UDASA *Newsletter*

- **UDASA Leadership - *2020-2022***
- **Taasisi ya Sayansi za Bahari - *Buyu, Zanzibar***
- **Kona ya Ushairi - *Chonde Mtuhurumie***
- **Articles/*Makala***

This Newsletter is issued by the University of Dar es Salaam Academic Staff Assembly (UDASA)

Contents

Inside this Issue

Welcome to UDASA Newsletter

Dr. Aviti T. Mushi

Chairperson, UDASA

Dear UDASA members and our readers, welcome to another edition of our newsletter.

Since we came to the office on 8th December 2020, the entire executive committee (Excom) has worked tirelessly to make sure your favourite newsletter comes out on time. We succeeded to keep this newsletter out twice a year. We thank all contributors for making that happen. Without your articles, photos, poems, and suggestions, we would not have made it.

Our time in office is coming to an end, and we are preparing for an election that will see another leadership in office for the 2022-2024 biennium. Good luck to you all as you prepare to fulfil this important duty as per the provision of UDASA Constitution. I urge all members to come out and contest for the positions – Chairperson, Deputy Chair, Secretary, Deputy Secretary, Treasurer, Newsletter Editor, and Unit Representatives.

In this piece, I will briefly outline the achievements we have accomplished and the challenges that we have faced.

First, we succeeded to prepare our Five-Year Rolling Strategic Plan (FYRSP) in which we included many insightful ideas to make UDASA an effective organisation for its members and stakeholders. The next UDASA leadership can use these ideas to the organisation's prosperity. Together with the FYRSP, we prepared an Action Plan (AP) which we tried our best to implement. We succeeded to execute some of the plans and, hopefully, others will roll into the next planning year.

Second, we managed to organise sport events to strengthen our social ties and build the physical and mental health of individual members. We had UDASA sports tour to several universities and UDASA Bonanza at the Mwalimu Nyerere Campus. These events had a wider social impact on us as they involved other members of the community outside UDSM.

Third, this Excom succeeded to renovate the UDASA Club. Now it has a new look which attracts many customers from the UDSM Mlimani Campus and beyond. In addition to this, our leadership managed to prepare a UDASA Club business plan which will foresee a huge improvement of the club activities and provide income to UDASA.

Fourth, the Excom took part in advising the UDSM management on matters of importance to the welfare of UDASA members and the University community as a whole. Through this, we now see some improvements in the working environment, housing renovations, water accessibility, and environmental cleanliness. We have seen members get residential plots at Makurunge, funded by a loan from the UDSM at no interest. We participated in various committees, meetings, and events to oversee these activities. However, we know more work is needed to achieve better welfare for the members.

Fifth, our leadership, on several occasions, visited the Dodoma Capital City to meet various Government Officials on matters related to employment and entitlement of academic staff. These included working conditions, emoluments, and benefits. As a result of these engagements, salary arrears have been steadily paid by the government, and retirement benefits are processed and paid quicker to beneficiaries compared to the situation before. There are hopes for the housing allowances to start being paid soon.

Sixth, our leadership worked in collaboration with the Academic Staff Association of Public Universities and Colleges of Tanzania (ASAPUCT) to deliberate, analyse and present academicians' opinions to the Presidential Task Force on Democracy. We are happy to say that our inputs were duly accommodated by the Task Force in their final report to the President of the United Republic of Tanzania. Further, our leadership attended all the ASAPUCT constitutional meetings to represent UDASA members and academicians as a whole.

Seventh, we have continued to offer the Chachage Scholarship to two (one female and one male) academically able but poor Tanzanians to further their studies at UDSM. The monies come entirely from UDASA members' contributions. We hope this fund can be increased so that more than two students can get this support.

Eighth, we managed to visit several campuses and off campus colleges/ schools/institutes. Through these visits, we managed to sensitize newly employed and other members on the importance of them participating in UDASA activities. This had the effect to revitalize the UDASA spirit and cooperation.

These are just some of the milestone achievements in our leadership term. We believe that members can recall more of what we managed to accomplish together.

After highlighting some of our achievements, let me now share some hardships and challenges we have faced for the past two years.

We took office in the midst of the Covid-19 pandemic. This scourge took many lives of our members, and the Excom was forced, from time to time, to pay burial respects to the deceased under strict social distancing protocols. It was a very sad and heart-breaking experience which caused so much damage to our assembly, the University, and the nation.

As you may recall, the pandemic significantly limited social movements, gatherings, and interactions. These restrictions denied us several social and community privileges, including the pleasure of holding our physical Annual Meetings, Annual New Year Party, and many other similar events.

Let me end by saying that the UDASA leadership for 2020 – 2022 is happy to have served you whole heartedly and wishes you well, and is grateful for your cooperation. We wish you Merry Xmas and a Happy New Year 2023.

MESSAGE FROM THE EDITOR

Dr. Paschal Mdukula

Chief Editor

Our esteemed readers, we are thrilled to take this opportunity to once again welcome and introduce you to our UDASA Newsletter Vol. 42 issue number 2 of 2022. UDASA, through its visibility strategy 2021-2025, revived the UDASA Newsletter as a way of communicating and sharing stories, social activities, academic research results, and consultancies done by the university dons at the Hill. Apart from these, the UDASA Newsletter has been a forum to communicate with the general public on what the dons do at the Hill for themselves and for the interest of the general public at large. On behalf of the editorial team, I invite you to read various articles and see the events done by the UDASA members and leadership for the last two years 2020-2022.

UDASA Members, like in the second half of the year, continued to engage themselves in the core business of the University which are teaching, research and consultancy. They continued to write research projects, publish and disseminate research findings in their fields of science, ICT, social sciences and humanities and also provide consultancies to the general public on different projects. Being an important organ in this University, UDASA continued to participate, through representation, in different university committees so as to safeguard the interest of its members with regards to decisions that were taken.

UDASA leaders solidly continued to engage the University Management and the Government in pushing for salary arrears, housing allowance arrears and conducive working environment.

On the other hand, there is still a feeling that universities in Tanzania, UDSM inclusive, are overregulated by the state and they lack academic freedom. However, we are happy to note that during the UDSM 52nd graduation on 30th November 2022 at Mlimani City, H.E. Dr. Samia Suluhu Hassan, the President of the United Republic of Tanzania, stressed out the need for universities to have more academic freedom.

As we mark the end of the tenure for this leadership and on behalf of the editorial team, I invite you to continue engaging with UDASA through its social media handles and website so that you can be abreast with many more good things about UDASA. You are warmly welcome!

Editorial team

Dr. Paschal Mdukula (Chief editor)
Dr. Mathew Mndeme (Member)
Dr. Cassy Kisanga (Member)

MFUMO TUNU

FALSAFA NA ITIKADI INAYOIFAA TANZANIA

Na Dkt. George Kahangwa, Shule Kuu ya Elimu, Chuo Kikuu Cha Dar es Salaam

Katika nchi mbalimbali duniani, kuna itikadi za kisiasa zinazoongoza nchi hizo zikiwa zimetokana na kile ambacho watu au vikundi mbalimbali, kama vile vyama vya siasa, vinakiamini na kukihubiri au kukieneza. Nchi hujikuta ikifuata itikadi fulani kwa sababu tu ndiyo itikadi inayokumbatiwa hasa na chama kinachounda serikali iliyoko madarakani, japo wakati mwingine mashinikizo kutoka nje yanaweza kuiamulia nchi itikadi ya kuongoza masuala yake ya kisiasa, kiuchumi na kiutamaduni.

Nchini Tanzania, kwa mfano, nyaraka rasmi, kama vile Katiba ya Jamhuri ya Muungano wa Tanzania ya mwaka 1977, zinatambua Ujamaa kuwa ndiyo itikadi ya nchi. Hii inatokana na kwamba chama kinachounda serikali (CCM) kinaamini katika itikadi hii. Hata hivyo, katika miaka ya hivi karibuni, yanayojiri Tanzania kivitendo na mienendo hayaashirii kwamba Ujamaa unazingatiwa hasa. Kutozingatiwa kwa Ujamaa kulianza kujitokeza katikati ya miaka ya 1980 wakati nchi ilipolazimika kubadili mfumo kwa kufuata ushauri wa Shirika la Fedha Duniani (IMF) ili kuleta nafuu katika athari zilizotokana na kuyumba kwa uchumi.

Tanzania, kama yalivyo mataifa mengine, iliipata itikadi ya Ujamaa kutoka katika mawazo ya wanazuoni, kama vile mwanafalsafa na mchumi wa Kijerumani aitwaye Karl Marx, ambaye katika uchambuzi wake wa mifumo ya uzalishaji na siasa-uchumi alisema jamii ya binadamu imekuwa na mifumo ya kijima, kikabaila, kibepari, kijamaa na kikomunisti. Marx alidhani kwamba dunia itapita kwenye ubepari, itaenda kwenye ujamaa na hatimaye ukomunisti. Hata hivyo, hali ya mambo haikuwa kama alivyotarajia. Dunia imeshuhudia kuanguka si tu kwa Ujamaa bali pia Ukomunisti. Badala yake, Ubepari ukashamiri ukiwa katika sura ya kujibadilisha-badilisha lakini ukiwa na maovu yaleyale, ikiwemo alichokiona Marx cha migogoro kati ya walalahai na walalahoi. Aidha, katika Ubepari, mfanyakazi hunyonywa na mwajiri. Kwa sababu ya maovu hayo, Mwalimu Nyerere alipata kuuita Ubepari kuwa ni unyama (Nyerere, 1974).

