

UDASA *Newsletter*

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1961-2021



- Karibuni Mlimani
- The Paradox of the Intellectual Without Intellectual Virtues
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This Newsletter is issued by the University of Dar es Salaam Academic Staff Assembly (UDASA)

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UNIVERSITY OF DAR ES SALAAM
Academic Staff Assembly

Chair (0713563212), Secretary (0784687530), Treasurer (0756594250), Editor (0713336261)

UDASA NEWSLETTER FORUM

This publication is your forum:

Where your right to speak and be heard is exercised on all matters pertaining to the University, the nation, continent and the World: for disseminating information, dialogue with your colleagues and self-education.

Send Us:

articles, news, socially relevant humour, information about research, creative teaching experiences and other projects, poems, or whatever you feel like sharing with the academic community.

Articles:

Should be short (Not more than 10 pages) and typed.

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MESSAGE FROM THE CHIEF EDITOR



Dr. Paschal Mdukula (PhD)

Chief Editor

Dear reader of the UDASA Newsletter,

As we mark the 60th anniversary of the University of Dar es Salaam, we bring you the 41st volume issue number 1&2 of the UDASA Newsletter. The editorial team invites you to read various articles and see the events featuring UDASA members in the period spanning June to Dec 2021. The articles you will read in this volume cover different topics in fields such as Psychology, Human Resource Management, Democracy, and Human Rights.

Since when volume 40 issue number 2 was printed, a lot has transpired amongst UDASA members and the University community at large. Within this period many of our colleagues have completed their postgraduate studies at home and abroad - we congratulate them all. Also, some have been promoted to higher academic ranks, some appointed to serve in the government and public service, and others appointed to different leadership positions within the University. Again, we celebrate them all for their achievements. Nevertheless, during the same period several UDASA members faced different health-related challenges that took their lives and left us in anguish for their untimely demise - for them we say RIP.

UDASA, as an organisation formed to protect and promote the interests of UDSM academics, it has continued to address a wide range of challenges facing it members some of which prioritised through the implementation of the current Five-Year Rolling Strategic Plan (FYRSP). Among the burning issues are unfavourable teaching and learning environment, heavy workload, inadequate research funds, and poor ICT infrastructure, which together lower the working morale and affect the ability and motivation to conduct quality research.

From July to October, most UDASA members were in the

field supervising teaching practices, practical training, and field school. Others were supervising student research or conducting their own research. All of these were part of the core responsibilities of academics at the University of Dar es Salaam. However, the COVID-19 pandemic has continued to affect the implementation of many goals set in our action plan.

UDASA members are the engine of the University progress and contribute immensely to the national development. For the past 60 years, we have continued to make significant contribution through teaching and preparing the nation workforce, conducting research in different disciplines as well as providing public services and professional services in major strategic national development projects. UDASA members are offering professional services in ongoing strategic projects such as Nyerere Hydroelectric Power, Standard Gauge Railway, ICT-related initiatives in different sectors, and many other socio-economic infrastructural projects.

As we turn 60 years of dedicated service to the academic community, the nation, and humanity, we are vigilantly committed to continue doing this work for the next 60 years and beyond with greater enthusiasm, energy, and patriotism. The 60 years of the University of Dar es Salaam has seen an increase in enrolment from 14 students in 1961 to more than 45,000 thousand students in 2021 who are served by more than 1,200 UDASA members. Since the years ahead are expected to be driven by digital technologies and data, UDASA members are required to get relevant working tools, knowledge, skills, communication facilities and digital solutions to be able to serve the growing population of the digital generation, registered to both our undergraduate and postgraduate programmes. As an academic institution aspiring to be a world-class University, we call upon the University management and the Government of the United Republic of Tanzania to make necessary investment to create a conducive environment for teaching, learning, research and innovation in line with our aspirations. Investment in research should strategically be prioritised in the next 60 years by allocating enough budget, employing more academic and technical staff to match the increasing number of students, and using research findings to inform decision-making mechanism and in planning development initiatives.

As you take time to read this issue, we hope you will enjoy and reflect on the contents and volunteer to give us feedback to help us improve future releases of the Newsletter.

We wish you a blessed festival season and a happy New Year 2022.





Dr. Aviti T. Mushi
Chairperson, UDASA

Dear reader,

Thank you very much for taking the time to read our Newsletter, vol. 41, issue 1&2. We are extremely delighted to have brought it to fruition and capture your attention. In doing this, we are fulfilling our constitutional obligation to inform the public in Tanzania and beyond of what we are doing for the public good. Take note that this newsletter now distributed in two forms; in printed format and as a soft copy pdf document which is uploaded on our website. (<https://udasa.udsm.ac.tz/udasa-news>) to allow worldwide readership without limit. This release is the third to be published online. Please read and welcome to give us your thoughts.

Let me begin my message by appreciating the great effort put in the newsletter by the UDASA editorial team who have compiled several articles, photographs, news of events, and so much more to make this issue a reality.

I understand that we have continued to pass through difficult times with the Covid-19 pandemic continuing to wreak havoc worldwide. However, life must go on. For that matter, the University must continue to educate the young generation and adults with the quest to advance their academic and professional qualifications.

I sincerely applaud the cooperation accorded to UDASA by the UDSM management, led by VC Prof. William Anangisye. We promise to continue working hand in hand to make the Hill a place of academic excellence, while striving for academic freedom, freedom of speech, and public service.

MESSAGE FROM THE UDASA CHAIRPERSON

Now, let me delve a little bit into how UDSM has celebrated its 60 years anniversary. UDSM started on the 25th of October 1961, as the University College, Dar es Salaam (UCD), a college of the University of London. UDSM has grown, from 14 students and one faculty then, to a sprawling university with two constituent colleges, seven campus colleges, seven schools, seven institutes, and several directorates. By the beginning of the 2021/2022 academic year, UDSM enrolled about 45,000 students, employed more than three thousand staff, among them twelve hundred are academicians, and the rest are administrative and supporting staff. These achievements and others cannot be mentioned without mentioning UDASA, an organisation of which members have shed blood, sweat, and tears to make UDSM reach its current height.

It is an excellent coincidence that UDSM has just celebrated its 60th anniversary while our country is also about to celebrate the 60th year of independence from British colonizers. In commemorating UDSM at 60, on 25th October 2021, the VC flanked by unit leaders, UDASA leaders, and the general public, handed over medical supplies to Kimara Health Centre as can be seen on the UDSM website (<https://www.udsm.ac.tz/web/index.php/gallery/name/249/1>). UDASA leaders felt proud to see our social responsibility service touches the lives of many in the community that surrounds the UDSM.

In the event, the VC committed his speech to the year-long celebration of the UDSM 60th anniversary. Luckily, the UDASA Executive Committee (EXCOM) prepared a Five Year Rolling Strategic Plan (FYRSP) for 2020-2025, which outlines several programmes to guide our action plans. Among other priorities in our FYRSP is to increase UDASA visibility, raise awareness of members rights, increase the income of UDASA, enhance strategic engagement in public affairs, and foster solidarity and cooperation among members.

Looking back, we are extremely grateful to all old UDASA members who birthed this organisation and laid the foundation to make it grow to where it is now. Looking ahead, we see a brighter future, with more engagement by UDASA members in national and international matters of public interest.

The 2021/2022 academic year first semester has started at the time of this writing. I encourage all academicians, technical, and administrative staff to continue working together to the best service we can offer and achieve University goals.

I implore all students, be they graduate or undergraduate, to work tirelessly with their lecturers to achieve their goals of acquiring quality education and become world leaders in their chosen professions.

I congratulate all who got seconded to other responsibilities outside the University; those who got appointed to other positions; and those who got promotions to higher academic ranks through education, and publishing.

Given the uncertainties caused by the ongoing Covid-19 pandemic, this year, we might not have our traditional New Year Party on New Year Eve as customarily done. If that happens, UDASA leadership will make sure an alternative date is set as soon as the situation will calm for us to come together and enjoy the new year and get a rare opportunity to network with colleagues from other departments.

As I conclude, I would like to continue imploring the government of H.E. Samia Suluhu Hassan to continue improving the welfare of academicians and all other workers. Our salaries should be improved, arrears paid, and promotions and annual salaries increments honoured. We should be offered equitable benefits such as housing allowances and extra duty allowances. Also, adequate funds should be allocated for research and innovation activities necessary to realise the nation vision of building a strong and resilient digital economy.

THE QUEST OF THE UNIVERSITY OF DAR ES SALAAM TO REMAIN RELEVANT OVER 60 YEARS:

HOPES, EXPECTATIONS, AND THE CHALLENGES AHEAD

Dr. Respicius Shumbusho Damian, College of Social Sciences, University of Dar es Salaam



Introduction

On the 25th of October 2021, the University of Dar es salaam (UDSM) celebrated its 60th birthday. Had the UDSM had been a human being, attaining this age would have meant a transition into an elderly adult age. In a more formal way, the human being we are trying to imagine would be rebranded as an old citizen, a symbol of wisdom and pride to not only to students, staff, and alumni as descendants of the UDSM but also to the siblings. By the siblings, I mean the big word-class academic and research institutions whose excitement would be to share a long and rich experience in the provision of education, research, and consultancy support to the industry and communities both nationally and internationally. What does all this mean to us and the UDSM community and broadly the global academic community? The 60-year commemoration comes with a lot of expectations from multitude of stakeholders about the way the university should look like, its socio-political and economic development role, and its relationship with communities and other development stakeholders.

In this article, I reflect on the historical role, present status and the role of the university and what would be the expectations of the academic staff in connection with contributing to the journey towards the university's grand vision 2061. To do this better, I will take a historical approach by looking first at the essence of establishing the UDSM in the 1960s, then the changes during the 1970s and 1980s that necessitated an automated adjustments in the definition and expectations about the role of the university and the academic community. Thereafter, I will provide a snapshot of the recent transformations that are rationally initiated and implemented to enable

the UDSM stand on its position as an older, big, and strong university. Informed by these historical antecedents, I will point out the key expectations of an average academic staff in the course of taking the university where it wants to be in the near and long future. Before proceeding, let us go back to the history since the history is our best teacher.

Some Historical Antecedents and the Changing Role

Institutions are a products of their history in terms of both logic and behaviour. The history tells that the current UDSM started as a small Dar es Salaam University College, an extension of the University of London. It was established on 25 October, 1961 just a few days before the independence of Tanganyika, operating from the offices of the Tanganyika African National Union (TANU), a nationalist party under Mwalimu Julius Kambarage Nyerere. The offices were located at Lumumba in Dar es Salaam.

The pressing need for trained experts, '*the people with education, knowledge, and vision*'¹ to support the pending role of building and safeguarding a new independent nation is identified as a major force behind the establishment of the college. Lawyers were the most required cadre, which resulted into having one faculty with 13 students only. The establishment was facilitated through contributions from TANU supporters and some financial support from the London University External Programs' Unit until 1963 when it became a constituent college of the University of East Africa (UEA). Between 1963 and 1970, the UEA operated as an independent external college of the University of London serving Kenya, Tanzania, and Uganda.

In 1970, the UDSM was formally established following the split of the UEA that led to the establishment of the University of Dar es Salaam in Tanzania, University of Nairobi in Kenya, and Makerere University in Uganda. Through its enabling legislation, the University of Dar es Salaam Act 1970, UDSM's core role was basically developmental. It was a university for facilitating people centred development through transmission of knowledge and creating a sense of responsibility as well as promoting intellectual and cultural development for the nation and its people guided by socialist principles².

This developmental mission of the new university was also 1Statement by Mr. Amos Kesenge, the General Secretary of TANU addressing TANU's General Meeting of 1958. This is identified as the main source of the idea that culminated into the establishment of the Dar es Salaam University College.

2 University of Dar es Salaam Act 1970, Section 3(4).

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REFLECTING ON THE ACADEMIC FREEDOM AND AUTONOMY IN THE PAST 60 YEARS AT THE HILL

The Lima Declaration on Academic Freedom and Autonomy of Institutions of Higher Education

Preamble

The sixty eighth General Assembly of WORLD UNIVERSITY SERVICE meeting was held in Lima from 6 to 10 September 1988, the year of the 40th anniversary of the Universal Declaration of Human Rights.

Bearing in mind the extensive set of international standards in the field of human rights, which the United Nations and other universal and regional organizations have established, in particular, the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights, and the UNESCO Convention against Discrimination in Education.

Convinced that universities and academic communities have an obligation to pursue the fulfillment of economic, social, cultural, and political rights of the people.

Emphasizing the importance of the right of education for the enjoyment of all other human rights and the development of human persons and peoples.

Considering that the right to education can only be fully enjoyed in an atmosphere of academic freedom and autonomy of institution of higher education.

Recognizing the essential vulnerability of the academic community to political and economic pressures.



Affirming the following principles pertaining to education:

- a. Every human being has the right to education;
- b. Education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights, fundamental freedoms and peace. Education shall enable all persons to participate effectively in the construction of a free and egalitarian society, and promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups. Education shall promote mutual understanding, respect and equality between men and women. Education shall be a means to understand and contribute to the achievement of the major goals of contemporary society such as social equality, peace, equal development of all nations and the protection of the environment;
- c. Every state should guarantee the right to education without discrimination of any kind as to race, colour, sex, language, religion, political or other status. Every State should make available an adequate proportion of its national income to ensure in practice the full realization of the right to education; and

- d. Education shall be an instrument of positive social change. As such, it should be relevant to the social, economic, political and cultural situation of any given country, contribute to the transformation of the status quo towards the full attainment of all rights and freedoms, and be subject to permanent evaluation.

Proclaims this Declaration Definition

1. For the purpose of this Declaration:
 - a. "Academic freedom" means the freedom of members of the academic community, individually or collectively, in the pursuit, development and transmission of knowledge, through research, study, discussion, documentation, production, creation, teaching, lecturing and writing.
 - b. "Academic community" covers all those persons teaching, studying, researching and working at an institution of higher education.
 - c. "Autonomy" means the independence of institutions of higher education from the State and all other forces of society, to make decisions regarding its internal, and so establish its policies of education, research, extension work and other related activities.

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THE QUEST OF THE UNIVERSITY OF DAR ES SALAAM TO REMAIN RELEVANT OVER 60 YEARS:.....

insisted by Mwalimu Julius Kambarage Nyerere, the first President of the United Republic of Tanzania, in his popular writings including the one of 1967.³ Mwalimu insisted that the university did not exist for prestige, but rather for generating solutions for the day-to-day problems of the nation and its people.⁴ In the same book, Mwalimu compares a person who receives a university education and does not use it to develop the nation and its people to a traitor when he noted that:

"Those who receive this privilege therefore, have a duty to repay the sacrifice which others have made. They are like the man who has been given all the food available in a starving village in order that he might have strength to bring supplies back from a distant place. If he takes this food and does not bring help to his brothers, he is a traitor. Similarly, if any of the young men and women who are given an education by the people of this republic adopt attitudes of superiority, or fail to use their knowledge to help the development of this country, then they are betraying our union"⁵

This mission dominated the thinking about the meaning and the role of the university, academicians, and higher education in general. The rise of the Dar es Salaam school of thought at the University of Dar es Salaam College of Arts and Social Sciences was one of the remarkable forces through which the University revealed a meaningful role in shaping social and economic relations in the society. Championed by the historian Walter Rodney, the Dar es Salaam school of thought, which was principally in agreement with the education philosophy by Mwalimu Nyerere challenged the popular preconception about the role of the university, which was to produce and reproduce the middle class and government bureaucrats. The debates and research informed by the Dar es Salaam school of thought were emancipatory in nature -seeking to transform the relationship by restoring the dignity of the labouring masses and the oppressed.⁶ Against the modernization thinking about development, the scholarship of the time was informed by the need to empower the producing masses to have control on their labour and ensure responsive government institutions in the process of addressing poverty and facilitating people centred development.⁷ Political historians associate the emergence of

3 Nyerere, J. K (1967). Education for Self-reliance. Dar es Salaam: Government Printer.

4 Nyerere, J. K (1963). "Speech during the Inauguration of the University of East Africa". In Nyerere, Freedom and Unity [Uhuru na Umoja]: A Selection from Writings and Speeches, 1959-65. Dar es Salaam: Oxford University Press, pp. 218-221.

