

# UDASA *Newsletter*

VOLUME 43 . ISSUE 1 . JUNE 2023

**MIAKA 61 YA CHUO KIKUU CHA DAR ES SALAAM  
JINSI ELIMU YA JUU ILIYOYO MSINGI NA  
MUSTAKABALI WA JAMII ENDELEU**

NKRUMAH HALL

## *Inside*

### **Bonge! Bonge!**

Your Health, Your Career, Your Life!

...page 4

### **Shouldn't We All Become Pacifists?**

...page 15

### **Tanzania Fisheries Resources...**

...page 16



© University of Dar es Salaam Academic Staff Assembly  
(UDASA)

# CONTENTS

- |           |                                                                                                                                       |
|-----------|---------------------------------------------------------------------------------------------------------------------------------------|
| <b>1</b>  | <b>Message from the UDASA<br/>Chairperson</b>                                                                                         |
| <b>3</b>  | <b>Editorial</b>                                                                                                                      |
| <b>4</b>  | <b>Bonge! Bonge! Your Health,<br/>Your Career, Your Life!</b><br><b>Obesity: An Epidemic that Seems to<br/>be a Norm</b>              |
| <b>6</b>  | <b>Miaka 61 ya Chuo Kikuu Cha<br/>Dar es Salaam:</b><br><b>Jinsi Elimu ya Juu Iliyoye Msingi na<br/>Mustakabali wa Jamii Endelevu</b> |
| <b>11</b> | <b>UDASA Leadership 2023-2024</b>                                                                                                     |
| <b>12</b> | <b>UDASA Excom Members 2023-2024</b>                                                                                                  |
| <b>15</b> | <b>Shouldn't We All Become Pacifists?</b>                                                                                             |
| <b>16</b> | <b>Tanzania Fisheries Resources:</b><br><b>Some Facts and What is to Stress on<br/>for Sustainability</b>                             |
| <b>18</b> | <b>Kona ya Ushairi</b><br><b>Panya na Kima Shambani</b>                                                                               |



# Message from the UDASA Chairperson

**Prof. John A.M. Mahugija**

**Dear esteemed UDASA members and our Newsletter readers,**

I am extremely delighted to take this opportunity to deliver my message to you. Being the newly elected Chairperson of the University of Dar es Salaam Academic Staff Assembly (UDASA), I feel greatly honoured and privileged to lead this respected academic association, representing committed academic staff of one of the prestigious universities in the world. First and foremost, I wish to express my heartfelt appreciation to UDASA members for electing me and other leaders to serve and lead them during this important period. The tenure of the new leadership commenced on 5<sup>th</sup> January 2023. We are deeply contented by the support and trust we get from the UDASA members, and we assure them that we are diligently working day and night to make sure that all the key objectives of UDASA are achieved, and the challenges or concerns facing our members and the assembly at large are properly addressed.

I am pleased to extend my warm welcome to our valued members and the community in general and acknowledge the tremendous efforts that have brought UDASA to this point. UDASA stands as a symbol of unity, advocacy, and progress within our University and beyond, and together, we will strive to create an environment conducive to excellence in

teaching, research, and consultancy/public services, which are the key functions of our members and the University. We are actively involved in promoting these academic functions of the University of Dar es Salaam, and we cooperate with other organs of the University, Government, other institutions, communities, societies and other stakeholders to address matters of interest.

The tireless dedication of the UDASA leadership and the collective voice of our members have allowed us to have fruitful accomplishments and overcome numerous challenges within a very short period. Through various approaches including discussions in meetings with the University management and organs, we have been able to advise practicable solutions to the challenges. For example, more than 29 major challenges facing academic staff were discussed during the meetings held between the DVC-PFA and members of UDASA and THTU in January 2023, and between the VC and UDASA leaders in February 2023. The challenges and suggested solutions were also submitted in writing to the University management. The challenges discussed included those related to shortage of staff/heavy workload, employment delays, working environment, staff promotion, housing renovations, annual salary increments, salary arrears payment,

payment of housing allowances, circular for in-country subsistence allowances, internal allowances, major research equipment, internet, procurement, estates and institutional fees on consultancy and research projects. Other challenges discussed were those related to allocation of funds, water and electricity supplies, environmental cleanliness, quality assurance and control, planning and budgeting, research grants, part-time lecturers, retirees, resources, health insurance services, staff transfer, in-service training, annual leave, public services, communications, decentralization policy, security and supplementary/special University examinations.

In collaboration with the University management, we have successfully pushed the Government to regard to long-standing issues such as outstanding debts on housing allowances for most of the staff. To a large extent, such debts have recently been paid by the Government. Other notable endeavours include the completion of the incentive scheme, ongoing housing renovations, and review of various policies, including the scholarly publication and dissemination policy and the accompanying guidelines. It is expected that the remaining issues will be addressed within the shortest time possible. Moreover, the current UDASA leaders and members have actively participated in providing comments,

inputs, advice and follow-up on matters of interest or implications to individual academics and our institution. We have also effectively participated in many important meetings, including the stakeholders' meetings for the review of the Universities Act 2005, and we submitted our comments and inputs on sections/areas requiring amendments. These achievements demonstrate the power of unity, collaboration, professionalism, and the positive impact that we can make as an assembly. We highly acknowledge the Government of Tanzania and the University management for addressing some of our members' concerns and challenges.

Building upon the accomplishments of our predecessors, I, on behalf of UDASA leaders and the Executive Committee, thoughtfully share the vision and expectations we have during our tenure. There are various key focus and strategic areas in our leadership. The following are some of the key focus areas:

**Representation and advocacy.** We will maintain the UDASA core values, including academic freedom, competence, social responsibility, professionalism, integrity, and respect of human dignity. We will, as well, continue to be the voice of the academic staff, representing their interests and challenges within and outside the University. We will, further, engage ourselves in regular meetings with the University management, Government, staff associations and other stakeholders to discuss various issues affecting our people, striving for pleasant and fruitful working environment and relationships.

**Value ethics and integrity.** As leaders, we will ensure that we act with ethics and integrity, both to build trust within our association and to create model behaviour for others to emulate in the institution.

**Professional development and welfare.** We are committed to enhancing the professional, social and economic development opportunities available to our members. We will, additionally, provide platforms for knowledge exchange, skill enhancement, networking, opportunity creation, empowering the academic staff for development in their fields of specializations. We aim, furthermore, to foster conducive environment for academic staff for facilitating their professional development and welfare.

**Involvement in processes and decision-making.** We will actively and closely participate in various processes and decision-making in cooperation with the University management and other stakeholders, for example, in developing and implementing policies, guidelines, regulations and initiatives that relate to our members' well-being, academic affairs and other matters of interest.

**Collaboration.** We will cooperate with the Government, University management, administrative and technical staff, students, communities, institutions, donors and other stakeholders. We will, as well, encourage collaboration/teamwork among our academic staff and other stakeholders, furthering sustainable research culture and innovation, and excellence in teaching, research and public services. By so doing, we will improve the positive impact and contributions of our members to the society.

**Quality assurance.** We will continue to advocate implementation of quality assurance and control mechanisms in all applicable matters.

**Engagement in public affairs and UDASA publicity.** We will enhance strategic involvement in public affairs and publicity through organising meetings, conferences, symposia, workshops, public talks, debates, press conferences and public services on critical issues of public interest.

**Efficient mobilisation and management of financial resources.** We will mobilise finances and other resources from various sources and ensure proper use, management and reporting of the same in the manner which meets the requirements for transparency, integrity, accountability, internal control, risk management, and compliance with all legal or financial obligations guiding the handling of public funds.

**Responsible governance and the observance of law.** We will responsibly and prudently observe all relevant laws and pertinent regulations, guidelines, directives and circulars to defend our lawful rights and fulfil our obligations.

**Staff empowerment and motivation.** We will drive our team forward with passion, enthusiasm, inspiration and motivation to enhance positive attitude for our members to give their best and have a sense of

ownership over their work, our assembly, the University and the nation at large.

**Monitoring and evaluation.** We will use appropriate monitoring and evaluation methods during implementation of our planned activities to allow achievement of the objectives.

For efficient implementation of the objectives and activities, our leadership has formed the following committees: (a) Staff Welfare and Legal Affairs Committee, (b) Academic, Research and Publication Affairs Committee, (c) Planning, Finance and Investment Committee, (d) Social, Sports and Gender Affairs Committee, and (e) UDASA Publicity and Public Affairs Committee.