Nyerere aliiongoza Tanzania kuingia katika kile alichokiita Ujamaa wa Kiafrika (kwa hiyo si Ujamaa uliofanana kabisa na kile alichokieleza Marx). Pengine kama mwendo ungebaki uleule, Tanzania ingejikuta imeufikia Ukomunisti kama ule uliokuwa ukikumbatiwa na China (ambako hadi sasa chama tawala ni cha kikomunisti). Hata hivyo, Ukomunisti nao ulikuwa na madhaifu yake, ikiwemo mawazo ya kutomwamini Mungu na kulazimisha watu sana kiasi kwamba enzi za Ukomunisti mkongwe, zaidi ya watu milioni 40 (Wachina) walipoteza maisha ndani ya miaka minne tu.

Historia ya dunia imebeba mchuano mkubwa sana uliopata kutokea kati ya Ubepari na Ukomunisti ukiwa na nduguye Ujamaa. Hatimaye, Ubepari ulionekana kushinda, pale Ukomunisti ulipoanguka, hasa baada ya Shirikisho la Jamhuri ya Nchi za Kisovieti za Urusi (USSR) kusambaratika na mataifa ya Mashariki mwa Ulaya kuachana na itikadi ya Ujamaa.

Naam! Ujamaa ulipoanguka, mbadala ulihitajika. Ndipo Ubepari ukiwa katika sura ya uliberali-mamboleo ukazivamia hata nchi zinazoendelea ambazo awali hazikutaka kuwa za kibepari. Nchi hizi hazikupenda, bali Ubepari ulikuja kwa nguvu sana. Roho za nchi zikawa radhi, lakini miili ikawa dhaifu. Ndiyo maana, leo hii, viongozi wa Tanzania, kwa mfano, wanadai nchi inafuata Ujamaa japo kilichoko katika yanayoendelea ni kingine.

Baadhi ya maswali makubwa yanayojitokeza hapa ni kwani Tanzania isingeweza kukwepa kutoka kwenye Ujamaa na kuangukia kwenye mfumo wa kibepari? Kwani ilikuwa lazima, baada ya kushiba Ujamaa, nchi za kijamaa ziende kwenye Ukomunisti? Na je, kwani Ubepari na Ukomunisti tu ndiyo mifumo ya kutawala uchumi na siasa duniani? Je, hakuna njia ya kati, au nyingine, au iliyo bora kiitikadi?

Wanazuoni kadhaa wameweka wazi kwamba zipo falsafa na itikadi mbadala na bora. Mathalani, nchi inaweza kabisa ikaachana na uliberali-mamboleo unaotukuzwa Magharibi

ikachagua ushirika-mamboleo unaozisaidia sana nchi za Scandinavia, huko Ulaya Kaskazini. Wanazuoni pia wamezungumzia mfumo unaothamini tunu mbalimbali kama vile ukweli, haki, uhuru, usawa, usalama, amani, stahiki, uzuri, na uwajibikaji.

Mfumo-tunu uko juu ya Ujamaa na Ukomunisti si tu kwa kuwa unaondoa mapungufu ya hizi itikadi mbili, bali pia uko juu ya mtazamo finyu wa kuyaona mafanikio ndani ya vitu vyenye ubatili, kama vile kujilimbikizia mali, kupata umaarufu na kuwa na nguvu za kisiasa.

Katika mfumo-tunu kuna kuiona dunia katika upeo wa zaidi ya vitu tunavyoweza kuvifahamu kupitia milango yetu mitano ya fahamu. Mfumo huu unatambua uwepo wa vitu vyenye dhamani vilivyoko katika kile ambacho mwanafalsafa wa Kigiriki, Plato, alikiita '*the realm of forms'*. Plato aliona kwamba vitu halisi na vyenye maana ni pamoja na ukweli na haki. Naam! Vitu hivyo ndivyo mataifa mbalimbali, ikiwemo Marekani, yamepania kutafuta kupitia kile wanachokiamini, kama kilivyoandikwa katika katiba zao.

Ukisoma utangulizi wa Katiba ya Marekani, hausemi kuwa Wamarekani wanakusudia kujenga nchi ya kibepari au ya kiliberali-mamboleo, bali wanatamka hivi: "Sisi wananchi wa Amerika, kwa minajili ya kuunda muungano safi zaidi, kusimamia haki, kuhakikisha uwepo wa utulivu, kutoa ulinzi wa pamoja, kuwapa watu wote stahiki, na kuvuna kwa ajili yetu mema ya uhuru, na kwa ajili ya maendeleo yetu, tunaanzisha katiba hii ya Amerika" (tafsiri ni ya kwangu na si rasmi). Tamko hili la waasisi wa taifa hilo kubwa kiuchumi duniani si tu linataja watakachojitahidi kutafuta bali pia linabainisha tunu za taifa lao. Ni tamko lisiloashiria chochote juu ya ujenzi wa Ubepari ambao unathamini ushindani, umiliki mali binafsi, maslahi binafsi, soko huria, na ulaji mkubwa.

Kwa upande wa Tanzania, tunu za taifa zimebainishwa pia kikatiba.

Utangulizi wa Katiba ya Jamhuri ya Muungano ya Tanzania ya mwaka 1977 una maneno yasemayo: "Kwa kuwa sisi wananchi wa Jamhuri ya Muungano wa Tanzania tumeamua rasmi na kwa dhati kujenga katika nchi yetu jamii inayozingatia misingi ya **uhuru, haki, udugu na amani**: na kwa kuwa misingi hiyo yaweza tu kutekelezwa katika jamii yenye demokrasia …".

Naam! Katiba ya Tanzania inaviita vitu hivyo vyenye thamani sana, kwamba ni misingi. Kadhalika, katika rasimu ya katiba mpya ya Tazania (almaarufu katiba ya Warioba), misingi hiyo si tu kwamba imeongezwa, bali pia imepewa pia jina la **Tunu**. Utangulizi wa rasimu hiyo unasomeka ifuatavyo: "Kwa kuwa, sisi wananchi wa Jamhuri ya Muungano wa Tanzania tumeamua rasmi na kwa dhati kujenga katika nchi yetu jamii inayoheshimu na kuzingatia misingi ya utu, uhuru, haki, usawa, udugu, amani, umoja ma mshikamano katika nyanja zote za maisha yetu; na kwa kuwa, tunaamini kuwa misingi hiyo inaweza tu kutekelezwa katika jamii yenye mfumo wa demokrasia na utawala bora …"Aidha, rasimu hiyo, katika sehemu ya kwanza, sehemu ndogo ya tano, zinatajwa tunu za taifa kuwa ni utu, uzalendo, uadilifu, umoja, uwazi, uwajibikaji, na lugha ya taifa. Na katika katiba pendekezwa ya nchi hii (almaarufu katiba ya Chenge), umeongezwa msingi wa kujitegemea, ilhali tunu zilizotajwa ni lugha ya Kiswahili, muungano, utu na udugu, amani na utulivu. Mengine (kwa mfano uzalendo na uadilifu), rasimu hii inayataja kuwa ni misingi ya utawala bora.

Kwa ushahidi huo, ni wazi kuwa Tanzania ina imani (ina itikadi) katika tunu na, kwa hiyo, katika kile ambacho makala haya yanakielezea kama mfumo-tunu.

Neno tunu linapotafsiriwa katika lugha ya Kiingereza linaitwa *values*. Kwa kufuata tafsiri hiyo, mfumo unaoheshimu *values* umetajwa katika maandiko mbalimbali kwamba ni Valuism.

Kwa mujibu wa Ishara de Silva, kiutawala, iliyo na sifa ya kutokuwa na ubinafsi na inayofuata baada ya Ujamaa na Ubepari.

De Marle (1992) naye anaelezea kuanguka kwa Ukomunisti duniani na kuelekea kushindwa kwa Ubepari, ilhali *Valuism* ikiibuka kama falsafa na kanuni mpya ya uendeshaji wa taasisi, ambapo taasisi zinaitumia katika kuzalisha tunu zilizoko katika sura ya bidhaa na huduma zenye thamani halisi. De Marle anaona kuwa lengo la uzalishaji mali katika mfumo-tunu ni kutosheleza mahitaji (si kulimbikiza ukwasi), kwa kuzalisha kilicho bora kwa gharama nafuu kwa ajili ya wote. Naam! kuzalisha mali katika namna ambayo haisababishi madhara ya kimazingira, haimyonyi wala kumdhuru mtu yeyote na haijalewa tamaa ya faida. Kwa hiyo, mfumo-tunu unaweka pamoja mitaji, nguvukazi na ubunifu kwa ajili ya kuendelea kuongeza ubora na thamani ya vitu na huduma zinazowafikia vizuri wahitaji na, kwa hiyo, tunu ya kinachozalishwa. De Marle anadai pia kwamba kiu ya kupata tunu ni ya ulimwengu mzima, ambapo mataifa yanayofuata mfumo-tunu yanaimarika na yale yasiyoufuata yataangamia. Anahimiza matumizi ya sayansi, teknolojia na ujasiriamali katika kuzalisha thamani na tunu. Maelezo hayo ya De Marle yanathibitisha jinsi mfumo-tunu unavyogusa uchumi. Hata hivyo, De Marle haoni tatizo kwenye baadhi vipengele vya mifumo mingine, kama vile soko huria na ushindani, bali anasisitiza kwamba mfumo tunu unatoa njia (*methodolojia*) ya makampuni yaliyo katika ushindani.

Akielezea jinsi mfumo-tunu unavyojionesha katika kazi za kila siku za wafanyakazi, John Groom anasema kuwa/kwamba mkurugenzi mkuu anayefanya kazi kwa uaminifu na uwazi anatengeneza tunu, bali asiye mwadilifu na mwizi anaharibu tunu. Mjasiriamali anayebuni bidhaa inayowanufaisha wengine anatengeneza tunu, bali anayetengeneza mghahawa unaouza

chakula kibovu na kuwalipa ujira mdogo wafanyakazi anaharibu tunu. Mwanasheria anayemsaidia mteja wake kutekeleza mkataba halali na wa haki, anatengeneza tunu, lakini anayewasaidia wahalifu kushinda kesi au kuchuma mali haramu kwa ujanjaujanja anaharibu tunu.

