



UCL

NJIA ZA KUELEKEA ‘MAISHA MAZURI’:

UTAFITI WA USHIRIKIANO WA KUZALISHA USTAWI KATIKA MAKAZI
YASIYO RASMI NCHINI TANZANIA / CO-PRODUCING PROSPERITY
RESEARCH IN INFORMAL SETTLEMENTS IN TANZANIA

Saffron Woodcraft
Emmanuel Osuteye
Tim Ndezi
Festo D. Makoba

March 2022



The IGP's vision is to help build a prosperous, sustainable, global future, underpinned by the principles of fairness and justice, and allied to a realistic, long-term vision of humanity's place in the world. The IGP undertakes pioneering research that seeks to dramatically improve the quality of life for this and future generations. Its strength lies in the way it allies intellectual creativity to effective collaboration and policy development. Of particular importance to the IGP's approach is the way in which it integrates non-academic expertise into its knowledge generation by engaging with decision-makers, business, civil society, and local communities.

Prosperity Co-Lab (PROCOL) Kenya is an innovative collaborative research programme seeking to broaden the discussion of what constitutes prosperity in Africa. Led by the Institute for Global Prosperity in close collaboration with local partners, its research harnesses cutting edge science, community knowledge, astute policy development and participatory research methods to develop smarter, localised understandings of prosperity that can be tailored to communities across Africa.

This research is funded as part of the Knowledge in Action for Urban Equality (KNOW) Programme. KNOW is a 4-year UKRI Global Challenges Research Fund grant funded programme based at the Bartlett Development Planning Unit, UCL, tackling global inequality to help shape fairer cities for all (Grant Ref: ES/P011225/1).

For further information please contact: igp@ucl.ac.uk

The English version of the paper is reproduced under the terms of the Creative Commons Attribution 4.0 license and first published in Urban Planning: <https://www.cogitatiopress.com/urbanplanning/article/view/3177>

ISBN: 978-1-913041-32-8



SHUKRANI (ACKNOWLEDGEMENTS)

Makala hii ni sehemu ya mradi wa utafiti “Maarifa Katika Matendo ya Usawa Mijini” (KNOW), unaofadhiliwa na ESRC chini ya Mfuko wa Utafiti wa Changamoto za Dunia (Global Challenges Research Fund – CRF).

Mradi Namba: ES/PO11225/1

Tulikuwa na watafiti watatu wa msingi wa jamii ambao walipata mafunzo kwenya mafunzo ya kwanza na kupelekwa kwenye maeneo yote matatu ya utafiti kujiunga na wenyeji kutoka sehemu husika. Hawa walikuwa:-

We had three community-based researchers who received initial training and were sent to all three study areas to join the locals from the respective areas. These were: -

- Husna Shechonge
- Hazilatu Hatibu
- Thelaphina Sumuni

Majina ya watafiti wa jamii kwenye eneo la utafiti walikuwa:-

The names of the community researchers in the study area were: -

1. Mji Mpya kutoka Manispaa ya Ilala (Mji Mpya in Ilala Municipality)

- Asha Mohamed
- Ndimbewlu Kasekwa
- Abdul Mwenda

2. Keko Machungwa kutoka Manispaa ya Temeke (Keko Machungwa in Temeke Municipality)

- Sheila Ahmada
- Mwanate Katibu
- Farida Kibwana

3. Bonde la Mpunga kutoka Manispaa ya Kinondoni (Bonde la Mpunge in Kinondoni Municipality)

- Joshua Mtali
- Marium Ismail
- Haji Mwalimu
- Sauda Omary
- Kadija Abadallah

Na majina ya CCI ambao walihusika kwenye utafiti:- *And the CCI team involved in the study:*

- Festo D Makoba
- Dr Tim Ndezi
- Mussa Raido
- Anna Mejara
- Paul Charles

NJIA ZA KUELEKEA ‘MAISHA MAZURI’:
UTAFITI WA USHIRIKIANO WA KUZALISHA USTAWI KATIKA
MAKAZI YASIYO RASMI NCHINI TANZANIA
/ CO-PRODUCING PROSPERITY RESEARCH IN INFORMAL
SETTLEMENTS IN TANZANIA

Saffron Woodcraft

Emmanuel Osuteye

Tim Ndezi

Festo D. Makoba

MUHTASARI

Wakazi katika makazi yasiyo rasmi katikati ya miji barani Afrika wanajulikana kuwa wanapitia mateso yasiyolingana yanayotokana na mazingira ya kutokuwepo usawa wa kijamii na kiuchumi na mara nyingi hutengwa na maono ya viwango vikubwa na sera ambazo zinatafuta kuifanya miji izidi kuwa salama na yenye ustawi (Birkmann, 2007; da Silva & Braulio, 2014; Dodman et al., 2013). Mvutano huu unadhoofisha uhalali wa ‘maono yanayoongozwa na utaalamu’, sera na hatua za kupima ustawi ambazo ziko mbali na uzoefu wa maisha ya wakazi wanyonge wa mijini. Kwa kuzingatia kazi mpya iliyojaribiwa pamoja na jamii katika makazi matatu yasiyo rasmi Jijini Dar es Salaam, nchini Tanzania, makala hii inatoa hoja kwamba mitazamo ya mbinu mpya na njia za nadharia za kushirikiana katika kuzalisha muktadha wa sera maalum kuhusu maarifa ya njia za kuelekea ustawi (inayotafsiriwa na jamii kama maisha bora, ‘*the good life*’ inaanzisha nafasi jumuishi kwa ushiriki wa jamii katika michakato ya uzalishaji wa maarifa ya mijini na uchunguzi muhimu wa kijamii unaoweza kuelekea ujenzi wa nadharia imara. Kwa kushirikiana na kuzalisha mbinu inayokubalika na kufaa katika uchunguzi huu na baadaye uandaaji wa nyaraka na uchambuzi wake, kazi hii inachangia manufaa ya majaribio katika uelewa wa kina kuhusu uwezo na vipaji vya jamii wenyeji kuunda na kushawishi utungaji wa sera za mijini na kwa njia hii utafiti unathibitisha kaulimbiu ya dunia-miji (Ong, 2011; Robinson, 2016) ambayo inaleta sauti mbali mbali na jiografia tofauti katika nadharia ya mijini katika kuzingatia zaidi tofauti ya uzoefu na michakato inayopatikana katika miji ya karne ya ishirini na moja.

MANENO MSINGI

Afrika; ubunifu katika jamii; Dar es Salaam; makazi yasiyo rasmi; ushirikiano wa kuzalisha maarifa; ustawi; kutokuwepo usawa wa jamii na uchumi; Tanzania.

SUALA

Makala hii ni sehemu ya suala la “Miji Jumuishi --Nafasi ya Haki” Cities of Inclusion-Spaces of Justice iliyohaririwa na Anja Nygren (Chuo Kikuu cha Helsinki, Ufini) na Florencia Quesada (Chuo Kikuu cha Helsinki, Ufini).

© 2020 na waandishi; Mwenye leseni Cogitatio (Lisbon, Ureno). Makala hii imepewa leseni chini ya Creative Commons Attribution 4.0 Leseni ya Kimataifa (CC BY).

ABSTRACT

Residents of informal settlements in urban centres in Africa are known to suffer disproportionate burdens of environmental and socio-economic inequalities and are often excluded from macro-level visions and policies that seek to make cities safer and prosperous (Birkmann, 2007; da Silva & Braulio, 2014; Dodman et al., 2013). This tension undermines the validity of orthodox, ‘expert-led’ visions, policies and measures of prosperity that are distant from the lived-experience of marginalised urban residents. Based on new empirical work with communities in three informal settlements in Dar es Salaam, Tanzania, this article argues that novel methodological and theoretical approaches to co-producing context-specific policy-relevant knowledge about pathways to prosperity (translated by the communities as *maisha bora*, ‘the good life’) creates inclusive spaces for both community participation in processes of urban knowledge production and critical social enquiry that can lead to grounded theory building. By co-producing both an agreed and relevant methodological approach for the study, and its subsequent documentation and analysis, this work contributes valuable empirical insights about the capacities and capabilities of local communities to shape and influence urban policy-making and in this way speaks to calls for a global urbanism (Ong, 2011; Robinson, 2016) that brings diverse voices and geographies to urban theory to better account for the diversity of urban experiences and processes found in twenty-first century cities.

KEYWORDS

Africa; community innovation; Dar es Salaam; informal settlements; knowledge co-production; prosperity; socio-economic inequalities; Tanzania

ISSUE

This article is part of the issue “Cities of Inclusion—Spaces of Justice” edited by Anja Nygren (University of Helsinki, Finland) and Florencia Quesada (University of Helsinki, Finland).

© 2020 by the authors; licensee Cogitatio (Lisbon, Portugal). This article is licensed under a Creative Commons Attribution 4.0 International License (CC BY).

JEDWALI LA YALIYOMO (SWAHILI)

MUHTASARI	1
JEDWALI LA YALIYOMO	3
1. UTANGULIZI.....	5
2. MUKTADHA NA UCHUNGUZI WA KINA	8
3. MBINU ZA KIELEZO CHA USTAWI: KUELEWA NA KUPIMA USTAWI KATIKA MUKTADHA	12
3.1 KANUNI ZA MBINU ZA KIELELEZO CHA USTAWI	12
3.2 KUTUMIA KIELEZO CHA USTAWI	13
4. MAISHA BORA (MAISHA MAZURI) NI NINI KWA WAKAZI WA MAKAZI YASIYO RASMI JIJINI DAR ES SALAAM?	16
4.1 USTAWI KAMA WAZO NA MAZOEWA KATIKA MAISHA YA KILA SIKU	16
4.2 ZAIDI YA UMASKINI: MAFANIKIO JOZI	18
5. TAFAKARI JUU YA USHIRIKIANO WA KUZALISHA MUKTADHA WA UELEWA WA USTAWI... ..	20
5.1 USHIRIKIANO WA KUZALISHA NJIA ZA USTAWI NA USAWA MIJINI	20
5.2 KUJENGA UWEZO WA USAWA KATIKA MIJI	21
5.3 KUENZISHA NAFASI ZA HAKI NA UJUMUISHAJI.....	22
6. HITIMISHO: MICHANGO YA NADHARIA NA MAZOEWA	23
MAREJEO	43

CONTENTS (ENGLISH)

ABSTRACT	2
CONTENTS	4
1. INTRODUCTION	24
2. CONTEXT AND CASE STUDY SITES	27
3. PROSPERITY INDEX METHODOLOGY: UNDERSTANDING AND MEASURING PROSPERITY IN CONTEXT	31
3.1 PRINCIPLES OF THE PROSPERITY INDEX METHODOLOGY	31
3.2 APPLYING THE PROSPERITY INDEX	32
4. WHAT IS MAISHA BORA (THE GOOD LIFE) FOR INFORMAL SETTLEMENT DWELLERS IN DAR ES SALAAM?	35
4.1 PROSPERITY AS AN IDEA AND PRACTICE IN EVERYDAY LIFE	35
4.2 BEYOND THE POVERTY: PROSPERITY BINARY	37
5. REFLECTIONS ON CO-PRODUCING A CONTEXTUAL UNDERSTANDING OF PROSPERITY.. 39	
5.1 CO-PRODUCING PATHWAYS TO PROSPERITY AND URBAN EQUALITY	39
5.2 CAPACITY-BUILDING FOR URBAN EQUALITY	40
5.3 CREATING SPACES OF JUSTICE AND INCLUSIVITY.....	41
6. CONCLUSION: CONTRIBUTIONS TO THEORY AND PRACTICE	42
REFERENCE	43

1. UTANGULIZI

Ajenda ya Umoja wa Mataifa ya 2030 ya Maendeleo Endelevu, ambayo ilizindua Malengo 17 ya Maendeleo Duniani (SDGs) mwaka 2015, inaanza kwa taarifa hii: “Ajenda hii ni mpango wa matendo kwa ajili ya watu, sayari na ustawi” (United Nations, 2015, uk. 1). Inalenga kutokomeza umaskini na njaa, kupunguza kutokuwepo usawa na kuweka hali ya “kuhakikisha kuwa wanadamu wote wanaweza kufurahia maisha yenye ustawi na ya kuridhisha na kwamba uchumi, maendeleo ya jamii na teknolojia yanatokea kwa kulingana na desturi” (United Nations, 2015, uk. 2).

Mtazamo huu wa kufanikiwa kibinadamu na pasipo ubinadamu unawakilisha badiliko kubwa kutoka kielelezo cha ustawi kama utajiri wa mali, unavyochochewa na ukuaji wa uchumi, ambao ulitawala sera ya kimataifa katika karne ya 20 (Moore & Woodcraft, 2019). Inaashiria uwezekano wa kuibuka kwa sera na utawala wa kupanuka, usawa na ufahamu jumuishi wa ustawi, ambao unakiri kwamba haki mbalimbali, haki na uhuru, na uwezo unahitajika kwa watu kila mahali ili kuishi ‘maisha ya kuridhisha’ kupanuka zaidi ya uchumi endelevu, ukuaji jumuishi na kazi yenye heshima.

Katika makala hii, tunahoji kwamba mwanzoni mwa ‘muongo wa uanzishwaji’ (2020–2030) kwenye SDGs, sera iliyojikita katika maarifa husika kwa ajili ya matendo ya mabadiliko juu ya ustawi imekosekana. Ustawi haujasomwa ya kutosha na kufanyiwa kazi kuhusiana na dhana kama umaskini, hatari, wepesi wa kurudia hali ya awali, hali ya maisha na hali njema mijini na nadharia ya kijamii. Maarifa mengi ya sasa yanayosukuma sera na matendo kuhusu ustawi hususan katika Dunia ya Kusini (Nchi zinazoendelea) inategemea dhana na hatua zilizoasisiwa na Benki ya Dunia kuendeleza malengo yake ya kupunguza umaskini na ustawi wa pamoja. Ajenda ya malengo ya Benki hiyo inalenga kushughulikia suala la

kutokuwepo usawa wa mapato kuhusiana na ukuaji jumuishi (Basu, 2013), hivyo dhana ya ustawi wa pamoja imeminywa kama “ukuaji wa mapato au matumizi ya chini ya asilimia 40 ya wakazi wote katika nchi” (World Bank, 2016, uk. 1). Mtazamo wa benki hiyo umevutia ukosoaji mkubwa kwa kuzingatia kwa kiasi ndogo ukosefu wa usawa wa kipato na kushindwa kuakisi hali ya pande nyingi za aina za umaskini, hasa katika ngazi ya chini katika taifa (Alkire & Santos, 2013; Shifa & Leibbrandt, 2017) na bila tofauti kati ya mazingira ya vijijini na mijini (Khan, Lucci, & Bhatkal, 2016; Satterthwaite & Mitlin, 2014).

Fasihi ya kitaaluma juu ya ustawi pia ni chache katika eneo hili (Woodcraft & Moore, inachapishwa). Utawala wa taaluma ya uchumi na saikolojia kuhusu ukuaji katika nyanja ya masomo ya ustawi na hali njema huendesha dhana nyembamba ya ustawi kama ‘utajiri pamoja na ustawi’ (Moore & Woodcraft, 2019). Mitazamo kama hiyo inapima viwango vya hali njema inayotokana na uzalishaji wa kiuchumi kitaifa, ajira na mapato ya kaya (Diener, 1984; Diener & Suh, 1997; Easterlin, 1974), kukubali ufafanuzi wa ulimwengu juu ya hali njema kama furaha ya mtu binafsi, kuridhika na maisha, kutokuwepo kwa wasiwasi na kuhisi kwamba maisha yanastahili heshima (Tay & Diener, 2011). Katika muktadha huu, masomo mtambuka ya kitamaduni yanayozungumzia ulinganifu wa kipimo cha hali njema, furaha na kuridhika na maisha katika hali tofauti yamekua kwa kasi (Delle Fave et al., 2016; Diener, Ng, Harter, & Arora, 2010; Disabato, Goodman, Kashdan, Short, & Jarden, 2016; Fadijia, Meiring, & Wissing, 2019; Oyserman, Coon, & Kimmelmeier, 2002), na hivyo kusababisha ukosoaji wa juhudi za kutafsiri ‘kimataifa’ hatua za kuendeleza muktadha wa nchi badala ya kuwa makini na tofauti katika maana, thamani na uhusiano wa dhana hizi katika Dunia ya Kusini (Camfield, 2012; Fadijia et al., 2019; Phillips & Wong, 2016; Nyeupe, 2009, 2015).

Wakati utafiti shirikishi ukichunguza umaskini kama uzoefu uliozoeleka wa kuishi na wa ukubwa tofauti umeimarihwa vizuri (Brock & McGee, 2002; Rob, 1998), mitazamo inayofanana na hii ya kujenga muktadha maalum wa miundo mbali mbali ya hali njema na ubora wa maisha ni chache (Camfield, 2012; Fadijia et al., 2019), na uchunguzi “usio wa kitaalam” wa maana ya ustawi hasa katika Dunia ya Kusini haupo katika fasihi za hali njema ya maisha. Matokeo yake, mara nyingi ustawi huwa umewasilishwa katika fasihi na sera za maendeleo katika kuhusiana na umaskini: ‘ustawi’ ukiwa ni matokeo ya jitihada za kupunguza umaskini zinazozingatia utajiri, mali na riziki zilizoimarishwa (Msambichaka, Mduma, Selejo, & Mashindano, 2016; Benki ya Dunia, 2016). Umahiri huu wa utunzi unabana ustawi katika mahitaji ya vitu, ukipuuza utafiti unaohitaji kuwa kutofautisha watu kama ‘maskini’ au ‘wanaoishi katika umaskini’ kunaweza kuwakilisha vibaya uzoefu wa maisha yao, jambo ambalo siku zote siyo moja ya ukosefu, upungufu au kunyimwa katika maeneo mengine ya maisha (Sen, 1999). Utafiti unaochunguza fafanuzi za utajiri na aina ya umiliki wa mali vijijini Tanzania unatambua mapungufu ya vielelezo vya mali vinavyotumiwa sana kupima ustawi, ukionyesha masuala mbalimbali kwa pamoja badala ya umiliki wa mali binafsi na kutumia mali badala ya umiliki wa mali, kama vikwazo vya vipimo sahihi (Brockington, Howland, Loiske, Mnzava, & Noe, 2018; Howland, Noe, & Brockington, 2019). Hii inaashiria umuhimu wa kuweka nadharia, dhana na kupima ustawi kama vyenye ukubwa mbalimbali na uzoefu wa mahali ambapo vinaundwa kwa mujibu wa kitamaduni na maadili, matamano binafsi na vipengele vya mfumo wa hatua kwa hatua.

Maisha na hatima ya watu binafsi na jamii, hasa katika miji ya Kimataifa katika Dunia ya Kusini, itategemea aina za ushahidi na maarifa yanayoendesha sera na hatua juu ya SDGs katika muongo ujao. Kutoa mafanikio ya pamoja, kufikiriwa tena juu ya masharti ya Ajenda 2030 kama kutimiza na kufanikiwa maisha bora kwa watu kila mahali ndani ya vikwazo vya

sayari, itakuwa ngumu sana na mchakato wa kisiasa unaohitaji aina mpya za mazungumzo ndani na kati ya jamii kuhusu maono yao ya ustawi huwekwa katika matendo, vikwazo na mabadiliko kujadiliwa. Swali muhimu katika jambo hili muhimu wakati huu ni: ni nani, ambaye mikononi mwake, lazima mchakato huu wa uzalishaji maarifa uwekwe?

Tunasisitiza kwamba hatua ya mabadiliko kwa ustawi wa pamoja unahitaji demokrasia mpya zaidi na aina za maarifa za uwajibikaji ambazo zinaweza kuziba pengo kati ya nadharia za kitaalam na dhana tofauti zilizoongozwa na tamaduni maalum, maadili na mazoea ya ustawi. Mifumo ya upimaji lazima ikuzwe kutokana na maarifa na uelewa kuhusu ustawi kama uzoefu wa kuishi kwa njia ambazo zinaruhusu hatua juu ya ardhi na kwa maana hiyo ni pamoja na jamii zilizodhoofishwa katika kubuni na kuanzisha sera, na hivyo kuzifanya zihusike katika uzalishaji wa pamoja. (Durose, Beebeejaun, Rees, Richardson, & Richardson, 2012). Hii inahusika hasa katika vituo vilivyo katikati ya miji barani Afrika, ambako maskini wa mijini wanakabiliwa na matatizo yasiyolingana ya mazingira na kutokuwepo usawa wa kiuchumi na mara nyingi hutengwa kutoka kwa maono makubwa na sera zinazokusudiwa kuifanya miji salama na yenye ustawi (Birkmann, 2007; da Silva & Braulio, 2014; Dodman et al., 2013).

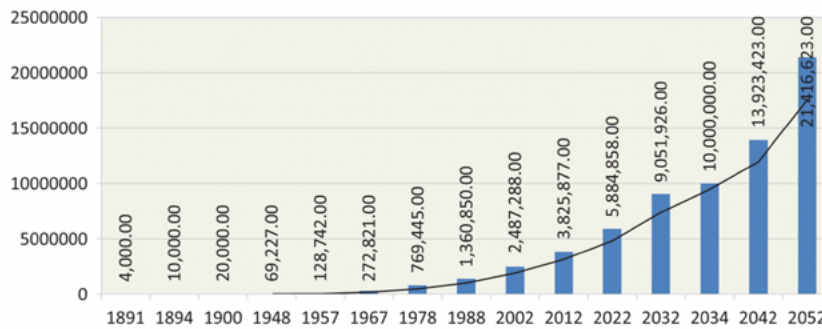
Katika makala hii, tunaelezea mchakato wa ubunifu wa ushirikiano wa uzalishaji maarifa na jamii zilizo katika makazi matatu yasiyo rasmi jijini Dar es Salaam, ubunifu huo umezalisha muktadha mpya wa muundo wa dhana ya ustawi (maisha bora) unaotegemea uzoefu wa maisha. Mbinu za ushirikiano wa uzalishaji na jamii zimeimarishwa vizuri katika nyanja kama maendeleo ya kimataifa, utafiti na michakato ya kibinadamu ya kujenga hali ya wepesi wa kurudia hali ya awali (Collodi, Di Vicenz, Murphy, & Visman, 2017; Galuszka, 2019; Osuteye et al., 2019). Hata hivyo, kuwa na wakazi katika makazi kuongoza mchakato wa uzalishaji wa maarifa kwa ajili ya hatua ya ustawi siyo ya kawaida na hufungua mielekeo mipya ya

mbinu za matumizi ya uzalishaji wa ushirikiano. Katika makala hii ushirikiano wa uzalishaji unaeleweka kama ushiriki wa kina ukiwa na mitazamo tofauti ya kuunda maarifa yanayoweza kusaidia maendeleo na utekelezaji wa sera na mipango yenye tija; kuegemeza juu ya elimu ya ufahamu wa maarifa ambayo inapinga maono ya umoja na badala yake inakumbatia uzalishaji wa maarifa yanayotokana na makabiliano na njia nyingine za kuishi zilizo sambamba, zinafanya kazi na kuuona mji (Osuteye et al., 2019). Kwa hiyo ushirikiano wa uzalishaji unaashiria uhakika wa kuachana na utaalumu wa kawaida (uliozoeleka) unaongozwa kutoka juu kwenda chini na ulio chini ya makao makuu, kwa kuzingatia ridhaa za maoni ya wananchi maarifa, uzoefu, mapendeleo na mahitaji na jamii zikichangia matokeo yaliyoboreshwa na mafanikio ya majibu ya changamoto za mijini (Galuszka, 2019; Ostrom, 1996). Inafaa hasa katika Dunia ya Kusini kama njia ya kushinda urasimu katika taasisi na taratibu za kanuni za udhibiti ambazo hazijumuishi na vinginevyo kuwa kinyume na matarajio ya ustawi wa maskini wa mijini au makazi yasiyo rasmi (Galuszka, 2019; Watson, 2014). Umuhimu na matumizi ya maarifa yaliyozalishwa kwa ushirikiano katika michakato ya mijini huenda zaidi ya utoaji wa huduma zinazohitajika katika muktadha ambapo jamii zimekuwa zimetengwa na maendeleo, hadi kufikia utambuzi wa kati zaidi wa manufaa ya maarifa ya jamii katika kufikiria, kuunda na kuchangia kwa matendo hali halisi ya mijini wanayotamani. Ushirikiano wa uzalishaji wa maono ya ustawi wa pamoja unaanzisha nafasi ya kujumuishwa ambapo jamii za mijini zilizodhoofika zina jukumu kuu katika kufikiria njia mbadala na miji yenye haki zaidi ya siku za baadaye.

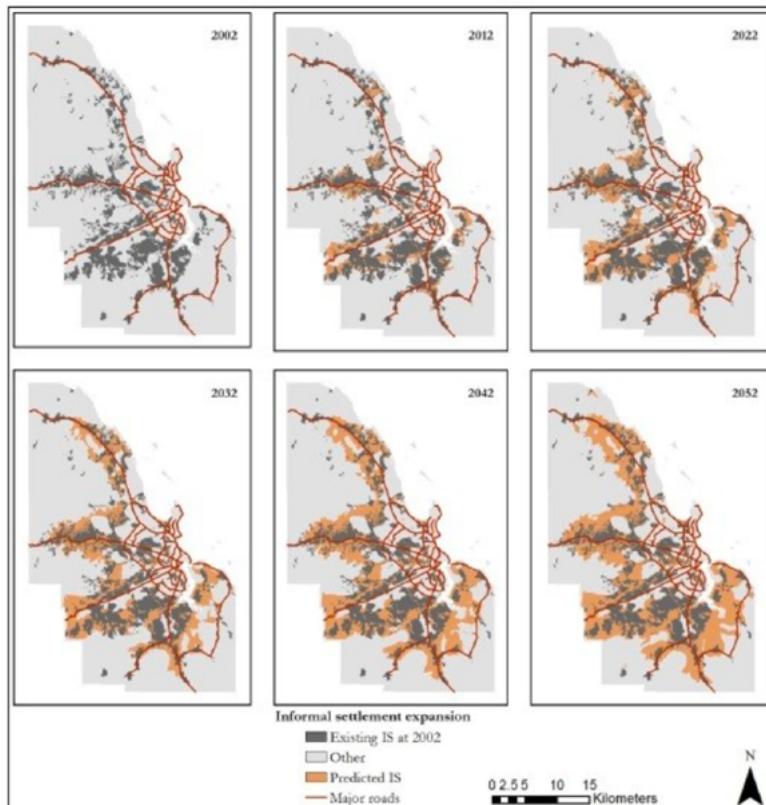
2. MUKTADHA NA UCHUNGUZI WA KINA

Dar es Salaam kama kituo kikuu cha biashara na jiji la kitovu cha kimataifa cha Tanzania ni mojawapo ya majiji ya Afrika yanayokua kwa kasi, ukuaji huo ukiendeshwa na wahamiaji wa wakazi kutoka vijijini na mikoa ya jirani. Ina idadi ya watu wanaokadiriwa kuwa zaidi ya milioni 5.5 (kutoka milioni 4 katika

sensa ya mwaka 2012) na wastani wa kiwango cha ukuaji wa asilimia 5.8. Inatarajiwa kupanuka kwa zaidi ya asilimia 85 katika muongo ujao na kuzidi kiwango cha (watu) milioni kumi cha majiji makubw ifikapo katikati ya miaka ya 2030 (African Development Bank 2014; Sturgis, 2015; tazama Kielelezo 1).



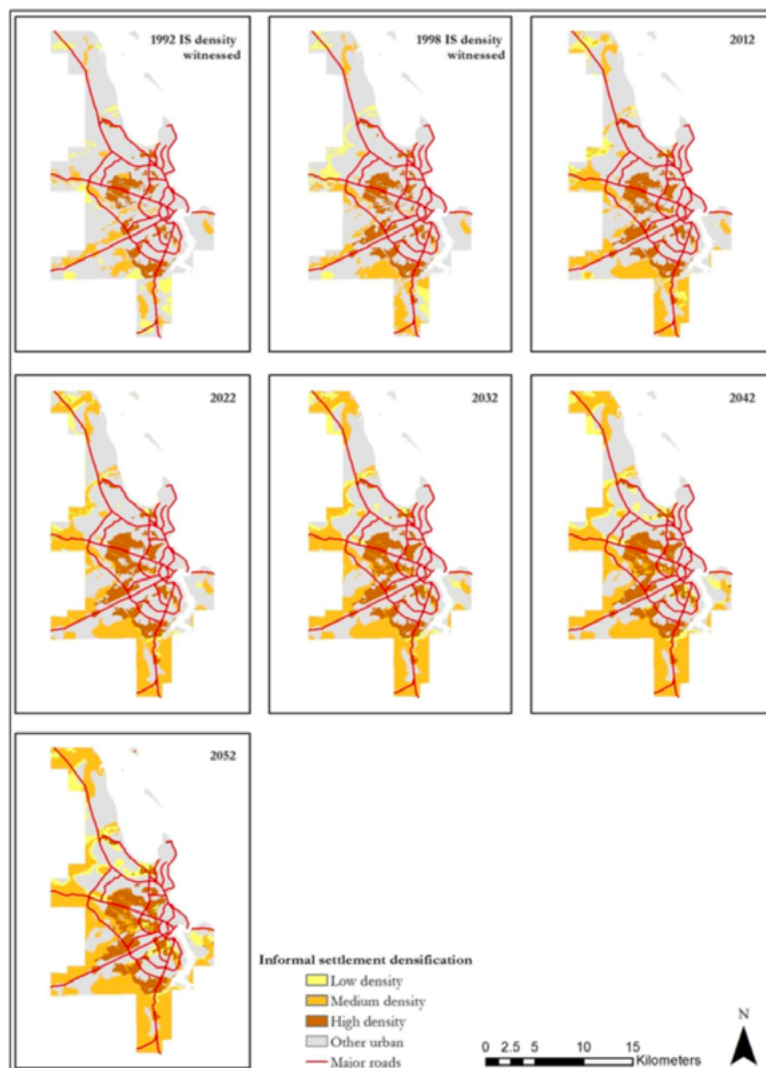
Kielelezo 1. Mwenendo wa ukuaji wa idadi ya watu katika Jiji la Dar es Salaam (1891–2052). Chanzo: Sturgis (2015).



Kielelezo 2. Ukadiriaji wa upanuzi wa makazi yasiyo rasmi Jijini Dar es Salaam (2002-2052). Chanzo: Abe (2011).

Ingawa ukuaji wa miji jijini Dar es Salaam unatoa baadhi ya fursa za kiuchumi kwa wakazi, kasi kubwa ya ukuaji wa idadi ya watu imekithiri usambazaji wa kutosha na nyumba za bei nafuu na huduma nyingine zinazohitajika. Matokeo yake, takribani asilimia 70 ya idadi ya watu inaishi katika makazi yasiyo rasmi au yasiyopangwa (tazama Vielelezo 2 na 3) hivyo kusababisha kuongezeka hali ya kutokuwepo usawa wa kijamii, kiuchumi na nafasi ya usawa (Abebe, 2011; Kombe & Kreibich, 2006; URT, 2000), na kiwango cha ukuaji wa makazi yasiyo rasmi ni mara mbili ya wastani wa ukuaji wa miji katika Jiji hili (Kombe, Ndezi, & Hofmann, 2015).

Kutapakaa makazi yasiyo rasmi na makazi yasiyopangwa ni dhihirisho la umaskini na kutengwa kijamii ambavyo hutokea katika miji mingi ya Afrika, jinsi wanavyohifadhi maskini wa mijini, wahamiaji wa hivi karibuni na makundi mengine ya wanyonge ambao hawawezi kumudu ardhi iliyoboreshwa na nyumba za kukodisha katika Jiji hilo (UN-HABITAT, 2003). Hii ni pamoja na kuongezeka kwa mahitaji ya nyumba jirani na maeneo ambayo husaidia fursa za mahitaji ya maisha kama viwanda vidogo vidogo na masoko karibu na maeneo ya biashara katikati ya mji, vituo vikubwa vya usafiri na bandari. Kwa sababu hiyo, wakazi wengi wanaishi katika hali ya

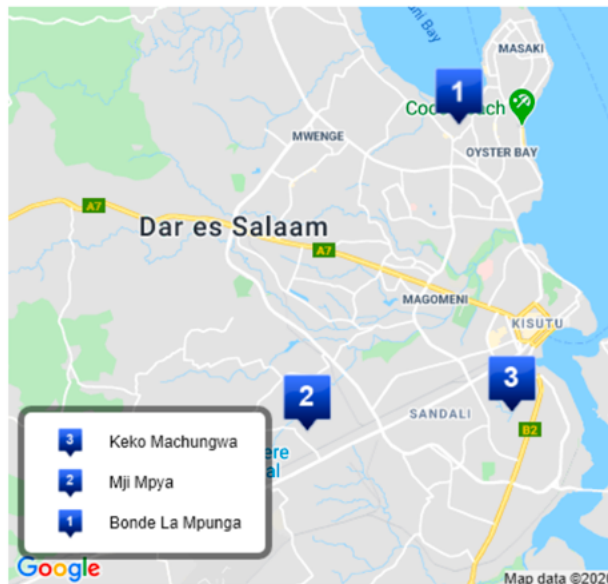


Kielelezo 3. Ukadiriaji wa msongamano wa makazi yasiyo rasmi Jijini Dar es Salaam (1992–2052). Chanzo: Abebe (2011).

msongamano mkubwa katika maeneo ya hatari, kama nyanda za mafuriko, kandokando ya mito na ardhi isiyofaa, ambayo yanawaweka katika hatari kama mafuriko, milipuko ya magonjwa haya yalizidi kuimarisha umaskini na kutokuwepo usawa (Abebe, 2011). Licha ya changamoto zilizo dhahiri kuhusu nyumba na mazingira ambayo yanawakabili wakazi katika makazi yasiyo rasmi, na haja ya kurekebisha mapungufu ya miundombinu, bado kuna ulazima wa haraka maafisa mipango na mameneja wa mijini kuelewa jukumu la mambo ya kijamii na kiuchumi na nyenzo nyingine ambazo zinaimarisha ukuaji wa miji (Kombe, 2005), ikiwa ni pamoja na hali njema ya maisha na ustawi wa wakazi unavyoweza kueleweka na kuboreshwa.

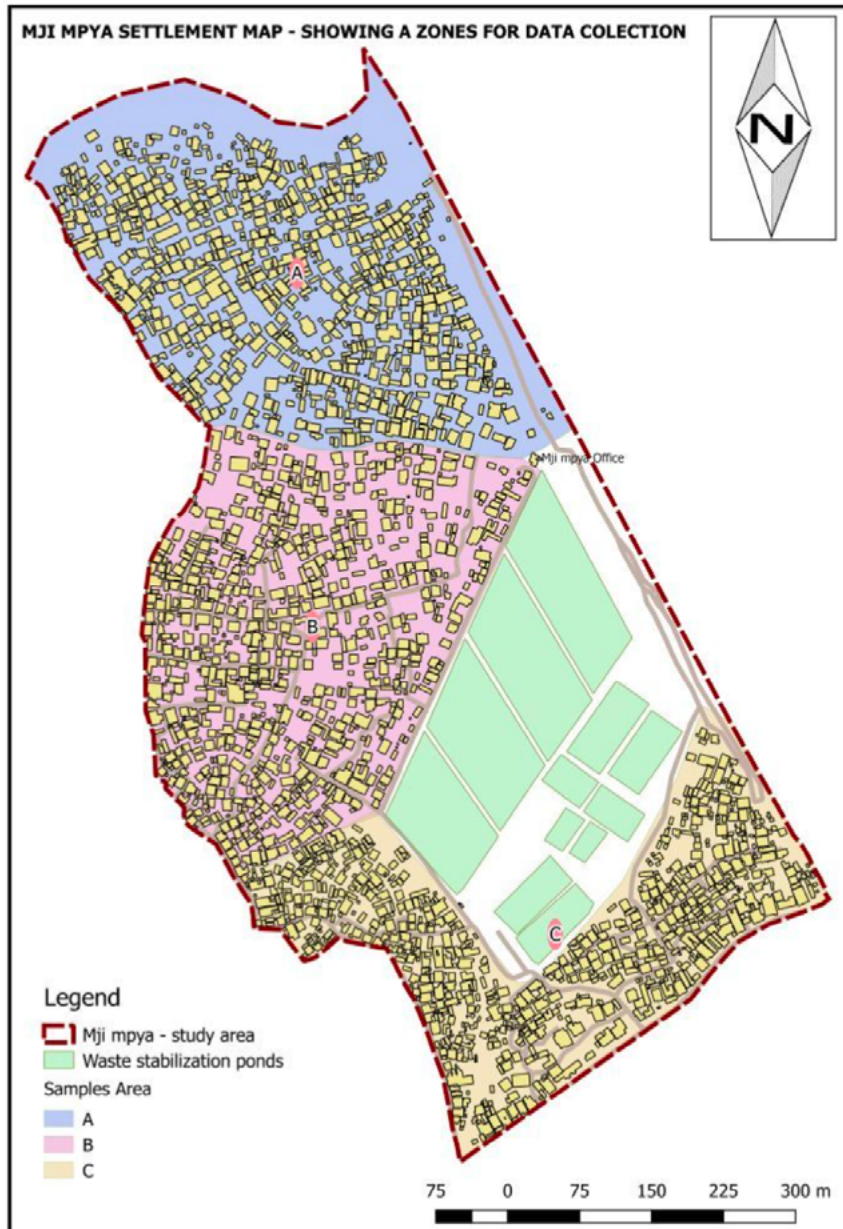
Utafiti huu ulifanywa katika makazi matatu yasiyo rasmi jijini Dar es Salaam ambayo yaliteuliwa kutoka maeneo tofauti ya Manispaa tatu: Makazi hayo ni Mji Mpya, Bonde la Mpunga na Keko Machungwa. Kiutawala, jiji limegawanyika katika manispaa tano, ambazo zimegawanyika katika Kata, Kata ndogo (inayoitwa 'Mtaa') na Vitengo vya nyumba kumikumi. Uongozi katika mfumo huu wa serikali za mitaa wanateuliwa na serikali kuu, isipokuwa viongozi wa Mtaa ambao wanachaguliwa na wakaazi. Ukubwa wa Mtaa unatofautiana katika eneo na idadi ya watu na inaweza ikajumuisha makazi moja au zaidi yasiyo rasmi. Katika utafiti huu, kila moja ya makazi hayo matatu yanawakilisha Mtaa, ndani ya Kata zao na Manispaa. Mitaa iliyoteulwa ili kuhakikisha uchunguzi zaidi unaenea na kuwa na uwakilishi katika sampuli ya waliohojiwa na mbinu zilizotumika (tazama Kielelezo 4). Makazi hayo yaliyoteguliwa yanawakilisha aina na usambazaji wa hali isiyorasmi jijini Dar es Salaam, makazi ambayo kwa kawaida huelezewa ama 'kushamiri' au 'kujaa,' kabisa, hasa kama kuakisi usalama mdogo unaozikabili nyumba na msongamano (Abebe, 2011). Makazi hayo yanasemekana kuwa yanashamiri wakati licha ya

kuwa na uwingi wa wakazi uliokithiri, yanaendelea kuvutia wakazi wapya (ikiwa ni pamoja na vikundi vya kipato cha kati) na yana chini ya asilimia 80 ya eneo la ardhi linalotumika kwa ajili ya ujenzi.



Kielelezo 4. Ramani ya Jiji la Dar es Salaam, ikionyesha maeneo ya utafiti yaliyoteuliwa. Chanzo: Waandishi.

Kwa upande mwingine, makazi yaliyojaa kabisa yangeweza kuanza mapema katika ukuaji wa jiji, na kwa kawaida huwa na zaidi ya asilimia 80 ya eneo la ardhi linalotumika kwa ajili ya ujenzi. Makazi yaliyojaa kabisa pia yamejulikana kama makazi ya mfumo mmoja au makazi yanayolingana bila kupangwa na makazi ya kipato cha chini, kama yakilinganishwa na makazi yanayoshamiri ambayo yamechanganyika (Osuteye et al., 2020). Mji Mpya (Kielelezo Na. 5) na Keko Machungwa yote ni makazi yaliyojaa kabisa na yako karibu na maeneo ya biashara katikati ya jiji na barabara kuu, na makazi ya tatu Bonde la Mpunga ni mfano wa makazi yanayoshamiri ya mchanganyiko wa makundi ya nyumba za wenye kipato cha chini na kipato cha kati, makazi hayo yamejengwa juu ya mashamba ya zamani ya mchele katika maeneo ya pembezoni mwa jiji.



Kielelezo 5. Ramani ya ugawaji wa kanda ya Mtaa wa Mji Mpya: moja ya maeneo matatu ya utafiti. Imenakiliwa kutoka kazi isiyochapishwa ya mradi wa CCI na AXA, Matokeo ya utafiti juu ya “Vipimo vya Utendaji wa Sera Katika Miji: Kuainisha hatari zinazokabili Vikundi vya Kipato cha Chini” ya mwaka 2018.

Utafiti huo ulifanywa kwa ushirikiano na kikundi wenyeji kisicho cha serikali (NGO) yaani Kituo cha Jamii cha Uwezeshaji wa Ubunifu (CCI), ambacho kinafanya kazi pamoja na kusaidia umoja wa shirikisho la wakazi maskini wa mijini, chini ya Ufadhili wa Shirika la Kimataifa la Kusaidia Wakazi katika Makazi Duni yaani ‘Slum/Shack’. (Dwellers International). CCI, kupitia kazi yake ya kutetea sera za kusaidia maskini na mazoezi yake katika makazi yasiyo rasmi jijini Dar

es Salaam, imejenga mahusiano imara na jamii nyingi tangu kuanzishwa kwake mwaka 2004. Sampuli ya makazi imefaidika sana juu ya uhusiano uliopo kati ya NGO hii, umoja wa shirikisho la vikundi na uongozi wa serikali za mitaa katika makazi yote matatu.

3. MBINU ZA KIELEZO CHA USTAWI: KUELEWA NA KUPIMA USTAWI KATIKA MUKTADHA

Sehemu hii inaelezea mchakato wa kutumia Mbinu za Kielezo cha ustawi (PI) jijini Dar es Salaam, mchakato ambao ulioongozwa na CCI, ikifanya kazi na timu ya watafiti wa jamii kutoka makazi matatu na kuungwa mkono na watafiti wana-taaluma kutoka Taasisi ya Ustawi wa Kimataifa (IGP) na Kitengo cha Mipango ya Maendeleo cha Chuo Kikuu Kishiriki cha London, kama sehemu ya “Maarifa Kwa Matendo katika Mradi wa Usawa Mijini” (KNOW) unaofadhiliwa na Mfuko wa Utafiti wa Changamoto Duniani (Global Challenges Research Fund).

3.1 KANUNI ZA MBINU ZA KIELELEZO CHA USTAWI

PI ni mchakato wa mbinu mchanganyiko za ushirikiano wa uzalishaji katika jamii, ukiongozwa na wakazi wakifanya kazi kwa ushirikiano na watafiti wa kitaaluma na mashirika yasiyo ya kiserikali (NGOs), kushughulikia muktadha maalum wa sera inayohusu maarifa ya ustawi na kuhoji fafanuzi zilizokubalika na mifumo ambayo inapendelea ukuaji wa mapato juu ya uelewa mpana wa kile watu wanachokihitaji ili kuishi maisha yanayoridhisha (Moore & Woodcraft, 2019). Lengo la mchakato wa PI ni kushirikiana na kuzalisha katika mahali pa wenyeji—na kiutamaduni—dhana maalum ya mfano wa ustawi na maisha bora ambayo yanaweza kuwa chanzo cha kukuza muktadha maalum wa kipimo cha ustawi. Na kwa kutumia takwimu mpya za uchunguzi wa kaya, kielelezo cha mahali cha ustawi kinaweza kubuniwa.

Kwa umakini, mbinu ya PI inatambua kwamba ubunifu wa maarifa wenyewe hautoshi kuhakikisha utendaji au mabadiliko ya muda mrefu ya matendo. Kuhusu suala hili, inatambua mipaka ya aina ya ushirikiano wa uzalishaji maarifa inayoweza kuepukika, na

vile vile umuhimu na uwazi wa mchakato wa “kufungamanisha maarifa” (Antonacopoulou, 2009), ambayo lazima iwekwe katika kufanya maamuzi na mifumo ya utawala. Kwa sababu hiyo, PI hii inalenga kuziba mgawanyiko huu na kutoa uelewa wa kina wa “kuelewa uhusiano tata kati ya kujua nini (maarifa ya utambuzi /nadharia), kujua jinsi (ujuzi / ujuzi wa kiufundi), kujua mwisho (maadili katika uchaguzi) na kufanya (tendo /zoea)” (Davoudi, 2015). Wakati mchakato huo ni wa kiraia na unaoongozwa na jamii, kundi kubwa zaidi la wadau wanajihusisha kutoka mwanzo hadi kujenga muungano wa watendaji wenye uwezo tofauti kuelezea maarifa yanayozalishwa (Woodcraft & Anderson, 2019).

Mbinu ya PI inategemea dhana zifuatazo: (1) Ushirikiano wa kuzalisha maarifa kuhusu uzoefu wa maisha ya ustawi, wananchi na jamii wakichunguza matamano, mazoea, hali iliyopo na matokeo ya sera-huzalisha maarifa sahihi zaidi, yanayofaa na yasiyofaa kuhusu muktadha maalum wa changamoto na njia za kufikia ustawi; (2) kufanya kazi kwa ushirikiano kupitia watendaji mbalimbali, ushirikiano wa sekta mbali mbali zitaanzisha utandawazi zaidi, kidemokrasia na nafasi jumuishi za uzalishaji wa maarifa na uchunguzi muhimu wa kijamii ambao unaweza kusababisha nadharia ya msingi; na (3) kufanya kazi kupitia ushirikiano huu inajenga uwezo wa jamii na serikali, maendeleo na watendaji wa umma, kuongeza uwezekano kwamba dhana mpya, aina za ushahidi na njia za kufanya kazi zinakubalika. Mbinu ya PI imetengenezwa na kujaribiwa na IGP, kwa kushirikiana na wanasayansi wa kiraia na mashirika yasiyo ya kiserikali (NGOs) katika miji ya Lebanon, Nairobi na vituo vya vijijini nchini Kenya, na vitongoji vitano katika Mashariki mwa London, Uingereza.

Jedwali 1. Kanuni za Kielezo cha Mafanikio.

Kanuni	Maelezo
1. Ushirikiano wa kiraia unaoongozwa na jamii kwa ajili ya ushirikiano wa uzalishaji, maarifa na matendo	Mchakato unaanzishwa na wakazi wakifanya kazi kwa ushirikiano na mashirika yasiyo ya kiserikali (NGOs) na watendaji wenyeji wengine katika kuzalisha maarifa kwa pamoja kuhusu ustawi kwa njia ambazo ni jumuishii, wazi na za kuwajibika katika eneo.
2. Maarifa kulingana na uelewa wa kina wa uzoefu wa maisha wa jamii	Ikiimarishwa na uchunguzi wa kina wa ubora juu ya maana maalum ya kitamaduni, maarifa na mazoea ya ustawi, na makutano kati ya matarajio ya mtu binafsi na ya kitamaduni kuhusu maisha yenye ustawi, mazoea ya mtu binafsi katika kutafuta maisha ya ustawi na vitu, hali za kiuchumi na kisiasa ambazo zinajenga fursa na vikwazo dhidi ya ustawi (Moore & Woodcraft, 2019).
3. Matendo, sera na vipimo vilivyojengwa katika maono ya ustawi na maisha ya kuridhisha	Maarifa yaliyozalishwa kwa ushirikiano huweka uzoefu na kipaumbele katikakati ya matendo - kuendeleza sera, programu, kuingilia kati na vipimo –kutambua kuwa hii inaweza kupingana na dhana zilizokubalika na ufafanuzi wa ustawi.

PI imebuniwa kwa makusudi kama mchakato wa kuelewa ustawi kama ukweli wa kuishi katika muktadha badala ya kama mbinu imara ya utafiti. Inategemea kanuni tatu ambazo zinaamua kusudi muhimu na uasiliwa kila hatua katika mchakato na bado kuacha nafasi kubwa ya kurekebisha kulingana na hali halisi na muktadha wa matendo maalum (tazama Jedwali 1).

3.2 KUTUMIA KIELEZO CHA USTAWI

Mbinu Jijini Dar es Salaam: Mchakato ulianza kwa warsha ya siku tano za kujenga uwezo (Julai 2019) kwa kutambulisha timu ya utafiti katika mchakato wa PI. Mfululizo wa mazoezi shirikishi na majadiliano ya vikundi yalitumika kuongoza timu ya utafiti kupitia mchakato wa kutafakari ikiwa ni pamoja na: mazungumzo kuhusu uzoefu wa maisha ya makundi hayo; matamano binafsi ya maisha ya ustawi; jamii na matarajio ya kitamaduni ya ustawi; na majadiliano kuhusu mambo yanayounda fursa na uwezo kwa wakazi katika makazi na kuishi vizuri.

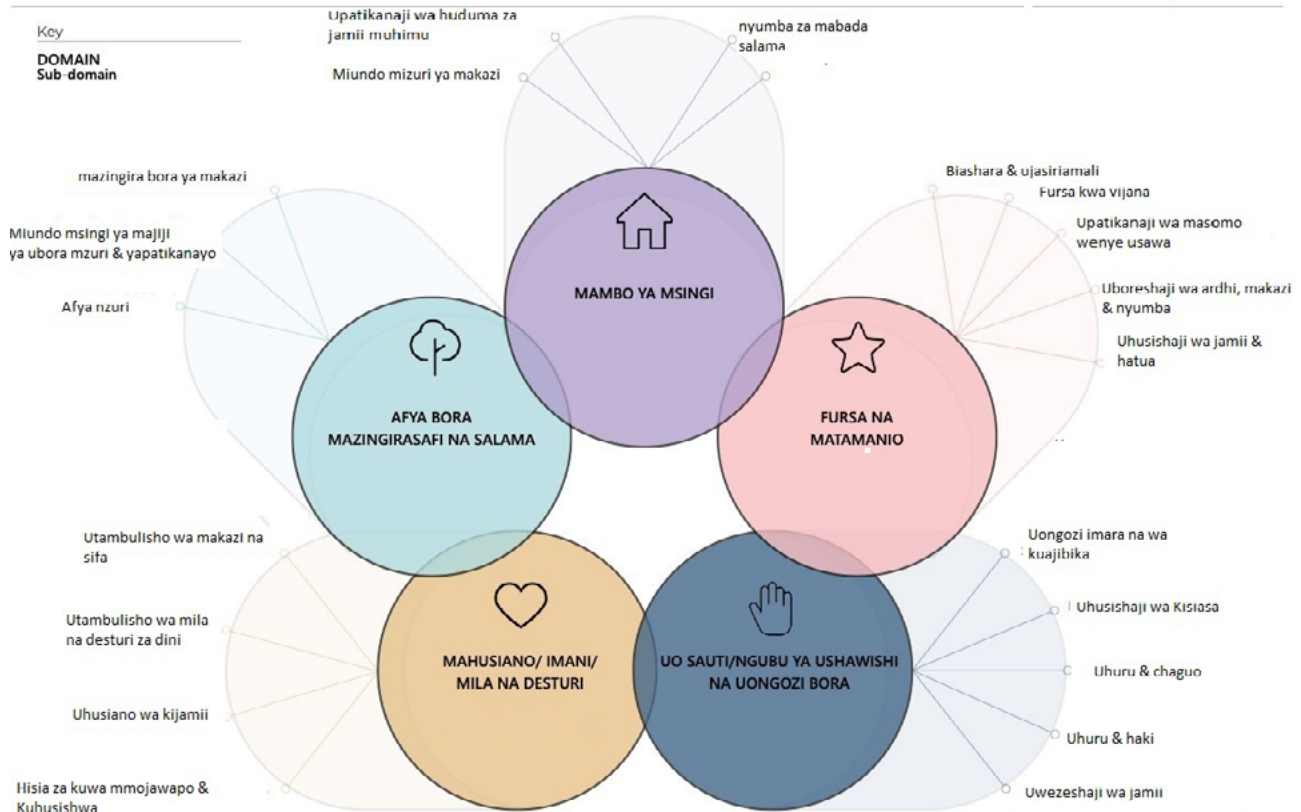
Mchakato wa ubunifu ulianza na majadiliano ya Vikundi kuhusu dhana ya ‘ustawi na maisha ya kuridhisha’ ambayo ni maneno muhimu (istilahi) yanayotumika katika SDGs—kutambua tafsiri sahihi ya dhana na lugha, katika suala hili inaakisi maisha *bora katika Kiswahili*, ‘maisha mazuri.’ Kisha, mfululizo wa mkusanyiko wa mazoezi ya pamoja yalifuata – kwa kutumia msingi wa maswali ya utafiti ya PI ili kuendeleza mwongozo wa majadiliano: ubunifu wa mpango wa vikundi vilivyolengwa na mahojiano ya mtu moja moja na wakazi katika makazi yao; kuunda mazoezi shirikishi yatakayotumika katika vikundi vilivyolengwa na panga watendaji kutoka serikali za Manispaa na Jiji, mamlaka za huduma za umma, mashirika mengine yasiyo ya kiserikali (NGOs), biashara za ndani ya eneo, mawakala wa mashirika ya maendeleo na watafiti kutoka taasisi za taaluma kutambua washiriki wenye uwezo wa utafiti na washiriki wanaoweza kuendelea na utendaji kwa muda mrefu.

Timu ya utafiti ilibuni programu shirikishi ya kukusanya takwimu za ubora ili kupata hali halisi ya maisha ya wakazi katika makazi na kuwawezesha watu kuelezea 'maisha bora' kwa maneno yao wenyewe na kulingana na uzoefu wa mtu binafsi. Kwa sababu hiyo, majadiliano ya vikundi vilivyolengwa na mahojiano machache yalichunguza maswali manne kwa mapana: Maisha bora yanamaanisha nini kwako? Ni mambo gani muhimu kuliko yote ya kuishi maisha mazuri katika jamii hii? Je, hapa kuna mambo maalum ambayo yanaruhusu watu kuishi maisha mazuri au kuyazuia? Ni vikwazo gani vinakuzuia wewe na familia yako kuishi maisha mazuri? Ilikuwa muhimu kwa timu ya utafiti kuchunguza maana ya 'maisha bora' na njia za utendaji ambazo watu wanajadiliana kati ya matarajio ya kitamaduni na mmatamano ya mtu binafsi kuhusu maisha mazuri na vipengele vingi vya kila siku na vya kinfumo ambavyo hutengeneza fursa zao.

Kwa kutumia uzoefu wa wa maisha binafsi katika makazi, timu ya utafiti iliweka makundi tofauti ya kaya ili kutambua tofauti za uzoefu kama viwango vya usalama wa maisha na mapato, aina za uwezekano wa kuathirika, kuonekana na uwezo wa ushiriki wa jamii, na jinsi hali hizi zinavyoundwa kuhusu jinsia, umri, kabila/mbari, ulemavu, umiliki wa makazi na mambo mengine ya kijamii na uchumi. Kulikuwa na mazungumzo ya kina kuhusu umuhimu wa kupata mitazamo mbalimbali, sauti zilizofichika na uzoefu katika makazi, na maadili ya kutafiti ustawi na watu ambao, kwa sehemu kubwa, wanaishi katika umaskini na kukabiliwa na mishtuko na hatari mbalimbali. Hii ilisababisha tofauti ndogo katika kufikiria uzoefu tofauti na utambulisho, na mchakato ambao ulizalisha mfumo wa kukutanisha pande mbalimbali kwa ajili ya kuajiri washiriki wa utafiti kwa kufikiria jinsia, umri, ulemavu, hali ya ndoa, na umiliki wa nyumba na uzalishaji wa mapato kama vigezo tofauti katika vikundi.

Vikundi viwili maalum vilivyolenga vya majaribio viliitishwa katika makazi moja ili kupima maswali ya utafiti kabla ya ukusanyaji wa takwimu kuanza. Kisha mradi huu ulipanuliwa hadi kujumuisha makazi mawili yasiyo rasmi, ikihusisha uajiri na mafunzo ya wanachama wengine wa ziada wa timu ya utafiti-mchakato ambao ulisimamiwa na timu ya awali ya jamii ya utafiti. Kati ya Julai na Oktoba 2019, mfululizo wa mahojiano (10) na vikundi vilivyolengwa (N = 179) yalifanywa na timu za jamii za utafiti katika makazi yote matatu yasiyo rasmi, na mahojiano sita mengine zaidi yakafanywa na maafisa wa serikali ya manispaa, watunga sera za jiji, mawakala wa mashirika ya umma na taaluma.

Mnamo mwezi Novemba 2019, warsha ya pili ya siku tano ikilenga juu ya kujenga uwezo kwa pamoja katika kuchambua na kutafsiri takwimu kutoka awamu ya utafiti wa ubora ilifanyika jijini Dar es Salaam. Siku tatu za mwanzo zililenga kuanzisha timu za utafiti kwa njia ya kuandaa mfumo wa alama (*open – coding method*), kujenga mfumo wa alama kulingana na maneno na mafungu ya maneno yanayotumiwa na washiriki wa utafiti, na kwa pamoja kuzipa takwimu alama hizo. Siku mbili za mwisho za warsha hiyo zilikuwa za kujadili na kutafsiri matokeo, kupanga takwimu zilizopewa alama katika makundi ya somo au mada na kwa pamoja kuanzisha mfano wa dhana ya mwelekeo mkubwa wa kuwakilisha mambo na hali inayojumuisha maisha mazuri kwa wakazi katika makazi (tazama Kielelezo 6). Mazoezi na mazungumzo ya kina yalihakikisha dhana na maeneo muhimu yaliyotumika kuwakilisha matokeo ya mada yalionyesha kwa usahihi uzoefu wa maisha. Kisha, timu ya utafiti ilipendekeza njia tofauti za kuashiria kushikamana, kuakisi mahusiano kati ya vipengele tofauti vya maisha mazuri, kabla ya kukubaliana juu ya mnyororo (chain) kama tafsiri sahihi ya muonekano wa muundo wa maisha bora.



Kielelezo 6. Muundo wa Maisha bora, Dar es Salaam. Imenakiliwa kutoka kazi isiyochapishwa ya mradi wa CCI na IGP KNOW Pato la Mradi wa 2019.

Hatua inayofuata katika mchakato wa ushirikiano wa uzalishaji ni kwa timu za utafiti kushiriki matokeo ya utafiti wa ubora, tafsiri ya awali na dhana ya muundo wa maisha bora. Mkutano wa hadhara utafanyika katika kila makazi kwa ajili ya washiriki wa utafiti, wakazi na viongozi wa jamii kutoa maoni yao juu ya muundo wa dhana. Kufuatia mazungumzo ya umma, maoni yatachambuliwa na maboresho hitajika yafanyike katika wa muundo wa dhana kabla ya kutafsiriwa katika seti ya viashiria vya kuwezesha uchambuzi wa kiasi kikubwa, cha kulinganisha jinsi fursa za kustawi zinavyotofautiana katika makazi tofauti na kwa jinsia, umiliki wa nyumba, hali ya kiuchumi na vigezo vingine. Takwimu za uchunguzi wa kaya zitakusanywa katika mwaka 2021 kama

msingi wa kuendeleza PI kufuatilia mabadiliko ya kuelekea ustawi katika makazi yasiyo rasmi jijini Dar es Salaam katika miaka ijayo.

4. MAISHA BORA (MAISHA MAZURI) NI NINI KWA WAKAZI WA MAKAZI YASIYO RASMI JIJINI DAR ES SALAAM?

Ni jinsi gani uelewa wetu wa ustawi na maisha mazuri utabadilika ilhali hatua ya kuanzia uchunguzi inahama kutoka ‘wataalamu’ kwenda uhalisia wa uzoefu wa maisha ya jamii? Je aina hii ya maarifa inafunua nini kuhusu jinsi sera na hatua za kuboresha ustawi zinapaswa kukua kidogo kidogo? Katika sehemu hii tunazungumzia maswali haya: Kwanza, tunachunguza kile ambacho maisha bora, (maisha yenye mafanikio ya ustawi), yanayomaanisha kutoka mitazamo ya wakazi katika makazi. Tunaangalia vipengele vinavyokutana ambavyo wakazi wanasema vinawezesha au kuzuia njia za kufikia ustawi na kutoa maoni juu ya maoni kuhusu maelezo ya watu kuhusu kutokuwepo usawa katika makazi, ambayo yanaanzisha, muktadha maalum wa changamoto juu ya uwezekano na uzoefu. Pili, tunatangazia kile ambacho uzoefu wa maisha unaweza kuleta katika uelewa wetu wa ustawi na uhusishaji wa sera.

4.1 USTAWI KAMA WAZO NA MAZOEA KATIKA MAISHA YA KILA SIKU

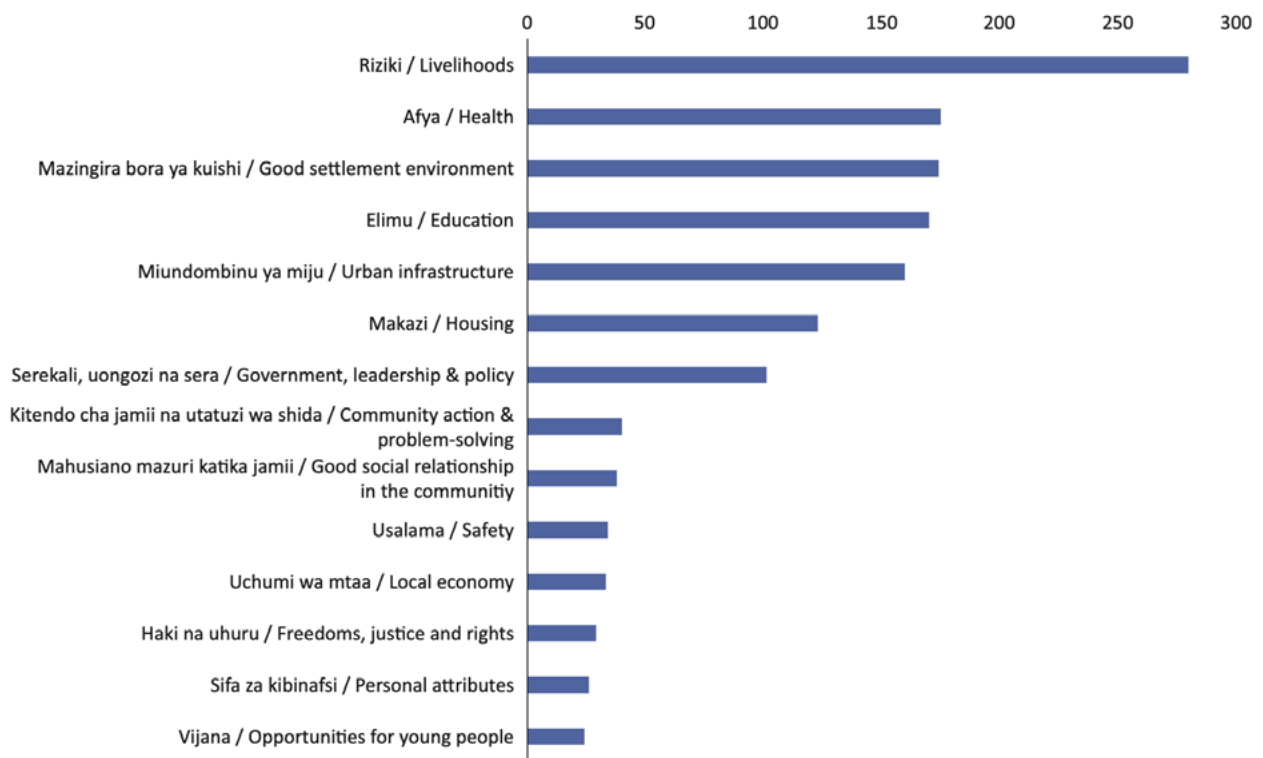
Kutazama uzoefu wa maisha kama mahali pa kuanzia, watafiti wa jamii walijadili maana na manufaa ambayo wakazi katika makazi walihusisha na maisha bora, na changamoto za kila siku, mazoea na chaguo za watu binafsi wanazofanya katika kusaka maono yao kuhusu ustawi na kuridhisha maisha yao.

Tofauti ya vipengele vilivyojumuishwa katika mfumo wa maisha bora (Kielelezo 6) vinaweka wazi kwamba katika maisha ya kila siku hali inayotengeneza ustawi inajumuisha vitu, kijamii, nyanja za mazingira, uchumi na siasa na kufanya kazi katika viwango tofauti kutoka mtu binafsi hadi kaya na jamii, jiji na nchi. Kielelezo 7 kinaonyesha mada 14 zilizojadiliwa mara nyingi zaidi katika makazi yote matatu katika kujibu maswali kuhusu maana ya maisha bora na

mambo muhimu kuliko yote yanayohitajika kuishi maisha mazuri. Mada zinaangukia katika makundi mawili: Mada saba za kipaumbele ambazo zinapata marejeo kati ya 100 na 280 katika utafiti huo, na mada nyingine sita ambazo zinapata marejeo kati ya 20 na 40. Kujadili kila mada kwa kina ni nje ya upeo wa makala hii. Badala yake, tunafupisha mada saba za kipaumbele na umuhimu ambao wakazi katika makazi waliuambatanisha katika vipengele kama viamuzi vya maisha mazuri.

Kipaumbele cha kwanza ni kazi ya kudumu, ambayo washiriki katika utafiti walielezea kuwa ni shughuli ya kuzalisha kipato cha uhakika kutoka ajira au ujasiriamali unaowezesha kukidhi mahitaji yao ya msingi (ikiwa ni pamoja na makazi ya kutosha ya bei nafuu, chakula na lishe mara tatu kwa siku, maji salama na nishati ya bei nafuu). Huduma muhimu za jamii (huduma ya kutunza watoto, huduma za afya, elimu na usafiri) zilitambuliwa kama vipengele muhimu vya kazi ya uhakika kuhusu suala la kuweka miundombinu muhimu na kuwezesha hali ya kuzalisha kipato na utunzaji wa wanakaya. Hii inasisitizia fikra muhimu kuhusu sera ya ustawi shirikishi. Ingawa fasihi ya kitaaluma inatambua kwamba watu binafsi hutumia mali na uwezo kutengeneza kipato (ikiwa ni pamoja na kupata wa ardhi, uzalishaji wa chakula, mitandao ya kijamii na huduma, kama nyongeza ya shughuli za kuzalisha kipato (Chambers & Conway, 1992), kazi endelevu zinafafanuliwa kwa uchache zaidi katika mifumo ya sera ya Tanzania kama ukuaji wa mapato, kupunguza umaskini na biashara kuhusiana na ukuaji wa kijani (UNDP, n.d.). Kwa mfano, maelezo ya wakazi katika makazi yanadhihirisha jinsi usalama wa kazi na hali ya makazi yalivyofungamanishwa, shughuli ya kuzalisha kipato cha uhakika ni muhimu katika makazi ya mijini ili kupata chakula chenye virutubishi, kodi ya pango la nyumba au kuboresha nyumba, na

Nini kinasaidia maisha bora, maisha mazuri, kwa wakazi katika makazi yasiyo rasmi Jijini Dar es Salaam? Mada za kawaida sana zilizojadiliwa katika utafiti wa ubora wa kumbukumbu ni za muhimu



Kielelezo 7. Mada nyingi sana za kawaida kuhusu utafiti wa ubora katika makazi matatu yasiyo rasmi Jijini Dar es Salaam (Julai–Oktoba 2019). Imenakiliwa kutoka kazi isiyochapishwa ya mradi wa CCI na IGP KNOW Matokeo ya Mradi wa 2019.

kumudu gharama za usafiri ili kufikia masoko, kazi na huduma muhimu. Mapato ya uhakika huwezesha baadhi ya kaya kupata maji safi na nishati.

Aidha majadiliano kuhusu afya na mazingira mazuri ya makazi yalilenga katika mwingiliano kati ya matamano ya mtu binafsi kuhusu afya nzuri ya mwili na akili, hali ya mtu binafsi kama njaa, hali sugu ya afya na hali njema, na hali pana katika makazi (hewa safi, maji salama, ukosefu wa wadudu, waharibifu, ukaribu na viwanda vya uchafuzi), na kwa upana zaidi jijini kinachoweza kusaidia afya bora ikiwa ni pamoja na kuweka hospitali, vituo vya afya, huduma za afya ya mama na mtoto, na uwezo wa kupata huduma hizo (bima ya afya, uwezo wa kulipa ada, miunganisho ya usafiri na uwezo wa kulipia gharama za huduma ambazo zilikuwa changamoto hasa kwa wakazi wazee na walemavu). Vile vile, upatikanaji wa ubora mzuri na huduma za bure za watoto na elimu ya msingi zinaelezewa kama msingi muhimu wa maisha

mazuri, kuhusiana na suala la maendeleo ya binafsi na kufikia shughuli za uhakika za ajira au kuzalisha kipato. Utoaji wa elimu ni kipimo cha kawaida cha maendeleo na ustawi. Lakini washiriki walibaini umuhimu wa aina nyingine za elimu kwa vijana na watu wazima hususan kuhusiana na kujenga uwezo wa biashara na shughuli za biashara na kuongeza uwezo wa kupata mikopo midogo, mikopo na mitaji ya uwekezaji, na usimamizi wa fedha za kaya na biashara ili kupunguza matatizo yanayohusiana na deni.

Nyumba na hifadhi ya uhakika yanatambulika kama hitaji msingi na mwanzo wa maisha mazuri. Hata hivyo, majadiliano kuhusu matamano, na njia za kuelekea, maisha bora yanatambua faida nyingi na uwezekano unaotokana na kuwa na haki ya ardhi na nyumba ya uhakika iwe ya umiliki au ya upangaji, sasa na baadaye. Mifano ilijumuisha uhibitaji wa uboreshaji na upanuzi wa makazi, fursa za biashara

ndogo ndogo na viwanda ambavyo nafasi ya ziada inaruhusu, ikiwa ni pamoja na uzalishaji chakula na ufugaji wa wanyama ambavyo hutoa wigo wa kuzalisha mapato ya ziada.

Maswali ya wakala binafsi, nafasi ya utendaji wa jamii na biashara, mamlaka na uongozi wa eneo la wenyeji yalijikita katika majadiliano yote, yakiunganisha mada kuzunguka hali ya kazi ya kudumu na hali ya maisha ya kaya hadi maisha mapana ya uwezesaji wa jamii, biashara na uboreshaji wa makazi. Dondoo hii kutoka majadiliano ya kikundi kati ya wakazi wa Mji Mpya inaakisi hisia za wengi kwamba huduma muhimu kama usimamizi wa taka unapaswa “kuchukuliwa na jamii, sio wakandarasi”:

Tunaweza kuaminiwa na manisipaa kuunda kikundi na vifaa vya kuondoa taka ngumu. Itatengeneza fursa za ajira kwa watu wasio na ajira. [Weka] kwa njia nyingine... tunaweza kutatua matatizo ya jamii kama usimamizi wa taka. (Mwanamke, umri wa miaka 45, mpangaji na mfanyabiashara mdogo, anayeishi Mji Mpya kwa Miaka 20).

4.2 ZAIDI YA UMASKINI: MAFANIKIO JOZI

Ni dhahiri, hata kutokana na mjadala huu mfupi wa matokeo ya utafiti, kwamba fursa za ustawi na kuishi vizuri yanategemea hali mbalimbali, mitandao, mazoea na miundombinu inayoenea kupita hatua za kawaida za kupunguza umaskini kama kuongeza kipato na mali. Upatikanaji wa bidhaa na huduma za pamoja kama udhibiti afya na maji, huduma bure ya watoto na afya ni muhimu kwa kuishi vizuri: kuimarisha uwezo wa watu binafsi kwa ajili ya shughuli za uchumi na kupunguza hatari zinazohusiana na mshtuko wa kifedha; kwa mfano, kwa maradhi. Sera iliyogemea uundaji mdogo wa ustawi wa pamoja kama ukuaji wa mapato kwa kaya maskini zaidi inaficha vitegemezi tata kati ya uwezo wa mtu binafsi, miundombinu

ya makazi na kwa mapana mji, na hali ya kiuchumi na kisiasa katika kuwezesha watu kuishi maisha yenye ustawi na ya kuridhisha. Kuchunguza ustawi kupitia kioo cha uzoefu wa kuishi huanza kuangaza jinsi hali zinazounda maisha bora hupitia miliki za kijamii, kiuchumi, kiutamaduni na kimazingira na viwango tofauti vya maisha ya mijini na utawala, kama taarifa zifuatazo kutoka kwa washiriki wa utafiti zinavyoonyesha:

Upangaji wa jiji pia unachangia watu kutokuwa na maisha bora. Kwa mfano, serikali ilipaswa kupanga vizuri eneo hili kabla ya watu kuanza kuanzisha makazi hapa. Kwa upande mwingine, serikali imejenga mfumo wa mifereji kadhaa ya kuondoa maji machafu katikati ya makazi ambayo huchangia katika maambukizi mengi ya magonjwa kama malaria na kipindupindu. (Mwanamke katika miaka yake ya 50, mwenye nyumba na mmiliki mdogo wa biashara, mkazi katika makazi kwa Miaka 30).

Huwezi kuishi katika eneo kama hili, ambalo ni makazi yasiyo rasmi lenye ukosefu wa huduma bora ya udhibiti afya, mifumo duni ya mifereji ya maji, mara nyingi iliyofurika na ukosefu wa miundombinu mizuri ya barabara, na kusema una maisha bora hata kama unaweza kupata milo mitatu kwa siku. Maisha bora hutegemea aina ya muundo wa makazi. (Mwanaume wa umri wa miaka 30, mpangaji katika makazi kwa zaidi ya miaka 30, mjasiriamali)

Mifano hii inaeleza jinsi mji wenye makazi duni na miundombinu unavyodhoofisha juhudi za ustawi na kuishi vizuri, bila kujali rasilimali za kaya zinazoweza kutumia. ‘Mafanikio ya ustawi’ ambayo yanasaidia kupata mapato, chakula, maji safi na uwekezaji ili kuboresha nyumba za familia yanaweza

kumomonyolewa na vipengele vya mfumo, kutokuwepo usawa na hatari zinazohusishwa na utawala mijini, matumizi ya ardhi, sera ya viwanda na uwakilishi wa kisiasa. Kuangalia maswali ya uwezo na kiwango kupitia matokeo ya kila siku kuhusu maisha ya makazi unavuta usikivu wa tofauti ya uzoefu ndani ya jamii katika muktadha wa njia maalum ambazo utambulisho wa kijamii kulingana na kundi, jinsia, ulemavu vinaongeza aina za kutokuwepo usawa na kujiweka hatarini. Yaliyojikita katika utafiti ni masuala yasiyo rasmi, unyonge, na kutengwa kwa kukosa uwezo na michakato ya kufanya maamuzi yanayohusu maisha ya kila siku, ikiangazia masuala mbalimbali na aina ya kutokuwepo usawa unaozikabili jamii nyonge na kuonyesha jinsi michakato ya mijini inavyozalisha muktadha maalum wa vikwazo kuelekea maisha ya ustawi. Sera za mijini ambazo zinajenga ustawi na umaskini katika hali ya mafanikio jozi yanashindwa kuelezea makutano haya muhimu.

5. TAFAKARI JUU YA USHIRIKIANO WA KUZALISHA MUKTADHA WA UELEWA WA USTAWI

Utafiti huu unaonyesha kuwa ustawi una sura nyingi: umepata sura kutoka uchumi wa kisiasa mijini, uwezo wa watu binafsi kutenda, mazoea ya kila siku na masikilizano ambayo wakazi katika makazi jijini Dar es Salaam wanajihusisha nayo ili waishi na waishi vizuri. Kuchunguza maisha bora kama uzoefu wa maisha kunaonyesha upungufu wa sera za ustawi ambazo zinalenga ukuaji wa mapato na kupunguza umaskini tu. Badala yake, kinachojitokeza kutoka kioo cha ‘ustawi wa maisha’ ni mazungumzo madogo ya kutofautiana juu ya kiasi fulani kuhusu makutano na majadiliano kuhusu maana, mazoea, siasa na vipengele vya muundo. Mbinu za kushirikiana katika kuzalisha maarifa au uchambuzi wa makutano siyo njia mpya katika utafiti mijini na kutunga sera katika Dunia ya Kusini (Castan-Broto & Alves, 2018). Hata hivyo, usikivu wa maana uliokuwepo na mazoea ya ustawi ni uwanja mpya wa uchunguzi ambao utahitaji mitimdo mipya, vifaa vya utafiti na maarifa ya kuendeleza sera na kuchunguza na kujenga nadharia kuhusu mahusiano kati ya ustawi na dhana nyingine za sera—hali njema, wepesi wa kurudia hali ya awali na umaskini. Tunajenga hoja kuwa manufaa ya kipekee ya mbinu ya PI ni kwamba inatoa fursa ya kujumuisha ushirikiano wa uzoefu wa maisha katika sera ya miji, na hivyo kuleta maoni mbadala kuhusu ustawi katika mipango iliyothibitika katika muktadha ambao mara chache huzingatia mitazamo isiyo na nguvu. Kwa sababu hiyo, njia njia mpya ya PI itakayotumika hapa ni maalum sana kwa maeneo haya na katika muktadha wa Dar es Salaam, namna ambavyo utafiti huo utafanywa na ushiriki muhimu wa wenyeji wanaotoa maamuzi katika usanifu wa utafiti, ukusanyaji wa takwimu na hatua za kudhibiti ubora, unaashiria kuachana na utafiti shirikishi uliozoeleka na njia ambazo hutumiwa kuhusisha watunga sera.

Zaidi ya hayo, mbinu ya nguvu ya elimu ya ufahamu

wa PI iko katika kuongeza safu za maoni na takwimu za majaribio ya ubora katika vipimo vya kiasi, ambavyo vinaruhusu sera na wanaofanya maamuzi kupata manufaa na uelewa wa kina unaopimika kutoka kwa jamii. Ufanisi wake umesitiziwa hasa katika mipangilio kama Dar es Salaam, ambapo takwimu rasmi zinaweza kuwa hazipo, vigumu kuzikusanya, hazikubaliani, au ni za ubora duni. Hata hivyo, hali hii inakwenda mbali zaidi kuliko kuwa mchakato muhimu tu wa ukusanyaji wa takwimu sahihi na inakusudiwa kuchochea mjadala kwa wenyeji, kuweka kipaumbele na upangaji wa mkakati ambao kwa jumla inasaidia kuweka hatua zinazofaa kuingilia kati (Allen, Osuteye, Emmanuel, Koroma, & Lambert, 2020; Twigg, Christie, Haworth, Osuteye, & Skarlatidou, 2017). Mbali na upya wa ushirikiano wa kuzalisha maono ya ustawi, pia tunahoji kwamba manufaa na athari za PI kama mbinu mchakato unaweza kuonekana kwa njia nyingine nne, ambazo zimefafanuliwa katika sehemu zinazofuata.

5.1. USHIRIKIANO WA KUZALISHA NJIA ZA USTAWI NA USAWA MIJINI

Ushirikiano wa kuzalisha ni muhimu katika kuanzisha aina mpya za maarifa mijini, maisha yanayoakisi tofauti za miji ya kisasa na kuleta sauti mpya, hasa kutoka Dunia ya Kusini katika kutunga sera. PI inakwenda mbali zaidi ya taswira ya kuzalisha maarifa na inapendekeza mfumo wa mageuzi ya mabadiliko jamii ikiwa katikati. PI iliyozalishwa kwa ushirikiano inasisitiza haja ya utendaji unaoongozwa na jamii ambayo inaweza ikaendeleza ubora wa maisha na namna ya kuishi, wakati huo huo ikisisitiza maswali mapana kuhusu utendaji wa miundo ya utawala na jinsi hali ya kutokuwepo usawa inavyojalisha (Castan-Broto & Alves, 2018). Inawezesha uzalishaji wa uelewa tajiri wa muktadha wa masuala msingi

na vipengele vinavyoendesha kutokuwepo usawa, ambavyo vinahitaji kuondoa 'njia' kama hizo za tofauti. Kwa muktadha huu, PI kama njia na chombo cha ushirikiano wa uzalishaji kinaweza kufikiriwa kama 'njia' ya ustawi wa pamoja ambao unakabiliana na muundo uliozungukwa na kutokuwepo usawa wa jamii katika mazingira ya mijini, kama kutengwa kwa sauti ya jamii katika kupanga. Ni matumizi ya maarifa hayo yanayoashiria mwanzo wa mabadiliko ambayo yanaweza kujulikana kama mageuzi.

Jaribio la kuziba pengo la kuingizwa linatumia uhusiano wa NGO mwenyeji pamoja na shirikisho na wakazi wa jamii, ambao wanasuluhisha mchakato wa majaribio na uandikishaji wa waliohojiwa, kulingana na uelewa wa kina wa wapi na jinsi gani hali ya kutokuwa salama inavyojidhihirisha. Kuingizwa katika muktadha huu kumeasisiwa kama mchakato wa mara mbili wa utambuzi na ushiriki wa sauti ambazo mpaka sasa zimekuwa zikitengwa na vikundi katika kutazama, kupanga na kutekeleza matamania ya jamii kuanzia na PI. Na katika suala hili usanifu wa muundo wa utafiti ulifikiriwa kuwa na majadiliano ya pamoja juu ya aina za uzoefu, idadi ya watu na utambulisho wa kijamii ambazo ziliwakilisha jamii, na zilihudumu kama msingi wa sampuli zilizokusudiwa (kama umri, jinsia, ulemavu, ukubwa wa kaya, umiliki wa nyumba, hali ya ajira, na aina ya mapato). Jitihada za PI za kushughulikia kuingizwa na hali ya kutofanana huanza na jaribio la kufungamana na utambulisho tofauti wa kijamii ambayo inatambuliwa na sheria ya serikali ya kitaifa na miundo ya sera zilizoandikwa lakini hata hivyo kutokana na mazoea zimekuwa zinatengwa katika kufanya maamuzi. Jitihada hii haizuii haja ya kuendelea kutambua aina nyingine tofauti na utambulisho wa kijamii katika mifumo inayotumiwa na wenyeji lakini inaimarisha hatua za kwanza ambazo zinahitaji kuchukuliwa sasa kutokana na pengo lililotambuliwa.

Kwa sababu hiyo, ni utambuzi na matumizi ya PI kama chombo cha mipango cha jamii na siyo matokeo pekee ambayo ni muhimu, kama inavyoshindana na

kuhamisha hali ya watendaji wa mijini na watunga sera katika Dunia ya Kusini. Pia inaweka kipimo cha mahusiano ya ubunifu kati ya jamii na watunga sera; kutumia PI kama chombo cha kuwawajibisha na kufuatilia maendeleo yao. Mafanikio yao bado yanakabiliwa na ubinanfsi na yako wazi kwa ajili ya upimaji, lakini njia ya vikundi vya jamii (kwa upande wa Dar es Salaam katika ngazi ya Mtaa) kuwa na ushirikiano wa uzalishaji wa chombo kama hicho, na umiliki wa takwimu, inafaa kusherehekea.

5.2. KUJENGA UWEZO WA USAWA KATIKA MIJI

Mchakato wa kuendeleza PI umezungukwa na fursa na nafasi za kujenga uwezo wa wakazi katika jamii na viongozi, timu za utafiti na kushiriki kwa wenyeji wanaofanya maamuzi kunalenga kuendeleza maadili ya usawa mijini. PI ina viwango vya mchakato wa kiufundi wa 'kazi ya utafiti' uwandani, na inakumbatia kanuni za ushirikiano wa uzalishaji maarifa na ubia wa usawa ambao unasawazisha ngazi za uongozi wa ndani na mahusiano katika ya timu, na jamii, kwa kulenga kuleta michango kutoka kwa washiriki ambao ni wabunifu na washauri katika kutafuta pingamizi katika miundo ya vikwazo dhidi ya usawa mijini (Osuteye et al., 2019).

Ushiriki wa wenyeji wanaofanya maamuzi katika utafiti yenyewe, unafanya jaribio la makusudi la kuziba mgawanyiko kati ya utafiti na mazoea. Maafisa katika mifumo rasmi ya mipango miji wamezoea zana na vipimo vilivyopangwa kwa aina ya michakato ambayo wao lazima wasimamie. PI inaruhusu jamii kuweza 'kuzungumza lugha zao' kupitia uzalishaji rahisi na vipimo, na kutoa msingi na uhalali wa madai yaliyosemwa. Pia PI kama chombo kinaruhusu maarifa ya jamii yanayozalishwa kukumbatiwa na kurekodiwa kama aina ya kumbukumbu rejea ambazo zinaruhusu urahisi na ushiriki endelevu. Hili ni muhimu katika mipangilio ya mijini kama Dar es Salaam, ambayo inapitia mizunguko badilifu ya kisiasa na kiasi kikubwa cha wafanyakazi wa serikali na manispaa.

5.3. KUENZISHA NAFASI ZA HAKI NA UJUMUISHAJI

Ujumuishaji wa PI huenda mbali zaidi ya mkusanyiko wa dhana ya sauti na watendaji mbalimbali kuanzisha nyakati na nafasi za ushiriki endelevu katika mchakato wote. Kuna ishara Dhahiri ya uhamasishaji wa jamii unaowafunulia washiriki mazungumzo ya sera kama yale ya ‘kushiriki ustawi’: Ingawa mwingiliano wa pamoja wa watendaji tofauti na uhamasishaji wa jamii wakati wa ushirikiano wa uzalishaji siyo lengo la mwisho, unajenga nafasi ya manufaa makubwa ya kujumuishwa. PI inanza fursa ya sauti tofauti za kukusanyika pamoja kwa kupitia ‘nafasi’— tofauti kutengeneza maswali na usanifu wa mbinu, kuendesha warsha, taratibu za kupata maoni ya jamii—na kupanua nafasi na maeneo ya kijiografia ya mwingiliano ndani ya makazi. Nafasi hizi zinaweza kuwa za kati na mpito badala ya kilichofikiriwa kutokea mwishoni mwa mchakato.

Ni muhimu kuona kwamba PI inashirikiana, na kubuni ‘nafasi za kujumuishwa’ kama sababu za wakati na nafasi, na inaruhusu kuanzishwa kwa nafasi za ‘kati’ za haki na jumuiishi kupitia mchakato wa ushirikiano wa uzalishaji na utafiti wa matendo. Kwa sababu hiyo, matarajio ya uendelezaji wa muda mrefu ya mchakato wa ushirikiano wa uzalishaji yenyewe yanaruhusu uanzishaji ‘curation’ na uendelezaji wa nafasi za kujumuishwa na haki.

Zaidi ya hayo, nafasi ya kujenga uwezo wa asili katika mchakato wa PI uliotajwa mapema pia unakuwa nafasi za kujumuishwa na kuchangia mmomonyoko wa kutokuwepo usawa, na kwa nyongeza, udhalimu unaotokana nao. Mbinu ya PI inatambua kuwa kujenga uwezo siyo tu kwamba ni jambo linalofuata, bali ni kwamba isingewezekana kwa watu kushughulikia muundo wa kutokuwepo usawa bila kuwajengea uwezo, na kuvunja utegemezi na mfumo unaoimarisha kutokuwepo usawa katika kila ngazi, kuanzia kubuni utafiti na ushirikiano wa kuzalisha.

6. HITIMISHO: MICHANGO YA NADHARIA NA MAZOEFA

Shabaha ya lengo la ushirikiano wa kuzalisha PI ambayo inaruhusu aina tofauti za maarifa na uzoovu kuhusu kile kinachojumuisha maisha mazuri kwa wakazi wa mijini katika Jiji la Dar es Salaam kujitokeza, ni mchango unaostahili kuangaliwa katika utafiti na mchakato wa kutunga sera katika maeneo ya mijini Afrika.

Suala hili linachangia uelewa wa kina wenye manufaa yaliyojaribiwa kuhusu aina mbalimbali za uzoefu wa maisha ya mjini katika miji ya Karne ya ishirini na moja, na uwezo na vipaji vya jamii wenyeji kuunda na kushawishi utungaji wa sera za mijini. Kwa njia hii utafiti unathibitisha kaulimbiu ya dunia-miji (Org, 2011, Robinson, 2016) ambayo inaleta sauti mbalimbali na jiografia tofauti katika nadharia ya miji. Nguvu yake ipo katika urahisi na kukaririwa kwake kama njia ya kuleta kwenye mwanga uwezo maalum ambao unatengeneza uelewa wetu wa ustawi katika muktadha tofauti na kuonyesha mielekeo mipya ya kujenga-nadhria na kutunga-sera.

1. INTRODUCTION

The United Nations' 2030 *Agenda for Sustainable Development*, which launched the 17 global Sustainable Development Goals (SDGs) in 2015, opens with the statement: "This Agenda is a plan of action for people, planet and prosperity" (United Nations, 2015, p. 1). It seeks to eradicate poverty and hunger, reduce inequalities and create the conditions to "ensure that all human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature" (United Nations, 2015, p. 2).

This vision of human and non-human flourishing represents a significant shift from the definition of prosperity as material wealth, fuelled by economic growth, which dominated global policy throughout the 20th century (Moore & Woodcraft, 2019). It signals potential for the emergence in urban policy and governance of a more expansive, equitable and inclusive understanding of prosperity, which acknowledges that the range of conditions, rights and freedoms, and capacities necessary for people everywhere to live a 'fulfilling life' extend far beyond sustainable economies, inclusive growth and decent work.

In this article, we argue that at the beginning of the 'decade of delivery' (2020–2030) on the SDGs, policy-relevant knowledge for transformative action on prosperity is lacking. Prosperity is under-studied and under-theorised relative to concepts like poverty, risk, resilience, quality of life and wellbeing in urban and social theory. Much of the knowledge currently driving policy and action on prosperity, in particular in the Global South, is based on concepts and measures developed by the World Bank to operationalise its mission goals of poverty reduction and shared prosperity. The Bank's mission agenda seeks to address the issue of income inequality in relation to inclusive growth (Basu, 2013), hence

shared prosperity is narrowly conceptualised as "the growth in the income or consumption of the bottom 40% of the population in a country" (World Bank, 2016, p. 1). The Bank's approach has attracted widespread criticism for focusing narrowly on income inequality and failing to reflect the multidimensional nature of poverty, particularly at the subnational level (Alkire & Santos, 2013; Shifa & Leibbrandt, 2017) and without a distinction between rural and urban contexts (Khan, Lucci, & Bhatkal, 2016; Satterthwaite & Mitlin, 2014).

Academic literature on prosperity is also limited in scope (Woodcraft & Moore, in press). The disciplinary dominance of economics and psychology in the burgeoning field of wellbeing and happiness studies drives a narrow conceptualisation of prosperity as 'wealth plus wellbeing' (Moore & Woodcraft, 2019). Such approaches measure the levels of wellbeing generated by a nation's economic productivity, employment and household income (Diener, 1984; Diener & Suh, 1997; Easterlin, 1974), adopting a universal definition of wellbeing as a state of individual happiness, life satisfaction, absence of anxiety and feeling that life is worthwhile (Tay & Diener, 2011). In this context, cross-cultural studies addressing the measurement equivalence of wellbeing, happiness and life satisfaction in different contexts have proliferated (Delle Fave et al., 2016; Diener, Ng, Harter, & Arora, 2010; Disabato, Goodman, Kashdan, Short, & Jarden, 2016; Fadijia, Meiring, & Wissing, 2019; Oyserman, Coon, & Kimmelmeier, 2002), prompting a critique of efforts to translate 'global' measures to developing country contexts rather than paying attention to differences in the meaning, value and relevance of these concepts in the Global South (Camfield, 2012; Fadijia et al., 2019; Phillips & Wong, 2016; White, 2009, 2015).

While participatory research examining poverty as a lived and multi-dimensional experience is well-established (Brock & McGee, 2002; Robb, 1998), similar approaches to building context-specific multi-dimensional models of wellbeing and quality of life are less common (Camfield, 2012; Fadijia et al., 2019), and studies examining 'lay' meanings of

prosperity in the Global South are notably absent from quality of life and wellbeing literature. As a consequence, prosperity is often presented in development literatures and policies in a binary relation to poverty: 'prosperity' being the outcome of poverty reduction efforts that focus on wealth, assets and enhanced livelihoods (Msambichaka, Mduma, Selejio, & Mashindano, 2016; World Bank, 2016). This normative framing limits prosperity to material concerns, overlooking research acknowledging that categorising people as 'poor' or 'living in poverty' can misrepresent their lived experience, which is not always one of lack, deficit or deprivation in other domains of life (Sen, 1999). Research examining definitions of wealth and forms of assets ownership in rural Tanzania identifies the limitations of commonly used asset indices to meaningfully measure prosperity, noting a range of issues from collective rather than individual asset ownership and asset use rather than asset ownership, as obstacles to meaningful and accurate measurements (Brockington, Howland, Loiske, Mnzava, & Noe, 2018; Howland, Noe, & Brockington, 2019). This points to the importance of theorising, conceptualising and measuring prosperity as both a multi-dimensional and situated experience, which is shaped by cultural meanings and values, individual aspirations and systemic and structural factors.

The lives and futures of individuals and communities, in particular in cities in the Global South, will depend on the forms of evidence and knowledge that drive policy and action on the SDGs in the next decade. Delivering shared prosperity, re-imagined on the terms of Agenda 2030 as fulfilling and prosperous lives for people everywhere within planetary constraints, will be a highly complex and politicised process requiring new forms of dialogue within and between societies about whose visions of prosperity are put into action and the constraints and tradeoffs to be negotiated. A critical question at this pivotal moment then is: In whose hands should this process of knowledge production lie?

We argue that transformative action for shared prosperity requires new, more democratic and accountable forms of knowledge that can bridge the gap between expert-led theories and concepts and diverse, culturally-specific meanings, values and

prosperity practices. Measurement frameworks must be developed from knowledge and understanding about prosperity as a lived experience in ways that allow for action on the ground and meaningfully include marginalised communities in the design and delivery of policies, thereby making them co-produced and relevant (Durose, Beebeejaun, Rees, Richardson, & Richardson, 2012). This is particularly relevant in urban centres in Africa, where the urban poor suffer disproportionate burdens of environmental and socio-economic inequalities and are often excluded from macro-level visions and policies that seek to make cities safer and prosperous (Birkmann, 2007; da Silva & Braulio, 2014; Dodman et al., 2013).

In this article, we describe an innovative process of knowledge coproduction with communities in three informal settlements in Dar es Salaam, which has generated a new context-specific framework for conceptualising prosperity (*maisha bora*) based on lived experience. Community co-production methods are well-established in fields such as international development, humanitarian and resilience-building research and processes (Collodi, Di Vicenz, Murphy, & Visman, 2017; Galuszka, 2019; Osuteye et al., 2019). However, having settlement dwellers lead a process of knowledge production for action on prosperity is unusual and opens up new directions for the methodological application of co-production. Co-production is understood in this article as a deep engagement with different perspectives to create knowledge that can support the development and implementation of progressive policies and planning; resting on an epistemology of knowledge that challenges unitary visions and instead embraces knowledge production borne of the confrontation and juxtaposition of multiple ways of living, working and seeing the city (Osuteye et al., 2019). Co-production, therefore, marks a point of departure from conventional expert-led, top-down and centralised approaches, based on an appreciation of citizens' views, knowledges, experiences, preferences and needs, with communities then contributing to improved outcomes and achievable solutions to urban challenges (Galuszka, 2019; Ostrom, 1996). It is particularly relevant in the Global South as a means of overcoming institutional bureaucracies and regulatory norms that are exclusionary and otherwise

counterproductive for the welfare of the urban poor or informal settlements (Galuszka, 2019; Watson, 2014). The relevance and utility of co-produced knowledge in urban processes goes beyond the provision of requisite services in contexts where communities were hitherto detached from development, to a more central recognition of the value of community knowledge in conceiving, shaping and actively contributing to the urban realities they aspire to. Co-production of visions of shared prosperity constitute a space of inclusion where marginalised urban communities have a central role in envisaging alternatives and more just urban futures.

2. CONTEXT AND CASE STUDY SITES

Dar es Salaam as the main commercial and cosmopolitan hub of Tanzania is one Africa’s fastest growing urban centres, driven by an influx of residents from rural and suburban regions. It has an estimated population of over 5.5 million (up from 4 million in 2012 census) and an average growth rate of 5.8

percent. It is expected to expand by more than 85% through the next decade and exceed the 10 million mega-city status by mid-2030s (African Development Bank, 2014; Sturgis, 2015; see Figure 1).

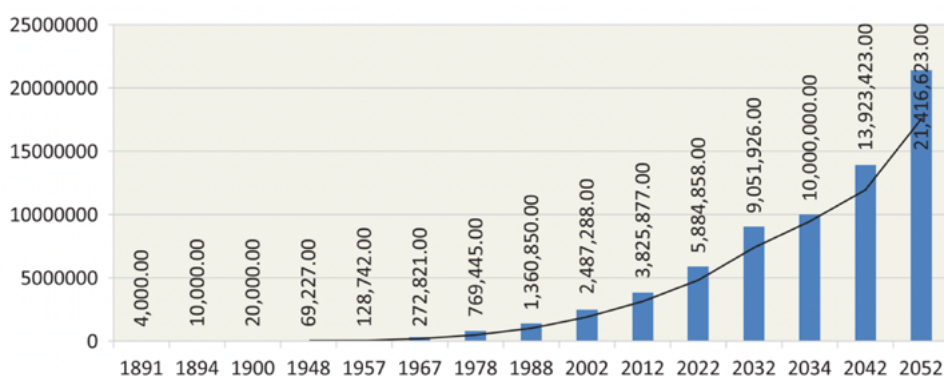


Figure 1. Population growth trend for Dar es Salaam city (1891-2052). Source: Sturgis (2015)

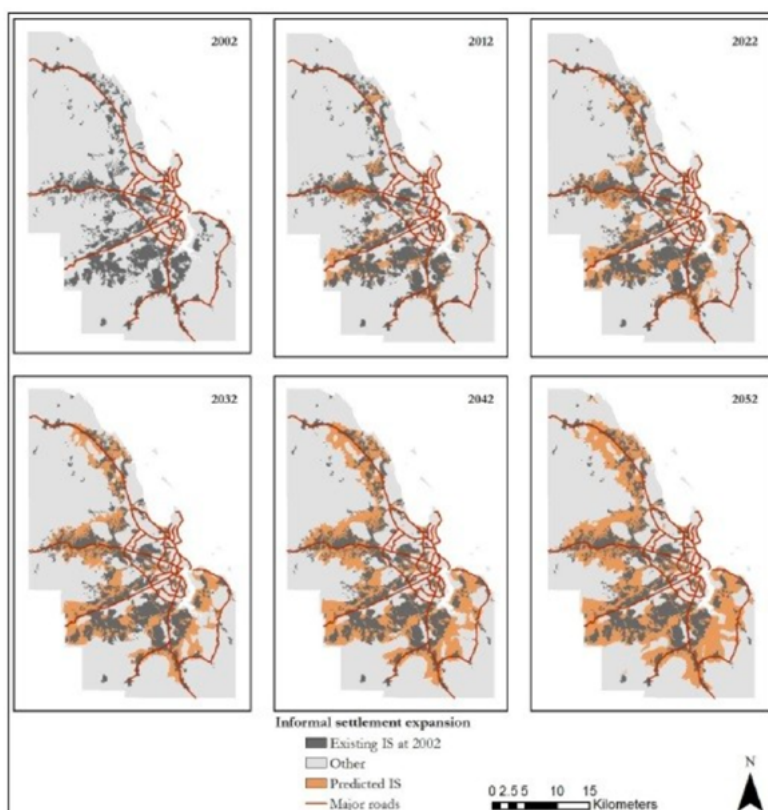


Figure 2. Projected informal settlement expansion in Dar es Salaam (2002–2052). Source: Abebe (2011).

Although urban growth in Dar es Salaam provides some economic opportunities for residents, the rapid population growth has outstretched the supply of adequate and affordable housing and other requisite services. As a result, about 70% of the population lives in informal or unplanned settlements (see Figures 2 and 3) leading to increasing socio-economic and spatial inequalities (Abebe, 2011; Kombe & Kreibich, 2006; URT, 2000), and the rate of growth of the informal settlements is two times the average urban growth rate in the City (Kombe, Ndezi, & Hofmann, 2015).

Widespread informality and unplanned settlements are a manifestation of poverty and social exclusion that occurs in many African cities, as they house the urban poor, recent migrants and other marginalised groups who are unable to afford improved land and rental housing in the city (UN-HABITAT, 2003). This is coupled with the growing demand for proximal housing in areas that support livelihood opportunities such as small-scale industries and markets near the central business districts, major transport nodes and harbour. Consequently, many residents live in overcrowded conditions in hazardous locations, such as floodplains, riverbanks and wastelands,

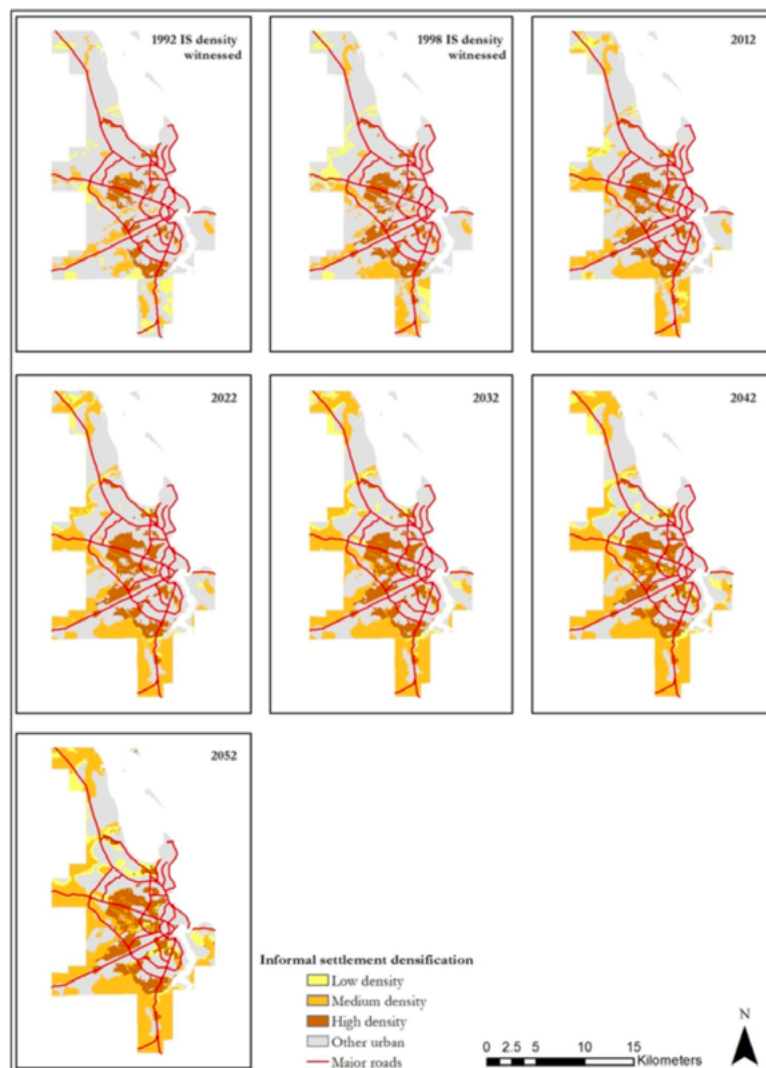


Figure 3. Projected densification of informal settlements in Dar es Salaam (1992–2052). Source: Abebe (2011)..

which further expose them to risks such as flooding, disease outbreaks further accentuating poverty and inequalities (Abebe, 2011). Besides the obvious housing and environmental challenges that residents of informal settlements face, and the need to fill infrastructural deficits, there remains a more compelling imperative for planners and urban managers to understand the role of socio-economic factors and other forces that underpin organic urban growth (Kombe, 2005), including how the wellbeing and prosperity of residents can be understood and improved.

This study was conducted in three informal settlements in Dar es Salaam selected from three different Municipal areas: Mji Mpya, Bonde La Mpunga and Keko Machungwa. Administratively, the city is divided into five municipalities, which are subsequently divided into Wards, Sub-Wards (called 'Mtaa') and Ten Cell Units. The leadership of these devolved local government structures are appointed by the central government with the exception of the Sub-Ward leaders who are elected by residents. The size of Sub-Wards varies in area and population and may cover one or more informal settlements. For this study, each of the three settlements represent separate Mtaas, within their respective Wards and Municipalities. The selected Mtaas were further zoned for ease of access and navigation to ensure further spatial spread and representation in the sampling of respondents and methods employed (see Figure 4). The three selected informal settlements are representative of the nature and distribution of informality in Dar es Salaam which are typically described as either 'booming' or 'saturated,' mainly as a reflection of housing vulnerability and density (Abebe, 2011). The settlements are said to be booming when despite the formation of a critical mass of residents, they continue to attract new residents (including middle-income groups) and have less than 80% of land area used for construction. The saturated settlements on the other hand would have been formed earlier in the city's growth, and typically have

more than 80% of land area used for construction. The saturated settlements have also been referred to as homogenous or uniformly unplanned and low-income settlements, as compared to the booming settlements that are mixed (Osuteye et al., 2020).

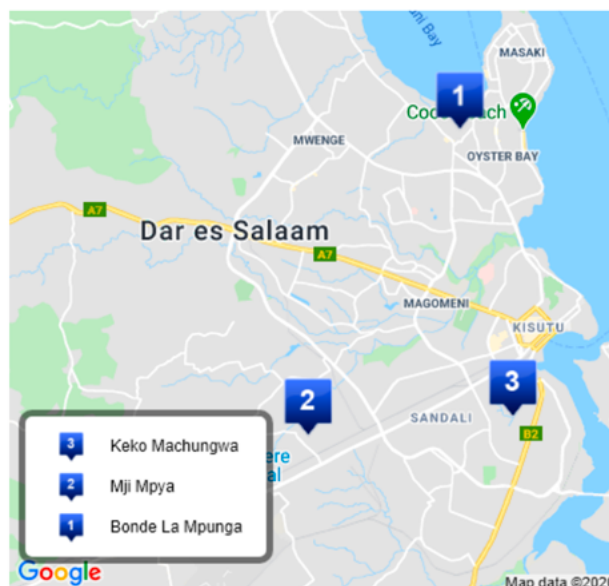


Figure 4. Map of Dar es Salaam, showing selected study sites. Source: Authors.

Both Mji Mpya (Figure 5) and Keko Machungwa are saturated settlements closer to the central business district and major highways, and the third Bonde la Mpunga is typical of a booming settlement of mixed low income and middle-income housing clusters, built on reclaimed former rice fields in the periphery of the city.

The research was conducted in partnership with local NGO the Centre for Community Initiatives (CCI), which works with and supports the federated collectives of urban poor residents, under the Slum/Shack Dwellers International umbrella. CCI, through its work on advocating pro-poor policy and practice in informal settlements in Dar es Salaam, has built strong relationships with many communities since its establishment in 2004. The sampling of the settlements draws heavily on this existing relationship between the NGO, the federated groups and the local government leadership in all the three settlements.

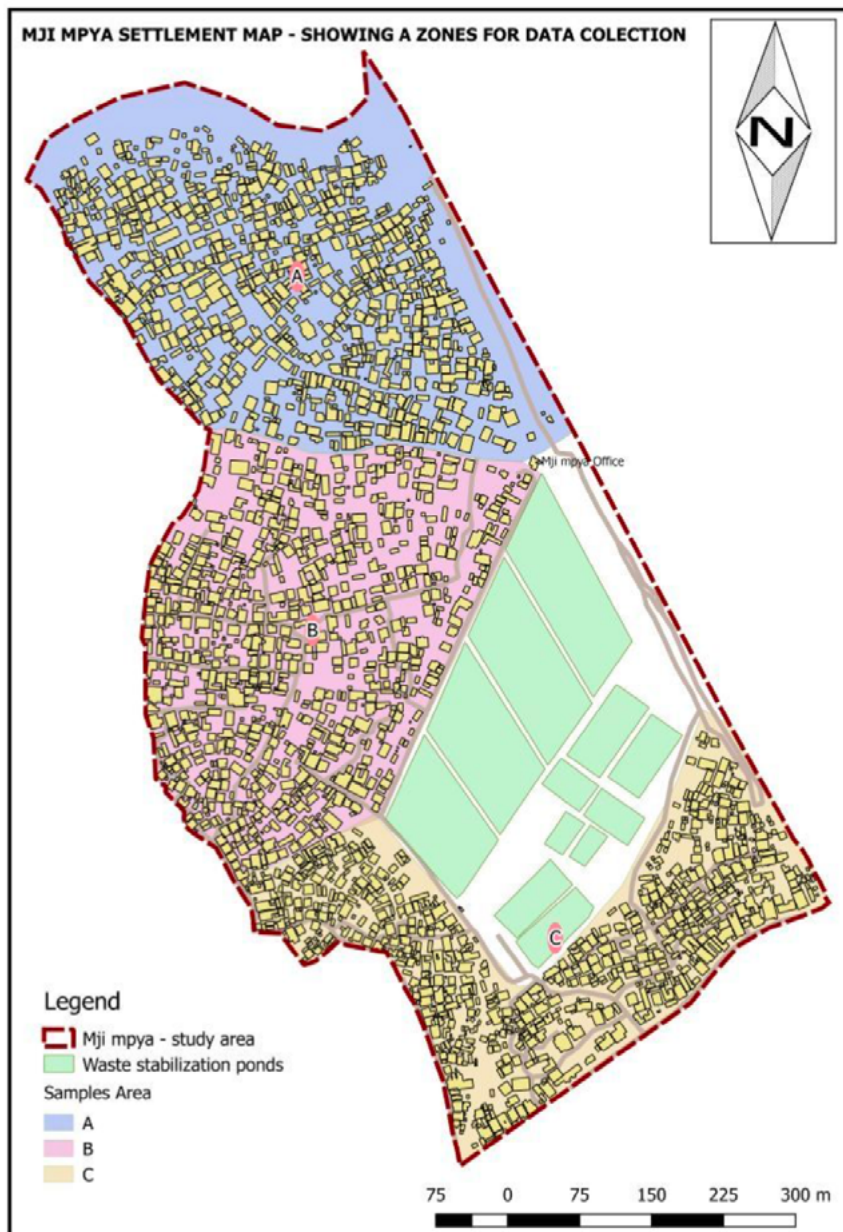


Figure 5. Map of the zonation of Mji Mpya sub-ward: one of three study sites. Based on the unpublished CCI and AXA Project output “Metrics for Policy Action in Urban Areas: Characterising Risks Facing Low-Income Groups” of 2018.

3. PROSPERITY INDEX METHODOLOGY: UNDERSTANDING AND MEASURING PROSPERITY IN CONTEXT

This section describes the process of using the Prosperity Index (PI) methodology in Dar es Salaam, a process led by CCI, working with a team of community researchers from three settlements and supported by academic researchers from the Institute for Global Prosperity (IGP) and the Development Planning Unit at University College London, as part of the “Knowledge in Action for Urban Equality” (KNOW) Project, funded by the Global Challenges Research Fund.

3.1 PRINCIPLES OF THE PROSPERITY INDEX METHODOLOGY

The PI is a mixed-methods community co-production process, led by residents working in partnership with academic researchers and NGOs, to address the lack of context-specific policy-relevant knowledge about prosperity and to challenge normative definitions and frameworks that privilege income growth over a broader understanding of what people need to live fulfilling lives (Moore & Woodcraft, 2019). The goal of the PI process is to co-produce a locally—and culturally—specific conceptual model of prosperity and prosperous lives, from which context-specific measures of prosperity can be developed. And using new household survey data, local Prosperity Indices can be constructed.

Critically, the PI methodology recognises that knowledge innovation in itself is not sufficient to guarantee action or long-term changes in practice. In this regard, it recognises the limits of the actionable nature of co-produced knowledge, and equally the critical and distinct process of “knowledge integration” (Antonacopoulou, 2009), which must be situated within decision-making and governance frameworks. Consequently, the PI seeks to bridge

this divide and offer insights to “understanding of the complex interrelationship between knowing what (cognitive/theoretical knowledge), knowing how (skills/technical knowledge), knowing to what end (moral choices) and doing (action/practice)” (Davoudi, 2015). While the process is citizen and community-led, a wider group of stakeholders are involved from the outset to build a coalition of actors with different capacities to respond to the knowledge that is generated (Woodcraft & Anderson, 2019).

The PI methodology is based on the following assumptions: (1) Co-producing knowledge about the lived experience of prosperity with citizens and communities—examining aspirations, practices, situated conditions and the effects of policy—generates more accurate, relevant and actionable knowledge about context-specific challenges and pathways to prosperity;(2) working collaboratively through multi-actor, multi-sector partnerships will create more transparent, democratic and inclusive spaces of knowledge production and critical social enquiry that can lead to grounded theory building; and (3) working through these multiple partnerships builds the capacity of communities and government, development and public actors, increasing the likelihood that new concepts, forms of evidence and ways of working are adopted. The PI methodology has been developed and tested by IGP, in partnership with citizen scientists and NGOs in cities in Lebanon, Nairobi and rural centres in Kenya, and five neighbourhoods in east London, UK.

The PI has been deliberately designed as a process for understanding prosperity as a lived reality in context rather than as a fixed research methodology. It is based on three principles that determine the

Table 1. Prosperity Index principles.

Principle	Description
1. Citizen and community-led partnerships for knowledge co-production and action	The process is co-initiated by residents working in partnership with NGOs and other local actors to co-produce knowledge for action on prosperity in ways that are inclusive, transparent and locally accountable.
2. Knowledge based on an in-depth understanding of the lived experience of communities	Underpinned by in-depth qualitative investigation of culturally-specific specific meanings, values and practices of prosperity, and the intersections between individual and cultural aspirations for a prosperous life, individual practices in pursuit of a prosperous life and material, economic and political conditions that shape opportunities and obstacles to prosper (Moore & Woodcraft, 2019).
3. Action, policy and metrics built on local visions for prosperous and fulfilling lives	Co-produced knowledge places local experience and priorities at the centre of action—developing policies, programmes, interventions and metrics—recognising this may challenge normative concepts and definitions of prosperity.

essential purpose and nature of each step in the process yet leave considerable scope for local adaptation and context-specific action (see Table 1).

3.2 APPLYING THE PROSPERITY INDEX

Methodology in Dar es Salaam The process began with a five-day capacity-building workshop (July 2019) to introduce the research team to the PI process. A series of participatory exercises and group discussions were used to guide the research team through a reflective process including: dialogues about the lived experiences of the group; personal aspirations for a prosperous life; societal and cultural expectations of prosperity; and a discussion about the factors that shape opportunities and capacities for settlement dwellers to live well.

The design process began with group discussions about the concept of ‘prosperous and fulfilling lives’—the terminology used in the SDGs—to identify an equivalent conceptual and linguistic translation, in this case to the Swahili *maisha bora*, ‘the good life.’ A

series of collective exercises then followed—building on the PI core research questions to develop a discussion guide: design a programme of focus groups and one-to-one interviews with settlement dwellers; develop participatory exercises for use in the focus groups; and map actors from municipal and city government, public services, other NGOs, local businesses, development agencies and academic researchers to identify potential research participants and potential collaborators for longer-term action.

The research team co-designed a qualitative data collection programme to capture the lived realities of settlement dwellers and to enable people to describe *maisha bora* in their own terms and based on individual experiences. Consequently, focus group discussions and semi-structured interviews explored four broad questions: What does *maisha bora* mean to you? What are the most important things to live a good life in this community? Are there particular things here that allow people to live a good life or prevent it? What barriers are preventing you and

your family from living a good life? It was important for the research team to examine both the meaning of maisha bora and the practical ways in which people negotiate between cultural expectations and individual aspirations of a good life and the multiple everyday and systemic factors that shape their opportunities.

Drawing on personal experiences of settlement life, the research team categorised different household types to identify a diversity of experiences such as levels of livelihood security and income, forms of vulnerability, visibility and capacities for community participation, and how these conditions are shaped by gender, age, ethnicity, disability, housing tenure and other socio-economic variables. There was extensive dialogue about the importance of capturing a wide range of perspectives, the hidden voices and experiences in the settlement, and the ethics of researching prosperity with individuals who, for the most part, are living in poverty and with exposure to various shocks and risks. This led to a nuanced consideration of different experiences and identities, and a process that generated an intersectional framework for the recruitment of research participants taking account of gender, age, disability, marital status, and housing tenure and income-generating activities as proxies for class differences.

Two pilot focus groups were convened to test the research questions before data collection began in one settlement. The project was then expanded to a further two informal settlements, involving the recruitment and training of additional research team members—a process that was managed by the initial community research team. Between July and October 2019, a series of semi-structured interviews (10) and focus groups (N = 179) were undertaken by community research teams in all three informal settlements, and a further six interviews carried out with municipal government officers, city policymakers, public agencies and academics.

In November 2019, a second five-day workshop focusing on capacity-building to collectively analyse and interpret data from the qualitative research phase was held in Dar es Salaam. The first three days focused on introducing the research teams to an open-coding method, building a coding framework based on the words and phrases used by research participants, and collectively coding data. The final two days of the workshop were spent discussing and interpreting the findings, organising coded data into thematic clusters, and collectively developing a multi-dimensional conceptual model to represent the factors and conditions that constitute a good life for settlement dwellers (see Figure 6). The exercises and extensive dialogue ensured the concepts and terminology used to represent thematic findings accurately expressed lived experience. The research team then proposed different ways to symbolise connectedness, reflecting the relationships between different components of a good life, before collectively agreeing on a chain (mnyororo) as an appropriate visualisation of the maisha bora model.

The next step in the co-production process is for the research teams to share the qualitative research findings, initial interpretations and conceptual maisha bora model. A public meeting will be held in each settlement for research participants, residents and community leaders to provide feedback on the conceptual model. Following public dialogues, the feedback will be analysed and any necessary refinements made to the conceptual model, before it is translated into a set of indicators to enable larger-scale quantitative analysis, comparing how opportunities to prosper vary in different settlements and by gender, housing tenure, economic circumstances and other variables. Household survey data will be collected in 2021 as the basis for developing a PI to track changes to prosperity in Dar es Salaam's informal settlements over the coming years.

"Nini kinaimarisha ustawi (maisha bora) kwenye makazi duni Dar es Salaam?"
 Mfano wa dhana ya ustawi (maisha bora) iliyoongozwa na jamii.

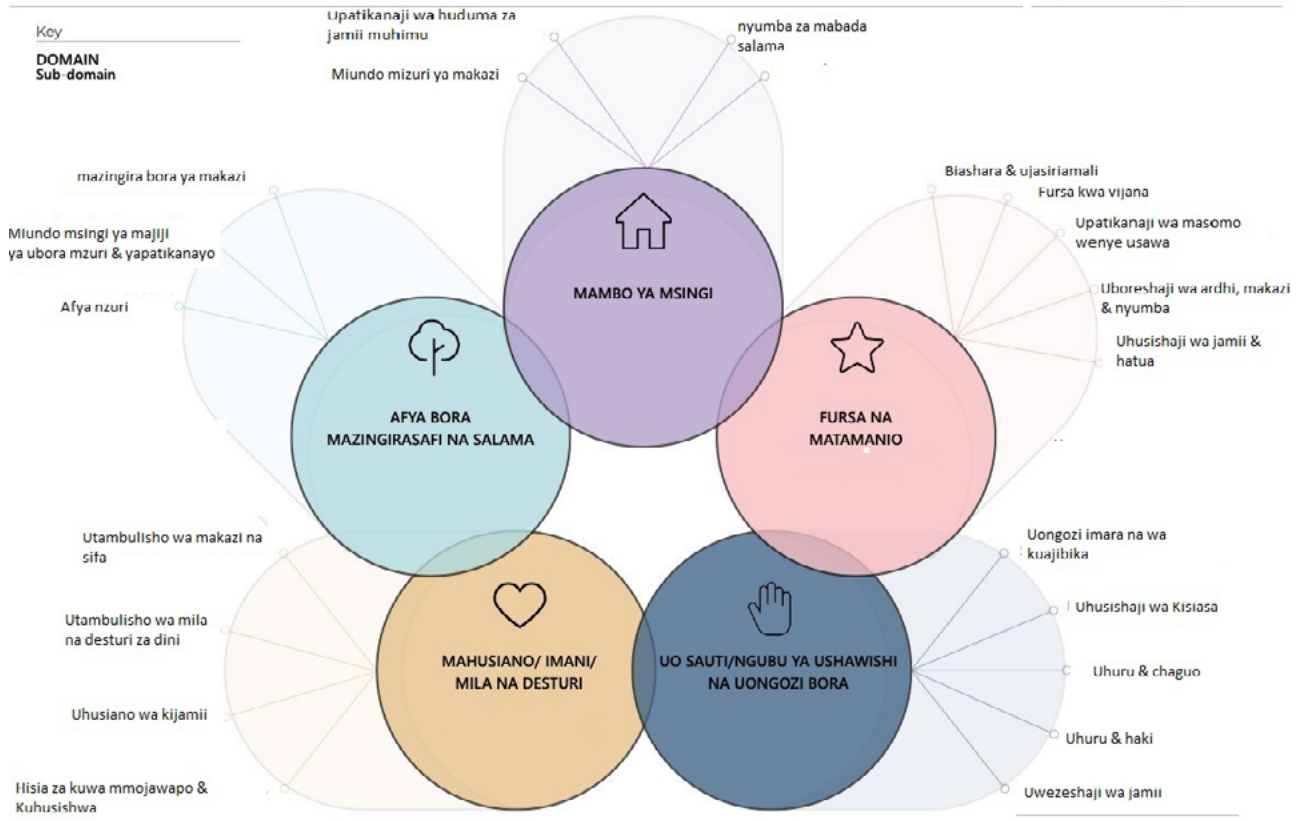


Figure 6. Maisha bora model Dar es Salaam.

Based on the unpublished CCI and IGP KNOW Project output of 2019.

4. WHAT IS MAISHA BORA (THE GOOD LIFE) FOR INFORMAL SETTLEMENT DWELLERS IN DAR ES SALAAM?

How does our understanding of prosperity and prosperous lives change when the starting point for inquiry shifts from ‘experts’ to the lived realities of communities? What does this kind of knowledge reveal about how policies and action to enhance prosperity should evolve? In this section we address these questions: First, we examine what maisha bora, a prosperous life, means from the perspectives of settlement dwellers. We look at the intersecting factors that residents say enable or obstruct pathways to prosperity and comment on peoples’ accounts of inequalities within settlements, which create distinct, context-specific challenges, possibilities and experiences. Second, we reflect on what a lived experience lens can bring to our understanding of prosperity and the implications for policy.

4.1 PROSPERITY AS AN IDEA AND PRACTICE IN EVERYDAY LIFE

Taking lived experience as the starting point, community researchers discussed the meanings and values that settlement dwellers associated with maisha bora, and the everyday challenges, practices and choices individuals make in pursuit of their own vision of prosperous and fulfilling lives.

The diversity of factors included in the maisha bora model (Figure 6) make it clear that in everyday life the conditions shaping prosperity encompass material, social, environmental, economic and political spheres and operate at different scales from individual to house-hold to community, city and state. Figure 7 shows the 14 themes discussed most frequently across all three settlements in response to questions about the meaning of maisha bora and the most important things required to live a good life. Themes fall into two groups: seven priority themes

that receive between 100 and 280 references in the research, and a further six themes that receive between 20 and 40 references. Discussing each theme in detail is outside the scope of this article. Instead, we summarise the seven priority themes and the significance settlement residents attached to these factors as determinants of a good life.

The first priority is secure livelihoods, which research participants described as reliable income-generating activity from employment or entrepreneurship that enables them to meet their basic needs (including adequate and affordable shelter, food and nutrition three times a day, safe water and affordable energy). Key social services (childcare, healthcare, education and transport) were identified as critical aspects of livelihood security, in terms of providing essential infrastructure and enabling conditions to generate income and care for household members. This highlights an important consideration in relation to policy on shared prosperity: Although academic literature recognises that individuals draw on a range of assets and capacities to make a living (including access to land, food production, social networks and services, in addition to income-generating activities; Chambers & Conway, 1992), sustainable livelihoods are more narrowly defined in Tanzania’s policy frameworks as income growth, poverty reduction and enterprise in relation to green growth (UNDP, n.d.). Settlement dwellers’ accounts demonstrate the tightly interwoven nature of livelihood security and settlement conditions for example, reliable income-generating activity is essential in urban settlements to obtain nutritious food, rent or upgrade housing, and afford transport costs to access markets, work and essential services. Secure income enables some households to privately access clean water and energy.

What supports *maisha bora*, a good life, for residents in informal settlement in Dar es Salaam? Most common themes discussed in qualitative research by reference count

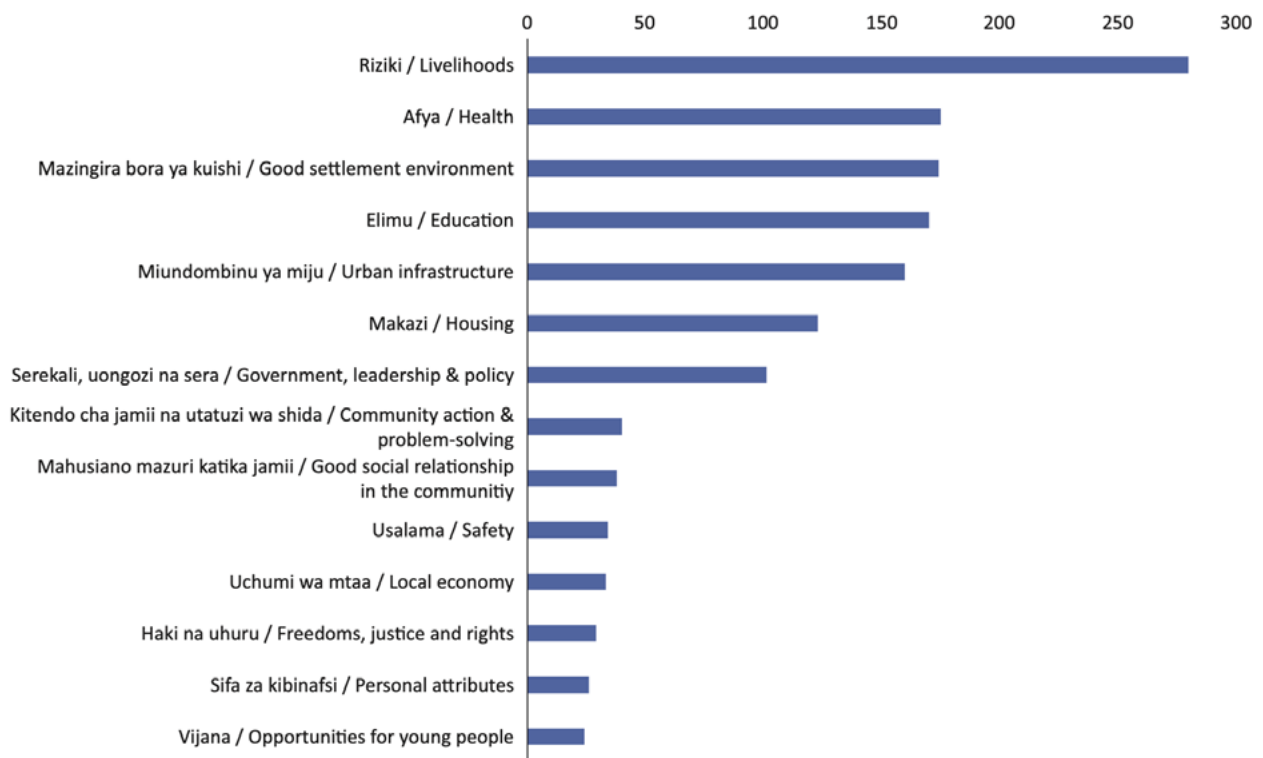


Figure 7. Most common themes in qualitative research in three informal settlements in Dar es Salaam (July–October 2019). Based on the unpublished CCI and IGP KNOW Project output of 2019.

Discussions about health and good settlement environments also focused on interactions between individual aspirations for good physical and mental health, individual circumstances such as hunger, chronic health conditions and wellbeing, and wider conditions in the settlement (clean air, safe water, lack of pests, proximity to polluting industries), and in the city more broadly that can support good health including both provision of hospitals, health centres, maternal and child health services, and capacities to access those services (health insurance, able to pay fees, transport connections and affordability to reach services, which were particularly challenging for elderly and disabled residents). Similarly, access to good quality and free childcare and basic education are described as important foundational conditions for a good life, in terms of personal development and attaining secure employment or income-generating activities. