



Rafiki Mpendwa,

Uhali gani? Tunatumai umzima na mwenye afya njema pamoja na familia yako.

Tangu kijarida chetu kilichopita kilichotabaruku kwa marafiki zetu wa Haiti, ATD Dunia ya Nne iliendelea kuwasaidia, hasa kama kiungamishi baina ya msaada wa kimataifa na familia masikini.

Habari zaidi zipo mtandaoni katika tovuti ya <http://www.atd-fourthworld.org/-Haiti.329-.html> .

Katika kijarida hiki, tumependelea kuakisi maswali yafuatayo. Ni nini umasikini uliokithiri? Kwanini tunatofautisha kati ya umaskini na umasikini uliokithiri?

Kwa hiyo, kama kawaida tutaanza na shuhuda, leo tunamwachia Samueli.

Dear friend,

How are you? We hope everything is fine with you and your family and that you are all in good health.

Since our last Newsletter, dedicated to our Haitian friends, ATD Fourth World has continued to support them, especially as a link between international help and the poorest families. More news is online at <http://www.atd-fourthworld.org/-Haiti.329-.html> .

In this Newsletter, we propose to reflect on the question: what is extreme poverty? Why distinguish between "poverty" and "extreme poverty"?

However as usual, we will start with a testimony. Today we hand over to Samueli.

Masikini kuliko mimi

Samueli alikuwa na umri wa miaka 15 mnamo mwaka 1998 ambapo alianza kuishi katika mitaa ya Dar es Salaam. Alipata ujira mdogo akiwa kama dalali wa uzaji wa barafu katika soko la samaki. Kama wenzake manavyoishi, yeye alikuwa peke yake bila mawasiliano na familia yake. Leo, Machi 2010 ametembelea timu ya ATD Dar es Salaam na kukumbuka maisha yake magumu kwa miaka yote hiyo, pamoja na kuungana na ATD katika kipindi hiki.

“Nilipokuwa nikiishi mitaani, sikumjali Babu, Bibi, Mjomba, n.k. Sikuwa nikirudi nyumbani hata mara moja kwa mwaka. Haikuwa vizuri na niliogopa kuwa jambo baya laweza kutokea katika maisha yangu.”

Hukumbuka kuwa na mawasiliano na



Samueli akiwa na marafiki zake alioachana nao kwa muda mrefu.

Samueli meeting his friends in Dar es Salaam

Poorer than myself

Samueli is 15 in 1998 when he starts living on the streets of Dar es Salaam. He earns a little money as a middleman for the sale of ice blocks at the Fishmarket. As his fellows living like him, he is very alone, without any contact with his family. Today, in March 2010, he visits the ATD team in Dar and remembers his difficult life for these years as well as his links with ATD at this time.

“When I lived in the streets, I didn't care for Babu, Bibi, uncles, etc. I never came back home, not even once a year. It was not fine and I feared that a bad thing could happen in my life”.

He remembers being in contact with ATD members and his participation in 2002 in



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wajumbe wa ATD na mchango wake mwaka 2002 katika mradi wa kusaidia shule ya viziwi huko Moshi, kupaka rangi vyumba vya madarasa na mabweni pamoja na vijana masikini wakitokea Dar es Salaam. "Maarifa haya yalikuwa ni muhimu kwangu kwa sababu niligundua kuwa hata kama nina maisha magumu, nina uwezo wa kusaidia watu wanaoishi katika hali ngumu kuliko mimi."

Mwaka 2006, Samueli anaamua kurudi Moshi, mkoa wa familia yake. "Sasa mimi tena ni sehemu ya familia yangu na ninahisi nina wajibu kwa ndugu zangu."

Leo, Samueli ana maisha tulivu sana (analima na ni mchukuzi wa mizigo kwa wapandishao mlima Kilimanjaro) lakini hakusahau alichojifunza mwaka 2002 alipojitolea muda na kazi yake kwa ajili ya umoja. Miaka miwili iliopita, alimkaribisha mwanamke masikini sana anayeishi na watoto wake 3 kati ya watano katika kijiji chao. Mwanamke huyu anasaidiwa na jumuiya ya kanisani kwao na kundi la watu walio athirika kwa VVU ambapo yeye ni sehemu ya kundi hilo, lakini yeye anategemea sana wenzie kwa kila kita na hana hata mahala pazuri pakuishi. Samueli amemuazima nyuma ndogo na eneo la kuotesha mimea na ndizi. Sasa anauwezo wa kulisha familia yake yeye mwenyewe.

a project at Moshi to help a school for blind children, painting classrooms and dormitories with other young poor people coming from Dar. "This experience was important for me because then I discovered that, even though I have a very tough life, I'm able to support people living in harder conditions than myself."

In 2006, Samueli decides to come back to Moshi, his family's region. "Now I'm again part of my family and feel responsible for my relatives".