Mawazo ya Groom yanaonesha dhahiri mfumo-tunu unavyogusa sekta zote za uzalishaji na za huduma kwa umma. Hata katika zile ambazo hajazitaja, tunaweza kusema kwa mfano askari polisi anaposimama barabarani akazuia magari yasizidishe kasi ya mwendo, anatengeneza tunu ya usalama. Lakini yule aliyeko barabarani ili abambikizie madereva makosa, wampatie hongo, anaharibu tunu ya usalama na uadilifu. Mwalimu anayefundisha wanafunzi mambo ya kweli na akawafanya wawe na ujuzi na maarifa hadi kufaulu, anatengeneza tunu ya ukweli. Lakini yule anayewasaidia kuiba mitihani ya kitaifa wakaonekana wamefaulu ilhali hawajui kusoma wala kuandika, anaharibu tunu ya ukweli na haki. Msimamizi wa uchaguzi anaposimamia mchakato vizuri, akamtangaza mshindi halali wa uchaguzi, huyu anatengeneza karibu tunu zote zinazotambuliwa kikatiba. Anaufanya uchaguzi uwe na thamani halisi, uwe na tunu za uhuru, haki, ukweli, usalama, utulivu na amani. Lakini yule anayeiba kura, au kumpa ushindi ambaye hajashinda, anaharibu tunu zote za taifa. Kiongozi wa taasisi inayotoa ajira, anapotoa nafasi sawa kwa wanawake na wanaume, wenye ulemavu na wasio na ulemavu,

anatengeneza tunu ya usawa. Lakini yule anayebagua watu kwa jinsia, hali zao, imani zao, itikadi zao na makabila, anaharibu tunu za usawa, utengamano na utawala bora. Muuza vipuri vya magari anapouza vipuri halisi kwa wateja, anatengeza na kuhifadhi tunu za uadilifu, usalama na nyinginezo. Lakini yule anayeuza vipuri feki, huyo ni mhujumu wa tunu. Mwenye kituo cha mafuta anapouza petroli isiyochakachuliwa hali kadhalika. Chombo cha habari kinachotangaza habari za ukweli kinalinda tunu zote. Mtoa taarifa anayezingatia tunu hawezi kuandika taarifa za uzushi na upotoshaji kwa lengo la kujipatia faida bila kujali madhara ya taarifa hizo kwa wengine, bali ataandika kilicho cha kweli na cha maana kwa ajili ya kuunufaisha umma.

Kiongozi anapoondoa *double standards* katika kushughulikia masuala ya watu ya aina moja, anatengeneza tunu ya usawa, bali yule anayelipa watu wa shirika moja kwa kazi ya aina moja lakini kwa viwango tofauti, ni mharibifu wa tunu hiyo. Serikali inapogawa rasilimali kwa usawa (mfano kugawa walimu kwa usawa kimikoa na kishule kwa kufuata idadi iliyopo ya wanafunzi) inatengeneza hiyo tunu. Na mwalimu anayekubali kwenda kufanya kazi katika mkoa wenye uhitaji mkubwa wa walimu, lakini wenye changamoto lukuki anausimamia mfumo-tunu.

Katika mfumo huu, mtoa huduma na/ au mzalisha bidhaa, huomba mrejesho wa mtumia huduma au mlaji ili kujua kiwango cha kuridhika na wapi pa kurekebisha. Mlaji hatarajiwi kuwa

mnafiki katika kutoa mrejesho wake, na wala mtoa huduma hakasirishwi na taarifa zinazomwambia kasoro za mazao yake, bali huzifurahia maana zinampa mwanga wa kuboresha na hivyo kujenga tunu ya ubora. Katika muktadha huohuo, kiongozi mkuu naye huomba mrejesho kutoka kwa anaowaongoza. Wakimpa mrejesho wa kutoridhika, haugeuzi kuwa sababu ya kuwachukia wala kuwasweka korokoroni au kuwatoa uhai. Naam! Mrejesho wa namna hii unakuwa utaratibu wa kawaida wa kila ofisi katika kila taasisi.

Taasisi zinazozalisha usawa (kwa mfano shule) ndizo zinazotakiwa, badala ya zile zinazobagua. Katika nchi kadhaa (mfano Ufini), kuna kiwango kikubwa cha usawa, kwa sababu shule zimefanya kazi nzuri katika kuujenga.

Mwanasiasa anaponadi sera kwamba atatenga viti vya kutosha vya uongozi kwa ajili ya wanawake, lengo si wanawake nao wapate 'ulaji' au yeye binafsi ashinde uchaguzi. Kinacholengwa hasa ni kuipatia jamii tunu ya usawa. Usawa huo ni wa aina ya kisiasa na/au kifursa.

Kiwanda kinachotengeneza gari la nishati mbadala, hususan la umeme, kinatengeneza tunu ya uendelevu kwa kutunza mazingira dhidi ya mabadiliko ya tabia nchi.

Askari wanapokesha wakipanga mikakati dhidi ya uhalifu, na wanapokesha wakilinda maeneno mbalimbali, wanatengeneza tunu ya usalama. Lakini wanaonyanyasa watu,

kushinikiza raia, kufanya uhalifu wao wenyewe, kula rushwa, kutelekeza lindo au kufanya uzembe wa aina yoyote ile, wanaharibu tunu hiyo.

Mfumo-tunu ndio tumaini jema katika nchi inayokabiliwa na changamoto nyingi zilizosababishwa na mifumo ya maisha iliyoongozwa na itikadi ambazo tumekuwa nazo kwa muda mrefu.

Kwa miaka mingi, Tanzania imetambua kwamba ina maadui katika sura ya ujinga, maradhi na umaskini. Vita dhidi ya maadui hawa haikufanikiwa wakati wa Ujamaa, wala ushindi hauwezi kupatikana kwa njia ya Ubepari. Sana sana kinachozalishwa na itikadi za sasa hasa ni ongezeko la maaadui na matatizo mengine. Kama wasemavyo Watanzania wengi, sasa hivi maadui wakuu wamefikia wanne, ambapo adui wa nne ni ufisadi na rushwa. Wakati adui akizidi kuota mapembe, zinaendelea kuwepo changamoto za mfumko wa bei (maana tajiri anazidi kutafuta faida), hata watumishi wanapoongezwa mishahara inakuwa kana kwamba ni kuwatwisha msalaba mzito zaidi. Sambamba na hayo, tatizo la ukosefu wa ajira linazidi kusumbua nchi kiasi cha kuchochea ongezeko la maovu mengine kama biashara haramu, utakatishaji fedha, matumizi ya dawa za kulevya, kuuza miili, ukabaji, kucheza kamali (kubeti) na mengine. Itikadi iliyozaa shida hizi haiwezi kuzalisha ufumbuzi, bali itikadi mbadala inaweza.

Wakati huohuo, kumekuwa na ongezeko la matatizo ya dunia nzima, kama vile ongezeko la joto na mabadiliko ya tabianchi. Asili ya changamoto hizo, ni uzalishaji mali wa mfumo wa kibepari. Kuibuka kwa magonjwa kama Uviko-19, licha ya kudhaniwa kwamba kulichagizwa na mkono wa mwenye tamaa ya faida, uzalishaji wa dawa za chanjo na vifaa vya kinga ulionekana kama fursa ya kuchuma badala ya kuisitiri jamii ya mwanadamu.

Ingawa dunia imejitahidi kutafuta ufumbuzi wa changamoto zake kupitia, kwa mfano, malengo endelevu ya dunia (angalia WCED, 1987; UN, 2000) ni vigumu ufumbuzi kupatikana bila kubadili itikadi inayotawala dunia. Malengo endelevu 17 (kutokomeza umaskini, kukomesha njaa, afya njema na ustawi, elimu bora, usawa wa kijinsia, maji salama na usafi, nishati mbadala na gharama nafuu, kazi zenye staha na ukuaji, viwanda ubunifu na miundombinu, kupunguza tofauti, miji na jamii endelevu, matumizi na uzalishaji wenye uwajibikaji, kuchukua hatua dhidi ya mabadiliko ya tabianchi, kuendeleza uhai katika maji, kulinda uhai katika ardhi, amani haki na taasisi madhubuti, na ushirikiano katika kufanikisha malengo) yanaendana kabisa na mfumo tunu na yatawezekana endapo mfumo huo utatumika. Haitarajiwi, kwa mfano, kwamba itikadi kama Ubepari, inayozalisha matabaka ya kijamii, itumike katika kutimiza lengo la 10 la kupunguza tofauti, au mataifa ya kibepari yanayozalisha kwa wingi hewa ya ukaa yaisaidie dunia katika lengo la kuchukua hatua dhidi ya mabadiliko ya tabianchi. Vilevile, si rahisi kutumia mfumo unaoamini katika kushindana,kufanikisha lengo la 17 linalohitaji kushirikiana.

Katika mfumo-tunu, uchumi unamilikiwa na watu wenyewe; sio matajiri peke yao (kama ilivyo kwenye Ubepari) au dola (kupitia mfumo wa *statism*). Kwa maneno mengine, mfumo huu una *people's economy* kwa manufaa ya wote. Tunu zinakataa soko linalozalisha matabaka (angalia maelezo ya *Institute of New Economic Thinking* kuhusu *inequality*). Dean Baker alipata kutoa maelezo yafuatayo yanayofanana na mfumo-tunu:

> "Tukitaka tunaweza tukalitengeneza soko kwa namna tofauti. Ukosefu wa usawa tunaoupata kutoka sokoni ni matokeo ya maamuzi yetu ya ki-sera… tunaweza kuwa na maamuzi tofauti katika sera zetu na hivyo kuwa na mfumo tofauti wa soko letu"

Tunahitaji sana kuondokana na matabaka katika uchumi. Kwa mujibu wa *Global Inequality Data* (2020), katika Afrika, wastani wa asilimia 20 tu ya watu wanamiliki nusu ya pato la mataifa yao. Kadhalika, hali ya kutokuwa sawa ipo zaidi katika nchi zilizokuwa chini ya ukoloni wa kibaguzi, kama vile Afrika Kusini. Kwa ujumla, katika nchi za Kiafrika kuna tofauti za kipato, fursa, utofauti wa kisiasa, kimajukumu na kijinsia (Robilliard, 2020).

Hakika tunu ni kipimo cha ubora wa kila maamuzi, sera, sheria, mipango na matendo ya viongozi na wanaoongozwa; waajiri na waajiriwa, wakubwa na wadogo. Naam! Dunia iondokane na ubepari, iukaribishe mfumo tunu.

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Dkt. Momamedi A. Ngunguti (Jingaerevu)
Idara ya Lugha ya Kiswahili na Isimu
Taasisi ya Taaluma za Kiswahili

CHONDE MTUHURUMIE

1. Chuo kimefunguliwa,
moyo umeota kutu,

   Kama naenda uawa,
nikiwaza hawa watu,

   Maana *wanasumbuwa*,
unaweza kuwa fyatu,

   Wakuu wetu chuoni,
chonde mtuhurumie.

2. Ni kubwa yao idadi,
kujumlisha madeko,

   Maisha hatufaidi,
kama gereza la Keko,

   Hawaoneshi juhudi,
wanachojua mbeleko,

   Wakuu wetu chuoni,
chonde mtuhurumie.

3. Hawaendi darasani,
ukenda wakuta nusu,

   Hakuna anolaani, ni
kama hayatuhusu,

   Chelewa wewe kunguni,
ufanywe *Alkasusu*,

   Wakuu wetu chuoni,
chonde mtuhurumie.

4. Wiki ya majaribio,
utasambazwa waraka,

   Kwamba hakuna zuio,
AIDII wasoshika,

   Na hatuna kimbilio,
kuzikwepa hekaheka,

   Wakuu wetu chuoni,
chonde mtuhurumie.

5. Inapofika *YUII,*
"Vitambulisho kagua!"

   Mbona hamuwazuii,
testi zinapotua,

   Jamani tabia hii,
hakika yatusumbua,

   Wakuu wetu chuoni,
chonde mtuhurumie.

6. Kwa nini msiwaache,
waifanye mitihani?

   Matokeo muyafiche,
kama Zalongwa zamani,

   Watakuja pechepeche,
kulipa mamilioni,

   Wakuu wetu chuoni,
chonde mtuhurumie.

7. Na kama kuna zuio,
zuieni vyotevyote,

   Wasifanye jaribio,
ili ada watafute,

   Wakikosa kimbilio,
watalipa ada wote,

   Wakuu wetu chuoni,
chonde mtuhurumie.

8. Sahihisha mitihani,
wiki mbili twatumia,

   Kuanzia ukoloni,
hadi zama za Samia,

   Wanafunzi hamuoni,
idadi imezidia?

   Wakuu wetu chuoni,
chonde mtuhurumie.

9. Kupewa muda mfupi,
kunaleta *kulipua*,

   Mwisho hatujui yupi,
masomo anayejua,

   Yanafaulu makapi,
vipanga wasuasua,

   Wakuu wetu chuoni,
chonde mtuhurumie.

10. Haya *masapu* halafu,
maspesho mengimengi,

    Twatunga mara elfu,
visababu vingivingi,

    Twapeana usumbufu,
pasi jambo la msingi,

    Wakuu wetu chuoni,
chonde mtuhurumie.

FIVE STRATEGIES TO AVOID CONFLICT IN RESEARCH GROUPS

By Dr. Theresia Dominic, Senior Lecturer, HR Specialist, General Management Department,
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At some point in our academic careers, we will undoubtedly run into conflict with other researchers. If you are the principal investigator (PI) or the leader in a research project, you may find yourself quarreling, arguing, and exchanging harsh words with your colleagues in the research team. It could be because you and the other team members have conflicting leadership philosophies. It could also be a disagreement over creativity in which the participants reject the suggestions made.

It could be an argument due to different approaches to carrying out research activities. For example, some researchers prefer to work alone, others prefer to work in groups on a regular basis, some prefer to wait until the deadline to finish their work, while others prefer to submit their tasks on time and some members will disappear and not respond to emails. Others will fail to complete their tasks but will appear on time to collect their pay. In other cases, conflict arises as a result of a lack of coordination while working together as well as perception differences due to culture, religion, and background. In all these cases, if you are in charge of the research group, you must act quickly in order to maintain a harmonious atmosphere.

Strategies to avoid conflict in research groups

First, acknowledge the situation. Pretending that nothing is wrong isn't a good way to avoid a potential conflict. When you fully comprehend what has occurred, you will be in a better position to devise solutions to improve the current situation. Organize a meeting and admit that there is a difficult situation in the team. There could have been a misunderstanding in allocating responsibilities, or the team could have begun without agreeing on the approach to take.

Second, maintain a positive attitude and avoid assuming bad intentions. It is natural in a conflict to point someone out as a troublemaker or to make snap judgments. Conflicts typically persist due to misunderstanding rather than malicious intent on part of the member involved. It is possible that the colleague is going through a difficult time and will need a day or two to recover. As a result, you can offer constructive rather than harsh and negative criticism. Phrases like "you're never on time..." or "you always do that..." communicate disrespect and judgment and place a person in a box. Choose different words to speak more accurately and leave room for the other person to speak as well. While doing so, it is critical to focus on the problem rather than the person. However, it is difficult to be less critical and judgmental as the deadline for submitting your research approaches.

Third, pay close attention and listen carefully. Usually, the person with extensive knowledge of the subject finds it difficult to listen to fellow researchers. He or she will decide on every approach to take and may not invite any alternatives. As a result, other team members step back and leave everything to the expert. The best strategy is to simply listen to your colleagues before justifying why your proposed research method is the best. It is critical as an expert to say what needs to be said while also listening to others. Create several channels for all members to feel safe sharing their perspectives and feeling important.

Fourth, arrange for a one-on-one intervention. This is a common method when there is a major conflict in the research group. One member may be extremely dissatisfied with the direction of the research, and his or her negativity destroys the working spirit of the other members. These are commonly referred to as "bad blood" or "bad apples." Confronting them can lead to risks and destroying team spirit, backfiring, and worsening the situation. If they do not react as you expect, try to enlist the help of an outsider, preferably a senior member, to get his or her perspective. The most important thing is to finish the research while maintaining a professional attitude. If the conflict is severe, you may be ethically or legally required to report it to the appropriate authorities (e.g., funding agency). Make a point of documenting the difficulty (e.g., by submitting emails, minutes of meetings, attendance, etc). Then, take appropriate action to remove the member from the group.

Finally, assess your personality. It's critical to be able to look inward, evaluate yourself critically, and be open to change. Based on your experience, you may have devised strategies for completing the research project. Others, however, have had their own experiences, and not everyone operates in the same manner. Therefore, you could be the source of the conflict. For example, if you volunteer to walk your colleagues through the research process, some of them may interpret it as micromanagement and dictatorial. Choose an open dialogue, learn about their preferences, and be willing to change. To avoid a potential conflict, you may only need to make minor changes to your style.

These strategies will help you throughout your research career and, hopefully, will provide you with opportunities for growth and a positive path forward. Please, keep in mind that conflict is not always a bad thing in a research group. Healthy conflict can inspire more creativity, stronger ideas, and better working methods.
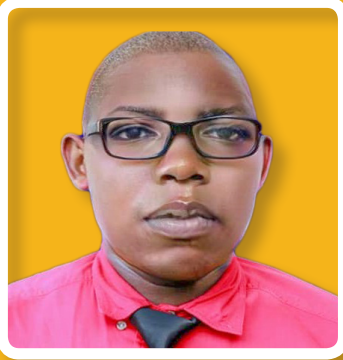
Is Our Public Service in Crisis? A Personal Reflection on the State of Public Service in Tanzania

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Introduction

Is Tanzania's public service in crisis? Is it having challenges? If yes, what are they? Are they new? These questions have been historical and ecological. I have more than 20 years of studentship in public administration and public service management. I am, therefore, familiar with these intriguing questions and the debates that surround them. These questions could be asked anywhere. However, a keen contemplation is needed when they are about African countries and their public services. These questions need to be addressed in the course of renewing the public service in Tanzania not only because we want to develop as a nation but also we are part of the global public sector. Therefore, we are not spared of the theoretical and practical forces associated with advances in administrative technologies and changes in the paradigms that have guided the management of public services across ages. However, we are also aware that Tanzania's public service shares the ecology with most of the countries across the continent of Africa.

To understand the current state of the public service in Tanzania, two questions are very important before one dwells on the difficult questions I have posed at the beginning. The first question is "What constitutes the public service or at least what do we mean when we talk about the public service?" The second is "What has been the essence and historical path of the public service we have and how do these affect the current state and may be the future of the public service in Tanzania?" Let us try to examine these questions, one after another.

Understanding the Public Service: Why is it Important?