Each committee is constituted by 4–6 representative members from our major academic units at the University and is led by a chairperson and secretary. The UDASA Secretary and I are in charge of all these committees. Our leadership will always be open to the UDASA members' support, constructive ideas, creativity, inputs, suggestions, concerns, and criticisms. Our strengths lie in our unity, and it is through this that we will overcome the challenges that face us.

Lastly, I would like to urge all the UDASA members to actively participate in the association's activities, including meetings and events, matters of interest to our nation, promote the functions and status of our University and contribute to the development and achievement of our academic community. I am looking forward to seeing a dynamic, adaptive, vibrant, reliable, accountable and fruitful UDASA, working jointly, having confidence, trusting and helping each other. The advancement, success and prosperous future of our esteemed assembly and the University are in our minds, hands and deeds. Let us play our part. Together, we will achieve!

Kind regards and best wishes,

**Prof. John A.M. Mahugija**

**UDASA Chairperson**

**January 2023–December 2024**

# Editorial



## Dr. Paschal Mdukula Chief Editor

Dear esteemed UDASA Community,

Greetings! It is with great pleasure that I welcome you to Volume 43(1) of the UDASA Newsletter. As we embark on this new tenure of UDASA leadership that came into power in January 2023, I extend my heartfelt appreciation for your continued support and engagement with our publication.

Within the pages of this edition, we have meticulously curated a diverse array of articles, captivating stories, and thought-provoking research pieces that exemplify the richness and dynamism of our community. Our aim is to provide you with an immersive reading experience, one that both informs and inspires.

Additionally, we take immense pride in highlighting the exceptional work of our UDASA members within the community. Their unwavering dedication to fostering positive change is truly commendable. From organizing educational workshops to spearheading impactful social campaigns, their stories of passion and perseverance are sure to leave an indelible mark on people's hearts. We hope that their endeavors will continue to inspire many to take part in similar meaningful initiatives.

Furthermore, I would like to express my deepest gratitude to our dedicated contributors, our tireless editorial team, and, most importantly, the entire UDASA community for your unwavering support. It is your contributions that make this newsletter a resounding success.

Lastly, I encourage each and every one of you to explore the vibrant UDASA online platforms (Twitter, Instagram and Facebook pages) where you will find a wealth of captivating content, lively discussions, and invaluable networking opportunities. Our digital community is thriving, and we wholeheartedly invite you to actively participate, share your thoughts, and connect with like-minded individuals from the Hill.

As we progress, we are committed to continuously improving and evolving to meet your expectations. Your feedback and suggestions are of utmost importance to us and will guide us in shaping the future editions of the newsletter.

Wishing you a reading moment filled with fulfillment, growth, and prosperity.

**Dr. Paschal Mdukula**

**Chief Editor, UDASA Newsletter**

# Bonge! Bonge! Your Health, Your Career, Your Life!

## Obesity: An Epidemic that Seems to be a Norm



**Dr. Agapiti Chuwa**  
Lecturer, Department of Medical Physiology  
Mbeya College of Health and Allied Sciences

**Did You know?** Over one billion people in the world are obese! And you are (probably) one of them.

The World Health Organization estimates that more than 1.9 billion adults (18 years and older) are overweight, and nearly one billion of these are obese; a little less than the entire African population.

Being overweight and obese is described as an excessive accumulation of fat in the body that may compromise health. Overweight and obesity in adults are classified by a simple 'weight-for-height' index called Body Mass Index (BMI) which is explained as the person's weight in kilograms divided by the square of his/her height in meters.

$$\text{BMI} = \text{kg}/\text{m}^2$$

Practical example: An adult who weighs 70 kg and whose height is 1.75 m will have a BMI of 22.9. This is calculated as  $70 \text{ kg} / 1.75^2 \text{m}^2 = 70 / 3.06 = 22.9$

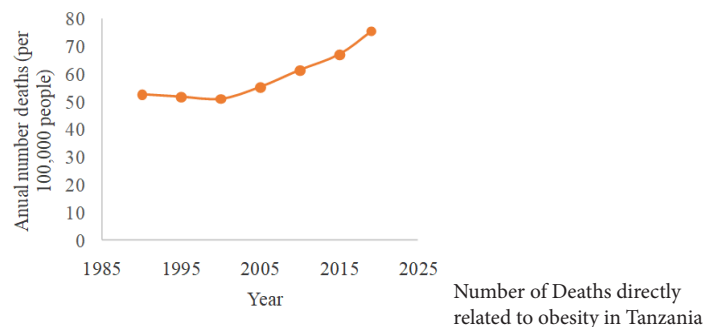
A BMI greater than or equal to 25 and less than or equal to 29.9 is classified as overweight while a BMI greater than or equal to 30 is classified as obesity.

### What causes obesity?

Obesity is simply an imbalance between the number of calories that you take into your body and the number of calories that you burn which leads to the accumulation of fats in the body. It is therefore important to pay particular attention to what you eat and drink.

### Obesity is a serious health risk factor

Reports from a major study 'Global Burden of Disease' published in *The Lancet* (2020) indicate that obesity is responsible for 5 million premature deaths each year, which is four times the number that dies in road accidents, and almost five times the number that dies of HIV/AIDS.



*Fig. 1 Number of deaths directly linked to obesity in Tanzania*

*Extracted from: IHME, Global Burden of Disease (2019)*

Obesity is associated with increased risks of many debilitating non-communicable diseases (NCDs) including diabetes, cardiovascular diseases, neuromuscular diseases, and cancer. Reports from large-scale meta-analyses of prospective cohort studies demonstrated that:

- Being overweight increases the risk for ischemic stroke by 22% while being obese increases the same risk by 64%.
- Individuals with BMI higher or equal to 30 have a 62% greater risk of dying early from coronary artery disease (CAD) and a 53% higher risk of dying early from any cardiovascular disease even after adjustment for blood pressure and cholesterol levels, compared with those with a normal BMI.

Obesity is also strongly associated with the development of type 2 diabetes mellitus. Findings from the 'Nurses' Health' and 'Health Professionals Follow-Up' studies show a 93 times higher risk for developing type 2 diabetes among women with a BMI of 35 or higher, compared with those with a BMI lower than 22.

There is also a confirmed association between obesity and cancer development particularly cancers of the colon, breast, endometrium, rectum, kidney, esophagus, ovary, and pancreas.

Being overweight and obese affects mood also. Recently emerged evidence from long-term studies that involved 58,000 participants who were followed for up to 28 years showed that obese individuals have a 58% higher risk of developing depression.

## Obesity in children

Obesity is not limited to adults only. As you read this phrase, think about your children and those of your friend or neighbor. Childhood obesity has risen nearly five times, from 4% in 1975 to 19.7% in 2016. As of 2016, over 340 million children aged 5-18 years were overweight or obese. Obese children are at a higher risk of developing obesity and associated disease conditions later in life.



## Choose Health! Obesity is preventable

To date, there is no proven medicinal approach to losing weight. While bariatric surgery (weight loss surgeries) may be effective, it is associated with long-term risks and reduced quality of life. Managing your weight can be challenging. However, knowing about calories can be a good starting place. Kilocalories (kcal) are a measure of the amount of energy in food or drink that you bring into your body when you eat and burn when you work out (become active). The amount of calories required depends on age, sex, size of the body, and activity level. Generally, adult men require about 2,000 to 3,000 calories per day and women require about 1,600 to 2,400 calories per day. Reducing the number of calories you eat in a day is therefore an effective method to lose weight or maintain optimal weight.

**Work out!** Physical activity increases the body's energy expenditure and burns out the total body fat, ultimately slowing or preventing the development of obesity; if you do not eat more to compensate for the lost calories.

## References

1. The Global Burden of Disease study estimates that around 1.2 million died in road accidents in 2017, and just under 1 million from HIV/AIDS.
2. James WP. WHO recognition of the global obesity epidemic. *Int J Obes (Lond)*. 2008 Dec;32 Suppl 7:S120-6. doi: 10.1038/ijo.2008.247.
3. Osilla EV, Safadi AO, Sharma S. Calories. [Updated 2022 Sep 12]. In: StatPearls [Internet]. Treasure Island (FL): StatPearls Publishing; 2022 Jan-. Available from: <https://www.ncbi.nlm.nih.gov/books/NBK499909/>,
4. Strazzullo P, Delia L, Cairella G, Garbagnati F, Cappuccio FP, Scalfi L. Excess body weight and incidence of stroke: meta-analysis of prospective studies with 2 million participants. *Stroke*. 2010; 41:e41826.
5. de Wit L, Luppino F, van Straten A, Penninx B, Zitman F, Cuijpers P. Depression and obesity: a meta-analysis of community-based studies. *Psychiatry Res*. 2010; 178:2305.