5 Nyerere, Education for Self-reliance

6 Campbell, H. (1991). The Impact of Walter Rodney and Progressive Scholars on the Dar Es Salaam School of Thought. Social and Economic Studies, 99-135.

7 Lema, E., Mbilinyi, M., & Rajani, R. (2004). Nyerere on education/ Nyerere kuhusu elimu. The Mwalimu Nyerere Foundation.

a student led radical activism publication, *CHECHE* and the

TANU Youth League, *Maji Maji* with the ideas of Walter Rodney during the late 1960s and early 1970s. The two became active intellectual platforms used by the youngsters to raise their revolutionary voices in favour of the oppressed and publicize the ideals relating to the socialist movement in Tanzania. University education and scholarship was becoming a tool for emancipating those who were being exploited (in a socialist society) exploited as a result of continued capitalist relations for self-liberation.

The quest to become relevant since the 1990s to the present has been in form of research programmes that used interventional and engagement approaches to build resiliency of the communities during the adoption of liberalization policies. Three research projects can be used to exemplify the university's engagement to help the communities to cope with the liberal induced socio-political changes. These are the Research and Education for Democracy in Tanzania (REDET) project under the Department of Political Science and Public Administration, the TUSEME project in the Department of Fine and Performing Arts (FPA), and recently, the Sensor Empowerment and Accountability in Tanzania (SEMA) project under the College of Information and Communication Technologies (CoICT). All the three projects were emancipatory in nature and involved active engagement with targeted stakeholders.

The REDET project played a crucial role during the reintroduction of multiparty democracy after almost 30 years of a single-party culture. Established in 1994, apart from empowering groups to participate in multiparty politics, REDET focused on building forums for party leaders and other stakeholders with differing and competing viewpoints to meet and discuss in order to build the culture of political tolerance. Through its Discussion Fora intervention, REDET sought to groom an active, empowered, and responsible citizenry for effective oversight. Similarly, the TUSEME project moved beyond 'conventional research' by using outreach methods to empower the girls to voice out their developmental concerns in the public realm so that they can penetrate the national development policy agenda. The SEMA project of 2012-2016 was trying to explore the ways in which mobile technology and ICT supported applications can be used as a means of promoting information availability, sharing, monitoring, and accountability in rural water service delivery. These projects had a training component. Researchers from UDSM whose training programmes were funded by these projects are expected to be good ambassadors of engagement methods and therefore take up the evidence-to-policy research culture that is required to sustain the relevance of the university.



Of the three projects, REDET is considered to be the most sustainable since it has continued to support citizens through monitoring and observing elections for improving their freeness and fairness.

This new direction characterised the university and its engagement in the social and political life of the Tanzanian society through the 1970s to the mid-1980s when the world experienced a great paradigm shift that brought on scene a new wave in all spheres of life. Apart from becoming advocates of their own welfare, UDSM scholars such as Walter Rodney, Issa Shivji, and Seith Chachage were popular advocates of the rights of the exploited, the working class, and the struggle to delink from western exploitation. These UDSM scholars radically challenged the modernization scholars who were advocating socialism but their actual life hardly displayed the commitment to socialist principles.

With liberalization reforms in the late 1980s and 1990s, higher education was becoming a commodity driven by market forces of demand and supply. The role of the university, especially training the best minds to support social and economic development was gradually eroded by liberalization. User fees were introduced and those who could pay got access to higher education. This change was carried out automatically without changes in the University of Dar es Salaam Act of 1970, which defines the university and its role to the present and shows that the university follows socialist principles. However, the same change had a serious implication on the university clientele and the role of academicians. One of the most felt changes was a significant increase in the number of enrolled students, which also necessitated expanding the academic staff size. As a result, entering the university as an academic staff became part of earning survival.

With the expanding number of students and academic staff, mentorship, which was enjoyed with those who entered the academic career in the 1980s started to disappear.⁸ Mentorship was a very important tool to make everyone who joined academic units to be integrated in an acceptable kind behaviour and the institutional culture that defines role expectations and relationship among academic staff. Towards the early 2000s, a university was a different place. The number of students had grown to the extent that the number of students enrolled in particular academic programs exceeded the capacities of allocated venues. In the 2006/2007 and 2008/2009 academic years, the UDSM managed to enrol only 46% and 40% of the total number of students who passed matriculation examinations. This was due to pressure on facilities such as lecture rooms, halls of residence, hostels, toilets, and other key facilities including transport.

8 Campbell, H. (1991). The Impact of Walter Rodney and Progressive Scholars on the Dar Es Salaam School. Social and Economic Studies, 99-135.

Efforts have been recently made to increase the learning and teaching facilities at the University of Dar es Salaam. However, in some of the programmes and academic units, the capacity to accommodate the number of students remain low. This has also to do with the lowering number of academic staff because of retirement, death, and transfers or secondment without replacement. For instance, more than 10 senior members of the department of Political Science and Public Administration have left the department because of these reasons. Majority of those who left are senior academicians and who were expected to be instructors and supervisors of postgraduate students. Training and development of academic staff takes quite long something which has resulted into a disproportionate ratio of staff to students in programmes including graduate programmes which require individual supervisor's attention during the research stage and only staff who possess PhD degrees qualify to teach in these programmes. Getting people to fill in these positions would be an ideal but not an easy solution due to the lack of people with qualifications in the labour market. It is much easier to get the junior academic staff at the rank of Tutorial Assistant and Assistant Lecturer and develop them. However, the challenge in this is the time required to develop a person through academic ranks to the senior ranks. It is also difficult to predict if a job seeker will actually fit in an academic career -something I termed as having a sense of academic citizenship.

This is because, academic citizenship functions such as supervision entails volunteering and sometimes sacrificing personal and family time, health, and resources to support students' success. Considering these situations together with the lack of morale and responsibility, which is said to be a dominant trait of the young generation and the increasing number of students and the lowering numbers of the 'matured' academic staff, it is possible to predict lower completion rates in the future than what we are experiencing today.

The UDSM management recognizes the noble obligation it has to make the university a centre of national development through teaching, research, innovation, and public services. This mission is well stated in the University's grand Vision 2061, UDSM Research Agenda 2018/19-2028/29 and the University's current Five-Year Strategic Plan 2021-2025 and is well linked to the national development and industrialization plans.⁹ The research agenda clearly defines the key research priority areas and how they are linked to national development. Despite the notable achievement including the increase in publications and a platform for informing stakeholders about research and publication through the UDSM research week, there are still recognized challenges that continue to affect success in the implementation of the research agenda. More than 97% of the research and innovation projects at the UDSM relies on external funding

9 Deputy Vice Chancellor – Research Five-Year Rolling Strategic Action Plan 2020/2021–2024/2025

due to the limited investment by the government. The total support of research by the government is estimated at 0.2% of the GDP, which is far below the internationally suggested investment.¹⁰ The university through its internal sources has managed to set fund for supporting research each year. Since 2018/2019 financial year, the UDSM Competitive Research and Innovation Grant was introduced to fund interdisciplinary and innovations. However, it remains clear that the levels of funding are too low to support serious interdisciplinary research and innovation. Globally, recovering from the effect of the Covid-19 pandemic on the economies is likely to take longer than most of us expected. Based on this reality, relying on foreign donor support may have a serious impact on the availability and sustainability of research in Low and Middle-Income Countries (LMICs), including Tanzania.

Growing Hopes and Expectations

In a big and diverse community such as the University of Dar es Salaam, the motives and expectations of the members will differ across institutional levels and functional units.

I will use some common experiences to point out some fewer expectations that are considered to be insignificant but they have some important implications on the pace and success of university transformation.

Shared role expectations between different actors

The university has different actors whose role is important for successful transformation. Thinking about the transformation journey requires taking into account the need to redefine the importance and role played by different actors in the delivery of education at the university.

University personnel are divided into two categories, namely academic and non-academic staff. These two parts are expected to support each other and leverage their efforts towards accomplishing the common goal, which is to make the learning process and experience better. However, one important point that we need to understand is the diversity of motives and drivers of performance in these two categories of personnel. For instance, the motivation of academic staff to engage in the core functions of the university, especially facilitating learning, carrying out research, and provision of services to the general public is not something negotiable. However, it is complex and shaped by a myriad of factors apart from monetary benefits. The peace of mind that influences the productivity of academic staff depends on the working environments, security in terms of health and wealth, possession of the competences and facilities required to fulfil the assigned tasks, and the general discipline, trust, and support from students and non-academic staff.

Similarly, the value that students and non-academic staff attach to being a member of academic staff is determining the day-to-day interactions in the deployment and use of

10 Research and development expenditure (% of GDP) – Tanzania, <https://data.worldbank.org/indicator/GB.XPD.RSDV.GD.ZS?locations=TZ>

available institutional resources and facilities. For example, both academic and non-academic staff are expected to be committed to ensure a fair and equitable for the resources they require to fulfil their functions such as internet, printing facilities, and time. Members of academic staff and students are not expected to be found around hostels and halls of residence scrambling for services in the same secretarial and internet service providers. This often compromises academics and the security of sensitive information such as examinations. In fact, what is expected is to have strong systems for monitoring the use of institutional resources and ensure that they are used to foster the capabilities of academic and non-academic staff so as to contribute to learning, research, consultancy, and provision of public services.

The role of the university management in this case is to build a shared understanding of the university mission and vision, coordinate the efforts of all actors across the university, and ensure that all the staff own the process and outcomes of university transformation policy development and implementation. The university management has a challenge of motivating all and making them real partners in the initiation and implementation of the interventions that seek to sustain the relevance and competitiveness of the UDSM. It has a challenge of leaving no one behind, especially in the context of a compulsory but highly frustrating need to change.

Serious Investment in Learning and Research Technologies

In a move to stand as a world class university and outcompete the newly established universities within and outside the country, UDSM will need serious investment in modern learning and research technologies. The need to investing in learning technologies such as e-learning has been intensified by the outbreak of the Covid-19 pandemic, which has necessitated the reduction of physical interactions between staff and students as well as among academic and research communities. E-learning technology is, also, an important tool to facilitate knowledge and learning resource sharing for those who teach big classes. The UDSM has done the best it could to allow for the continuation of learning activities during the pandemic. The steps taken included endorsing the use of e-learning in running graduate programmes, including supervision and presentation of research proposals and dissertations/theses. Now students can use the UDSM Learning Management System (LMS) to access course resources anytime. There is a designated unit, the Centre for Virtual Learning (CVL), which provides training to lecturers and students who are willing to use the LMS. However, both capacity development and the use of LMS remain less coordinated, ad hoc, and largely a personal and voluntary choice of individual academic staff.



Quality assurance activities are limited to monitoring of the face-to-face classes and university examinations to ensure compliance with regulations. The process rarely goes down to ensure the quality of learning materials, methods, and facilities used by individual staff. The university has acquired the zoom online meeting management facility, which if well used may reduce the cost that students incur when travelling to the campus to present their research. However, the utility of zoom is constrained by limited connectivity and a complete absence of internet in some of the offices. Majority of the individual academic staff rely on their own mobile hotspot connections, which are too weak and recently has become too expensive to use following the reviewed tariffs. This has caused a drastic decline of the number of users of the LMS compared to the time between 2017 to 2019. This compels both staff and students to rely more on printed or photocopied readings, which implies both higher cost and destruction of environments. Therefore, success in both learning and research in the next 60 years will need a seriously coordinated, holistic, and monitored approach to investment in internet and ICTs facilities.

Transformative Perceptions About Research and Science

Another important suggested area of focus as the university marks 60 years of its establishment is adopting transformative institutional research and innovation policies and practices. Modern research institutions and universities are a product of rigorous theoretical and philosophical processes in specific faculties of knowledge. However, modern research has one important characteristic which I think needs attention at the UDSM. Research problems are identified and defined because they need to be understood and solved. This is especially for researchers who have attained PhDs.

While a Master's student has to go through the theorization because of the need to 'master' the wisdom in the selected field, a doctorate student is required to put weight on 'philosophizing' because of the need to have philosophy in a PhD. These are stages in the initial process of developing researchers who can have impact on national development. Early career researchers on the other hand are expected to develop practical research experiences for contributing to the improvement of the livelihoods of the researched communities. One of the best ways to do this is to provide feedback to the communities and engaging in co-designed and co-produced solutions with studied communities.¹¹

I am not going to deny the fact that UDSM is transforming its capacity to produce solution developers. However, there is a difference in terms of how we define ourselves as academicians versus the way we are defined by study

communities. There is a general perception that engaging in research and academia is a highly rated undertaking. It involves special abilities that communities cannot have. Both our students and lecturers fly into the communities, pick data, and then they fly back to the university. The communities narrate their stories and their problems, which are then documented in dissertations, theses, and journal articles or books to allow us to graduate and get promoted. Sometimes we hardly provide feedback. After graduating, our publications are accessed by fellow scientists, who recycle the knowledge for promotion and chasing academic kudos. Then life goes on.

In this cyclic process, the research communities are our capital but we treat them as passive contributors of information. We think we are the reservoir of knowledge and wisdom and the communities are sources of information. In some of the fields, this culture and related perceptions have been inherited and are passed from generation to another. Research is largely done for promotion and not to improve the livelihoods of the communities around us. In this age, solutions are in form of networks as problems are. Universities and research institutions, especially for researches that involve early PhD graduates, need to invest in intervention,

community, policy and stakeholders' engagement, and co-production projects that will maximize interactions and collaborative search for solutions that involve researchers and lay communities.

This is true because of the need to demystify the knowledge creation process and make our research have impact on the day-to-day lives of our people and communities. As we think about where to be as a university in the next 40 years, our agenda should be to make science relevant, simple to do, and useful for the communities rather than researchers. Our new direction should be researching with the communities and not on the communities.

Mentorship Programmes for Junior Researchers

The other area I should point out is the need for critical adjustments in mentorship and other onboarding initiatives for new and young academic staff. By a young academic staff, I mean those below the rank of the senior lecturer. There is a big diversity across academic units with some of the staff holding the lecturer rank for more than 10 years instead of the three to four years. Majority of these fail to make progress due to limited capacities to convert their PhDs into publishable outputs. While some intentionally decide to concentrate on other issues such as looking for money, others are affected by workload and working environments that are common in some of the academic units at UDSM. For example, there was an office in the College of Social Sciences (CoSS) Tower building that was being shared by 5 staff. These occupants would usually make noise almost the

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There is an online forum namely quora (<https://www.quora.com>), which I frequently visited from time to time. Once I stumbled upon this question:

“What should a Ph.D. student do when he is in the third or fourth year with no journal and conference publications?”

And I thought to myself, I know some version of this problem. Even better, I can share some advice. Therefore, duly on 16th June 2019, I decided to give my perspective. My answer flowed like below with nits and bits of edits added as was directed by the Newsletter Editor.

Answered June 16, 2019

Hello, it depends. If you are in America, then pull up your socks and try as much as possible to organize whatever you have and publish it.

If you are in China, say at the most prestigious universities (such as Tsinghua), then PhD is a little too far to grab. Start thinking about other things you could do with the research experience you garnered from graduate school. If you are in Japan, then at the end of year sixth they will kick you out.

If you are in other places (e.g., some universities in Africa), maybe you can go on to seventh up to tenth year and quit at the end, because they will kick you out anyway.

THE PHD JOURNEY MINI ADVICE

Dr. Aviti T. Mushi

Department of Electrical Engineering, UDSM

Honestly. I have faced these cases, and have no idea what to do. However, my honest advice to ongoing PhD students is that, make it your point to write up whatever you are thinking into a paper like format, like in every three months or so. This way, it might come to be content laden so that you can publish it somewhere as not doing so is detrimental and I speak this from experience.

I had too many good ideas that got lost, saturated, or taken by others, simply because I was too lazy to write a paper on them.

That was the quora answer. Now, I have had time to reflect more and gained experience in supervising Master students in Electrical Engineering at UDSM. My first ever student, pushed himself so hard, that out of his dissertation we co-authored and presented one conference paper, and two journal articles. My second and third students also pushed themselves

harder to the extent that at the time of this writing, we have co-authored and presented two papers at a conference. We have other pending conference presentations. At the moment, we are co-authoring two journal articles, and if possible, even more.

I think this is somehow related to the advice I gave on quora, that whatever little bit of data or results one has, it is better to summarize it in a paper form. This technique although slowly but it surely builds into conference papers or journal articles.