Today Samueli has a more comfortable life (he farms and he is a porter on Kilimanjaro treks), but he doesn't forget what he learned in 2002 when he gave his time and his work only for solidarity. Two years ago, he welcomed a very poor woman living in his village with 3 of her 5 children. This lady is helped by her church community and by the group of HIV infected people that she is part of, but she is very dependent on them for everything and doesn't have a decent living place. Samueli lends her a small house and a place for growing plants and bananas. Now she is able to feed her family on her own.

Umasikini na umasikini uliokithiri

Kama kila mtu anavyojua, watanzania wengi wanaishi katika hali ngumu, ugumu wa kupata huduma za afya na wasiwasi kuhusu maisha ya baadaye ya watoto wao. Nchi inabadilika taratibu mwaka hadi mwaka ikijaribu kuondokana na umasikini. Kwa njia hii, Tanzania imesaidiwa kwa muda mrefu na nchi nyingi za nje, taasisi mbalimbali na mashirika yasiyo ya kiserikali. Yote kwa pamoja hufanya kazi kwa maendeleo ya nchi kwa ajili ya kupunguza umasikini.

Kama ATD Dunia ya Nne, tunajua kuwa vita dhidi ya umasikini ni muhimu, lakini tunajua si rahisi kwa jinsi gani katika kupambana na umasikini tukiachilia wale waliochoka, wasioweza, ambao mara zote huachwa nje ya miradi hii, japokuwa wanatakiwa kuwa ni wanufaika wa mwanzo, hao ndio waathirika wa umasikini uliokithiri.

Hata katika nchi tajiri, mara zote huwapo watu walio katika umasikini uliokithiri, wale wasio na makazi mazuri, wasio na kazi, wanaoishi

Poverty and extreme poverty

As everybody knows, most Tanzanian people live in hard conditions with difficult access to health care, with worries concerning the future of their children, etc. Of course, the country changes slowly, trying year after year to rise out of poverty. In this way, Tanzania has been helped for a long time by many foreign countries, institutions, and NGOs. All work together for the development of the country and in order to reduce poverty.

As ATD Fourth World Movement, we know that the fight against poverty is necessary, but we know also how it is easy to fight poverty forgetting the most tired, the weakest people, those who are always left out of all the projects, although they should be the first beneficiaries: these are the victims of extreme poverty.

Even in rich countries, there are always some extremely poor people, without decent housing, without jobs, feeding their family thanks to charity organisations, living in fear of tomorrow.

wakihofia kesho yake kimaisha, wasioweza kulisha familia zao, shukrani kwa mashirika wachangiaji misaada. **Je, huu umasikini uliokithiri hauzuiliki ?** Hata kidogo, Joseph Wresinski (muasisi wa ATD Dunia ya Nne) alisema *“Popote pale ambapo nchi au jumuiya ya kimataifa inaandaa mipango yake ya baadaye, watu masikini lazima washiriki. Kama hawata kuwepo katika mipangilio basi hawata kuwemo kwa ajili ya mabadiliko.”*

Kama tunataka kila mtu kufikiwa na miradi ya maendeleo ni muhimu kuwahusisha watu masikini katika uundaji wa miradi. Ndio maana tulitamani kuangalia suala la umasikini / umasikini uliokithiri ambalo tulilijadili na marafiki zetu wa karibu hapa Dar es Salaam. Kila mshiriki alikaribishwa kuongea akianzia na mtu au familia ambayo anaichukulia kama ni masikini kuliko zote alizopata kuzijua, na kuonyesha kwanini alifikiri mtu au familia hiyo



*Wakati mwingine shule ni mbali sana.
Sometimes school is very far. (Thailand)*

ilikuwa masikini. Majibu yalikuwa lukuki lakini kulikuwa na mawazo muhimu manne :

- Ukosefu wa makazi salama yalio na stara. Kila moja alikubali kuwa ukosefu huo ni alama ya umasikini uliokithiri. Mshiriki alitambua *“familia iliyo masikini kupindukia haiwezi kuondoka mahala wanapoishi japokuwa ni mahala pabaya.”* Mwingine alitoa mfano wa mama mmoja anayeishi na watoto nane ndani ya chumba kimoja.
- Ugumu au mahusiano mabaya na ndugu, majirani, n.k. Mmoja wetu alizungumzia kuhusu familia ambayo *“haikuheshimiwa na majirani, jamii imechoshwa nao na huwatenga”* Tulizungumzia pia kutengana kwa familia, upweke na ukosefu wa misaada. Rafiki mmoja alieleza kuwa anamjua mtu ambaye hugaribu uhusiano alionao na wanao mzunguka kwa sababu ya lugha yake chafu.