# MIAKA 61 YA CHUO KIKUU JINSI ELIMU YA JUU ILIVYO MSINGI NA



**Dkt. George Kahangwa**  
**Mhadhiri Mwandamizi**  
**Shule Kuu ya Elimu**

## Utangulizi

Jamii ya binadamu na dunia anamoishi wako katika hatari ya kuangamia. Hii ni kusema kwamba ulimwengu wote wa kijamii na wa kimaumbile unakabiliwa na hii changamoto. Miongoni mwa vitu vinavyoleta hatari hiyo ni vitendo vinavyojitokeza miongoni mwa wanajamii wenyewe (sisi wenyewe). Hata hivyo yapo matumaini kwamba vitendo vya wanajamii pia vinaweza kuiokoa jamii na kwa ujumla dunia. Kwa ufupi, jamii iko katika njiapanda ya uchaguzi; kati ya kujimaliza au kuyamaliza (piga kura yako). Tunahitaji kuwa na jamii isiyokuwa hatarini; jamii isiyoyana na mashaka; naam, jamii endelevu.

Mnamo tarehe 24 Oktoba 2022, Chuo Kishiriki cha Elimu, Mkwawa (MUCE) kiliadhimisha miaka 61 ya Chuo Kikuu cha Dar es Salaam (UDSM) na miaka 17 ya MUCE kwa kufanya mdahalo. Mdahalo huo uliongozwa na mada inayobeba kichwa cha makala haya. Mada iliingazia ni nini elimu ya juu imefanya katika kujenga jamii endelevu. Makala haya yanawasilisha tafakuri iliyofanywa na mmoja wa wazungumzaji wakuu katika mdahalo



huo. Makala inangazia maana ya jamii endelevu, nafasi ya elimu katika kujenga jamii hiyo na ni nini umekuwa mchango wa UDSM na yale ambayo bado yanahitaji kufanyiwa kazi.

## Jamii endelevu ni nini hasa?

Jamii endelevu (inayotajwa katika makala haya) imepewa maana tofautitofauti. Kwa maoni yangu, jamii endelevu ni jamii isiyoyana na mashaka. Tafakari kuhusu watoto, vijana wasichana na wavulana, akina mama, akina baba, wazee na watu wa kada au makundi mbalimbali ya kijamii, wana mashaka? Kama wana mashaka, wanafanya nini (wapo walioko kwa waganga na wengine wamepeleka mashaka yao kwa manabii wa uongo, yamkini hata baadhi ya wasomi wanafanya hivyo). Wengine huichukulia tafsiri ya jamii endelevu kuwa sehemu ya suala zima la maendeleo endelevu ambayo inagusa moja kwa moja uendelevu unaowahusu watu tofauti na ile inayogusa vitu (Spence, na wenzake, 2012).

Katika malengo endelevu ya dunia (SDGs), uendelevu unaowahusu watu moja kwa moja unataja masuala 8, yaani, umaskini, njaa, afya, elimu, kazi zenye hadhi ya utu, matabaka, amani na haki.

Tunapoangazia nafasi ya elimu ya juu katika jamii, tunamulika namna vyuo vikuu vinavyoyashughulikia hayo. Kwa hiyo, makala inagusa uendelevu wa kijamii, lakini hoja zangu pia zitahusu uendelevu wa mazingira maana nayo yanamhusu mtu.

Tafsiri nyingine ya jamii endelevu, inayoendana na kile kilichobebwa na malengo endelevu ya dunia, inaonesha kuwa tunaweza kuitambua jamii endelevu kwa viashiria zaidi ya 40 (Popovic, 2019). Viashiria hivyo vinahusiana na masuala hayo.

Jamii endelevu imeshoheni kazi zenye hadhi ya utu (kazi za namna hiyo zinafanana na kile ambacho Dira ya Maendeleo ya Tanzania, Vision 2025 inakiita *quality livelihood*). Hali ya kazi katika jamii huashiriwa na, idadi ya watu wasio na ajira; idadi ya watu



# U CHA DAR ES SALAAM: A MUSTAKABALI WA JAMII ENDELEVU

wanaoacha kazi wenyewe; na idadi ya watu wanaoachishwa kazi.

Wakati yapo mawazo yanayodai kuwa kuwapo kwa watu wasio na ajira ni matokeo ya wao kutokuwa na ujuzi, ukweli mwingine unaojitokeza, ni kukosekana kwa ajira zenyewe katika mfumo wa nchi, na hivyo kuhatarisha uendeleu wa jamii. Kadhalika, watu wanapoacha kazi, sababu mojawapo kuu ni kazi zenyewe kuwa mbaya kiasi cha kutovumilika. Na punde wanapoacha au kuachishwa, wanaathirika wao na wategemezi wao na hivyo kuyumbisha uendeleu wa jamii. Swali linaloibuka hapa ni, “Elimu ya juu ina wajibu gani katika uwepo wa ajira za kutumainiwa?”

Vilevile, kazi zenye hadhi ya utu huashiriwa na: saa za kufanya kazi; muda wa kazi unaopotea kwa sababu mbalimbali; ajira za kudumu na ajira za muda; miaka ya utumishi; idadi ya wale wanaopandishwa vyeo; wafanyakazi walioko katika vyama vya wafanyakazi; na ushughulikiaji wa ajali, kwa mfano, ajali kazini. Viashiria vingine ni; tathmini ya hatari zilizopo; muda wa mapumziko na likizo; na mtu kuridhika na kazi

aliyonayo. Viashiria hivi vinagusa kiasi ambacho wafanyakazi wanakuwa salama kazini, wanafanya kazi zenyewe kwa raha kuipitia kupata stahiki nzuri na muda wa kupumzika. Kinyume na hapo, kazi zisizo na hadhi ya utu huwatumikisha wafanyakazi kwa saa nyingi bila ya malipo kama vile ovataimu, huwafanya wawe na mzigo mkubwa sana wa kazi kuliko kipimo, huwakosesha furaha maana hawajui wakipata ajali kazini itakuwaje, huwakosesha muda na uwezo wa kwenda katika likizo zenye kustarehesha (kwa mfano, za kufanya utalii wa ndani), na mahali pengine wafanyakazi huviziwa wasiombe likizo ili wasilipwe chochote na waje kupigwa penalti kwenye kiinua mgongo.

Jamii endelevu inaonekana kupitia katika hali ya fursa sawa dhidi ya matabaka katika jamii. Viashiria vya usawa au matabaka ni pamoja na: uwiano wa jinsia katika taasisi mbalimbali; viwango vya ujira baina ya jinsia; idadi ya wenye ulemavu walioshirikishwa kiuwiano; mgawanyo wa kipato (kwa mfano, keki ya taifa); na ushiriki wa jamii zilizoachwa nyuma. Katika jamii

endelevu, hakuna jeshi linaloachwa nyuma, kwamba fursa fulani ziwe za wanaume tu au wanawake tu. Aidha, ulemavu wa mtu haumaanishi awe ombaomba mtaani, bali kuna mifumo ya kumwendeleza na anapata fursa zote sawa na wasio na ulemavu. Kadhalika, jamii endelevu haiwi na watu wachache wenye haki ya kulamba asali na kugawana vipato vikubwa ilihali umaskini umekithiri katika jamii na wafanyakazi wanapokea ujira usiowawezesha kumudu gharama za maisha hata kwa wiki moja.