The term public service is used to mean different things to different people in different places. However, the most popular denotations are two. One, the term is used to mean 'a service' in the ambit of the public. This is a service produced or provided by either a public or a private actor but having impact on the collective welfare of the society and its communities. It may be a service that one has to get after paying money from his pocket such as accessing television broadcasts or bus transport or a freely provided service such as police patrol on the neighborhood to keep the people safe from thieves and robbers. It may be a market or non-market provided service. A service becomes public if there are no defined beneficiaries who are allowed to use it while others are excluded even if they can afford the cost of such a service. A good example is a private bus, which may travel on a certain route without any passenger even if there is a pressing need for transport on that route. If that bus is not registered for 'public transport' service, there is no obligation to carry passengers because of that need. An important aspect here is that a service that is necessarily public will be regulated to meet public needs and expectations.

The second conception, which is a subject of this article, is the one that denotes a component within the government. In this sense, the public service is defined as an administrative part of the state that carries out the day-to-day implementation of public policies and delivery of the services to the people. It includes a broad range of institutional authorities and personnel (both civil servants and public employees) at central and local levels whose main role is to provide services to citizens on behalf of the government. The main role of the public service is to provide a link between the government and the people through established and standardized rules to ensure equitable access to public goods and services. The state and its government become visible to the people using the public service, which directly caters for the day-to-day needs of the people. The concern of the public service is to operate efficiently to ensure the delivery of quality and cost effective public goods and services whether produced and provided by a public or private organization. As we will see when talking about the history, the ideal public service has been the one that is efficient, effective, and economic.

To be more realistic, an active public service is desired since it is responsible for the fulfillment of both social and economic needs of the people. It is the one that is responsible for maintaining a positive image of the state and its institutions by properly acquiring, deploying, and utilizing available resources including financial, human, natural, and technological to facilitate development. An efficient, ethical, and well-functioning public service increases chances for national-building, unity, and cooperation since it cultivates political legitimacy and acceptance of the government. Modern democratic governments are judged in terms of the capacity to meet citizens' needs and demands, which is a responsibility of the public services. Governments are not credited for suppressing popular demands in the name of order and effective control. On the opposite, the inefficient ones tend to create dissatisfied and divided societies that welcome cleavages on lines of social, economic, and political differences. The

point to be insisted here is that effective management of the public service has to be a preoccupation of any government that wants to perform well since ineffective public services make their governments ineffective.

Historical Contextualization of Tanzania's Public Service

To avoid a biased conclusion about the current state of the public service in Tanzania, one needs to go back at least to the independence years and situate the problems of the public service in the wider context of the development of the public services in Africa. This is because we cannot ignore the history since it is our best teacher.

At independence, like many other post-colonial states, Tanzania inherited a weak and superimposed public service. The public service was inherited with its old heart, which was to serve the interest of the colonial state, especially ensuring effective control of the population, maintenance of law and order, wealth extraction, exploitation of local resources, and building classes for continued domination. Despite the efforts following the independence to build a nation-building and development oriented public service, the colonial logic continued to drive the public service through the 1960s to the 1970s. The transition into a new independent government did not change the public services –people, behaviour, mindset, laws, and the culture remained the same. The birth of new expectations including a quick and equitable expansion of services and delivering equitable development to the rural and urban populations.

There were many challenges and

problems that were inherited from the colonial time across the 1960s and 1970s. A few that will be considered as we think about the current state of the public service need to be of emphasis. First, the public service was highly understaffed with very few skilled personnel available to fill the demanding positions in sectors such as law, health, engineering and industry, and even teaching. The desire of the new political leadership to Africanize the public service both in terms of its orientation and employment could not materialize. Therefore, the foreigners continued to hold the top positions in the public service. The challenge was how to expand the training without established training institutions. For example, up to 1962, only 22 lower teacher's training colleges existed in the country. There was neither a university nor advanced college for training and developing a high cadre of qualified lawyers, engineers, or medical personnel. Second, there was a very high degree of disparity that affected accessibility of services in some areas, especially the ones that were not cites of production in the colonial economy.

As a third challenge, the new government inherited a highly centralized, bureaucratized, and politicized public service which was characterized by regular interference of politicians in the day-to-day technical matters of the public service.

Fourth, the public service has been characterized with haphazard and less-coordinated change in policies that created gaps between policies and their implementation. Fifth, besides the lack of a private sector to support services delivery, public enterprises which were

entrusted with the delivery of essential services had defects resulting from irrational structural design and the lack of competent executives to run them. A combination of these forces and the economic catastrophes of the 1970s and 1980s have been the major factors accounting for the ill performance of the public service in Tanzania that the public sector reforms of the 1990s were initiated to address.

The Post-Reform of Public Service: Are we Still in Crisis?

It is three decades now since Tanzania started to implement public service reforms aiming at rationalizing the public service and increasing efficiency and effectiveness in the delivery of public services. To some of us, the old problems that have faced the public service in Tanzania may sound outdated and irrelevant today. This is because, having accomplished the national unification project, the efforts of each government regime in the office have been on transforming and strengthening the public services and addressing development concerns of the people. However, the reality on the ground tells that while some of the challenges have been addressed, many of them have not ceased. They have rather taken different forms and fashions. To avoid being biased, let us now look at some of the aspects of the public service and see what has changed and what remains to be desired.

Today, those who wanted to see the public service purely black and Tanzanian would not regret. Nearly all job positions are filled by nationals with exception of a few positions, which need experts who are not locally available. The availability of trained, skilled, and competent human resources to join the public service is not a problem today. The expansion of higher education and training sector has outpaced the human resource need of both the public and private sector employment combined together. The number of graduates who enter the labour market every year has been multiplying and cannot be absorbed by the public service. However, the surviving challenge has been the mismatch between the skills possessed by these graduates and the required competencies for a person

to fit in the jobs of the modern 21st century public service. This has affected employment in the public sector to the extent that even public service job advertisements require some amount of experience ranging between five and ten years. In other words, while the system is part of the public service, it has systematically failed to reconfigure itself to produce graduates who possess the competencies it requires.

There has been a significant expansion in the outreach of the services such as education and healthcare in both the urban and rural settings. The coverage of transport and electricity infrastructure has significantly expanded. However, there are notable disparities in the quality of services such as healthcare and education between rural and urban service centres due to failure to create environments for attracting qualified personnel to work in the rural settings. While some public dispensaries and health centres are experiencing acute staffing shortages, others, especially those in urban settings, have more employees than what is actually needed. The same applies to primary and secondary schools. This problem is also coupled with the limited capacity of Local Government Authorities (LGAs) to attract, recruit, develop, and retain qualified and talented individuals.

While the current public service faces a challenge of increasing pressures for inclusive and participatory development from networks within and outside the government, there is a perennially observed crisis of accountability in the same. Unethical conducts including corruption, abuse of office, and embezzlement of financial resources are reported despite the quest by the government, private sector, opposition, and civil society to ensure that officials in public sector comply with the existing laws and codes of conduct. Corruption,

for instance, is systemic and most prevalent among senior executives who have position power to wage some war against oversight institutions such as the national supreme audit institution, the Controller and Audit General (CAG). Involved in these conducts are, in most cases, top government officials whose reaction involves reactive attempts to control the space for voicing using repressive laws and ban on freedom of press and expression. The lack of accountability and transparency in the public service is further constrained by what Mwesigwa & Oladapo (2001) have termed as weak and passive citizenry, judicial, and legislative oversight.

Related to the persistence of corruption as a top challenge in the management of public services in Africa are weak and less institutionalized institutions. There are many and overlapping laws, regulations, and other forms of managerial and operational rules across different sectors that constitute public services. However, the awareness of these rules in the public realm is limited, they are not effectively enforced by responsible enforcement organs, or they are easily manipulated during their application to individual cases that involve senior public servants and government officials. This has resulted in perennial reports on grand corruption and mismanagement of resources across despite the reforms to improve efficiency, economy, and effectiveness in the management of public services.

There is also a problem of inequity in the pay and remuneration system, which has significantly affected morale in the public service. There has been a new experience in the public sector associated with the creation of autonomous and semi-autonomous agencies that were expected to improve efficiency and the quality of service delivery. This assumption that informed

the creation of executive agencies and independent departments was informed by the assumption that the autonomy they have would allow them to employ competent and highly skilled executives who can efficiently and flexibly manage the agencies profitably. These agencies have developed their own incentive and remuneration schemes which are far above the scales in other public sector organizations. This has been the essence of having employees with equal or similar qualifications but with far different salaries. It is also not surprising to find a bachelor graduate employed in a public agency earning a salary that is above or close to the salary of a university professor in a public university. There have been some efforts to develop harmonized pay systems in the public sector. However, the reality is that reaching a point where people with equal qualifications and carrying out responsibilities of the same weight remains problematic due to the autonomy that some public agencies have to determine their pay structures and systems. Overall, this kind of disparity has contributed significantly to the loss of morale and demotivation of some cadres of public servants including those who were in LGAs and inability of the public service to retain high performers.

Recently experienced in the public service has been a new form of politicization, which is a byproduct of the fifth term political leadership. In addition to undue influence of the politicians and political appointees on the affairs of public institutions, the ruling CCM and its top leadership has regularly claimed to have control on the top executives of public institutions claiming the right to do so since all institutions in the public service are

UDASA Leadership 2020-2022

What we have accomplished in two years

Introduction

UDASA was established in 1980 as per the univeristy charter. UDASA leadership for the 2020-2022 was inagurated in Dec 2020 following a general election that was held on 4th Dec 2020 during the Annual General Meeting. Since then, the leaders continued to oversee and perform all the functions bestowed to them by the UDASA constitution.

In this election, the following were elected to constitute UDASA leadership:

1. Dr. Aviti Mushi - UDASA Chairperson
2. Dr. Neema Msuya - UDASA Vice Chairperson
3. Dr. Maxmillian Chuhila - Secretary
4. Dr. Titus Mpemba- Deputy secretary
5. Dr. Petro Magai - Treasurer
6. Dr. Paschal Mdukula - Editor, UDASA Newsletter
7. 19 UDASA representatives from University colleges and institutes to form UDASA Executive Committee.