I advice the current PhD students and Master students to not waste time thinking that their results or data are too modest as it is better to present them in front of experts who will give much needed feedback. That way, their research life will be extremely improved and they will enjoy it. There is a popular saying which goes, it is always impossible until it is done. Just do it and give the research journey the attention it deserves.



¹¹ Beckles, L. (2020). Peer Learning and Intercultural Expectations of the PhD Journey. In Graduate Research Supervision in the Developing World (pp. 9-24). Routledge.



JAMHURI YA TUNGEKINYA

Dkt. Faraja Kristomus

Mhadhiri katika Idara ya Lugha za Kigeni na Isimu Chuo Kikuu cha Dar es Salaam



Nakutana na kikao kirefu cha Tumbili, Ngedere, Kima na Nyani kwenye nchi yao wanayoita Jamhuri ya Tungekinya. Nilikuwa sijui kuwa Tungekinya ni jina la Jamhuri linalotokana na vifupisho vya majina ya hao wanyama.

Najaribu kufuatilia kwa karibu kuhusiana na kilichokuwa kinajadiliwa kwenye kikao kile lakini sikuelewa mara moja maana nilikuwa nasikia wajumbe wa mkutano wakijibizana kwa kelele nyingi. Mjumbe mmoja akabwatuka kwa sauti kubwa, “tatizo lako wewe umeshiba sana na tumbo lako limejaa kila aina ya matunda ya msitu huu ndio maana unatunyamazisha wenye njaa tusiongee kwa sababu hujui maana ya njaa wewe”.

Tumbili mmoja akaruka kutoka kwenye tawi mojawapo akatua katikati ya watu. Akawa amewaduwa wenzake nao wakaishia kumwangua. Mwenyekiti wa kikao akamkemea kuwa asiwaurugie kikao. Lakini Tumbili akawa na hoja yake anataka asikilizwe lakini inaonekana kule kwenye mti kima walikuwa wengi na walikuwa wanashusha mkono wake kila alipokuwa ananyoosha kutaka kuongea.

Basi mwenyekiti akaona isiwe taabu, akampa Tumbili nafasi ya kuzungumza. Niliambulia kusikia sentensi moja, “sisi akina Tumbili tunanyanyasika sana katika Jamuhuri hii ya kwetu maana tunafanya kazi

nyingi hasa za kusafisha hapa chini lakini hatupewi kabisa pongezi wala motisha zaidi ya kuitwa majina ya hovyotu”.

Bahati mbaya kila nikijaribu kufikicha macho na kuiweka akili yangu sawa ielewe kinachojadiliwa nashindwa kabisa. Najaribu kufikicha vizuri macho yangu nione vizuri, naishia kuona miti minene mirefu mbele yangu. Naendelea kusikia sauti ya wao kwa wao wakinyamazishana na kupeana moyo kuwa wasihofu matatizo waliyo nayo yataisha, na ipo siku huyo Tumbili aliyeko huko juu atashuka tu.

Hapo ndo naelewa kuwa kumbe kikao kile ni mahsusi kujadili namna ya kutatua matatizo yanayowakabili, lakini walioko kwenye kikao hawaongei lugha moja – yaani wamegwanjika kimaslahi zaidi.

Nataka nisogee karibu zaidi nisikilize vizuri kinachobishaniwa lakini naona miguu mizito sana. Siwezi kabisa kutembea na sauti pia haitoki vizuri, inakuwa ya chini haiwezi kumwita mtu aliye hatua kadhaa mbele yangu. Sioni mtu wa karibu yangu wa kunisaidia niweze kusogea waliko wale washiriki wa mkutano nipate kubaini sura za wale washiriki wa mkutano na mimi nifaidi majadiliano, na labda pengine ningewapa mawazo.

Bahati nzuri pembeni yangu namwona Komba, lakini nabaini ni mdogo sana hawezi kunishika mkono na kunisogea. Hata hivyo wazo linanijia kuwa nimwulize. Huenda mwenzangu anajua kinachoendelea katika mkutano ule wa Tungekinya. Hivyo, naamua kumwuliza Komba, aniambie anaelewa nini kuhusiana na kikao kile. Komba ananipa hadithi ndefu kidogo. Kwa jinsi ilivyokuwa ndefu naogopa kuwachosha. Ila nisiwe mchoyo wa

simulizi. Ilikuwa hivi:

Nasikia kwenye ule msitu mnene kuna miti mingi mirefu ambayo matawi yake yako juu sana. Lakini kuna mti mmoja wanautegemea sana maana ndio wenye matunda mazuri na majani yake ni tiba kwao. Pia inasemekana akina Tungekinya wa kiume wakila majani yake wanapata na nguvu za kiume. Siku za hivi karibuni wanawake wa Tungekinya wamekuwa wakilalamika kuwa wamekaa muda mrefu bila ya kupata watoto na sababu kubwa ni waume zao kukosa majani ya mti ule muhimu.

Bahati mbaya ni kuwa akina Tungekinya hawana uwezo wa kupanda juu ya miti ile hata kama wao wameumbwa kupanda miti. Sababu ya wao kushindwa kuipanda ni kuwa inateleza sana na matawi yako juu sana. Hivyo wanatakiwa kuwachagua baadhi yao wenye nguvu wabebane hadi sehemu fulani ili huyo mmoja anayekuwa juu ya wenzao arukie tawi la mti na kuweza kupanda juu ya mti huo.

Akiwa kule juu atakuwa na jukumu la kuwashushia wenzake matunda na kuwachumia majani ili wanaume wayatafune kama dawa. Wakishakupandisha kule juu utaendelea kukaa na kula huko hadi muda wa kumpisha mwingine ukifika. Au ikitokea mwenzao aliyepo kule juu akapata tatizo basi atawajulisha wenzake kuwa anaomba apokelewe, ndipo hukutana na kumtafuta mwenzao wanayemwona siyo mchoyo, mbaguzi, mvivu na mwenye hekima apande juu kuchukua nafasi ya mwenzao.

Basi bwana, kabla ya kufanya uchaguzi wa kumpata mwenzao wa kupanda kule juu walifikia mwafaka

Inaendelea uk. 13

DETECTING DECEPTION IN JOB INTERVIEWS: PANELLIST EXPERIENCE

Dr. Theresia R. Dominic



As you build your career in human resource management (HRM), organizations might seek your consultation services and invite you as an interview panel member. That means you will sit in as a panellist to ask questions, evaluate and in the end, recommend the best candidate(s). However, a substantial number of applicants exaggerate and make up at least one or two things on a job application. They tend to bend the truth on job application forms and their CVs. In situations of tough job competition, common lies are detected in their qualifications, work and education histories. The dishonesty brings trouble for managers screening job applicants inadequately. As a result, hiring an unqualified candidate can cause long-term negative effects, wreck an organization culture, create a legal nightmare, increase costs of hiring and training to an organization. As a frequent interview panellist, I need to suggest ways to minimize the chance of hiring an unfit job candidate.

First, establish a baseline for you to work with during the interview. Ask a question that a person will not lie about, for example, ‘how old were you when you started your advanced diploma?’ as they answer, observe their behaviour. After that, ask a technical question or leave the technical questions to the technical member in the panel who has a knowledge of tasks in that position. In that case, observe any deviations in the interviewees’ behaviour such as breathing rate, body movement in their chairs, logical flow and choice of words.

Second, do not rely too much on the candidate’s body language. Fear and nervousness are typical human beings’ reactions when they are publicly

exposed for evaluation. The emotions should not be considered as indicators of deception and unfit candidates. Dishonest people know how to control these emotions. Simply concentrate on what the person says and what is written on the CV and other application documents. Spot a controversial detail and ask a question about that specific detail. It will be tough to the candidates to continue with series of lies if they are pinned on these specific details. For example, if a candidate says, ‘I led a project comprising of 45 team members’; ask him/her to describe the categories of these members in the team. Alternatively, if there is a need to be tough on the candidate, inform the candidate that you’ll need to validate the details, starting with contacts of the members. If you feel that the candidate is exaggerating, read and review all work samples that the candidate has submitted; then you might need to ask the candidate to describe each step of implementing the task. During my experience, I have witnessed exaggeration in the use of computer software/programs such as SPSS or MS-Excel.

Third, confirm if the background checks have been conducted. If not, obtain the candidate’s signature agreeing to background checks required by the job. Note that it is usually neglected because it is a time-consuming task. However, if it is properly done, it can expose hidden and unpleasant facts. Sources of these checks could be phone calls to the candidate’s academic institution, former supervisors who are no longer with the organization, former employer, referee, etc. They might volunteer basic information about the candidate. During the conversation, take note or observe any unspoken words. For example, the previous employer

might be asked, ‘would you recruit XYZ back to your organization?’ and the respondent remains quiet for few seconds, stammers or rolls up the eyes; this is an initial warning sign that needs further investigation.

Fourth, weed out unsuitable candidates by using a standard interviewing procedure. This will enable the recruiters to compare results easily. The panel should use a checklist to gather the information that is uncommon in the submitted CVs. For example, reasons for exiting the previous employment. Also, announce warning statements to weed out liars; such as ‘supplying false information is grounds for not being hired or for dismissal’ and ‘only signed forms will be considered’ etc; these statements could shield the candidate from providing false information.

Furthermore, when the candidates fail to explain periods of unemployment and provide inadequate information about reasons for leaving, it is crucial to probe around these details to detect any signs of deception. At the end, hiring decision depends on a subjective impression that the person has not been honest. It would be best to not worry about making a wrong judgment in a panel; the point is to remove any reasonable doubts.

Fifth, avoid relying too much on the first impression; it is a common belief to judge a candidate soon as he/she walks in the interviewing section. Perceptions of punctuality, posture, likability and colour of clothes, and attractiveness, tend to discriminate people with unique personalities that could be useful to the organization. Probe more to check

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.....ACADEMIC FREEDOM AND AUTONOMY IN THE PAST 60 YEARS AT THE HILL

d. "Institution of higher education" comprise universities, other centres of post – secondary education and centres of research and culture associated with them.

2. The above-mentioned definitions do not imply that the exercise of academic freedom and autonomy is not subject to limitations as established in the present Declaration.

Academic Freedom

3. Academic freedom is an essential pre-condition for those educational, research, administrative and service functions with which universities and other institutions of higher education are entrusted. All members of the academic community have the right to fulfill their functions without discrimination of any kind and without fear of interference or repression from the State or any other source.

4. States under an obligation to respect and ensure to all members of the academic community, those civil, political, economic, social and cultural rights recognized in the United Nations Covenants on Human Rights. Every member of the academic community shall enjoy, in particular, freedom of thought, conscience, religion, expression, assembly and association as well as the right to liberty and security of person and liberty of movement.

5. Access to the academic community shall be equal to all members of society without any hindrance. On the basis of ability, every person has the right, without discrimination of any kind, to become part of the academic community, as a student, teacher, research worker or administrator. Temporary measures aimed at accelerating de facto equality for disadvantaged members of the academic community, shall not be considered as discriminatory,

provided that these measures are discontinued when the objective of equality of opportunity and treatment have been achieved. All States and institutions of higher education shall guarantee a system of stable and secure employment for teachers and researchers. No member of the academic community shall be dismissed without fair hearing before a democratically elected body of the academic community.

6. All members of the academic community with research functions have the right to carry out research work without any interference, subject to the universal principles and methods of scientific enquiry. They also have the right to communicate the conclusions of their research freely to others and to publish them without censorship.

7. All members of the academic community with teaching functions have the right to teach without any interference, subject to the accepted principles, standard and methods of teaching.

8. All members of the academic community shall enjoy the freedom to maintain contact with their counter parts in any part of the world as well as the freedom to pursue the development of their educational capacities.

9. All students of higher education shall enjoy freedom of study, including the right to choose the field of study from available courses and the right to receive official recognition of the knowledge and experience acquired. Institutions of higher education should aim to satisfy the professional needs and aspiration of students. States should provide adequate resources for students in need to pursue their studies.

10. All institutions of higher education shall guarantee the participation of students in their governing

bodies. All States and institutions of higher education shall respect the right of students, individually or collectively to express opinions on any national and international question.

11. States should take all appropriate measures to plan, organize and implement a higher education system without fees for all secondary education graduates and other people who might prove their ability to study effectively at that level.

12. All members of the academic community have the right to freedom of association with others, including the right to form and join trade unions for the protection of their interests. The unions of all sectors of the academic community should participate in the formulation of their respective professional standards.

13. The exercise of the rights provided above carries with its special duties and responsibilities and may be subject to certain restrictions necessary for the protection of the rights of others. Teaching and research shall be conducted in full accordance with professional standards and shall respond to contemporary problems facing society.

Autonomy of Institutions of Higher Education

14. All institutions of higher education shall pursue the fulfillment of economic, social, cultural, civil and political rights of the people and shall strive to prevent the misuse of science and technology to the detriment of those rights.

15. All institutions of higher education shall address themselves to the contemporary problems facing society. To this end, the curricula of these institutions, as well as their activities, shall respond to the needs of society at large.

Institutions of higher education should be critical of conditions of political repression and violations of human rights within their own society.

16. All institutions of higher education shall provide solidarity to other such institutions and individual members of their academic communities when they are subject of persecution. Such solidarity may be moral or material, and should include refuge and employment or education for victims of persecution.

17. All institutions of higher education should strive to prevent scientific and technological dependence and to promote equal partnership of all academic communities of the world in the pursuit and use of knowledge. They should encourage international academic

cooperation which transcends regional, political and other barriers.

18. The proper enjoyment of academic freedom and the compliance with the responsibilities mentioned in the foregoing articles demand a high degree of autonomy of institutions of higher education. States are under an obligation not to interfere with the autonomy of institutions of higher education as well as to prevent interference by other forces of society.

19. The autonomy of institutions of higher education shall be exercised by democratic means of self-government, which includes the active participation of all members of the respective academic communities. All members of the academic communities shall have the right and opportunity, without

discrimination of any kind, to take part in the conduct of academic and administrative affairs. All governing bodies of institutions of higher education shall be freely elected and shall comprise members of the different sectors of the academic community. The autonomy should encompass decisions regarding administration and determination of policies of education, research, extension work, allocation of resources and other related activities.

NB: This article was first published by UDASA in 1991 following the Lima declaration on academic freedom. Since we have many new recruits to date, it is seen imperative that they know what transpired 30 years ago on academic freedom and autonomy of institutions of higher education

.....JAMHURI YA TUNGEKINYA

kuwa wawachague baadhi ya Nyani na Tumbili wenye miili zaidi ya wenzao. Baadaye wakawa wamemchangua nyani mmoja atakayepanda juu mtini kuwaangulia matunda na kuchuma majani waweze kuwapa wenzao pale chini.

Komba, jirani yangu, akaendelea kunihadithia kuwa usiku mmoja wakati wengine wote wamelala wakisubiri kesho yake wakiamka wakamilishe zoezi la kumpandisha Nyani kule juu ya mti, Kima mmoja mjanja alienda kwa Bundi kumwomba ambebe hadi juu ya mti kwa ahadi kuwa atakuwa akimtafutia vifaranga vya ndege kama malipo ya kazi yake. Basi Bundi akaona lile wazo zuri sana, akampandisha Kima hadi kule juu ya mti.

Kima Mjanja alikuwa na akili sana lakini cha kusikitisha hakuwa na zile sifa ambazo wana Tungekinya walitaka anayepanda juu ya mti awe nazo. Kima mjanja hakuwa na moyo wa kuwajali wenzake na hakukumbuka tena shida

zao. Yeye aliendelea kufurahia maisha kule juu. Badala ya kuwashushia matunda wenzake wote yeye alikuwa akimtuma Bundi awapelekee matunda Kima wenzake pale chini wakati wa usiku ili hao jamaa zake wasife njaa.

Jamii ya Ngedere, Tumbili na Nyani walionja joto la jiwe kipindi hicho chote ambacho jamaa yuko kule juu. Ndio maana mkutano ule uliitishwa kujadili namna ya kumshusha jamaa kule juu ili na wengine wapate matunda ya ule mti.

“Bahati mbaya sana vikao vya kutafuta suluhisho vilikuwa havina mafanikio kwa sababu Kima walikuwa wakimtetea sana mwenza, kwa sababu walikuwa wananufaika na huduma zake, na ndio maana hawakufikia mwafaka”, ananieleza bwana Komba.

Wakati anaendelea kunisimulia, nilitaka kuuliza sasa wamefikia uamuzi gani? Bahati mbaya Bwana Komba naye alikuwa amepoteza muda

wa kufuatilia yanayoendelea kwenye kikao kile kwa sababu alikuwa akinisimulia mimi yaliyojitokeza siku zilizopita. Nikamsihi Bwana Komba tufuatane kwenda kumuuliza mwenyekiti wa mkutano huo ni nini kinaendelea na ni uamuzi gani umefikiwa na mkutano wa siku hiyo. Tunaamua kusogea hatua kwa hatua. Namsogelea mwenyekiti wa mkutano namuuliza kwa kumnong'oneza nini lililoamuliwa na mkutano. Ghafla anapandwa na ghadhabu na anachukua kitu kizito ambacho sikuweza kujua ni kitu gani na kunigonga nacho kichwani. Maumivu niliyoyapata ninashtuka ghafla. Kuangalia na mwona mwanamke mrembo amekaa pembeni yangu. Kumbe alikuwa mke wangu ananiamsha niwahi majukumu ya kazini. Hapo ndo natambua kuwa kumbe ilikuwa ni ndoto tu jamani! Naishia kujisemea mwenyewe kuwa bora ilikuwa ndoto, maana si kawaida kushuhudia yanayoendelea kwenye Jamhuri ya Tungekinya.



UCHAMBUZI WA HADITHI FUPI YA JAMUHURI YA TUNGEKINYA

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1. Utangulizi

Mkutano wa Jamuhuri ya Tungekinya ni hadithi fupi iliyoandikwa na Faraja Kristomus, mhadhiri katika Idara ya Lugha za Kigeni na Isimu ya Chuo Kikuu cha Dar es Salaam. Ni hadithi ambayo sehemu yake kubwa inatokea katika mazingira ya ndoto ambapo mwandishi ambaye pia ni muhusika mkuu anapata ugumu wa kuelewa chimbuko na sababu ya yanayoendelea katika mkutano ambao washiriki amabao ni Tumbili, Ngedere, Kima na Nyani. Mwandishi pia anashangaa kwa kuwa silabi za kwanza za majina ya koo za wanyama hawa ndizo zinatengeneza jina la Jamuhuri, Tungekinya. Mkutano huo unaofanyika katika msitu wenye miti mingi unadumu muda mrefu huku wajumbe wakivutana bila muafaka. Hata hivyo, anakuja kugundua kuwa mvutano huo ni wa muda mrefu na unatokana na kukosekana mwakilishi atakayeweza kuwakilisha juu ya mti kwa manufaa, yaani kufanya wote waweze kufaidi matunda ya huo mti adhimu. Baada ya kupewa mkasa mzima na Komba huhusu usaliti uliofanywa na nyani mjanja, mwandishi anakuwa na hamu ya kuhoji kama sehemu ya kuwasaidia akina Tungekinya kupata muafaka.

Yamkini anashambuliwa kwa kitu Kizito kichwani na mmoja wa wababe wa Tungekinya na kustuka katika usingizi. Ndipo anagundua alikuwa anaota.

2. Maudhui na Mbinu za Kifani Kiujumla

Kwanza kabisa, jina la hadithi limebeba maana ya Kifalsafa. Neno Jamuhuri linatafsirisha mfumo wa utawala ambapo wengi wanatakiwa kumwamini mmoja au wachache na kuwakabidhi dhamana ya kudhibiti maamuzi ya msingi kwa niaba yao. Aliyeaminiwa anayo mamlaka ya juu na huenda ukawepo uwezekano wa kuyatumia kuadhibu mtu flani au kundi flani kwa niaba ya wote. Vile vile jina la Jamuhuri, Tungekinya kutumia silabi za mwanzo za majina ya koo za wahusika kunaweza kuakisi umoja ama ubinafsi ambapo viongozi hujimilikisha taasisi na raslimali zake na kuzitumia kwa manufaa yao binafsi.

Katikahadithihii, mwandishiametumia mazingira ya msituni kuonyesha hali katika baadhi ya taasisi zetu, yaani zilizojitenga na kujiweka mbali na mkono wa sheria kutokana na hadhi yake. Pia msitu unaweza kumaanisha taasisi ya umma ambayo hakuna hata mmoja anaweza kudai kuimiliki. Ni mali inayotegemewa na umma wote japo wapo wajanja wachache ambao hutumia taasisi na raslimali zake kwa faida yao. Mwandishi anatumia kuwa na utamaduni wa kuvumilia tunapokumbana na changamoto. Anaposema ‘Nasikia sauti wakinyamazishana na kupeana moyo kuwa wasihofu matatizo yataisha, na ipo siku huyo kima aliyeko huko juu atashuka tu.’ Anatukumbusha

kuwa ipo siku tutapoteza nafasi tulizo nazo. Hivyo, tusizitumie vibaya kwa kuwanyanyasa wengine kwa kuwa ni za muda. Siku tukizipoteza aibu itatujaa iwapo tulizitumia vibaya.

Katika mazingira ya kawaida, taasisi za umma zipo kwa ajili ya kuhudumia na kuwezesha jamii kuendelea na maisha mfano kupitia ajira. Pia, tunaona umuhimu wa mti wa matunda ambao ni vigumu kuupanda japo ni chanzo cha dawa za maradhi ikiwemo upungufu wa nguvu za kiume. Hii inawakumbusha viongozi na watawala wa taasisi mbalimbali kuhakikisha wanawapatia haki zao wanaowaongoza kwa maana kwa kuzikosa haki hizo siyo wao tu wanaathirika lakini pia wanashindwa kukidhi mahitaji ya familia zao na wengine wanaowategemea.

Mwandishi anatumia kitu kingine muhimu kuhusu usaliti kupitia msaada wa bundi kwa Kima mjanja. Kima mjanja anatumia bundi ambaye anaweza kupaa kujitengeneza njia ya kufikia matunda. Hii ni kawaida katika taasisi ambapo baadhi ya watu hujipendekeza kwa wenye nyadhifa ili wapewe vyeo au upendeleo hata kwa kuwachongea au kuwaumiza wengine kwa njia tofauti. Kama anavyoahidiwa bundi kuwa atapewa vifaranga na Kima mjanja, viongozi na watawala wabaya hutumia uwezo wao wa kufanya teuzi kutengeneza vibaraka katika ngazi mbali mbali za taasisi ambao kazi yao kubwa huwa ni uchonganishi, kueneza umbea, na kujifanya wapashaji habari kwa mamlaka zilizowateua juu ya mapungufu ya watu wengine badala ya kuwasaidia watu hao kuondokana na mapungufu hayo.

Inaendelea uk.23

THE PARADOX OF THE INTELLECTUAL WITHOUT INTELLECTUAL VIRTUES: A LESSON FOR UDASA MEMBERS

Jackson Coy



It is common to hear people say that the University of Dar es Salaam is “the house of intellectuals.” I have doubts about this. Let me explain, and let me start with a series of questions: Who is an intellectual? What qualities make a person an intellectual? How should an intellectual behave? Roughly, to be an intellectual one must possess intellectual virtues. That is the assumption I am starting with, and which I will make more precise by drawing from my experience and interactions at the University of Dar es Salaam, especially with people who are thought to be intellectuals, or who call themselves intellectuals.

At the University of Dar es Salaam, the term “intellectual” is largely used as a substitute for the term “academic.” An academic is defined as a person who works or belongs to an academy or institution of higher learning. Nevertheless, conceptually, an intellectual and an academic are not one and the same. Academics engage in intellectual work, but that does not mean that every academic is an intellectual.

An intellectual is endowed with and competently exercises intellectual virtues. Intellectual virtues are disciplined traits of the mind. According to Aristotle, the key intellectual virtue is wisdom. From wisdom, all other intellectual virtues we know follow, especially those that help one to think critically. Here, I would like to name a few that many of

our academics at the University of Dar es Salaam have been violating, either knowingly or unknowingly. These are intellectual courage, intellectual autonomy, intellectual humility, intellectual empathy, and intellectual integrity.

Intellectual courage is the courage to challenge beliefs and attitudes that contradict critical reasoning. How many times have our academics here at the University remained silent and failed to talk about and criticize things that are fundamental to our society, yet make no sense? This is a typical example of intellectual cowardice.

Intellectual autonomy: to have it means being an independent and free thinker. When an independent thinker comes across a logically sound argument, he or she cannot easily be swayed by any uninformed or illogical counter-argument. As academics, how many times have we surrendered our logical arguments to nonsense of which we are well aware? Let us reflect on the words that appear on the emblem of the University of Dar es Salaam: *Wisdom is Freedom* (Hekima ni Uhuru). Have we ever wondered why wisdom is compared to freedom? What kind of freedom is being discussed here? Are “love” and “wisdom” not the words that together make up the word “philosophy” (from Greek: *philo* – love, *sophia* – wisdom)? Do our academics display love of wisdom in their lives and work? How dare you, as an academic, pretend to be living the University of Dar es Salaam’s motto if you are not a lover or even a friend of wisdom? One could say, in order to be a genuine member of the UDASA community, one must be a philosopher! Of course, the word “philosopher” here does not mean a teacher of philosophy, but rather should be understood to mean a critical thinker. One can be a teacher of

philosophy and yet not a philosopher! The PhD (from Latin: *philosophiae doctor* – Doctor of Philosophy), which is the main qualification one needs to become a full member of the academic community at the University of Dar es Salaam, regardless of one’s discipline, has the word philosophy in it. Have we ever wondered why the word “philosophy” is part of the name of the highest degree of any discipline? Is it enough if a PhD holder is an expert only in his or her area of specialization? Or is he or she not someone who has to go beyond his or her discipline and apply critical thinking to solve, or try to solve, any problem that comes before him or her, even if it falls outside his or her area of expertise?

Intellectual humility is the awareness that one cannot have knowledge of everything. In many cases, academics have been accused of embracing academic pride and entertaining intellectual arrogance, which is the vice opposing the virtue of intellectual humility. This I think is due to the misconception that, being an academic, especially at an institute of higher learning, one ought to know everything, a mindset which results in missed opportunities to learn from others, especially from non-academic staff, and students. Intellectual arrogance goes hand in hand with *epistemic injustice*, where one may intentionally refuse to listen to somebody else because of the prejudice that the other cannot contribute to the knowledge one has. The sign of a genuine intellectual is that he or she will not hesitate to say “I don’t know,” and is eager to learn from everybody around, regardless of status.

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TEN TIPS TO IMPROVE AND MAINTAIN MENTAL HEALTH AT WORKPLACE

Magolanga Shagembe



- ✓ being physically active
- ✓ getting enough sleep for at least 6 hours consecutively per day
- ✓ healthy eating
- ✓ regular body exercises

Create and follow consistently work boundaries: For example, create a routine of answering work-related emails and/or messages during your working hours because responding to work-related emails and/or messages after your work hours deprives your time to rest physically and mentally.

ii. Be an effective communicator: this makes you avoid or minimize misunderstandings between you and your supervisor, co-workers and clients; and it reduces additional works.

iii. Set "SMART" work goals based on your job descriptions: From the abbreviation "SMART", smart work goals are usually specific, measurable, attainable, realistic, and time bound.

iv. Respect your holidays and time off works: Your holidays and time off works should be used for recreational purposes and light non-work related activities to reduce job burnout, decrease stress and add potential to your work-life balance.

v. Invest into social-emotional ties at workplace: having close friends among colleagues at workplace can improve your sense of job satisfaction, motivation and commitment. These close ties also offer a source of social-emotional support during your "hard" times, build your self-confidence, and show you that you are valued both at work and other life aspects.

vi. Be part of the solution to work-related problems: Find best ways to transform unhealthy work environment into a healthy one like starting a mental health club, transforming your thinking about unhealthy work experiences by turning them into an opportunity for career advancement and learning.

vii. Create/improve your work-life balance: We all have many roles to play in life from being a worker to a parent, a partner, a student, a church/ mosque member, a landlord and many other roles. You need to give a relatively equal importance to your work and normal life balance by scheduling properly your day, taking into consideration the time for you to work, eat, relax, and being away from screen.

"Dear employer,
You can't have us at our best if you're not willing
to support us at our worst,
Sincerely yours,
Your Mentally Disturbed Employees"

1. Introduction

Mental health refers to a state of well-being enabling individuals to realize their full potential, cope with the life stresses, be physically fit, work productively and fruitfully, and make meaningful contribution to their communities¹.

It is worth noting here that mental, physical and psycho-social health are vital and interdependent strands of life for all individuals. When it comes to workplace, workers with good mental health are usually motivated, satisfied and committed to work while workers with mental health problems like stress, depression, schizophrenia, substance-use disorders and many of the like usually have low productivity and achievement. They feel irritable and outbursts of anger. They have poor decision-making, unplanned absences, feel that they do not have enough time to relax and do not use their annual leave or take more time off sick.

2. Tips to improve and maintain mental health at workplace

i. Understand that your mental health is equally important as your physical health: This enhances your ability to take care of your mental health. It is, therefore, important to take care of your physical health as well as through:

DETECTING DECEPTION IN JOB INTERVIEWS....

if the candidates' goals and needs align with the organization's objectives. Use disciplined questions—such as "What's your primary reason for leaving your current company, and how would joining us fill that need?"—the question might reveal the reasoning behind previous job changes.

Sixth, do not try to win the candidate by exaggerating the advantages of working in the organization. It will put a pressure on a candidate to exaggerate his/her skills and qualifications. Instead, articulate the rewards employees earn by working hard for the organization, for example, availability of awards, training and career opportunities. At the end, the panel session ends by submitting a list of top three or five candidates who have performed well. The panel believes that either of the shortlisted candidates can fill the vacant positions.

Generally, finding who is and who isn't lying is a challenge, but you will make a very good panellist member in the interview session with practice. It is essential to know what to look for to get good quality recruits.

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THE PARADOX OF THE INTELLECTUAL WITHOUT INTELLECTUAL VIRTUES.....

Intellectual integrity is an intellectual trait of the mind that calls one to treat others the same way one would also wish to be treated. For example, if one wishes to be respected, one must also respect others the way one would wish to be respected. As academics at the University of Dar es Salaam, have we ever reflected on the way we treat our colleagues, students, and even cleaners? Or do we consider ourselves semi-gods because of the number of academic degrees we have?

Intellectual empathy is a trait of the mind that helps an individual to put himself or herself in someone else's position and try to understand his or her ideas, attitudes, and reasoning. For academics, this is important, especially when assessing other

people's academic work, be it students or colleagues. How many times have academics been assessing and judging the academic work of others without first struggling to understand their viewpoints?

Now let us ask ourselves, do our academics here at the University of Dar es Salaam have the qualifications to be called intellectuals? I conclude by saying that the custom of calling the University of Dar es Salaam a house of intellectuals must reflect the true meaning of an intellectual. Academics should train themselves character wise and learn to live as per the intellectual virtues. If they do, then, eventually, the University of Dar es Salaam will become a real house of intellectuals.

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TEN TIPS TO IMPROVE.....

viii. Be kind to yourself and everyone at your work place: Kindness creates trust and trust leads to increased work motivation and a sense of happiness and cohesiveness among the workers.

ix. Seek professional help when needed to overcome your mental health problems: This is a sign of strength, be open and reach out to your therapist (psychologist) similarly to what you do when you have problems on your physical health. Mental health experts use a wide of effective treatments for people experiencing mental health difficulties.

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¹ World Health Organization (2003). Investing in Mental Health

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MUKTADHA WA UKWELI NA UONGO NC HINI TANZANIA: KIUNZI CHA NADHARIA

Dkt. Armstrong Matogwa, Mhadhiri katika Idara ya Sosholojia, Chuo Kikuu cha Dar es Salaam, Barua pepe:Armstrongmatogwa@gmail.com



Utangulizi

Katika jamii yetu ni jambo la kawaida kusikia mtu mmoja akimwambia mwingine ni muongo au akimsifia ni mkweli. Kwa mfao, katika muktadha wa siasa ambako vyama vya siasa hunadi Ilani, sera na mipango yao, maneno haya yanamaana kubwa sana. Ukweli au uongo katika chama cha siasa unabeba mustakabali wa nchi kwa ujumla kwa sababu nchi yenye viongozi waongo haiwezi kupiga hatua. Katika kampeni za uchaguzi wa viongozi mbalimbali kwa mfano, ni mara nyingi utasikia wgombea wakitupiana maneno kushawishi wananchi waachane na viongozi wa chama fulani kwa sababu ni waongo. Viongozi wa vyama vingine nao hujibu mapigo “tuchagueni sisi; sisi tunasema kweli, wale wanasema uongo”. Mvutano huu una mkanganyiko mkubwa kwa wananchi kwa sababu nao hawajui nani hasa ni mkweli. Mtanzuko huu upo pia kwa nyanja zingine mfano elimu, dini, uchumi n.k.