Sifa nyingine inayotambulisha jamii endelevu ni kiwango na matumizi ya elimu, ubunifu na ushindani. Ishara za sifa hii ni: idadi ya watu wenye kiwango fulani cha elimu; kiwango/asilimia ya ubunifu katika jamii; bidhaa mpya/huduma mpya zilizoanzishwa (kwa mfano, chuo kuwa na digrii mpya); kiwango cha machapisho ya kisayansi (dhidi ya, kwa mfano, yale ya udaku); na mafunzo na muda wa mafunzo. Kama viashiria hivi viko chini katika jamii fulani, ndio mwanzo wa jamii hiyo kutegemea kupata wataalamu kutoka nje ya nchi, kutegemea uzalishaji wa nje kwa kila kitu; kutokuwa na





mchango wowote katika utamaduni wa dunia na maelendeleo ya sayansi na teknolojia. Sifa na viashiria hivi, kwa Tanzania, vimebebwa pia katika Dira ya Maendeleo 2025, kwenye haja ya kuwa na Watanzania walioelimika na kuendelea kujielimisha. Tanzania haina budi kuhakikisha kuwa inatumia mikakati thabiti katika kulifikia tamano lake, maana litaihakikishia nchi kuwa na jamii endelevu.

Jamii endelevu lazima iwe na uzingatiaji wa haki za binadamu. Uzingatiaji huo huonekana kwa namna mbalimbali, ikiwemo idadi ya watumishi waliofundishwa kuhusu haki za binadamu; kiasi cha ajira za watoto; ajira za shurti /za kitumwa; makubaliano yaliyofikiwa kati ya wenye mitaji na wenye nguvukazi; idadi ya watoa huduma wenye sera ya uendelevu; matukio ya kiubaguzi (kuna watu wanaobaguliwa?); malalamiko ya wafanyakazi na wateja; haki za wakazi wa asili/wazawa; na idadi ya visa na kesi.

Umaskini nao ni sifa ianyoweza kutusaidia kujua kama jamii ni endelevu au la. Nchini Tanzania, kwa mujibu wa National Bureau of Statistics (NBS), hadi mwaka 2018 watanzania milioni 14 walikuwa na maisha ya chini ya mstari wa umaskini katika nchi. Hii ina maana kwamba

Watanzania hao wanapata kipatao cha chini ya shilingi 49,400 kwa mwezi. Je, katika taifa hili, wafanyakazi wa ndani wanaolipwa takribani elfu 60 kwa mwezi, ni matajiri? Aidha, takwimu za nchi zinaonesha kuwa asilimia 49 ya Watanzania, wanaishi kwa kipato cha chini ya dola 1.9 za Kimarekani (kwa kurejelea viwango vya kimataifa vya umaskini). Kwa ufupi, viashiria vya umaskini katika jamii ni pamoja na: kipato kidogo cha familia dhidi ya mahitaji; uwezo wa kununua; miamala (ikiwemo na ile ya *nitumie na ya kutolea*); pato la taifa; hali ya vijiji na miji (ikiwemo ujenzi holela au wa mpangilio na usafi au uchafu wa makazi); na huduma za jamii. Vyuo vikuu vina kazi ya kufanya, katika kuwanasua Watanzania katika hali waliyonayo kupitia elimu.

Kuwepo kwa njaa au shibe nayo ni sifa ya jamii endelevu. Tunaitambua jamii yenye njaa kwa viashiria vya: utapiamlo (lishe duni) (hadi mwaka 2017 Tanzania ilikuwa na watoto asilimia 42 wa chini ya miaka 5 wenye utapiamlo). Viashiria vingine ni: udumavu (watoto kuwa na uzito mdogo, ambapo kwa Tanzania 16% wana uzito chini ya kiwango); na uhaba wa chakula. Naam, kuwepo kwa chakula na lishe huihakikishia jamii uendelevu.

Amani nayo ni sehemu ya jamii endelevu. Kujua kama amani ipo au haipo, tunaangalia: idadi ya migogoro ya ndani katika nchi; idadi ya migogoro ya nje; ukimbizi/uhamaji; idadi ya vifo vya kimigogoro; upatikanaji wa mahitaji ya lazima; utulivu wa kisiasa; na usalama. Kwa viashiria hivi, eneo la maziwa makuu katika Afrika na mashariki ya kati huko Asia, kuna kazi kubwa ya kufanya katika kujenga jamii endelevu. Kadhalika, mchango wa elimu ya juu hauna budi kujikita katika utatuzi wa migogoro.

Jamii endelevu huwa pia vizuri kwa sifa ya afya. Hali ya afya huonekana kupitia, kwa mfano, katika: idadi ya wenye bima ya afya; udhibiti wa hatari; na upatikanaji wa huduma za afya. Katika kujenga jamii ya namna hii, nchi zimekuwa na jitihada za kuhakikisha kuwa watu wake wana bima hata wale walioko nje ya mfumo wa ajira. Kadhalika, nchi nzuri zimehakikisha kuwepo kwa huduma za afya si tu karibu na makazi ya watu bali pia ni huduma za uhakika. Utaratibu wa kuwa na bima nzuri kwa viongozi tu, ilihali wananchi wa kawaida ama hawana au bima zao zinabagua magonjwa, unahujumu ujenzi wa jamii endelevu.

Jamii endelevu haikamiliki bila uendelevu wa mazingira. Kwa hiyo, pamoja na kuangazia masuala ya kijamii yaliyotajwa, kuna haja pia ya kuangazia uendelevu katika mazingira yetu na matumizi ya rasilimali zetu. Hii ni kwa sababu jamii inatumia rasilimali na mazingira. Katika hili, kuna masuala kama vile: mabadiliko ya tabianchi; kuongezeka kwa joto duniani; hitaji la nishati mbadala; na matumizi ya maji.

### **Nafasi ya elimu katika kujenga jamii endelevu**

Elimu ni nyenzo inayoweza kutuongoza kutoka katika njiapanda iliyotajwa mwanzoni mwa makala

haya. Elimu hufanya kazi ya kuifuma jamii na jamii nayo huifuma elimu. Jamii inahitaji elimu ya juu inayotimiza wajibu wa kuisaidia kuondokana na mashaka yaliyobainishwa mwanzoni mwa makala hii.

Elimu ya juu inayotolewa inapaswa kuwajengea wahitimu uwezo wa kuyamaliza yanayoweza kufanya kusiwe na uendelevu. Elimu iwaongoze wasomi na wanajamii wote kuondoka katika tamaduni na tabia zinazozaa manyanyaso, matabaka, na yote yanayofanana na hayo.

Taasisi za elimu ya juu zina wajibu wa kuelimisha jamii yote kupitia kozi fupifupi, na mafunzo maalum, ili kuondokana na hali duni kimaisha na kutotunza mazingira vizuri. Kadhalika, sekta ya elimu ya juu ina kazi ya kuzalisha maarifa, mawazo mapya, uvumbuzi, ubunifu, ugunduzi na teknolojia za kuwezesha kupatikana kwa maendeleo endelevu. Kwa kweli, wanataaluma hawana budi kutoa ushauri elekezi, kwa mfano, kwa serikali, kuhusu mipango mbalimbali ya maendeleo.

Vyuo vikuu vinapaswa kufanya suala la jamii endelevu kuwa somo mtambuka katika shahada zote. Nchini Marekani, Chuo Kikuu cha Harvard kina *comprehensive university-wide environmental education and real-world climate solutions*. Kwa kufuata mfano huo na mingine, vyuo vikuu vifundishe uwajibikaji katika mazingira na utawala endelevu wa rasilimali.

Elimu ya juu ina wajibu wa kutoa machapisho yenye kuigusa jamii na kujitathmini kama kweli hilo linafanyika (Chuo Kikuu cha Dar es Salaam kimejimulika katika hili mapema mwaka 2022 kupitia mjadala wa *research societal impact*). Kiashiria kimojawapo cha machapisho yenye kuigusa jamii ni idadi ya watu waliorejea chapisho husika (*citation*).

Hata hivyo, taasisi za elimu ya juu si mdau peke yake katika ujenzi wa jamii

endelevu. Kunahitajika ushirikiano wa karibu kutoka kwa serikali, viwanda na jamii kwa ujumla.

### **Kazi iliyofanywa na Chuo Kikuu cha Dar es Salaam**

Mwaka huu 2022, Chuo Kikuu cha Dar es Salaam (CKD) kimetimiza miaka 61 ya kuongoza kampeni ya kuyamaliza yanayoikabili jamii. Kadhalika, Chuo chake kishiriki (MUCE) kimetimiza miaka 17. Swali hapa linakuwa, “Hivi kweli CKD kimefanya kazi yake barabara katika miaka hii 61?”