The main objectives of UDASA as stipulated in the UDASA constitution include:

(a) to stimulate and promote discussion on matters of academic interest;

(b) to promote academic functions of the University of Dar es Salaam and its constituent colleges;

(c) to organize, support and promote the basic principles relating to academic freedom and social responsibility of the academics;

(d) to sponsor social functions for the purposes of enriching the intellectual and cultural development of the University of Dar es Salaam;

(e) to discuss any matter relating to the general welfare of the academic members of staff of the University of Dar es Salaam;

(f) to cooperate with other organs of the University of Dar es Salaam on matters of general interest to the University Community; and

(g) to deliberate on any other issue which may from time to time be referred to it by the Convocation.

To realize these objectives, the leadership formed different committees which constituted the elected representatives from colleges and institutes to oversee on number of functions and welfare of the assembly. The committees included:

A. Staff Welfare Matters
1. Dr. Neema Msuya – Chair (CoET)
2. Dr. James Zotto (CoHU)
3. Dr. Jackson Justo (CoET)
4. Dr. Mkunde Chachage (MCHAS)

B. Social Affairs and Gender
1. Dr. Divina Kaombe – Chair (CoET)
2. Mr. Thabiti Omary (IDS)
3. Dr. Steven Kirama (UDSoE)

C. Finance, Planning & Resource Mobilization
1. Dr. Petro Sauti Magai – Chair (UDBS)
2. Dr. Noah Makula (IRA)
3. Mr. Shariph Matumbi (Confucius Institute)

D. Public Engangement and Outreach
1. Dr. Titus Mpemba – Chair (IKS)
2. Dr. Mathew Mndeme (CoICT)
3. Dr. Amina Abdul (UDBS)

E. Legal and Constitution Affairs
1. Dr. Perfect Melkiori – Chair (Law)
2. Dr. Shumbusho Damian (CoSS)
3. Prof. Nyandwi (IMS)
4. Dr. Athuman Mahinda (CoAF)

F. Sports and Wellbeing
1. Dr. Armstrong Matogwa – Chair (CoSS)
2. Mr. Pius Hoza Gabriel (SoED)
3. Dr. Leornard Ilomo (IKS)

G. UDASA Club
1. Mr. Changoma Francis – Chair (SoAF)
2. Dr. Zawadi Daniel (IKS)
3. Dr. Emmanuel Mkhai (Library)

H. UDASA Newsletter
1. Dr. Paschal Mdukula – Chair (CoHU)
2. Mr. Benson A. Sichona (SJMC)
3. Dr. Mathew Mndeme (CoICT)
4. Dr. Cassy Mtelela (SoMG)

Some successes we have attained during our leadership include:

1. UDASA Strategic Plan for 2020-2025 was prepared and Action Plan for 2021/2022 implemented.

2. UDASA Visibility to the public was strengthened through the following steps:

    i)   UDASA Website was developed in 2021 and has been kept up to date.

    ii) Accounts on major social media networks i.e. Facebook, Telegram, Instagram, Twitter and Youtube were opened in 2021 and have been successfully active.

    iii) UDASA Newsletter publication was revived and issues are now regularly published twice a year.

    iv) UDASA Office and Club were rebranded by putting state of the art pylons/posters.

3. UDASA representation in different University Organs was and is still continuing through attending such activities as meetings and events such as public outreach programmes. For example, UDASA leadership attended the commemoration of UDSM 60 yrs at Kimara Hospital, college level UDSM 60th year celebrations and all main campus and constituent college graduations were attended by

UDASA representatives.

4. Sensitization and awareness raising (college and campus visitations) to support junior academics in doing research and publications and to learn any difficulties faced by colleagues in the respective units were done. Some of the visited colleges include:

    i)   CoAF

    ii)   SoAFT

    iii) MCHAS

    iv)   IMS Zanzibar

5. Participation of UDASA in a meeting with the Permanent Secretary, President's Office, Public Service Management and Good Governance (organised by ASAPUCT Senate) in 2021 to discuss various matters concerning staff welfare was facilitated and realised. Some of the outcomes of the meeting include:

    i)   Promotion of academic staff (by publication)

    ii)   Timely payment of staff annual leave benefits

    iii) GPA –The new guideline has maintained a GPA of 3.8 after stiff discussion with ASAs. The other view was to use the TCU guideline.

6. Staff welfare issues were pushed by UDASA leaders and the following were achieved:

    i)   On water: A bigger underground water pipeline was installed and minor water related problems were sorted out.

    ii)   On residence: Implementation of housing allocation has been in progress and in line with the relevant procedures. Although the process was halted for two years between 2020 and 2022, procedures for repairs and maintenance were followed, but some of the contractors failed to deliver on time.

    iii) On office availability and furniture: UDASA has continued to push on the order from the University Management that all professors and senior lecturers should have their own individual offices each. However, this has not been implemented as it is still a case by case scenario in each unit.

    iv)   On infrastructure: There have been notable infrastructural improvements. For example, road lights have been installed along various roads. Likewise, roads such as Kileleni Road and Estates Road have been rehabilitated.

    v)   On retirement benefits and salary and housing allowance arrears: UDASA has continued with follow ups on payment of arrears to the remaining staff members and on timely

payment of retirement benefits to the retirees. Consequently, there has been considerable achievement as salary arrears are now being paid to respective staff members every month.

vi) On garbage cages: garbage has continued to be collected on time; the broken cages are being repaired. New cages construction process is in progress under the coordination of the Directorate of Estate Services.

vii) On Security: Auxiliary Police and Suma JKT efforts to ensure security in and around all student residences (hostels and halls of residence) and other official areas are notable but still not encouraging. The Auxiliary Police must conduct their patrols as necessary.

7. On Chachage Scholarship: UDASA continued to offer sponsorship through its famous Chachage scholarship in which postgraduate students were sponsored in 2021/2022.

8. Makurunge plot acquisition by UDASA members: Over the last two years since 2022, UDASA leadership in collaboration with THTU and the UDSM Management enginreed to help UDASA members to acquire plots for residential development at Makurunge area in Kibaha which is 35 km from Ubungo. The progress has been encouraging.

i) 3rd batch is in progress.

ii) Some staff members from batch 1 and 2 already have their title deeds and contracts.

iii) A total of 120 staff members already have their plots as enumerated by acquisition dates hereunder:

- o June 2020 – 26 members
- o February 2021 – 29 members
- o June 2021 – 16 members
- o December 2021 – 26 members
- o June 2022 – 23 members
- o December 2022- 19 members

9. Efforts to mobilize additional financial resources were made through the following initiatives:

i) Draft Report to Prof. Kahyarara, the then Permanent secretary to Ministry of Trade and Industry, on supporting UDASA activities and Chachage scholarship was developed.

ii) UDASA Club Business plan was prepared: UDASA leadership commissioned a write up for UDASA Club Business and Operation Plan in order to convince the UDSM management to provide UDASA 50 Million subvention that will help to expand investment and improve the service offered at UDASA Club.

10. UDASA Bonanza was held; UDOM, DIT, NIT, and other UDSM outsiders were invited and participated well. UDASA team also visited and played with UDOM football team and Bunge netball team in Dodoma.

11. During our tenure, UDASA club renovation was undertaken which involved two phases. The 1st phase involved renovation of the general outside environment such as fence, repainting of the wall, toiltes, counter and VIP lounge. The second phase involved rehabilitation of roofing which was completed in December 2022.

Conclusion

As we mark the end of our tenure this December, we can generally say that we have tried our level best to accomplish what we managed to accomplish amidst many challenges that came along during our tenure for the interest of all UDASANS. We also agree that we could not meet all what we set in the strategic and action plan due to unforeseen challenges. We hope the next leadership will continue to take UDASA to the highest heights in many fronts so that UDASANS can enjoy and be proud of being UDASA members.

Taasisi ya Sayansi za Bahari

Imeandaliwa na Dr. Barnabas Tarimo, Mwakalishi wa UDASA
Taasisi ya Sayansi za Bahari ya Chuo Kikuu cha Dar es salaam

Taasisi ya Sayansi za Bahari: Almasi katikati ya mchanga katika karne tuliyoamua kujikita katika sera ya uchumi wa buluu

Taasisi ya Sayansi za Bahari ilianzishwa tarehe 17.10.1978, chini ya Sheria ya Chuo Kikuu cha Dar es Salaam Namba 12 ya mwaka 1970, na kupitia Tamko la Serikali Na. 34 la tarehe 16.3.1979, ikirithi eneo dogo la Mizingani yalipokuwa makao makuu ya Taasisi ya Utafiti wa Uvuvi wa Bahari ya Afrika Mashariki, yaani *East African Marine Fisheries Research Organisation* (EAMFRO), iliyokuwa chini ya iliyokuwa Jumuiya ya Afrika Mashariki iliyovunjika mwaka 1977.

Uwepo wa Taasisi hii katikati ya kisiwa cha Zanzibar (Unguja) ni fursa kubwa sana hasa ukizingatia kwamba visiwani ni sehemu muhimu sana kwa uchumi wa buluu. Taasisi ya Sayansi za Bahari imekuwa mstari wa mbele katika utoaji wa huduma mbalimbali kwa jamii zinazoizunguka na zile za mbali ya Taasisi ikiwemo ushiriki katika utungwaji wa sera na mikakati mbali mbali ya uhifadhi wa rasilimali za bahari, kutoa ushauri wa namna bora ya kuhifadhi fukwe zetu didhi ya mmomonyoko, kutoa mafunzo kwa wajasiriamali, hasa wafugaji wa samaki na chaza na wakulima wa mwani na kuongeza thamani ya mazao ya baharini pamoja na namna bora ya kupata masoko na kutoa mafunzo juu ya namna bora ya kufanya utalii wa pomboo *(dolphin)*.