Kwa mantiki hiyo, maneno haya *ukweli* na *uongo* ni maneno yaliyozoeleka sana katika jamii yetu. Kwa haraka kuna mambo mawili yanaonekana hapa; kwanza, ni maneno ambayo kwa kawaida yanaonekana yanaeleweka wazi kabisa na hayahitaji nguvu nyingi kuyafafanua. Lakini pili, maneno haya yana maana zinazokinzana, moja ni

kinyume cha jingine, yaani ukweli kinyume chake ni uongo na uongo kinyume chake ni ukweli. Kwahiyo, jambo moja laweza kuwa ni la kweli au la uongo (si kweli). Katika matumizi ya kawaida ya maneno haya huwa hayatoi nafasi ya kusema au kuhisi kuwa jambo laweza kuwa la “kweli na la uongo” au la “uongo na la kweli” kwa wakati mmoja. Katika makala hii inalenga kufanya mambo mawili; kwanza kueleza kuwa katika uyakinifu wa mambo, jambo fulani katika *jamii* laweza kuwa ni la kweli au la uongo tu, hakuna nafasi ya katikati. Pili Makala hii inalenga kueleza ni kwa jinsi gani jambo fulani linaweza kuwa ni la kweli na la uongo (kweli na si kweli) au la uongo na la kweli (si kweli halafu kweli) kwa wakati mmoja. Mambo haya mawili yatatusaidia kufafanua dhana hizi mbili kwa ufasaha.

Ukweli/Uongo ni nini?

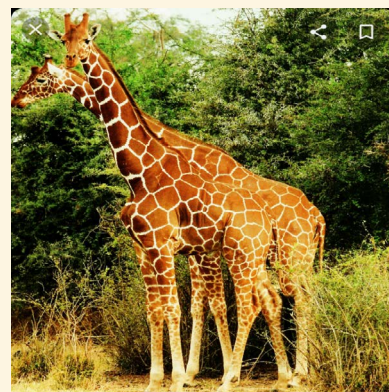
Kwa kuanzia ni vema kujiuliza maswali kadhaa kuhusu ukweli/uongo, ukweli ni nini? Je, ukweli ni mmoja tu au inawezekana kuwa na “kweli nyingi” hapa duniani? Je, uongo ni nini? Inakuwaje kitu kinakuwa cha kweli au cha uongo? Tutajuaje kama mtu **A** anaongea kweli na mtu **B** anaongea uongo? Maswali ni mengi lakini yote yanalenga kueleza asili ya ukweli/uongo.

Kamusi ya lugha ya kiingereza ya *Encarta* toleo la mwaka 2007, inaeleza kuwa ukweli ni kitu/hali halisi, kitu ambacho kiko wazi na hakihitaji mjadala, ni kitu ambacho kwa ujumla kinaaminika kuwa ni cha kweli na kinyume chake ni uongo. Kutazama mambo kwa namna hii kama nilivyosema awali inaonekana ni kitu rahisi sana kwamba kinajulikana na kila mmoja wetu. Katika Makala haya, ukweli na uongo wa kiwango

hiki chepesi kabisa nimeita ni ukweli/uongo muonekano. Ni ukweli muonekano kwa sababu mtu yeyote anaweza kubainisha kama kitu hiki ni cha kweli au si cha kweli kwa jinsi kinavyoonekana kwa macho (milango ya fahamu). Mifano ifuatayo inapambanua Zaidi;



Picha Y



Picha X

Kwa mfano, katika picha X, mtu A akisema hii ni picha ya Televisheni na mtu B akasema hii ni picha ya kalamu; bila shaka mtu A ataonekana ndiye anasema ukweli na kinyume chake, mtu B ataonekana anasema uongo. Katika picha Y, mtu A akisema hii ni picha ya bakuli wakati mtu B akasema ni picha ya twiga; ni dhahiri kuwa mtu B atakuwa amesema kweli na kinyume chake mtu A atakuwa amesema uongo.

Katika mambo yanayoonekana wazi kamapicha hizi, mijadala namabishano juu ya ukweli na uongo ni nadra kutokea. Utata, misugvano, migogoro

na kutokukubaliana hujitokeza pale ambapo ukweli au uongo huhusisha mambo yasiyoonekana (mf. dhana). Haya ni mambo ambayo hayawezi kutambuliwa kwa milango ya fahamu, kwa mfano, dini, utamaduni, demokrasia, usawa, uhuru, maendeleo, haki, unyanyasaji na mengine ya aina hiyo. Katika mambo ya aina hii ni vigumu sana kueleza kipi ni kweli na kipi ni uongo mpaka ufanye uchambuzi. Ni lengo la Makala hii kueleza zaidi aina hii ya ukweli/uongo ambayo kwa kiasi kikubwa inawasumbua watu wengi, wakiwemo wanasiasa, walimu, wanafunzi na wananchi kwa ujumla.

Tofauti na ukweli muonekano, ukweli wa *kiuchambuzi* unategemea sana aina ya *jamii* iliyopo. Hii ina maanisha kuwa ili kusema kwamba kitu fulani ni cha kweli au cha uongo inabidi kuhusisha aina ya jamii husika. Jamii ndiyo inamiliki ukweli au uongo kuhusu jambo fulani. Jamii ikibadilika na ukweli unabadilika pia. Kwa maana hiyo ukweli wa *kiuchambuzi* hauwezi kubadilika mara tano wakati jamii imebadilika mara moja. Kwa mfano, wakati katika vitu vinavyoonekana (ukweli muonekano), miaka 200 iliyopita hapa Tanzania ukweli kuhusu jiwe haujabadilika, ukweli kuhusu dini, utawala, uhuru, haki, demokrasia umebadilika sana.

Kwa mfano, katika historia inaelezwa kuwa, wakati dini za Uislamu na Ukristo zinaingia Tanganyika/Afrika watu wengi walikuwa wanazikataa, wanazipinga na kuona kuwa ni za uongo na hivyo hazifai, lakini polepole wakaanza kuzikubali na inasemekana zaidi ya asilimia 80 ya watanzania leo ni wafuasi wa dini hizo na wanaziona kuwa ni za kweli. Pia, katika demokrasia kwa mfano; mwaka 1992 wakati siasa ya vyama vingi inataka

kuanza hapa Tanzania inasemekana asilimia 80 ya Watanzania walikataa na wakaona ni siasa isiyofaa lakini leo watanzania wengi wanaona hiyo ndiyo siasa ya kweli na yeyote anayejaribu kusema turudi kwenye siasa ya chama kimoja anaonekana ni muongo, hajui kitu. Vilevile, miaka 200 iliyopita katika jamii ya wagogo ilikuwa ni jambo la *kidemokrasia* kwa mwizi kukatwa mkono lakini mambo si hivyo leo.

Hii inamaana kuwa tunapokuwa tunajihusisha na mambo yasiyoonekana kwa macho (milango ya fahamu) kama dini, imani, furaha, upendo, uhuru, haki, demokrasia, uchochezi n.k. tunatakiwa kuwa makini kwani jambo laweza kuwa ni kweli/uongo katika jamii fulani lakini ni la uongo katika jamii nyingine; kila jamii ina ukweli/uongo wake. Si rahisi kukuta jamii mbili tofauti zina ukweli/uongo mmoja. Ili kuelewa vizuri hoja hii, ni muhimu pia kuelewa maana ya jamii.

Dhana ya Jamii

Jamii ni nini? Kwa kawaida jamii huonekana kama ni kundi la watu fulani wanaoshirikiana katika mambo mbalimbali kwa utaratibu fulani waliojiwekea. Kwa kutumia mtazamo huo watu husema kwa mfano, “jamii ya Watanzania”, “jamii ya Wangoni”, “jamii ya wasomi”, n.k. Hapa neno jamii linatumika kwa maana ya kawaida tu ambayo hata katika elimu ya Baiolojia hutumika. Katika kubainisha wanyama kwa mfano, mtu aweza kusema “wanyama jamii ya paka” au katika mimea imezoeleka kusema, “mimea jamii ya kunde”. Hapa neno *jamii* linajaribu kueleza viumbe vyenye sifa zinazofanana.

Katika muktadha huo maana hiyo ya jamii yaweza kuwa sawa. Sasa tunapokuja kuzungumzia binadamu,

maana hiyo inakuwa haijitoshelezi kwa sababu binadamu pamoja na kuishi kwenye kundi fulani, mahala fulani na wakashirikiana kwa namna fulani pia wanaishi kwa uhusiano fulani; uhusiano wa uzalishaji mali (*relations of production*). Uhusiano kati ya wazalishaji na wasiozalisha mali, uhusiano katika kufaidi kugawana mali na rasilimali za jamii yao, uhusiano kati ya wanaogandamiza na wanaogandamizwa, n.k. Baada ya kutazama uhusiano huo ndipo tunasema sasa hii ni jamii fulani; kwa mfano, tunasema hii ni jamii ya kikabaila (kwa sababu watu wake wana mahusiano ya kikabaila), hii ni jamii ya kijamaa (kwa sababu mahusiano ni ya kijamaa), hii ni jamii ya kibepari (kwa sababu mahusiano ni ya kibepari), n.k. Hivyo aina ya jamii hujulikana kwa kuangalia uhusiano wa watu wake na sio kuangalia kundi lao au mipaka yao au lugha yao. Kundi, lugha, mipaka na kazi zao zinaweza kukupa mwanga fulani lakini ili kujua hiyo ni jamii gani, ni lazima ujue uhusiano wao katika mfumo wa uzalishaji mali. Kwa hiyo unaweza kusema sisi ni watanzania (kwa maana ya mipaka, uraia, lugha n.k.) lakini ili kukamilisha dhana ya *jamii* ni lazima useme pia na uhusiano wetu kuwa sisi ni jamii ya kijamaa, kibepari, kikabaila, n.k.

Sasa basi ukiitizama *jamii* katika uhusiano wake utagundua kuwa uhusiano huo unasababisha matabaka. Matabaka ya jamii ni ‘makundi ya kiuchumi’ ambayo huwa na maslahi yanayosigana; mmiliki na asiyemiliki, mnufaikaji na asiyenufaika, mgandamizaji na mgandamizwaji, muoneaji na muonewaji, mnyonyaji na mnyonywaji na hivyo kuleta majina kama kabaila, mtwana, bepari, kibarua, mvunajasho, mvujajasho, mlalahai, mlalahoi, mwananchi na



MUKTADHA WA UKWELI NA UONGO NCHINI TANZANIA.....

mwenye nchi, n.k. Haya ni matabaka ya watu katika jamii zao kulingana na uhusiano wao ulivyo.

Uzalishaji wa Ukweli na Uongo

Baada ya kuona dhana ya jamii kisayansi ni vema kutambua kuwa katika jamii yoyote ile ukweli au uongo hauumbwi na Mungu wala haujileti wenyewe. Ukweli au uongo sio kitu cha asili kana kwamba mtoto akizaliwa tu anakuwa na uwezo wa kujua na kupambanua. Vitu hivi viwili (ukweli na uongo) huzalishwa/ hutengenezwa na watu hususani katika mchakato na mapambano ya kitabaka katika jamii husika. Kwa kuwa kisayansi jamii inaishi katika matabaka (ukiacha ile ya ujima), yanayosigana basi kila tabaka huwa na mawazo yake kwa ajili ya kutetea maslahi yake. Hii inamaanisha kuwa kila watu wa tabaka fulani wanamaoni yao, wanahisia zao, wana ukweli wao na uongo wao pia kuhusu mambo mbalimbali katika jamii husika. Kitu ambacho ni kweli kwa tabaka moja chaweza kuwa ni uongo kwa tabaka jingine au kitu cha uongo kwa tabaka moja chaweza kuwa ni cha kweli kwa tabaka jingine kwa sababu kila tabaka linatetea maslahi yake na hivyo ukweli/uongo hutokana na maslahi hayo ambayo kimantiki yanasigana.

Katika hali hii, kwa kuwa matabaka haya yanatetea maslahi yao kila tabaka hutaka kushawishi wanajamii wote kwamba mawazo yake ni sahihi na ni ya kweli na kwamba mawazo mengine ambayo hayatetei maslahi yao ni ya uongo. Kwa hiyo tunasema kila tabaka linaamini kuwa mawazo yake ni sahihi na kweli na kwamba ni lazima mawazo hayo yajulikane hivyo kwa wanajamii wengine. Kwa maneno mengine tunaweza kusema kuwa hapa kuna kweli zaidi ya moja na uongo zaidi ya mmoja (inategemea idadi ya matabaka katika jamii husika). Kama jamii ina matabaka matatu kwa mfano, hapo tutakuwa na kweli za aina tatu na uongo wa aina tatu kwani kila tabaka lina ukweli na uongo wake. Jambo

la muhimu hapa ni kutambua kuwa katika msuguano huo wa matabaka matatu ambayo yanasababisha pia msuguano wa kweli 3 na uongo wa aina 3 ni tabaka moja tu litakaloshinda na kutawala mengine hivyo kusababisha ukweli na uongo wa tabaka hilo kutawala na kufifisha kweli zingine. Hatimaye, watu wengi (wa matabaka tofauti) watakuwa wanaamini katika ukweli na uongo huo (wa tabaka tawala) na kuona kuwa kweli zingine na uongo mwingine ni porojo tu zisizo na maana. Kwa madhumuni ya makala haya *ukweli* na *uongo* huu utakaotawala jamii nzima (matabaka mengine) nitauita **ukweli tawala** na **uongo tawala** wakati ukweli na uongo wa matabaka mengine nitauita **ukweli tawaliwa** na **uongo tawaliwa**.

Katika haya ni vema kukumbuka kuwa ukweli na uongo wa kila tabaka unasigana na kusuguana kwa sababu za maslahi ya kijamii (hapa inahusisha maslahi ya aina zote, uchumi, siasa, utamaduni n.k katika umoja wake ambayo kimsingi yanalenga kuimarisha au kudhoofisha au ‘kupindua’ mfumo wa jamii); hivyo basi lile tabaka ambalo linakuwa limetawala maslahi hayo kwa wakati huo ndilo linakuwa tabaka tawala. Watu wengine wakisikia tabaka tawala moja kwa moja wanadhani ni kundi la watu wenye mamlaka ya kisiasa katika jamii yao kwa mfano wabunge au mawaziri. Tabaka tawala kwa ufasaha zaidi linajumuisha kundi la watu wote wanaoendesha uchumi na siasa na wanaoongoza mapambano dhidi ya matabaka mengine kwa kuharibu na kufifisha maslahi yao (hao watu wa matabaka mengine) kwa maana ya kuwabagua kwenye kumiliki mali na kufaidi rasilimali za taifa, kuwanyonya kwa kuwalipa pesa ambayo haiendani na nguvu na maarifa yao na haikidhi mahitaji yao muhimu. Watu hawa waweza kuwa ni wafanyabiashara na/au wanasiasa wenye nguvu ya mtaji (au tuseme nguvu ya kiuchumi na kisiasa), wenye mamlaka na uwezo wa kushawishi

na kutenda kwa namna ya kutetea maslahi yao kwa namna yoyote ile. Hawa ndio huzalisha *ukweli tawala* na *uongo tawala*.