Majibu ya swali hilo yanapatikana katika miongozo ya elimu ya juu ya Tanzania, na ya chuo chenye, hususan sera na mipango. Mojawapo ya nyaraka za CKD huitamka dhima ya chuo hiki kuwa ni;

“...unrelenting pursuit of scholarly and strategic research, education, training, and public service directed at equitable and sustainable socio-economic development” (*Dhima ya CKD*)

Hili ni nuio jema. Pengine changamoto inabaki katika kuitekeleza dhima hiyo. Ingefaa pia sera ya elimu nchini ikazungumza kama haya pia kuhusu elimu ya juu.

Majibu ya nini kimefanyika yanapatikana pia katika kazi kuu za chuo kikuu za kufundisha na kujifunza, kufanya tafiti na kutoa huduma, kama maelezo yanayofuata yanavyobainisha.

Katika kufundisha, zipo kozi nyingi zinazohusu uendelevu. Kwa mfano, Idara ya Jiografia ya CKD inafundisha Shahada ya Sanaa katika Jiografia na Elimu ya Mazingira. Kituo cha Mabadiliko ya Tabianchi cha CKD kinafundisha Shahada ya Uzamili katika Mabadiliko ya Tabianchi na Maendeleo Endelevu. Ipo pia shahada ya uzamivu (PhD) katika eneo hilo.

Aidha tangia mwaka 2015, kituo kimekuwa kikitoa kozi fupifupi za mabadiliko ya tabianchi kwa ajili ya wale wanaozisaidia nchi zao kukabiliana na suala hilo.

Tangu 2019, wanafunzi wa CKD wamekuwa wakishindana katika ubunifu wa kutatua changamoto za jamii, wakiwa katika vikundi. Kwa mfano, mwaka 2022, kikundi kiitwacho *Upcyclers* walitengeneza mradi wakauita *NishatiMix* ambapo, kwa kutumia takataka, wanatengeneza gesi ya kupikia, umeme, vilainishi, na mbolea. Bidhaa zao si tu zinapunguza gharama za nishati, bali wameshajajiri hawa. (wanafunzi wa CKD wanajua sasa kwamba, ‘vibanda’ vya A za *University Examinations* peke yake havitoshi).

Katika utafiti, maarifa mbalimbali yanayozalishwa na tafiti za vyuo vikuu yanachangia utengenezaji wa teknolojia za kujenga uendelevu, japo wengine wanazitumia hizohizo kukaribisha maangamizi (mathalani, *Nuclear fusion*, kama inayofanyika katika jua, ndiyo hiyohiyo inayoweza kutupatia nishati mbadala lakini ndiyo hiyohiyo hatari kwa dunia kupitia mabomu ya nuklia).

Kuna machapisho yasiyopungua 200 yahasuyo *sustainability* yapo, katika maktaba za CKD. Kadhalika, yapo tele yahasuyo *renewable energy*.

Na katika Ndaki ya Sayansi Asili na Tumizi (CONAS), kwa mfano, ulipata kufanya utafiti wa kutathmini hali ya viwanda vya mifuko ya *plastic* na kuangalia uwezekano wa viwanda hivyo kuzalisha mifuko/vibebeo mbadala (mambo yalienda vizuri na kupelekea Serikali kupiga marufuku matumizi ya *plastic carrier bags*).

Katika ushauri elekezi, wataalam mbalimbali wa CKD wamehusika kushauri kuhusu uendelevu katika kilimo, maji, muda, fedha, na maliasili; mfano mzuri ni uhifadhi wa rasilimali zitokanazo na urithi wetu wa kiutamaduni, ulioshughulikiwa na Ndaki ya Insia (CoHu).

Katika suala la nishati, kuna mifano kama mradi wa kubadili mifumo ya magari ili yatumie gesi badala ya petroli uliosimamiwa na CKD.

Kutoka Chuo Kishiriki cha Elimu Da es Salaam (DUCE) wanataaluma wamekuwa na mradi uitwao *Participatory Action Research* (PAR) ambao ulifanya kazi katika vijiji kadhaa vya Mkoa wa Pwani kwa ajili ya kusaidia wananchi kukabiliana na mabadiliko ya tabianchi na changamoto nyingine za mazingira ya pwani.

Wanataaluma wa CKD wamehusika pia katika ushauri eelekezi wa masuala ya umaskini, njaa, afya; ushauri elekezi wa sera ya afya na katika afya ya jamii (IDS), elimu, 'kazi zenye staha, matabaka dhidi ya fursa sawa, amani na haki (*justice*). Haya yote na mengine yanabainishwa katika Mpango Mkakati wa CKD ambao umeafafanua kwa kirefu yaliyofanyika. Hata hivyo, bado kuna kazi kubwa ya kufanya.

### Umuhimu zaidi wa elimu ya juu na yajayo

Yapo mambo kadhaa ya wakati tulionao ambayo yanazidi kuipa elimu ya juu umuhimu wa pekee katika kuisadia jamii iwe endelevu.

Kwanza, katika dunia ya leo, uwanja wa sasa wa mapambano ya kiuchumi umehamia vyuo vikuu, hasa kupitia uchumi wa maarifa (kihistoria, wanadamu tulianzia mapambano porini, kisha shambani hadi viwandani). Wakati ule, watu walizidiana kwa kuangalia nani kua wanyama wengi, baadaye nani anamiliki ardhi kubwa na kupangisha wakulima wadogowadogo, kisha mapinduzi ya viwanda yaliyokuza ubepari. Kwa sasa, utajiri si ardhi tu au mali zinazozalishwa viwandani, bali maarifa na ubunifu ambayo ni mazao za tafiti za wataalam. Katika elimu ya juu ndiko haya yanazalishwa. Hivyo, vyuo

vikuu sharti viongoze mapambano ya kiuchumi ya sasa. Neno linalovuma duniani kwa sasa ni mapinduzi ya nne ya viwanda. Mapinduzi hayo yanahusisa teknolojia ya hali ya juu, ikiwemo *artificial intelligence, nano technology, robotics, informatics*, na 3D. Haya yote yanazaliwa katika vyuo vikuu. CKD hakipaswi kubaki nyuma katika hayo.

Pili, kwa sasa, dunia inaendelea kupata athari mbalimbali zitokanazo na mabadiliko ya tabianchi. Elimu ya juu inawajibika katika hili kwa kutakiwa kufanya tafiti ambazo lazima ziipatie jamii ufumbuzi wa athari hizo na namna bora ya kuendana na mabadiliko husika.

Tatu, mbele ya safari, nguvu za asili zitasababisha matukio ambayo sharti jamii iwe imejiandaa nayo. Kwa mfano, tabaka la ardhi (*crust*) la Tanzania linaendelea kupasuka, kuanzia kaskazini (Arusha) hadi kusini (Iringa). Vyuo vikuu havina budi kuiandaa jamii kupitia elimu ya majanga ya asili na utunzaji mazingira. Elimu ya juu inaweza kuivusha jamii kwa kutumia tafiti, kutoa shahada zinazohusu majanga na mazingira, na kutumia wanataaluma kuzunguka wakiielimisha jamii.

Aidha, itakumbukwa kwamba, siku moja, dunia inaweza kuishiwa nishati ambazo jamii inazipata kutokana na uchimbaji, kwa mfano, wa mafuta. Elimu ya juu inatakiwa kuzalisha ufumbuzi wa changamoto hiyo mapema, kwa mfano kwa kuipitisha jamii katika hatua za Mzani wa Kadashev wa aina za ustaarabu (*Kadashev Scale of Civilisation*). Kwa mujibu wa mzani huo, ustaarabu wa viumbe wenye akili huonekana kupitia vyanzo vyao vya nishati. Waliochini kabisa, huvuna nishati katika sayari yao wenyewe, wanaofuata, huvuna nishati yote ya nyota yao (mfano jua). Hapo hufuata wanaovuna nishati kutoka katika galaxy yao, na kuendelea. Naam, jamii ya binadamu

itakapoishiwa rasilimali za sayari dunia, elimu ya juu iwe imeweka mambo tayari ili nishati ya jua tuitumie barabara. Elimu ya juu ya Afrika ikibaki nyuma katika haya, italifanya bara hili linyanyasike.

