au mratibu wa shughuli Nd.

Godfrey Mwanalumbili godfreyartist(at)hotmail.com



# Membership

Our membership register is not up to date! Many of our old members have changed their addresses and now we can't reach you. Help us to update the register by sending us your addresses (e-mail and proper address) via e-mail to [suomitansaniaseura@gmail.com](mailto:suomitansaniaseura@gmail.com). Snailmail is OK too, Suomi-Tansania seura, PL 906, 00101 Helsinki.

Also don't forget the membership fee – it's what keeps us floating. Asanteni sana!

## Jäsenasiat

Jäsenrekisterimme on vanhentunut! Auta meitä päivittämään rekisteriä ilmoittamalla osoitteesi (s-posti ja katuosoite) s-postin kautta osoitteeseen [suomitansaniaseura@gmail.com](mailto:suomitansaniaseura@gmail.com). Osoitteen voi myös lähettää postitse, Suomi-Tansania seura, PL 906, 00101 Helsinki.

Muista myös jäsenmaksu – se pitää meidät pinnalla. Asanteni sana!

## Uanachama

Karibu uwe mwanachama wa Jumuiya ya Watanzania na Wafini! Tungependa kupata wanachama wanya! Ili kujiunga tutumie barua pepe kupitia [suomitansaniaseura@gmail.com](mailto:suomitansaniaseura@gmail.com).

Kwa wale wanachama wa zamania tungependa kujua na kuboresha huduma zetu kwenu. Tunaomba mtutumie sanduku la barua au kutupasha habari kama mmeahama au kubadilisha sanduku la barua. Tuma anuani mpya kwa barua pepe ([suomitansaniaseura@gmail.com](mailto:suomitansaniaseura@gmail.com)) au sanduku la barua: Suomi-Tansania seura, PL 906, 00101 Helsinki. Asanteni sana!

Kumbuka kulipia uanachama! Tafadhali kumbuka kuwa malipo ya kujiunga na chama na ndio yanayokisaidia chama! Asanteni sana!

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