Katika kufanya hayo yote, taasisi ya Sayansi za Bahari ikitazamwa kwa jicho la kipekee kama vile almasi katikati ya mchanga katika sera ya uchumi wa buluu. Makala hii inaeleza kwa ufupi kazi mbalimbali zinazofanywa na Taasisi ya Sayansi za Bahari katika kustawisha uchumi wa buluu.

Uvuvi endelevu: hapa ndipo kitovu cha uchumi wa buluu kilipo hasa ukizingatia kwamba takribani watu zaidi ya 24,000 wanategemea shughuli za uvuvi katika Visiwa vya Zanzibar. Taasisi ya Sayansi za Bahari (IMS) imekuwa mhusika muhimu katika tafiti za uvuvi na kushauri kuhusu uvuvi endelevu kwa serikali na jamii.

Kilimo cha mwani: hapa IMS imekuwa mhusika muhimu pia katika ushauri wa kilimo endelevu cha mwani kinachofanywa sana na wanawake katika Visiwa vya Zanzibar na maeneo mengi ya ukanda wa Pwani katika kujiongezea kipato. Taasisi imesimamia na kuwafundisha wakulima wa mwani kulima katika maji mengi pamoja na kuongeza thamani ya zao hilo.

Utalii: IMS imekuwa mstari wa mbele katika ushauri kwa serikali na jamii kuhusu utalii endelevu. Zanzibar ikiwa inategemea sana utalii katika uchumi wake ambapo ni shughuli ya pili inayochangia katika pato la serikali, ni wazi kwamba unahitajika utafiti wa kutosha, mafunzo na ufuatiliaji, vitu ambavyo IMS imekuwa ikifanya kwa juhudi kubwa. Na zama hizi za uchumi wa buluu inatakiwa juhudi zaidi katika kushauri na kutoa mafunzo kuhusu utalii endelevu *(sustainable tourism)* ili rasilimali za utalii ziweze kuwa endelevu kwa kizazi cha sasa na baadaye.

Tafiti za uzalishaji wa mbegu bora za samaki: Tafiti hizi zinahusisha samaki aina ya perege *(tilapia)*, kolekole, na majongoo bahari. Tafiti hizi ambazo zinashirikisha wanafunzi wa digrii ya umahiri na uzamivu zimeendelea kuliwezesha Taifa kuwa na rasilimali watu, yaani wataalamu na baadae, itakuwa programu endelevu ya uzalishaji wa mbegu bora za samaki aina mbalimbali ambazo ni muhimu katika uchumi wa buluu na zitakidhi haja kulingani na mazingira yetu.

Mabwawa ya samaki na vizimba ndani yake yaliyoko Kituo cha Utafiti wa Ufugaji Samaki Pangani (Pangani Mariculture Center) ya Taasisi ya Sayansi za Bahari kwa ajili ya tafiti za ufugaji samaki

Uandaaji wa wataalamu: IMS imejikita sana katika kuandaa wataalamu wa digrii ya awali, umahiri na uzamivu katika sayansi za bahari. Ni wazi kwamba wataalamu hawa wanahitajika sana katika utekelezaji wa sera ya uchumi wa buluu na sera zingine husika. Hapa, Taasisi imefanikiwa sana kuandaa wataalamu wenye ujuzi na weledi. Wataalamu wengi waliohitimu kwa nyakati tofauti wanafanya vizuri sana katika uhifadhi na usimamizi wa rasilimali za bahari na pwani.

Mwananchi wa Shehia ya Muungoni (Zanzibar) akiwa amebeba mwani baada ya kuvuna katika mashamba ya maji mafupi ya pwani

Kilimo cha mwani katika mashamba ya maji mafupi ya pwani katika Shehia ya Pongwe (Zanzibar)

Internationalising or Shying from Local Botches?

Dr. Maxmillian Julius Chuhila

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An Overview

Universities are centres for knowledge production, innovation, transmission and maintenance of intellectual prosperity. As the name 'university' stands, it derives much from universal; meaning it embodies shared virtues and practices with all other institutions with the same name in the way they conduct daily routines. Although universal, 'universities' are identified through what comes out in form of new research, innovation, theories or models that when tested stand out its challenges. By this virtue, a 'university' without an identity is dead and does not live on the universal character worth the name. Universities maintain their existence through what they can contribute in the matrix of knowledge economy, contribution to industry and giving lasting solutions to local and global community problems and challenges. Teaching alone is not enough, not a noble function of such institutions. Nursery schools teach, primary schools teach, secondary schools teach. Teaching can be done anywhere. For a university to be known mostly for producing graduates who also end-up unemployed is an insult to itself and to the merits that makes it a such high end 'universe' in knowledge and innovation spectrums.

What it Takes

In this article I want to share personal perspectives on standing out in the politics of knowledge economy. At the University of Dar es Salaam, there have been efforts to go global for a long time now, seemingly, more than improving internal capacity. Internationalising is a commendable effort given the general overview of a 'University'. It only becomes a problem when proper ways are not at the right place. Going global is a plan or an achievement everyone feels proud of. It takes time, resource investment, commitment and self-definition into what it takes to shine the institution outside its local borders. However, the question is on which global/international is our definition based? The tendency has remained to celebrate the achievements of other 'universities' especially those in Europe/America as exemplars of global practices and our role models. This might not be a sin but its over–emphasis completely blinds local initiatives to become an international institution. It is not possible to compete using the standards established elsewhere through copy-pasting academic trends. The much-liked song 'globalizing' or 'internationalising' knowledge might be used as a caveat to hide our failure to advance internationally. Being international takes from local initiatives that gives unique identities and standards accepted throughout the 'universe' of knowledge economy. It does not take copying what has been developed elsewhere, with a complete different audience, purpose and environment for it to sustain.

In the 1970s up to 1980's, the Dare es Salaam School of thought identified the 'University' globally and nostalgic reference is made to it once and again from past and current scholarship. Where did it go? Answers to this question might be varied but the intellectual and institutional edges take a large portion of the blame. Now, after the death of the Dar es Salaam School– a contemporary of the Ibadan School, Nairobi and Makerere, what is next? Where is the area of strength that the oldest 'university' is identified with? How do we take, for example, the painful 'informal' joke that after 60 years of existence we can not assemble a bicycle? Assuming that a bicycle made by our oldest 'University' would be cheaper and widely used by large number of people, the society would look at it as a brainchild of a local institution and a good use of taxpayers' investments. Also, assuming that the bicycle is now out of fashion, this would call upon for a motorcycle. Can we show competence and contribution to such applied areas? If this is not possible, then the relevance of this institution with others of the same treat will be questionable. If we cannot identify ourselves with what we offer to the local and global communities, our relevance as an institution with features mentioned before becomes blurred. Failure to have an identity is failing from the outset to go international. Being identified by our contribution to knowledge and applied sciences shines all the bright stars upon us without need for any bragging or complacent behaving.

Too Much for Us?

Let us assume that having the fore mentioned applied value is over-ambitious and unrealistic for now as we would need more time to prepare, which I don't subscribe to it. Let us think about what is at our own disposal; knowledge production and dissemination. What can we identify a 60-year 'University' with? Both academic staff and research students use models, theories and concepts produced by scholars from elsewhere. Unfortunately, this is seen as something to celebrate and anyone who fails to use such foreign perspectives looks to be a localised fellow who cannot go global or international. The one who has used such conceptualisations is the one who has gone international. Students are also taught through materials developed from elsewhere without recourse to the philosophy and ideology for their production.

In the current knowledge matrix, 'university' identities are important to differentiate themselves from lower level of the education system and with other universities. Being international is being able to influence others in the type of research and knowledge dissemination platforms that come under your institution. It might not be enough to assume that using other people's platforms will make you international.

Going international should entail globalising local initiatives by giving value to them. It is quite surprising to see the 'international' song being well tuned in institutional platforms that does not internationalise local initiatives and processes. A malaria or cholera research article makes sense when published in a local outlet accorded with 'international standards' than when published in America or Europe. Knowledge is much useful to the immediate audience. What would you do with a cholera article in an American/European based outlet? They won't even publish it

because it might be out of their scope. Okay, assume they have published it, how is it going to help a struggling African student or academic who cannot access it? How if we consider this a lost contribution to knowledge because it is inaccessible? When are our own systems going to be friendly and true reflection of the purpose of being in the 'universe' of knowledge?

Internationalisation will never be attained through copy-pasting best practices without a deeper reflection of local contexts. Improving the soft and hard infrastructures to enable learning-teaching environments is the best way to internationalise. An environment with poor hard and soft infrastructures cannot dish-out any international substance. Let us briefly hint on the soft infrastructure where the Internet is the mother of all.

With reliable Internet subscribed institutionally not from users' private pockets, the soft challenges mighty be halved. To become international today is to be visible 24/7 – year's – long. It enables access to open source materials but also quick correspondence and dissemination of knowledge produced from local-international standard outlets. The current practice over years is worrisome. When you see even those entitled to solve the problem are also using private supply of internet while on duty, it tells much about the road to become an 'international' institution. When you have a college specialising in science and technology with a struggling institutional Internet, you do not even understand the logic of having a specialised unit for training Internet technology related staff. I repeat, internationalisation will not come by shying away from our internal challenges and using recipes from elsewhere to make our lunch. We shall be eating what we do not deserve and leave what we need to.

With the Internet, too comes the e-mail. E-mail serves the purpose of letters before the Internet

age; a necessary medium of fast communication at present. I have been talking about identity in this article. How can we have identity when we use private email addresses to communicate institutional affiliation and correspondences? Even when you provide the institutional e-mail, the practice has been telling the sender to copy the same message to private server emails. Like what is the challenge on the Internet supply, again on using the e-mail, all those responsible to ensure it is stable use e-mails from private providers. How is it possible to become international under such an environment? Private or personal achievements should not be used to conceal institutional responsibilities. An institutional framework needs to be in place to ensure proper channels are underway into internationalising our practices, processes and not outcomes.

Conclusion

Knowledge production is a hugely growing exploitative and imbalanced business. Whatever comes into whatever calls for international arenas of knowledge comes with hideous business plan behind walls. Institutions needs a careful thought not to propagate business in the name of standardised knowledge platforms. Becoming international in the knowledge economy means making heavy monetary and non-monetary investments into the knowledge chain supply within the institution. For research and publication to be visible, reliable and accessible, improvement of both soft and hard institutional infrastructures to support delivery and sustain quality and identity is inevitable. It is not possible to establish an institutional identity by banking on existing frameworks developed elsewhere with no consideration of the immediate environment. Tuning into internationalisation should not be used to hide internal weaknesses that fail processes and outcomes.

Is Our Public Service in Crisis?....

From Page 13

implementing the party's manifesto. While doing this, the side policy of the fifth term government had been professionalization of the public service by appointing PhD holders into top executive positions in the public service. From 2015 onward, the trend which has tended to continue to the present has been increasing presidential appointment of professors and other members of the academy into senior executive positions in ministries, departments, and executive agencies as well as regional secretariats and LGAs. However, there have been many cases of disappointment where these appointees failed to deliver to the expectations and sometimes seemed to be outperformed by the less educated predecessors. This theory that stands to be tested appeared to be a furculum that bears the assumptions that informed the renewal of leadership in public service under both the fifth and sixth term governments. While the Prof and Dr titles continue to decorate the top executive decision tables in the public service, there are debates to whether they have made a difference in terms of improving efficiency and promoting ethics and integrity in the public service.

Centralization of power is still a living spirit in the public service and its functioning. Local Government Authorities continue to hold a special position in the functioning of the public sector and its importance is theoretically embraced by applauding the Decentralization-by-Devolution (D-by-D) reforms. However, it is in practice a quagmire lullabying the awakening and concerned public servants and their clientele that they are part of the processes that govern affairs of the public service. The reality has always been and continues to be that in every LGA and every public organization there are implanted prefects who stand to ensure discipline and filter and slow down the upward movement of interests and demands. This manipulative design that seeks to override the principle of subsidiarity in the management of the public service and service delivery is rational and strategic, and is indeed killing institutional autonomy in the traditionally autonomous institutions including public universities. When it comes to the management of knowledge based and other public enterprises, this design and its blended traits have been a barrier to innovation and flexibility as important drivers of organizational development and transformation.

With all these features that characterize the current public service in Tanzania, there is a well-felt antithesis to the High Performance Work Behavior (HPWB) culture that both the fifth and sixth term governments have been attempting to promote. The promotion of 'hapa kazi tu'(literally translated as hard work is needed) and 'kazi iendelee' (literally translated as let the hard work continue) virtues in the public service has remained a slogan that accompanies the speeches of the heads of the public service. Evidence on the ground shows that practices such as stealing work hour by concentrating on personal businesses during working time, spending many hours in decision making-meetings than the actual work, and unjustifiable follow-up and monitoring field trips are common in the public service. The reforms and many other transformative changes that have been a focus of the public service have remained a centralized undertaking in which an ordinary public servant or citizen has a limited influence. These transformations are hardly understood by an ordinary public servant and majorities of the 'mwananchi'(ordinary citizen). Therefore, it is not easy to anticipate sudden changes in the public service that should be expected to solve the pertinent problems within the public service that have been created by the history and historically passed down the generations to our own age. We should rather anticipate having the same or similar problems and challenges coming in new shapes and fashions.

Conclusion

Based on the historical account I have provided, it has been clear that the challenges that we experience in the current public service of Tanzania are historical. It should be reemphasized that Tanzania is not an isolated island in an ocean. It is part of African and its public service shares a lot with other African countries' public services. The problems and challenges inherent in the public services as pointed out have persisted because they are historical and ecological. As human beings, institutions are shaped by history and the culture of the people who govern them –whether learnt or inherited and passed down through generations. Reforming governments is a continuous, gradual, and indeed an endless undertaking. Whether we are in crisis or not, what matters is having in place the strategies to enhance the resilience of the public service to accommodate new positive transformations and eliminate old bureau-pathologies including corruption and unethical conduct. Therefore, successful transformation of the public service needs a more focus on changing the behaviour of the people who manage and administer the public service than on the design and structure of the public services.

Gallery

Matukio katika picha

Mgeni rasmi, Rais wa Serikali ya Mapinduzi Zanzibar, Mh. Dkt. Hussein Ali Mwinyi na Mkuu wa Chuo Kikuu cha Dar es Salaam na Rais Mstaafu wa Awamu ya Nne, Mh. Dkt. Jakaya Mrisho Kikwete, pamoja na viongozi waandamizi wa Chuo katika Mahafali ya 52, Duru ya nne, yaliyofanyika Taasisi ya Sayansi za Bahari, Kampasi ya Buyu, Zanzibar tarehe 14 November 2022

Wahitimu wa digrii ya awali ya Sayansi za Bahari
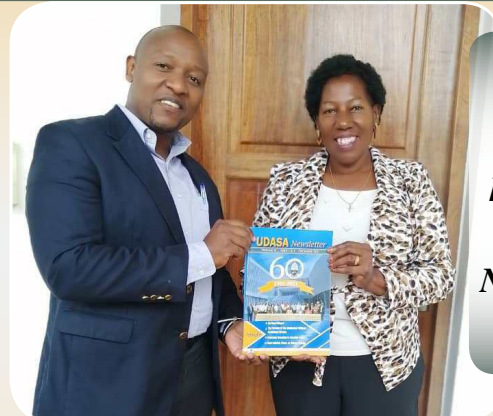
UDASA Chairperson handing a copy of UDASA Newsletter to the IMS Director

UDASA leaders in a group photo with IMS academic staff when they visited the Institute in Nov 2022

Hongera Mh. Dkt. Samia Suluhu Hassan!

Mkuu wa Chuo Kikuu cha Dar es Salaam na Rais Mstaafu wa Awamu ya Nne, Mh. Dkt. Jakaya Mrisho Kikwete, akimkabidhi cheti baada ya kumtunukia shahada ya heshima Rais wa Jamhuri ya Muungano wa Tanzania, Mh. Dkt. Samia Suluhu Hassan, katika Mahafali ya 52 ya Chuo Kikuu cha Dar es Salaam, yaliyofanyika tarehe 30/11/2022

Mheshimiwa Dkt. Samia Suluhu Hassan
Daktari wa Heshima katika Insia na Sayansi Jamii
(D.Litt) Honoris Causa, UDSM 2022

UDASA leaders in a group photo with CoAF academic staff when they visited the College in May 2022

UDASA Chairpeson handing a copy of UDASA Newsletter to CoAF Principal

UDASA leaders in a group photo with SoAF academic staff when they visited the School in August 2022

UDASA leadership in collaboration with TBC organised a public event in June 2022

UDASA BONANZA 2022

APPOINTMENTS

Prof. William-Andey Lazaro Anangisye

Has been re-appointed to the position of the Vice Chancellor of the University of Dar es Salaam for five years effective from 6th December 2022.

Prof. Bernadeta Killian

Has been appointed to the position of Deputy Vice Chancellor Planning, Finance and Administration for four years effective from 6th December, 2022.

Prof. Nelson M. K. Boniface

Has been appointed to the position of Acting Deputy Vice Chancellor, Research effective from 14th December 2022.

Congratulations!

ACADEMIC PROMOTIONS

From Senior Lecturer to Associate Proffesor

Prof. Joel Nobert

Department of Water Resources, College of Engineering and Technology

Prof. Herbert H. Qambalo

Department of Geography, College of Social Sciences

Prof. Juma James Masele

Department of General Management, University of Dar es Salaam Business School

Prof. Lemayon Melyoki

Department of Accountancy, University of Dar es Salaam Business School

Prof. Jehovaness Urassa Aikaeli

Department of Economics, University of Dar es Salaam School of Economics

Prof. Emmanuel Thomas Kessy

Department of Archeology and Anthropology, College of Humanities

Prof. Kelefa Tende Mwantimwa

Directorate of Library Services

From Lecturer to Senior Lecturer

1	Dr. Marco Mpimbo Kiteu (M)
2	Dr. Herieth Steven Rwezaura (F)
3	Dr. Esther Francis Mvungi (F)
4	Dr. Jestina Venance Katandukila (F)
5	Dr. Charles Olambo Joseph
6	Dr. Innocent Jimmy Lugendo
7	Dr. Mwingereza John Kumwenda (F)
8	Dr. Gozbert V. Kamugisha (M)
9	Dr. Vediana Tilumanywa (F)
10	Dr. Christopher Mungo William (M)
11	Dr. Donald Mwiturubani (M)
12	Dr. Hezron R. Kangalawe (M)
13	Dr. Aurelia Dominick Mallya (F)
14	Dr. Nicholous Asheli Njeza (M)
15	Dr. Raymond Mwemezi Boniface (M)
16	Dr. Albert Paul Tarmo (M)
17	Dr. Catherine Aloyce Masao (F)
18	Dr. Kenneth Mdadila (M)
19	Dr. Kwame Salum Ibwe (M)
20	Dr. Hashimu Uledi IDDI (M)
21	Dr. Santos Leonard Kihwele (M)
22	Dr. Victor Vicent Matabura (M)
23	Dr. Mohamed Kassim Ally (M)

Congratulations!