*Mazingira ya siyo na afya mzuri na makazi duni
Unhealthy environment and bad housing (Indonesia)*

Is this extreme poverty inevitable? Not at all, Joseph Wresinski said, the founder of ATD Fourth World, affirming *“Wherever a country or an international community prepares its future, the poorest people must participate. If they are not there for the planning, they will not be there for the changes.”*

If we want everybody to be reached by a development project, it is necessary to associate the poorest people at the moment of project conception. That is why we wished to reflect on this question of poverty / extreme poverty, and we discussed this topic in March with our closest friends in Dar es Salaam. Every participant was invited to start from a person or a family he considered the poorest he knew, and to find why he thought that this person or this family was so poor. The answers were various, but there were four essential ideas:

- Lack of decent and secure housing. Everyone agreed that the lack of decent and secure housing is a sign of extreme poverty. A participant told us *“an extremely poor family cannot leave its living place even though it is a bad place”*. Another one shared the example of a mother living with her eight children in only one room.
- Difficult or absent relations with relatives, neighbours, etc. One of us spoke about a family who is *“not respected by its neighbours, its community is tired of them and excludes them”*. We spoke as well about family separation, loneliness, and lack of support. A friend explained that he knows a person who breaks all his relations with those around him because of his rough language.

▪ Maisha ya kila siku yasiyo ya uhakika. Hasa kuhusu suala la chakula: baadhi ya wazazi hawana uhakika kama watawapatia mlo watoto wao kabla ya kulala. Uvaaji wa nguo chakavu pia imechukuliwa na wachangiaji kama alama ya umasikini.

▪ Kutokupatikana kwa haki za msingi kama elimu, afya, n.k. Kwa mfano watoto wengi wanahudhuria shuleni lakini si wote, kutokusajiliwa au kutokuhudhuria kila siku shuleni inachukuliwa kama alama ya umasikini uliokithiri.

Tuliendelea kubadilishana maelezo na mawazo ikihusisha *"Ishara ya utengano ni kuto kushughulikiwa, kukosa uwezo wa kupata kile wanachokitaka, badala yake huendeshwa na mazingira waliyonayo. Njia ya kuondokana na hali hii ni kuchukua hatua za kupambana kwaajili ya wenzetu na sisi wenyewe pia. Kila mmoja wetu ana kitu ambacho mtu mwingine hukiitaji, na anaweza kukitoa. Kutekeleza hali hii ya umoja ni kufunika laana ya utengano."* (Jona M. Rosenfeld, katika kitabu cha *Taadhari kutokana na Umasikini uliokithiri*).

Tulimaliza mkutano wetu tukisoma sentensi zilizoandikwa na Joseph Wresinski *"...watu masikini sana hutuambia mara kwa mara kuwa, bahati mbaya kwa mwanadamu si kuwa na njaa au kutokuweza kusoma wala kutokuwa na kazi. Bahati mbaya kuliko zote ni kujuwa kuwa huna maana katika jamii kiasi kwamba hata matatizo yako yanapuuza... Bahati mbaya ya umasikini uliokithiri ni kuwa kuwepo kwako kote ni kama mtu ambaye amekwisha kufa."*

▪ An insecure daily life, especially concerning the question of food: some parents are never sure that they will be able to correctly feed their children before going to bed. Wearing very old and poor clothes was also considered as a sign of deep poverty by the participants.

▪ No access to basic rights to education, health care, etc. For example, most children go regularly to school today but not all of them, and the non registration or the non regular attendance of school is also considered a sign of extreme poverty.

We continued our exchange by sharing some sentences and thoughts about this issue, including: *"The hallmark of exclusion is non-action, acquiescence, drifting. The way out is to act, to struggle, for others as well as for oneself. Everyone has something which another person needs and he can supply. To enact this kind of solidarity is to shed the curse of exclusion."* (Jona M. Rosenfeld, in *Emergence from Extreme Poverty*).

We finished our meeting reading this sentence by Joseph Wresinski: *"...the very poor tell us over and over again that a human being's greatest misfortune is not to be hungry or unable to read, nor even to be without work. The greatest misfortune of all is to know that you count for nothing, to the point where even your suffering is ignored... The greatest misfortune of extreme poverty is that for your entire existence you are like someone already dead."*

Suala hili la umasikini / umasikini uliokithiri ni pana na hatutasema kuwa tumelijibu. Tungependa tuendelee kuzama zaidi kwa msaada wako. Miongoni mwa watu na familia nyingi unazozifahamu pengine moja huonekana masikini zaidi, iliyochoka na kutengwa kuliko nyingine zote. Ni alama gani zinazokufanya ufikiri hivyo? Kama hatuta mtambua mtu aliyetengwa kabisa na kutokuungana nae, ni nani atakaye fanya hivyo? Natanguliza shukrani zangu kwa michango yenu kupitia barua na barua pepe katika suala hili.

Baki salama.

Wako, Timu ya ATD Dunia ya Nne
ya Dar es salaam.

This question of poverty / extreme poverty is wide and we don't pretend to have answered it. We would like to continue to deepen the reflection with your help. Among the many poor people and families you know, probably one seems poorer, more tired, more excluded than the others: which signs make you to think that? If we don't identify the most abandoned person and we don't join him, who will do it? Thanks in advance for your contribution in this reflection (by post or e-mail).

Take care of yourself.

Your ATD Fourth World Team
in Dar es Salaam