### Hitimisho

Kila mwanataluma na kila msomi katika taifa ana wajibu wa kufanya jambo linalothibitisha nafasi ya elimu ya juu katika kujenga jamii endelevu. Kama alivyopata kusema mkuu wa kwanza wa Chuo Kikuu cha Dar es Salaam, Mwalimu Julius Nyerere, "Tuliopewa upendeleo huu [wa kupata elimu ya juu] tuko kama waliopewa chakula chote na jamii ili tukaletе kingine. Kama hatuleti basi tumekuwa wasaliti ..."

Kama kuna msomi anashiriki ufisadi ilihali ana elimu ya Chuo Kikuu cha Dar es Salaam (au vyuo vikuu vingine), huyo ni msaliti. Kama msomi anaharibu mazingira kizembe na amesoma CKD, naye ni msaliti. Kama anaharibu vyanzo vya maji, kama anachoma moto nyika, kama anakula kana kwamba hakuna kesho, kama anapindisha au kuvunja sheria hususan zinazolinda mazingira na haki za binadamu, kama hataki kutumia elimu aliyopata na utaalum alionao kutatua changamoto zinazoikabili jamii, huyu ni msaliti na kikwazo cha jamii endelevu.

### Rejea

- Popovic, T. (2019). *Quantitative Indicators of Social Sustainability Applicable in Process Systems Engineering*. PhD dissertation submitted to Lappeenranta-Lahti University of Technology.
- Spence, L.J., Agyemang, G., and Rinaldi, L. (2012). *Environmental Aspects of Sustainability: SMEs and the Role of the Accountant*. ACCA.
- URT (1999). Tanzania Development Vision 2025.



# UNIVERSITY OF DAR ES SALAAM

## Academic Staff Assembly (UDASA)

### UDASA LEADERSHIP JAN 2023 - DEC 2024



**Dr. Neema Msuya**

Deputy Chairperson



**Prof. John Mahugija**

Chairperson



**Dr. Khadija Mkocha**

Secretary



**Dr. Severine Kessy**

Deputy Secretary



**Dr. Fred P. Okangi**

Treasurer



**Dr. Paschal Mdukula**

UDASA Newsletter Editor

Hekima ni Uhuru

[www.udsm.ac.tz](http://www.udsm.ac.tz)

    [udasaudsm](https://www.facebook.com/udasaudsm)

# UDASA Excom Members

## SUB-COMMITTEES, JANUARY 2023 TO DECEMBER 2024

### Incharge of All UDASA Committees

1. Prof. John A.M. Mahugija–Chairperson (CoNAS, Chemistry)
2. Dr. Khadija Mkocho–Secretary (CoICT, Electronics and Telecommunications Engineering)

### A. Staff Welfare and Legal Affairs Committee

1. Dr. Severin S. Kessy–Chairperson (UDBS, General Management)
2. Dr. Nicksoni Filbert–Secretary (UDSoL, Private Law)
3. Dr. Salome Jeromin Kotira (IKS)
4. Mr. Roman Mkenda (SoAF, Aquatic Sciences and Fisheries Technologies)

### B. Academic, Research and Publication Affairs Committee

1. Dr. Winifrida Kidima–Chairperson (CoNAS, Zoology and Wildlife Ecology)
2. Dr. Lwimiko Salum Sanga–Secretary (SoED, Educational Psychology and Curriculum Studies)
3. Prof. Deogratius Mushi (UDSoE, Economics)
4. Dr. Mkunde Chachage (MCHAS, Microbiology & Immunology/Parasitology and Entomology)
5. Dr. Barnabas Tarimo (IMS)
6. Mr. Iddy Aboubakar (Library, Information Studies)

### C. Planning, Finance and Investment Committee (Includes UDASA Club)

1. Prof. Deogratius Mushi–Chairperson (UDSoE, Economics)
2. Dr. Fred P. Okangi–Secretary (UDBS, Marketing)
3. Dr. Athumani Mahinda (CoAF, Agricultural Engineering)
4. Dr. Paul Ambege (UDBS, Accounting)
5. Dr. Elvis John Emmanuel (CoET, Transportation and Geotechnical Engineering)

### D. Social, Sports and Gender Affairs Committee

1. Dr. Neema Msuya–Chairperson (CoET, Chemical and Process Engineering)
2. Dr. Armstrong C. Matogwa–Secretary (Appointee, CoSS, Sociology and Anthropology)
3. Ms. Estelia Mwambene (CoSS, Psychology Unit)
4. Mr. Iddi Hassan Musa (IDS)
5. Mr. Fasco Chengula (IRA)
6. Mr. Shariph Rashid Matumbi (CI)

### E. UDASA Publicity and Public Affairs Committee

1. Dr. Nicholous Asheli–Chairperson (CoHU, Foreign Languages and Linguistics)
2. Dr. Paschal C. Mdukula–Secretary (CoHU, Centre for Communication Studies)
3. Dr. Matthew Mndeme (CoICT, Computer Science and Engineering)
4. Dr. Egbert Mkoko (SJMC, School of Journalism and Mass Communication)
5. Dr. Cassy Mtelela (SoMG, Geosciences)

### F. Incharge of UDASA Affairs at Constituent Colleges/Institute

1. Dr. Budeba Mlyakado (UDASA-DUCE)
2. Dr. Jovin Emmanuel (UDASA-MUCE)
3. UDASA Representative, Mineral Resources Institute (MRI, Dodoma)

SN	Name	Title/ Designation	College / School	Department / Unit	Mobile phones	E-mail
1	Prof. John A.M. Mahugija	Chairperson	CoNAS	Chemistry	0719 971971 0766 971971	jammahugija@gmail.com; mahugija@udsm.ac.tz; johmahugija@yahoo.com
2	Dr. Neema Msuya	Deputy Chairperson	CoET	Chemical and Process Engineering	0714 216951	nmmsuya@gmail.com
3	Dr. Khadija Mkocho	Secretary	CoICT	Electronics and Telecommunications Engineering	0754 580540	pocadicci@yahoo.com; kmkocha@udsm.ac.tz
4	Dr. Severin S. Kessy	Deputy Secretary	UDBS	General Management	0713 370208	severine.kessy@gmail.com
5	Dr. Fred P. Okangi	Treasurer	UDBS	Marketing	0755 859010	okangifred@gmail.com
6	Dr. Paschal C. Mdukula	Editor of UDASA Newsletter	CoHU	Centre for Communication Studies	0713 336261	pacha3nm@gmail.com
7	Prof. Deogratius Mushi	Representative/ Member	UDSoE	Economics	0754 339856	deo@ecomresearch.org
8	Dr. Athumani Mahinda	Representative/ Member	CoAF	Agricultural Engineering	0766 808943	athumanmahinda@gmail.com
9	Dr. Elvis John Emmanuel	Representative/ Member	CoET	Transportation and Geotechnical Engineering	0763 509327	elvisjohn10@gmail.com
10	Dr. Nicholas Asheli	Representative/ Member	CoHU	Foreign Languages and Linguistics	0757 817172	ashelinjeza@gmail.com
11	Dr. Matthew Mindeme	Representative/ Member	CoICT	Computer Science and Engineering	0788 835883	mathewmindeme@gmail.com
12	Dr. Winifrida Kidima	Representative/ Member	CoNAS	Zoology	0652 724512	winikidi@gmail.com
13	Ms. Estelia Mwambene	Representative/ Member	CoSS	Psychology Unit	0757 392042	mwambeneestelia@gmail.com; mwambene.estelia@udsm.ac.tz
14	Dr. Paul Ambege	Representative/ Member	UDBS	Accounting	0755 739149	ambegepaul@yahoo.com
15	Dr. Nicksoni Filbert	Representative/ Member	UDSoL	Private law	0756 884181	nicksonfilbert@gmail.com
16	Dr. Lwimiko Salum Sanga	Representative/ Member	SoED	Educational Psychology and Curriculum Studies	0764 779080 0717 781084	lwimikosanga@gmail.com
17	Dr. Egbert Mkoko	Representative/ Member	SJMC	SJMC	0759 773727	njali5@yahoo.com; mkoko.egbert@udsm.ac.tz
18	Mr. Roman Mkenda	Representative/ Member	SoAF	Aquatic Sciences and Fisheries Technologies	0767 076070 0714 036070	mkendaroman@yahoo.com

SN	Name	Title/ Designation	College / School	Department / Unit	Mobile phones	E-mail
19	Dr. Cassy Mtelela	Representative/ Member	SoMG	Geosciences	0783 337794	cassy.mtelela@gmail.com
20	Mr. Iddi Hassan Musa	Representative/ Member	IDS	IDS	0716 549259	iddmkota@gmail.com
21	Dr. Salome Jeromin Kotira	Representative/ Member	IKS	IKS	0747 841 509	jerominsalome@yahoo.com
22	Dr. Barnabas Tarimo	Representative/ Member	IMS	IMS	0787 206853	tarimobarnabas@yahoo.com
23	Mr. Fasco Chengula	Representative/ Member	IRA	IRA	0766 571942	chengulafasco@gmail.com
24	Dr. Mkunde Chachage	Representative/ Member	MCHAS	Microbiology & Immunology/ Parasitology & Entomology	0743 320521	chachagemkunde@udsm.ac.tz
25	Mr. Shariph Rashid Matumbi	Representative/ Member	CI	Confucius Institute	0759 736601	matumbinoble@gmail.com
26	Mr. Iddy Aboubakar	Representative/ Member	Library	Information Studies	0765 491928	idyabou@gmail.com
27	Dr. Armstrong C. Matogwa	Appointed Member	CoSS	Sociology and Anthropology	0717 940841	armstrongmatogwa@gmail.com
28	Dr. Budeba Mlyakado	Representative DUCE	DUCE	Educational Psychology and Curriculum Studies	0743 231512	budeba.petro@duce.ac.tz; mlyakado@yahoo.co.uk
29	Dr. Jovin Emmanuel	Representative MUCE	MUCE	Chemistry	0769 910443	Jovineemma2007@yahoo.co.uk





# Shouldn't We All Become Pacifists?



**Mr. Jackson Coy**  
**Assistant Lecturer**  
**Department of Philosophy and Religious Studies,**  
**UDSM**

A pacifist is a person who does not believe that misunderstandings and conflicts as outcomes of incompatibility of goals can be resolved through war and violence. A pacifist is a peace-loving person and a peace builder. There are many theories that explain approaches to settling of disputes and conflict resolution. Most of these theories target state parties and thus assume diplomatic and political approaches. Only few of these theories are founded on practical ethical principles. However, it is not my intention to use this space to discuss these theories. Suffice it to say, human history is replete with theories and various declarations about resolving disputes. They are evident especially in instances when parties or actors manifest tendencies to seek revenge whenever they are aggrieved or perceive incompatibility of goals. Things that human beings often believe worthy to be revenged on are for example betrayal by friends, contempt, non-recognition or unlawful appropriation of property, technology or ideas. The need for revenge is a major contributor to conflicts and misunderstandings in the world. These conflicts manifest themselves in different permutations. For example, they could be interpersonal or interstate in nature, or they could be between a particular state and an international institution. They could as well assume an interregional character, or they could pit a state against a coalition of several state actors. Despite the existence of robust international instruments and global organs to regulate the rational choice proclivity of state actors against

domineering tendencies on economic and security matters, the world is still a theater of active wars and intrastate violence. The attitudes and socio-economic goals of many countries have been strongly influenced by their underlying economic policies, history, culture and religions. This explains why many countries are heavily investing on security as well as initiating massive up-scaling of their military hardware and range of weaponry for both offensive and defensive purposes or to protect their sovereignty against perceived threats.

The increase in the scale and sophistication of global situation of war and violent conflicts is an indicator of a deficiency of a philosophy and mechanism to sustain a global infrastructure of peace. It is therefore evident that our world needs to internalize ethical values of pacifism. States are not autonomous actors; their behavior is an outcome of series of strategic decisions made by human beings as individuals or as a collective. Therefore, a warring state is a microcosm of internally warring and conflicted individuals. Given that there is a strong correlation between the inner peace and externalized peace at the global level, the intrapersonal space becomes the first space of internalizing and practicing ethics of peace. This then finds its translation in interpersonal peace spaces as well as communal, national, regional and global spaces. Ideologies and perceptions that conflict with our values must be tolerated and dialogued through as they cannot be totally resolved through acts of aggression and war. Inner peace and tranquility are what really makes a person a pacifist. It demonstrates that one has built the internal capacity to remain true to ethical principles

of peace as she /he non-violently navigates through the complexities of incompatible interactions.

Currently, the world is experiencing an intense war following Russia's invasion of Ukraine. One of the major causes of this war includes the attitude of revenge or retaliation. In the context of multi-polar global power contestations, Russia assumes that it reserves the unquestionable right to be the political, historical, and military big brother to Ukraine. Given its proximity to Ukraine and the strategic economic location along the black sea, Russia interprets Ukraine's unilateral action to join NATO as not only a demonstration of historical and cultural betrayal but as a strategic security threat. It is my submission that the abstinence of some countries to vote in favor of Ukraine during the UNGA (United Nations General Assembly) should not implicitly be interpreted as a vote for Russia. It is possible that they didn't abstain because they don't believe in pacifism but because they do not want to be perceived as political and economic allies of Russia's enemies. There are other countries that are supporting Russia not because they believe in war as a solution to tensions, but because they have decided to make a global statement to their historical enemies who are currently supporting Ukraine. Ultimately, whether they get directly or indirectly involved in war, their attitudes amount to being anti-pacific.

I see the need for all people to be pacifists. As it should be for all pacifists, I don't advocate for just war. I believe in the sanctity of life and that no one has the

*...continues pg. 17*

# Tanzania Fisheries Resources

## Some facts and what to stress on for sustainability

Barnabas A. Tarimo (PhD)

Lecturer, Fisheries Scientist & Marine Ecologist, Institute of Marine Science (IMS), University of Dar es Salaam

Barnabas.tarimo@udsm.ac.tz, +255787206853



Tanzania is endowed with many Inland and Marine Fisheries sources, including the Indian Ocean; three major lakes: Lake Victoria, Lake Tanganyika and Lake Nyasa and several minor lakes scattered throughout the country, e.g., Lake Rukwa; rivers and a few reservoirs like the Nyumba ya Mungu. In the major lakes, fishes such as Nile perch (*sangara*), sardines (*dagaa*), tilapia (*sato*), sleek lates (*migebuka*), and catfish (*kambare*) are caught in abundance among others. Coming into the Indian Ocean side, there is a separation of Marine Territorial waters (within 12 nautical miles), where many shallow water finfish and shellfish are caught, including *chaa*, *tasi*, *pono*, *changu*, *mkundaji*, *dagaa*, *chewa*, *pweza*, *ngisi*, *kamba* and *kaa*. Consequently, through small-scale fisheries, Territorial waters provide almost 96% of the fish caught in Tanzanian marine areas. Many fishermen concentrate on Territorial waters due to the easy accessibility and reliable year-round fish catch, which imposes a substantial pressure on fisheries. Ultimately, because of easy accessibility of this, research on fish and ecosystems is also centred here on Territorial waters. In the Marine Exclusive Economic Zone (EEZ)

(areas beyond 12 nautical miles) tuna and tuna-like species (*jodari na jamii zinaofanana*), marlin (*joza*), swordfishes (*nduaro*) and sharks (*papa*) are caught in abundance. There is a scarcity of research and fisheries data in the EEZ, and few foreign fishing vessels operate here under Deep Sea Fishing Authority (DSFA) license procedures, since it is challenging to navigate in the deep-sea areas because of poor fishing vessels ownership and rough seas.

Around 88.2% of fish in Tanzania comes from inland fisheries, with the exception of Zanzibar, which has no inland fisheries sources<sup>1</sup>. Recent records indicate that Lake Victoria continues to be the main source of fish for the industry (66.9%), followed by Lake Tanganyika (17.7%), the Indian Ocean (11.8%), all minor sources (2.5%), and Lake Nyasa (1.2%)<sup>1</sup>. Around 27% of Tanzania's total animal protein intake comes from fish and fishery products. Compared to meat consumption, which is only approximately 3–4 kg/year, people

who live in Zanzibar consume about 22 kg/per year. This is interesting, given that Zanzibar is an island surrounded by the Indian Ocean and that fish is frequently served as a popular “kitoweo” at meals. However, when you combine Zanzibar and Tanzanian Mainland, the average fish consumption per capita is about 8.5 kg/year, which is less than the 20.5 kg/year suggested globally<sup>2</sup>. Fish is the good source of food in terms of protein, oil, calcium, iron, zinc, iodine, vitamin B12, selenium, vitamin A, and vitamin D<sup>3</sup>. Thus, it is necessary to maintain fisheries resources to enable food production for Tanzania's fast-growing population.

Under the current government structure, the Ministry of Livestock and Fisheries manages the fisheries resources in Tanzania Mainland while in Zanzibar fisheries is under the Ministry of Blue Economy and Fisheries. Over the past 15 years, there has been ~ about 40% decline in fish catches from fisheries sources. Several factors have been identified



in the decline of fish. Numerous problems occur in both inland and marine fisheries sources, while few are exclusive to either kind of the source. The following nine critical problems currently affecting Tanzania's inland and marine fisheries have been identified through research findings: [1] inadequate datasets (mostly in EEZ); [2] climate change; [3] overfishing; [4] insufficient management of fisheries resources, such as unreported fish bycatch and discards; [5] destruction of spawning grounds; [6] pollution; [7] illegal fishing methods, such as the use of gillnets and dynamite; [8] extinction of some fish species due to ecological changes, such as cichlid fishes in Lake Victoria; and [9] eutrophication (mostly in Inland sources).

The rate of exponential growth in the number of fishers, which includes an increase in female fishers, is evidence

that a large number of individuals are joining the fishing industry because of population growth and lack of formal employment. Thus, proactive management and conservation of Tanzania fisheries resources are required. The apparent answer to curb the problems facing fisheries resources in inland and marine areas is to concentrate more on: [1] expansion of fish farming; [2] expansion of marine protected areas (MPAs) (in marine areas); [3] the increase in data collection efforts; [4] the treatment and recycling of both domestic and industrial wastes to reduce pollution; [5] specific emphasis on the management of fish spawning grounds [6]; managing fisheries resources using research findings; [7] fish restocking (especially in small lakes); [8] educating the local communities of the precise conservation and management issues to avoid confusion; and [9] harmonizing the management of the

fisheries, which are regulated under different management regimes in Zanzibar and the Tanzania Mainland (marine areas).

### Bibliography

MLF. *Ministry of Livestock and Fisheries Development, MLF. Budget Speech of the Year 2022/2023.*

Peart J, Tran N, Chan CY, Maskaveva A, Shoko AP, Kimirei IA. *A Review of Fish Supply – Demand in Tanzania: Penang, Malaysia: WorldFish. Program Report: 2021.*

Aakre I, Næss S, Kjellevold M, et al. New data on nutrient composition in large selection of commercially available seafood products and its impact on micronutrient intake. *Food Nutr Res.* 2019.

## SHOULDN'T WE ALL BECOME PACIFISTS?

...continued

authority to another's property or to destroy the infrastructural investment of another state. I believe in peace and consider war as an act of externalization of inner tyranny and not a way to seek true and sustainable peace. I believe in Pacifism, a word whose origin is the Latin word 'pacific' meaning "peacemaking" (paci-from pax, meaning peace and ficus meaning, making). If everyone became a peace maker, the world would be a safer place to live in. Strange enough, many countries have been upgrading their armed forces and increasing and diverting budgetary allocations from social protection to security or making of modern weapons of mass destruction for defensive or deterrent purposes. Basically, what is concealed under the guise of 'self-defense' is an act of aggression and

domination between two human beings. Because of their egoistic nature, humans always like to be above their fellow human beings.

My call to action to the whole world is, 'we should all become pacifists'. Pacifism, however, does not mean passivity in the face of evil. There is a Swahili saying "funika kombe mwanaharamu apite" with a literal meaning of "cover up your mouth for the bastard to pass". The spirit of this saying sometimes motivates people to let evils pass unaddressed just for the sake of 'peace'. Apathy or indifference does not add value to peace making in a pacific sense. Pacifism is not passive to violent ways of settling disputes. All people in the world have the obligation not to remain silent in the face of war.

We are called to be non-partisan and non-violent yet active in condemning and persuading people and nations who use violent means to settle disputes. Our world should have people who are peace-loving is the response to my question 'Shouldn't we all become Pacifists?'

*Jackson Juma Coy is an Assistant Lecturer of Philosophy in the Department of Philosophy and Religious Studies at the University of Dar es Salaam, where he is also working on his PhD thesis on a topic in medical ethics. He can be reached at [jacksoncoy.wordpress.com](http://jacksoncoy.wordpress.com), and you can find him on Twitter @JacksonCoy2*

## PANYA NA KIMA SHAMBANI



*Dkt. Respicius Shumbusho Damian  
Idara ya Siasa na Utawala  
shumbusho35@gmail.com*

Enyi wajuvi wa mambo, wasomi kwa wakulima,  
Nimekuja nina jambo, laniumiza mtima,  
Latatiza hili jambo, utu wangu na hekima,  
Eti naishi na panya, panya buku na makima.

Natamani nipambane, nizunguke nchi nzima,  
Niwaite tuungane, kuwinda panya na kima,  
Niwaite Wazaramo, Wahaya na Wasukuma,  
Wao nami tuungane, tujue yetu hatima.

Panya hawa si wageni, tuliwaleta wenyewe,  
Tukawaweka shambani, tukiwakinga na mwewe,  
Baba kurudi nyumbani, alihoji kwa kiwewe,  
Na kisha akatuonya, wasije fika ghalani.

Baba yuko safarini, panya wakafunguliwa,  
Mama hakuwa nyumbani, kima wakafunguliwa,  
Natoka usingizini, wameshajaa shambani,  
Wengine wako jikoni, wengine kibarazani.

Pasipo hata heshima, wanakula na kucheka,  
Kima watembea wima, panya wakirukaruka,  
Majirani wakilima, mbegu zetu zinafika,  
Kwani ziling'ang'ania, kwenye mikia ya panya.

Majirani wakivuna, wasema watugawie,  
Panya wetu kuguguna, na sisi tuwapatie,  
Mbegu wanazitifuna, hata wapi ufungie,  
Kero ya panya na kima, sasa imetuzidia.

Majirani wanasema, tuwaache watafune,  
Kwani maghala ni yetu, panya na kima ni wetu,  
Maumivu ni ya kwetu, sisi na kizazi chetu,  
Njaa itaishi kwetu, na panya na kima wetu.

Kila ninapojaribu, naona nagonga mwamba,  
Rutashobya anasema, tuwaache panya wale,  
Nzige walipokula, wala hatukujinyonga,  
Munishi anasubiri, kwake 'kiona madhara.

Mwakyusa yeye asema, chukua chako mapema,  
Angekuwa ndiye kima, angefaidi mtama,  
Komba yeye atamani, yeye ageuke panya,  
Mhadhiri wa sheria, atamani kuwa panya.

Jamali yeye asema, atuonea huruma,  
Sawa na bwana Kikoti, ila hawezi kusema,  
Panya wakimweka kati, kucha zote zitahama,  
Ati sintamsaidia, dhidi ya panya na kima.

Huyu kijana msomi, naye akanishangaza,  
Ana maneno lukuki, akanitahadharisha,  
Kunisaidia hataki, japo hawezi tangaza,  
Hakusema kwa halaiki, ujumbe aliandika.

“Kwani wewe huogopi, huogopi kuchochea?  
Ni shujaa huogopi, wahuni kuwakemea?  
Au ndiyo unasita, moyo watauchomoa?  
Njoo basi tuungane, kulinda panya na kima”.

Au hawa ndio chawa, wanaopenda makombo?  
wanaujua usawa, ila wapindua chombo?  
Watupandisha ngalawa, kutupeleka Matombo?  
Kwa nini tusingane, tujiokoe na panya?

Tatizo panya na kima, kamwe hawana huruma,  
Wakiingia shambani, hula hadi na ngarama,  
Wakigeuka ghalani, mbegu hula nzimanzima,  
Hata mbele hawaoni, wao na matumbo yao.

Basi nawaita wote, njo'ni mnisaidie,  
Tukikaa na kukesha, tupaze sauti zetu,  
Na njaa ikawanyosha, hakika wataondoka,  
Njaa ikishawauma, watatupisha shambani.

Hii ndiyo ni silaha, ya kumfukuza panya,  
Hii ndiyo ni silaha, ya kumfukuza kima,  
Si rungu wala mishale, bali ni sauti zetu,  
Panya tutawasahau, kizazi hadi kizazi.



**UNIVERSITY OF DAR ES SALAAM**  
**Academic Staff Assembly**

**Chairperson (+255719 971 971) Secretary (+255754 580 540) Editor (+255713 336 261)**