Mbinu za Kutawala na Kusambaza Ukweli/Uongo

Baada ya kuyashinda matabaka mengine tabaka tawala hutumia mbinu mbalimbali kueneza ukweli wake. Mwanazuoni Louis Althusser (1970) anaonesha njia kama elimu rasmi, dini, vyombo vya habari, sheria, vyama vya siasa, vyama vya wafanyakazi na utamaduni (michezo na burudani). Hizi zote ni njia za kueneza ukweli tawala na uongo tawala. Katika hali ya kawaida kwa mfano, watu wengi wanajua kwamba shule/vyuo vinatoa elimu ambayo haipendelei upande wowote/tabaka lolote. Kwa kawaida hiyo wengi hudhani kuwa elimu siku zote ni kitu kizuri sana; ni kwa ajili ya maendeleo ya wote. Althusser (1970) anatukumbusha kuwa elimu ipatikanayo shuleni ni mawazo ya tabaka tawala na hivyo watoto wetu wanajifunza ukweli tawala, yaani wanajifunza yale tu ambayo yanaleta maslahi kwa tabaka tawala na kimantiki hayatishii kuharibu au kubomoa mfumo tawala. Kinyume chake mawazo au ukweli ambao unaonekana kutishia utawala wao, na hivyo kutetea maslahi ya matabaka mengine huonekana sio elimu; ni porojo, ni uongo na hayatakiwi kuwa sehemu ya mtaala.

Katika somo la uraia kwa mfano ni mara nyingi inafundishwa kuwa umasikini unasababishwa na uzembe, uvivu, elimu duni, kukosa mtaji na sababu zingine zinazofanana na hizi kimantiki. Elimu hii hupendwa sana na tabaka tawala katika mataifa mengi ya jamii ya leo. Matabaka haya tawala hayapendi elimu inayokwenda zaidi ya hapo. Kwa sababu ukiangalia kwa undani (kwa kutumia ukweli wa matabaka mengine hasa tabaka linalonyonywa zaidi) utagundua kuwa uzembe, uvivu, elimu duni ni sababu za juu juu tu na ni sehemu ndogo ya

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sababu za umasikini. Zaidi ya hivyo kuna unyonyaji na ugandamizaji wa kitabaka, kwamba hawa watu masikini wako katika tabaka ambalo linagandamizwa na kunyonywa na tabaka/matabaka mengine kwa muda mrefu. Kwahiyo, umasikini unasababishwa na jinsi tabaka moja linavyojibinafsishia na kujilimbikizia mali na rasilimali za taifa kwa maslahi yao. Kama mtu mmoja anamiliki ekari laki tatu ambazo zilikuwa zinatumiwa na wakulima 200 wa kujikimu, kwa nini hiyo isiwe sababu ya umasikini wa wakulima hawa? Kama katika historia kuna tabaka moja liliwaonea wengine, likawafanya kuwa watumwa, likawatawala kwa zaidi ya miaka 400 huku likiwatumikisha na kuwatesa kwa nini hiyo isiwe sababu ya umasikini? Sasa Tabaka tawala katika mataifa mengi halipendi kusikia habari hizi, habari za kunyonyana, kugandamizana, kuoneana, kudidimizana na kurudishana nyuma. Elimu kama hii ambayo inaibua **ukweli tawaliwa** (mawazo ya tabaka linaloonewa, linalotawaliwa) huonekana si elimu bali ni porojo za kisiasa, ni mawazo ya kichochezi, ni uongo.

Katika mazingira haya kile ambacho ni ukweli wa tabaka tawaliwa (ukweli tawaliwa) ndio kinakuwa uongo tawala (uongo kwa mujibu wa tabaka tawala) na kile ambacho ni uongo tawaliwa (uongo kwa mujibu wa tabaka tawaliwa) ndio kinakuwa ukweli tawala. Mchakato huu wa kupindua uongo tawaliwa kuwa ukweli tawala na ukweli tawaliwa kuwa uongo tawala hufanyika kila siku na kila wakati kulingana na hali ya mapambano (ya kitabaka) ilivyo na kisha kusambazwa katika jamii kwa kutumia njia zote nilizozitaja hapo juu. Kwa mantiki hiyo, hapa tunaona ni jinsi gani jambo laweza kuwa ‘la kweli na la uongo’ kwa wakati huohuo kwenye jamii moja, kutegemeana na nani anazungumza na anawasilisha mawazo ya tabaka gani. Kwa mtazamo huu, ni muhimu kutambua kuwa kila

jambo lina sifa hizi mbili; ni la kweli kwa mujibu wa tabaka fulani na ni la uongo kwa mujibu wa tabaka jingine. Hivyo basi, ni muhimu kujua upande wa mzungumzaji kabla ya kushabikia kwa anachokisema kuwa ni kweli au ni uongo.

Uongo na Ukweli Nchini Tanzania

Katika sehemu hii Makala hii inaeleza mazingira ya ukweli na uongo nchini Tanzania. Lakini kama ilivyodokezwa hapo juu ni muhimu kukumbuka vitu vikubwa viwili, kwanza ni *Tabaka* na pili ni *jamii*. Hivi ni muhimu kwa sababu ukweli na uongo hauishi hewani tu, huwezi kuukuta mahali unaning’inia ukaushika, ukaupiga picha na kusema ‘huu ndio ukweli/uongo’. Ni muhimu kukumbuka kuwa ukweli na uongo ni mali ya matabaka yaliyopo katika jamii ambayo kimsingi yanapambanua aina ya jamii husika. Kwa hiyo kitu cha msingi hapa ni kujua Tanzania ni jamii ya aina gani na ina matabaka ya aina ngapi? Hii itatusaidia kujua aina za ukweli na uongo zilizopo Tanzania.

Kwa kuzingatia maana ya jamii kama tulivyoona hapo juu hatutakiwi kuona Tanzania kama kundi la watu, lilio kwenye mipaka yake na ambalo watu wake wanazungumza lugha moja. Tukiishia hapo tutapata jibu la uongo (uongo tawaliwa lakini ni ukweli tawala). Ili kuilewa vyema jamii ya watanzania ni lazima tuangalie mahusiano yao katika uzalishaji mali. Uzalishaji mali huu upo katika mfumo wa siasa-uchumi ambao huhusisha historia na kusigana kwa matabaka katika maslahi yao. Hivyo basi ukiiweka Tanzania katika mfumo wa uzalishaji mali kwa sasa utaona kuwa kilichopo Tanzania ni sehemu tu ya mfumo huo ambao ulianza takribani karne 5 zilizopita. Hii inamaanisha kuwa Tanzania imo katika mfumo wa uzalishaji mali wa kibepari ambao umesambaa duniani kote.

Kiuchambuzi mfumo huu wa ubepari wa kidunia umegawanyika katika sehemu kubwa mbili; kitovuni (center/

core) na pembezoni (*periphery*). Nchi nyingi ambazo leo zinajulikana kama nchi tajiri duniani kwa mfano Marekani, Uingereza, Ufaransa, Ujerumani, Canada, Japani n.k hizi zipo katika kitovu cha ubepari wa dunia (*central capitalism*). Nchi masikini, ambazo leo zinajulikana kama nchi zinazoendelea zipo katika ubepari wa pembezoni au wengine huita ubepari wa mkiani. Sehemu hizi mbili za ubepari zinahusiana sana; uhusiano wao ni wakinyonyaji na wakigandamizaji. Wanazuoni wanatufahamisha kuwa kuna mambo makubwa kadhaa yanayotawala uhusiano huu kama ifuatavyo:

1. Kuna usombwaji mkubwa wa rasilimali kutoka katika nchi za ubepari wa pembezoni kwenda kwenye nchi zenye ubepari wa kitovuni.
2. Usombwaji huu umekuwa ni wa muda mrefu, tangu takribani karne tano zilizopita.
3. Jambo hili limesababisha dunia kugawanyika katika sehemu kuu mbili, sehemu moja ni kwa ajili ya viwanda na uzalishaji mkubwa wa bidhaa viwandani na sehemu nyingine ni kwa ajili ya kuchukua malighafi na rasilimali muhimu zinazotakiwa viwandani pamoja na watu waishio katika nchi za viwanda.
4. Mchakato huu umesababisha nchi za ubepari wa pembezoni kuwa na kazi kuu mbili; kwanza ni kuzalisha rasilimali kwa ajili ya nchi za ubepari wa kitovuni na pili kuwa soko la bidhaa zinazozalishwa na nchi za ubepari wa kitovuni.
5. Mchakato huu umesababisha mambo mawili kwa wakati mmoja; kwanza umesababisha utajiri mkubwa kwa nchi za ubepari wa kitovuni na pili umesababisha umasikini wa kutupwa katika nchi za ubepari



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wa pembezoni.

Hivyo basi, katika picha kubwa, tunaona uhusiano wa hizi sehemu kuu mbili za ubepari wa dunia ni wakinyonyaji na wakionevu. Uhusiano huu una matabaka makubwa manne; katika ngazi ya dunia nzima, kuna tabaka tawala ambalo linatawala dunia nzima, na pia kuna tabaka tawaliwa la dunia nzima. Pia kuna tabaka tawala katika nchi za ubepari wa pembezoni na matabaka yanayotawaliwa katika nchi hizo. Matabaka tawala katika nchi za ubepari wa pembezoni nayo yanambabe wao, yanatawaliwa na tabaka tawala la dunia nzima.

Tukirudi katika mjadala wetu kuhusu *ukweli* na *uongo* muundo huu wa kitabaka unamaanisha kuwa *ukweli tawala* na *uongo tawala* ni ule unaotolewa na tabaka tawala la dunia nzima. Ukweli huu huzalishwa na tabaka hili kwa ajili ya kulinda maslahi yake; yaani kulinda mfumo wa kujilimbikizia utajiri kama ilivyoainishwa hapo juu (1-5) usiharibiwe. Waandishi Patnaik na Moyo (2011) wanasema mfumo huu ukibomolewa, raha, starehe na utajiri wa mataifa ya ubepari wa kitovuni hautadumu. Ukweli huu (na uongo) wenye lengo la kulinda na kutetea maslahi ya nchi za ubepari wa kitovuni, hushushwa moja kwa moja kwa matabaka tawala ya nchi za ubepari wa pembezoni. Matabaka tawala ya nchi hizi (za ubepari wa pembezoni) hupokea ukweli na uongo huu na kisha kuusambaza kwa matabaka mengine (yanayotawaliwa) kwa kupitia vyombo mbalimbali ikiwemo shule/vyuo, sheria, sera, mipango ya maendeleo, vyombo vya habari, Sanaa, michezo, n.k. Baadae wananchi wa kawaida (tabaka tawaliwa) wanaanza kuamini ukweli huu (ukweli tawala ulioshushwa kutoka katika tabaka tawala la dunia). Ukweli tawala na uongo tawala ndivyo husambazwa sana kuliko ukweli tawaliwa. Wasambazaji wa ukweli tawala, mfano walimu, wahubiri, watangazaji, n.k hupendwa sana na

tabaka tawala wakati wale wanaoneza ukweli wa tabaka tawaliwa huonekana ni maadui au wachochezi wa vurugu katika jamii.

Kwa mfano, kwa Tanzania watu wengi leo wanaamini mambo ya kweli ni yale yanayopigia chapuo uliberali mamboleo; na mambo yaliyo kinyume na uliberali mamboleo yanaonekana ni ya uongo. Hapa chini ni mfano wa mambo ya kweli na uongo kwa Watanania wengi hivi leo:

Mambo ya Kweli (Ukweli Tawala)

1. Bila vyama vingi hakuna demokrasia
2. Haki za binadamu ni nzuri na zinasaidia watu wote
3. Umasikini utaondolewa na ujasiriamali
4. Sekta binafsi ni nguzo kuu ya maendeleo

Mambo ya Uongo (Uongo Tawala)

1. Kuna demokrasia katika mfumo wa chama kimoja
2. Haki za binadamu haziwasaidii watu masikini
3. Ujasiriamali hauwezi kuondoa umasikini
4. Sekta binafsi sio nguzo kuu ya maendeleo

Haya ni baadhi tu ya mambo ya kweli na ya uongo kwa mujibu wa **tabaka tawala**. Ukiangalia mambo haya kwa kina utagundua kuwa hayajaanzia Rukwa wala Kigoma. Haya ni mambo yaliyoko dunia nzima na sehemu kubwa ya dunia inakubaliana kuwa ni sawa. Wanazuoni mbalimbali wanakubaliana kuwa chanzo cha mambo haya ni makubaliano ya Washington (*Washington consensus*) ambayo nchi za ubepari wa kitovuni zilikubaliana hivyo kwa lengo lililele la kulinda maslahi yao. Makubaliano haya baadae yakasambazwa duniani kote kupitia vyombo vya tabaka hili kama vile Benki ya Dunia (WB) na Shirika la Fedha Duniani (IMF). Nchi za ubepari wa pembezoni nazo zikalazimishwa kuyachukua mambo

hayo na kuyasambaza kwa wananchi wake. Kwa hapa Tanzania, mambo haya yamo katika sera, mipango ya maendeleo, mitaala, vitabu, vyombo vya habari, mafundisho mbalimbali kama ya dini na watia hamasa (*motivational speakers*).

Kwa hiyo, mtu akisema “bila vyama vingi hakuna demokrasia”, ni kweli lakini ni ukweli kwa mujibu wa tabaka tawala. Mtu akisema “ujasiriamali hauwezi kuondoa umasikini Tanzania” ni uongo, lakini ni uongo kwa mujibu wa tabaka tawala. Lakini kwa upande wa tabaka tawaliwa mambo yanakuwa ni kinyume chake; la ukweli tawala linakuwa la uongo na la uongo tawala linakuwa la kweli. Hii inasisitiza kuwa ukweli na uongo hutegemea aina ya matabaka yaliyopo kwa sababu kila tabaka linazalisha ukweli wake kwa kuzingatia maslahi yake.

Kabla ya kuhitimisha Makala hii ni muhimu kuweka jambo moja sawa; hili ni kuhusu ukweli mmoja na kweli nyingi. Tumeona kuwa katika jamii kuna **kweli nyingi** na kwamba kila mtu ana ukweli wake kulingana na tabaka analotumikia. Hata hivyo katika uchambuzi yakinifu, ukweli unabaki kuwa mmoja tu, nao ni ukweli unaozingatia mapambano ya kitabaka. Ukweli ambao katika jamii ya kitabaka kama ya kibepari huzalishwa na tabaka tawaliwa. Ukweli huu huwa na lengo moja tu, kupinga uonevu, kupinga dhuluma na kukomesha unyonyaji ili watu wote wanufaike. Huu ndio ukweli halisi. Kisayansi, ukweli wa tabaka tawala si ukweli halisi (*ideology*) kwani lengo lake huwa ni kupumbaza watawaliwa ili kuzidi kuwaonea, kuwanyonya na kuwadunisha. Hivyo basi uwepo wa kweli nyingi katika jamii haumaanishi kila ukweli ni kweli. Kuna ukweli unaopumbaza na kufifisha fikra za watu ili watawalike, waonewe na kudhulumiwa bila wao kuhisi kuwa wanafanyiwa jambo baya; na kuna ukweli unaokomboa na kuamsha fikra pevu; huu ni ukweli wa kimapinduzi. Lengo lake ni kuwafanya watu waishi

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katika utu wao na kawajua maadui zao. Ni ukweli unaopinga uonevu, dhuluma, wizi na mateso yote ya kinfumo.

Hitimisho

Makala hii imelenga kueleza muktadha wa ukweli na uongo. Imejaribu kueleza kwa undani maana za maneno haya yote mawili na namna yanavyotumika katika jamii.

Katika hayo, Makala imeonesha kuwa mambo haya mawili, yaani ukweli na uongo, huzalishwa na matabaka. Kila tabaka linazalisha ukweli wake na uongo wake kwa madhumuni ya kutetea maslahi ya tabaka hilo. Makala imehitimisha kwa kuangalia muktadha wa ukweli na uongo nchini Tanzania. Makala yameonesha namna muundo wa matabaka na mapambano yake unavyozalisha ukweli na uongo katika ngazi ya dunia na taifa na kusambaa

kwa wananchi. Katika hitimisho Makala imeeleza kuwa pamoja na ukweli na uongo kugawanyika katika idadi ya matabaka yaliyomo katika jamii husika, si sahihi kuhitimisha kuwa, kuna kweli nyingi na kila ukweli ni sahihi. Ni maoni ya mwandishi kuwa ukweli halisi ni ule unaozingatia historia ya mapambano ya kitabaka kwa lengo la kukomesha unyonyaji, uonevu na udunishaji wa watu.

.....UCHAMBUZI WA HADITHI FUPI YA JAMHURI YA TUNGEKINYA

moja, yani nyani, ngedere, kima, na tumbili kuonesha migawanyiko, ubaguzi, na matabaka yanayojitokeza katika taasisi kutokana na utofauti wa vyeo na mamlaka katika ngazi za kitaasisi. Katika aya ya pili tunaona matabaka mawili: wenye njaa ambao wanapuuzwa na kunyamazishwa na wale walioshiba ambao hawataki kujali madhila yanayowapata wenye njaa. Haya yanapojitokeza huwa na madhara makubwa na hasi katika hitaji la kuaminiana, kushirikiana, na kufanya kazi kwa pamoja ili kuzifikisha taasisi pale zinapolenga kufika. Hii pia inadhihirishwa pale ambapo wanachaguliwa ‘wenye miili mikubwa na nguvu ili wabebane kuweza kumwezesha mmoja wao kurukia mti kupanda juu. Mbali na hiyo, mwandishi anaonesha umuhimu wa uongozi katika taasisi na taifa anapoongelea nia ya nyani na kima wenye nguvu kumbeba mmoja wao ni kutaka aruke na kuwaangulia wengine matunda. Hii inamaanisha kuwa kiongozi anayo dhamana ya kuwanufaisha wengine na kuhakikisha mafanikio yao badala ya kuwa na upendeleo kwa kundi flani ambalo linampigia chepuo ili apate uongozi kama ilivyokuwa kwa Kima mjanja.

Mwandishi anaendelea kutuonesha madhara ya ubaguzi katika taasisi. Anatueleza kuwa Kima walikuwa wakimtetea Kima mjanja kwa kujua kuwa usiku atawashushia matunda wale na kuwaacha nyani, tumbili, na ngedere wakikiona cha moto kwa njaa. Hii inamaanisha kuwa kiongozi mwenye ubaguzi na upendeleo hafai na anaweza kuwagawanya watu walio karibu na wenye nia moja ambao usawa wao unatakiwa kuendelezwa. Pia mwandishi ametumia vikao visivyoleta mafanikio kuonesha udhaifu wa kitaasisi uliopo katika taasisi na nchi nyingi zinazoendelea. Yaani kunakuwepo na kanuni, sheria, sera, na taratibu lakini vyote haviwezi kuwa na maana kutokana na kuingiliwa na siasa. Aidha, kama mwandishi anavyogongwa kichwani na kitu kizito, ndivyo inavyotokea kwa wale wanaojitokeza kutetea haki za wengine katika jamii zinazoendeshwa kwa ubabe na taasisi zake. Watetezi wa haki huweza kukutana na madhila mbalimbali ikiwemo kunyanyaswa na hata kunyimwa fursa sawa na watu wengine ama kuondolewa katika taasisi husika kwa njama. Hapo ndipo huzinduka na kugundua kwamba wanapambana na mamlaka, vita ambayo siyo rahisi kuishinda.

3. Hitimisho

Kupitia hadithi ya Mkutano wa Jamuhuri ya Tungekinya mwandishi anatufundisha, anatukumbusha na kutuasa kuwa makini katika michakato ya kuwapata watakaotungoza katika harakati za kutatua matatizo tuliyo nayo katika taasisi na nchi zetu. Vilevile, tunajifunza kuwa watu wasaliti wenye tabia kama za Kima mjanja ni hatari sana kwa maendeleo ya wenzao, taasisi, na hata taifa. Hivyo tunatakiwa kuwa makini nao. Lakini pia, mwandishi ameonesha uwezo mkubwa wa kutumia lugha ya kifasihi kuelimisha na kuburudisha kwa wakati mmoja. Mafanikio haya yanaambatana na mbinu za kuyachonga na kuyatumia vema maneno ili kuweza kuibua picha yenye ujumbe mzito na muhimu huku akiwaacha wasomaji wa aina zote wakiukumbuka na kuutafakari ujumbe katika mtindo wa kuburudika.

Pamoja na ufupi wake, hadithi ya Mkutano wa Jamuhuri ya Tungekinya imebeba ujumbe mkubwa kwa viongozi wa ngazi zote katika mamlaka za nchi na taasisi ambazo mifumo yake huendeshwa na kudhibitiwa na watu kwa manufaa yao binafsi au manufaa ya wachache badala ya mifumo kudhibiti tabia za watu ili waweze kuweka mbele maslahi ya pamoja na ya kitaasisi kwa maendeleo endelevu na yenye manufaa mapana kwa taasisi au nchi.





KARIBUNI MLIMANI

Mohamed Abdallah Ngunguti (Jingaerevu)
Idara ya Lugha ya Kiswahili na Isimu (ILUKII),
Taasisi ya Taaluma za Kiswahili (TATAKI)
Chuo Kikuu cha Dar es Salaam

1. Karibu mwaka wa kwanza, karibuni Mlimani,
Masomo yameshaanza, ingieni darasani,
Ni mengi ya kujifunza, ya sayansi na *ungwini*,
Kadhalika kujitunza, 'siwaponze vya jijini,
Iwe unatoka Mwanza, au kule Visiwani.
2. Huku hakuna kengele, hatuchapani viboko,
Zingatia vipengele, ujenge maisha yako,
'Kisema *umbwelembwele*, i gizani kesho yako,
Jiepushe na kelele, za walofuata disko,
Hebu cheza kama Pele, utunze wazazi wako.
3. Nianze na *da'* Faraja, *kiroho safi* si chuki,
Jione ulivyokuja, pekeyo huna rafiki,
Begilo *shangazi kaja*, hata nywele hausuki,
Vyembamba vyako vipaja, kifupi hutamaniki,
Ba'da semesta moja, utakuwa hushikiki.
4. Nakuja kwa *ka'* Yakobo, shingo usije shupaa,
'Mekuja na *yeyoye*, hata hujui kuvaa,
Ukipata *boom* robo, 'sijitie ustaa,
Mabinti kupiga chabo, mambo *utayavagaa*,
Watakuja *inbobo*, *boom* lako kulitwaa.
5. *Ji-Pi-Ei* imarisha, na *sapu* uziepuke,
Uache kuvuta shisha, *madesa* 'sisome peke,
Nakusihi hakikisha, *kudisco* wapiga teke,
Na tamaa za maisha, kwa *sponsa* 'sijiweke,
Bure utajifelisha, janga kwenu upeleke.
6. Chuoni uhuru mwingi, wapaswa kuwa timamu,
Tofauti na msingi, kwenye walimu wa zamu,
Jiepushe na *vidingi*, vinunuavyo utamu,
'Kiendekeza shilingi, yatakufika magumu,
Misukosuko ni mingi, pambana nd'o uhitimu.
7. Huuma na kupuliza, *Fataki* akikutaka,
Akili 'sipotuliza, utadhani umefika,
Tena atakukoleza, ahadi za madaraka,
Shida ukimueleza, atatutua haraka,
Na kusema Ki'ngereza, kuonesha mamlaka.
8. "...Kwako *ninajiamin*, haujawahi *ku-do*,
Nitachana *nailon*, shuka ichorwe *tattoo*,
Wewe *under-eighteen*, mtoto *brand new*,
Kama wapo *walo-win*, watakuwa *very few*,
Simtaki *mwafulan*, *alo-date* na *crew*..."



FACETS OF DISCRIMINATION

Simiyu David, simiyu.david@udsm.ac.tz

Is it not weird, how we reacted about Floyd?
I mean, isn't it what everybody expected?

Not at all, I can hear you respond.
We want better, God knows we deserve it.

Well, I hear you.
But don't you also deserve your daily bread?

The one all of us want, many of us miss
and some of us end up dead?

No, no, no... You say,
adding that I must be confused.

Have you ever been discriminated?
You ask, almost in a shout.

Now look who is confused, I say.
You confuse being discriminated and hated.

To answer your question, yes, I have.
Everybody has.
To discrimination, humans are a royal subject.

Have you always been on the right side of age,
or gender, or religion, or tribe, or class, or say
neighbourhood?

Or you want to say race is different,
a sore subject we should not touch.

In one way or the other, we all have been on both
sides of discrimination, that I have no doubt.

Please don't get me wrong,
I am not for discrimination but rather against it.

Discrimination is frustrating,
causes pain and breaks my heart.

But I am not naïve.
Can't ask you for something I know I wouldn't
give.

Instead of hashtags #stopracism, #stopreligionism,
#sexism, hashtag #povertism should thrive

What I mean is, discrimination is part of us, for we
are programmed to judge

And unfortunately, we cannot hit the factory setting
button, it's just not there

But I should say, I totally understand the fever.

For this time, you are the receiving end, but what
about when you were the giver?

That time when you hit or cheat your spouse, just
because you are the provider

Have you ever scrutinized names in a presidential
appointees list? Never?

Counting how many of your faith or tribe have
made it, with utmost care?

Well, ndugu, how does it feel now to know you also
are a discriminator?

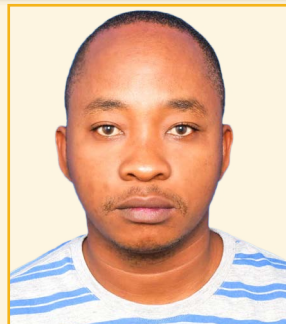
To discriminate doesn't only entails alienation but
also embracing favour.

So next time you pray for George Floyd, remember
to also pray for us all,

All who are different from your faith, skin colour,
language, sex, economic status or education level

Because truth be told, all our lives matter. Race is
just one bit of a big, big, big apple.





CONTRADICTING VIEWS ON CLIMATE CHANGE AND ITS IMPACTS

Dr. Cassy Mtelega

Department of Geosciences, University of Dar es Salaam

Humans have adapted throughout enormous climate changes, but recent changes are big and very rapid – more than just a natural cycle?

The scientific evidence shows that **carbon gas** is increasingly concentrated into the atmosphere. The effect of this is to create an envelope of gases that reflect additional heat back to the Earth, on top of that reflected back by the 'natural' atmosphere. This envelope is referred to as the greenhouse gases.

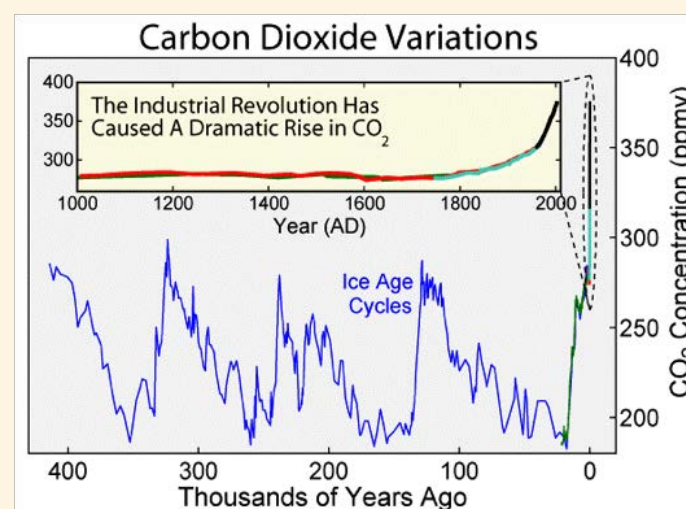


Figure: The record of atmospheric CO₂ over the last 400,000 years shows that the recent rise in CO₂ is unlike anything we've seen in the past 400 kyr both in terms of the rate of increase and the levels to which it is rising. Before this recent rise, CO₂ fluctuated by about 80 ppm in connection with the ice ages (which as you can see have a regularity to their timing); this pattern has clearly been interrupted by the recent trend. The data shown here come from a variety of ice cores (blue, green, red, and cyan) and the Mauna Loa observatory (black).

Credit: Robert A. Rohde (original PNG), User: Jklamo (SVG conversion)

Scientists have been studying this process and its impacts on the environment for decades, although it is only within the last decade that it has emerged on the public and political agendas. This is primarily because of the **establishment of intergovernmental Panel on Climate Change (IPCC)**. This panel is a highly structured and rigorous scientific/academic assessment of all information and evidence about carbon concentration, climate change and global warming.

They have never selected only things they wanted to hear, as is alleged by the media shock jocks, but analyze and assess all research findings through journal articles, books, conference findings and published data. The evidence they assessed and continue to assess includes findings that support the idea of climate change as well as evidence that contradicts it. Overall, their findings, released in several generations of assessment reports, confirm a trend of carbon build up in the atmosphere and related global warming. These two impacts are irrefutable facts. Very sophisticated modelling techniques have then been applied to the trends in carbon and warming, and predictions have been developed of a range of scenarios that follow from those trends. There are many models. The IPCC assesses and criticizes them, but does not directly produce these models. Consequently, **they range from moderate changes in the climate over the rest of this century to global catastrophe**. Unfortunately, **the consensus tends to support the more extreme models rather than the moderate or minor change models**.

Views on climate change

It is these models of climate change that are at the core of climate change debate. Climate change so far, is quite negligible – less than degree global temperature increase. The **sceptics argue that the world's climate has always been changing (true) and that what we are seeing is just a natural process**. The **climate change scientists argue that the speed of temperature increase is unprecedented in the planet's history and that it is clearly linked to human activities** – industrial population, clearing of vegetation, massive population increase etc. this debate has polarized:

1. **Climate change is a dire threat, caused by human activities** (see a figure on global fossil fuel emission at www.newworldencyclopedia.org/entry/File:Global_Carbon_Emission_by_Type_to_Y2004.png) and can only be slowed, not reversed, by intervention in reducing carbon inputs, requiring concerted global actions that will cost significant amounts of money and will force enormous changes in areas of energy use and production, flowing through to all economic activities and lifestyle. This position is strongly **argued by all green groups who are globally more aligned with the left**.

2. **Climate change is a natural process that is not caused by human actions** (see for instance Holo-cene temperature variations in M. Vazquez et al., 'The Earth as a Distant Planet: A Rosetta Stone for the Search of Earth-Like Worlds, Astronomy and Astrophysics Library, DOI 10.1007/978-1-4419-1684-6 2). Climate change scientists have exaggerated the trends, or are completely wrong. This position is strongly **argued by large corporations, fossil fuel energy producers and the political right**.

In this debate, given a choice between paying new taxes, changing lifestyles and making hard decisions about pollution, population and the environment, or doing nothing because there is no problem, it would be natural for people to be swayed by the vocal sceptic right who are saying there is no such thing as climate change. However, extensive community surveys suggest that **most tend towards an acceptance that climate change is real, and are willing to see actions that reduce that threat**.

That, in 500 words, is a much too brief summary of climate change debate – one of those relatively rare occasions where scientists are in the public spotlight of an enormous and controversial issue. The problem with scientists is that most of them cannot comprehend how people can fail to understand their findings that have been so rigorously and scientifically tested and reviewed.

Enter the social scientists and planners – they know that logic and rationality are only a small part of human perception and reality. If the climate change scientists and modellers are wrong, we will simply have spent money and resources improving the sustainability of the environment. If the sceptics are wrong, we can save trillions of dollars now, and leave a devastated largely uninhabitable planet for future generations. The priority for social impact is to examine some of the climate change scenarios, to anticipate the changes they are likely to cause and to understand how communities and societies may have to adapt. The social scientists also recognize the link with population growth, with demographers having been warning us for 180 years that the rate of population growth is unsustainable and will outstrip resources.

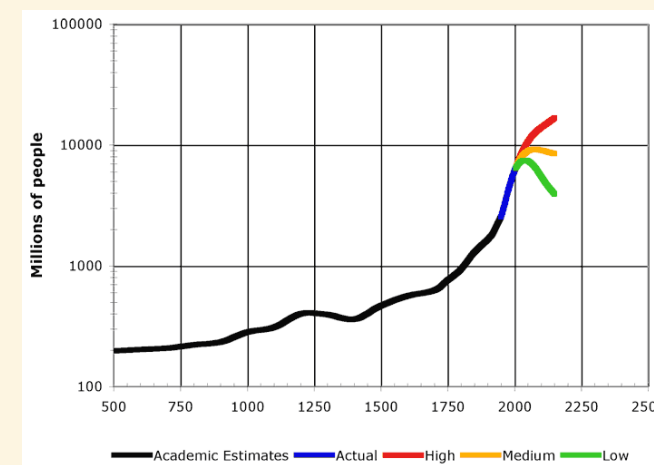


Figure: World population from 500CE to 2150, based on UN (2004) projections and U.S. census information, which are both applications of demography. No matter how much data is collected, unknown variables remain, so there are alternate possibilities for the future world population (bottom).

Source links:

newscientist.com/article/dn10507-carbon-emissions-rising-faster-than-ever/, en.m.wikibooks.org/wiki/Ecology/Species_and_Populations

The effects of climate change - IPCC

The **impacts of climate change on people and their communities all derive from global warming – and steadily rising temperature**. This means higher minimum temperatures as much, or possibly more, than higher maxima. This will result in a reduction in no-polar meltwater from glaciers and snowfields in places outside the polar regions, causing a drying up of rivers and loss of irrigation water, such as in the Andes and the catastrophic consequences of a loss of the Himalayan ice fields. An increase in polar meltwater means the release of vast amounts of fresh water into the world's oceans, altering currents and contributing to sea level rise, which will also increase as higher sea surface temperatures, resulting in an expansion of the oceans. **Higher temperatures are then predicted to bring about changes in precipitation patterns – more floods and more droughts, changes in the frequency and intensity of cyclones, more intense and more frequent bushfires, and heatwaves**.

The impacts of these changes in climate will be extremely unequal with a few places benefiting from less extreme, warmer and wetter climates, but a far greater number of locations are expected to experience more extreme disasters and especially long-term drought. This will result in a mean global decrease in fresh water, and extensive problems of food security. Many researchers, and the IPCC concedes, that **such catastrophic impacts will cause enormous suffering, death and disease**. This will cause **instability in governance, wars, and migration**. Other problems are lack of governance, UN impotence, the need for collective action and the power of globalized multinational corporations. Economic impacts and changes will also be dramatic, but the biggest consideration of all models and scenarios is uncertainty.

Way forward

Some solutions lie in **carbon trading**, all initiatives that concern issues and actions that encourage sustainability, **population control, legislation and market initiatives, adaptation and resilience**. The pressure on planners concerns new developments and land uses in hazard zones, as well as **designing for sustainability to reduce energy and resource use**. There are also implications for infrastructure provision in a country with declining fresh water.





UDASA top leaders and UDSM top Management during the launching of UDASA Visibility Strategy 2021 - 2025



An UDASA Member, Dr. Salome Maro, reads a speech during the launching of UDASA Visibility Strategy 2021 - 2025



A group photo of UDASA leaders and Heads of Department when they paid a courtesy visit at CoAF



A group photo of UDASA top leaders engaging with UDASA members when they paid a courtesy visit at CoAF

Hongereni sana!



Profesa Wineaster Anderson

Ameteuliwa na Raisi kuwa Mwenyekiti wa Bodi ya Chuo cha Elimu ya Biashara (CBE)



Profesa Neema Mori

Ameteuliwa na Raisi kuwa Mwenyekiti wa Bodi ya Shirirka la ndege la Tanzania (ATCL)



Dr. Theodora Mwenegoha

Ameteuliwa kuwa Jaji wa Mahakama Kuu ya Tanzania



Profesa Alen Rangia Mushi

Ameteuliwa kuwa Naibu Makamu Mkuu wa Chuo Mzumbe – Utawala na Fedha.

Tunajivunia kwamba uteuzi huu pamoja na mambo mengine unatokana na utambuzi wa mchango wa Chuo Kikuu cha Dar es Salaam katika kulitumikia taifa.

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Institute of Development Studies (IDS).



THE QUEST OF THE UNIVERSITY OF DAR ES SALAAM TO REMAIN RELEVANT OVER 60 YEARS:.....

whole day. At the end, they would complain that they had not managed to do anything throughout the day (except the one who regularly decided to stay until around 22:00 hours). This would, probably, not be a case in an office with one or two occupants who may be or may not be of different ranks and they are in a mentor-mentee relationship.

Training of students at Master's and PhD levels does not automatically enhance their research and academic writing skills. Writing is a special art, which is developed through either special trainings or participation in research teams with experienced mentors. Skills are gradually enhanced through a combination of methods including participating in research along with experienced researchers, which in addition instils the discipline and confidence to solicit research funds and carry out quality research and publish the outputs in reputable international platforms.¹² Those who have interacted with young researchers from research intensive universities should have learnt that many successful young researchers are built through engaging in collaborative research projects that entail mentorship and training programmes. In our case, the University of Dar es Salaam and its management appear to be aware that the newly graduated researchers need to be supported before they can stand on their own. That is why the university has managed to set aside the UDSM Competitive

Research and Innovation grant that offers funding to teams to carry out research. Many teams have benefitted from the grant. However, there have been concerns about the connection between this initiative and research productivity of the teams in terms of publishing. Among the reasons associated with this state of affair include inadequate mentorship, which takes a form of a 'symbolic mentor'.¹³ In my view, having in place formal academic and scientific writing programmes would increase the chances for graduate students and young researchers to publish more during and soon after their PhD research. However, training has a potential of being more effective if it is accompanied by mentorship initiatives.

One limitation with the UDSM Competitive Research and Innovation grant has been the size of the grant that each team gets. For instance, a team of four or five social scientists gets a maximum of 15,000,000 which is equivalent to 6,496.30 USD. A significant part of this fund is spent on items such as on field travel and accommodation for one or two of the team members, especially those in coordination capacities. The shorter stay in the field and the financial limitations makes mentorship and field visit by all team members difficult. Some of the methods including community engagement and

¹² Hawley, P. (2010). Being bright is not enough: The unwritten rules of doctoral study. Charles C Thomas Publisher.

¹³ A 'symbolic mentor' is a senior member of a research team who appears on the team to facilitate the sail of the proposal during the application process but playing a rare or no role in the management and practical operations of the team. S/he is rarely available to advise the team members in the course of executing the study and writing publications.

interventional research need time.

Indeed, the focus on publication and publishable outputs constrain the teams from having sufficient time to stay in the field and or conduct feedback meetings to ensure that the research teams and study communities have a shared understanding of the research findings.

If the project needs the use of modern Computer Assisted Data Analysis (CADA) tools and software such as NVivo and Stata, there also arise the need to train the members on the same software and procure the software for them. There is also a challenge related to the acquisition of additional funding from external funders since most of the early career research grant providers do not allow for overhead costs. So, some of applicants have to decide whether to ignore potential opportunities since they have that condition or use the amounts budgeted for direct research activities to cover the unallowed overhead costs. There is therefore a need to introduce and strengthen mentorship programmes and building the capacities of young researchers to get sufficient financial resources to cover the cost required to conduct quality research and produce quality outputs.

Conclusion

This article has used a historical perspective to understand the nexus between the definition of the role of the university at different times and the efforts invested in the transformation of the university at different times since 1960. The article has also pointed out different expectations of the academic staff, especially the young academic staff. It has been revealed that the changing needs and the role of higher education in national and social economic development process has shaped the need of higher education and how the core activities of the university are managed and financed. It has also been revealed that the continued efforts by the university and its management to keep the university relevant to the communities and industry are clearly communicated through policies and practices. They also create big expectations not only to the academic members of staff but also to non-academic members. These expectations need to be shared by the members of academic and support staff as well as the top management. The expectations are likely to be dynamic and evolve overtime. Thus, the university will continuously have the challenges to address in the course of aligning people with the university's vision at the same time meeting the competing needs of its staff, government, and other stakeholders including communities and industry. Challenges are part of any successful institutional process and can occur at any level of institutions including the levels that are more visible for us and those that are usually difficult to see. They also offer opportunities for learning and learning overtime with a purpose of improving and making the university relevant and capable of addressing the needs of its stakeholders.

Wana-UDASA Waliotutoka Duniani Kwa Kipindi cha Julai hadi Desemba 2021



Dkt. Asubisye Obel Mwamfupe (1977-2021)

Alifariki tarehe 1 Oktoba 2021 katika Hospitali ya Taifa ya Muhimbili. Marehemu Dkt. Mwamfupe alikuwa mhadhiri katika Idara ya Jiografia, Ndaki ya Sayansi za jamii. Alianzakazi Chuo Kikuu cha Dar es salaam kama Mkufunzi Msaadizimwaka 2006 nakupanda vyeo vya kitaaluma hadi kufikia ngazi ya Mhadhiri mnamo mwaka 2014, cheo alichokuwa nacho hadi alipofariki. Dkt. Mwamfupe alikuwa msomi na mwanataaluma aliyetafiti, kuchapisha nakushauri katika maeneo ya mabadiliko ya tabianchi, mazingira ya jamii, Dkt. Mwamfupe alitoa machapisho katika majarida yanayoheshimika ndani na nje ya nchi.



Dkt. Novetha Kigombe (1980-2021)

Alifariki tarehe 26 Oktoba 2021 katika Hospitali ya Mloganzila. Marehemu Dkt. Kigombe alikuwa mhadhiri katika idara ya Sanaa Bunifu, Ndaki ya Insia. Alianza kazi katika Chuo Kikuu cha Dar es Salaam kama Mkufunzi msaidizi mwaka 2006 na kupanda vyeo vya taaluma hadi kufikia ngazi ya Mhadhiri mwaka 2014, cheo alichokuwa nacho hadi kufariki. Dkt. Kigombe alikuwa msomi na mwanataaluma aliyetafiti, kuchapisha na kushauri katika maeneo ya Utawala katika Sanaa za maonyesho.



Prof. Mathew Laban Luhanga (1949-2021)

Alifariki tarehe 16 Septemba 2021 katika Hospitali ya Taifa ya Muhimbili. Marehemu Prof. Luhanga alikuwa Profesa katika Idara ya uhandisi Elektronikina mawasiliano pepe, Ndaki ya Teknolojia ya habari na mawasiliano (CoICT). Aliajiriwa Chuo Kikuu cha Dar es salaam kwa wadhifa wa Mhadhiri mwaka 1976. Alipandishwa vyeo vya kitaaluma hadi kufikia ngazi ya Profesa, wadhifa alikuwa nao hadi alipostaafu Utumishi wa Umma mwaka 2017. Baada ya kustaafu Prof. Luhanga aliendelea na utumishi katika Chuo Kikuu cha Dar es salaam kwa ajira ya mkataba hadi mwaka 2018. Prof. Luhanga alishika nyadhifa mbalimbali ndani na nje ya Chuo Kikuu cha Dar es salaam ikiwemo Makamu Mkuu wa Chuo, Chuo Kikuu cha Dar es salaam (1991-2006). Hadi kifo chake. Prof. Luhanga alikuwa Mwenyekiti wa Baraza la Chuo Kikuu Mzumbe.



Prof. Hudson H. Nkotagu (1956-2021)

Alifariki tarehe 31 August 2021 katika Hospitali ya TMJ, Dar es salaam. Marehemu Prof. Nkotagu alikuwa mshiriki wa Jiolojiaya Sayansi na Mazingira katika Idara ya Jiolojia, Shule Kuu ya Madini na Jiosayansi. Alianza Chuo Kikuu cha Dar es salaam kama Mhadhiri Msaadizi mwaka 1986. Alipanda vyeo vya kitaaluma hadi kufikia ngazi ya profesa mshiriki mnamo mwaka 2013, cheo alichokuwa nacho hadi alipofariki. Prof. Nkotagu alikuwa msomi na mwanataaluma mbobezi aliyetafiti, kuchapisha na kushauri katika maeneo ya jotoardhi, nishati, haidrojiolojia na sayansi za mazingira. Prof. Nkotagu alitoa machapisho mengi katika majarida yanayoheshimika duniani. Alishiriki katika kazi mbalimbali za ushauri ndani na nje ya nchi ikiwemo kuandaa Ramani ya Afrika ya haidrojiolojia nchini Ufaransa akiwakilisha Tanzania.

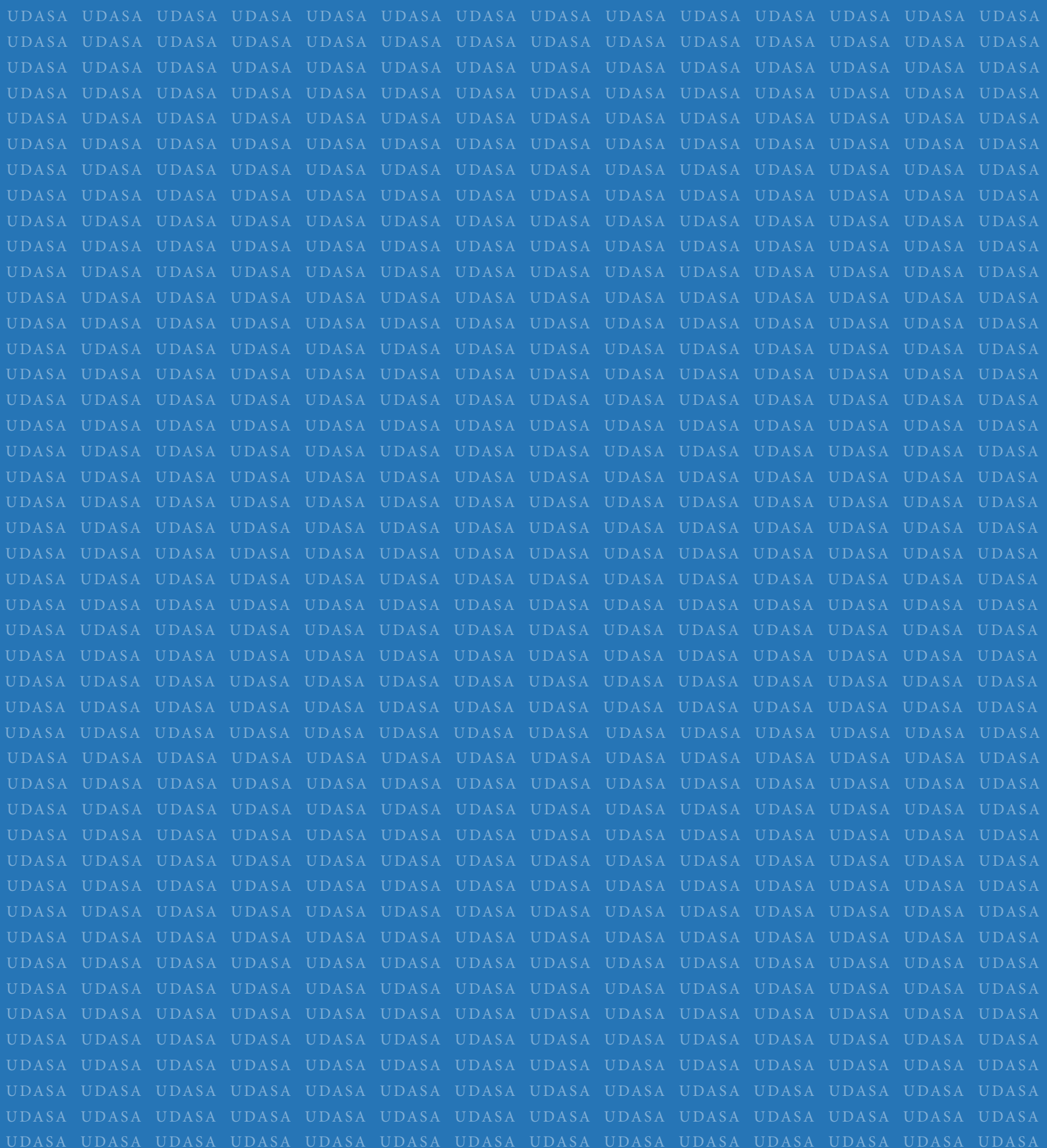


Prof. Aloyce Wenseslaus Mayo (1960-2021)

Alifariki tarehe 1 August 2021 katika Hospitali ya TMJ, Dar es salaam. Marehemu Prof. Mayo alikuwa Profesa katika Idara ya Uhandisi Rasilimali Maji, Ndaki ya uhandisi na Teknolojia. Alianza kazi katika Chuo Kikuu cha Dar es salaam kama Mkufunzi Msaadizi mwaka 1985. Alipanda vyeo vya kitaaluma hadi kufikia ngazi ya Profesa mnamo mwaka 2013, cheo alichokuwa nacho hadi kufariki. Prof. Mayo alikuwa msomi na mwanataaluma mbobezi aliyetafiti, kuchapisha na kushauri katika maeneo ya Uhandisi Mazingira, Prof. Mayo alitoa zaidi ya machapisho 100 katika majarida yanayoheshimika duniani.

Bwana Ametoa, Bwana Ametwaa. Jina la Bwana Lihimidiwe





University of Dar es Salaam
Academic Staff Assembly (UDASA)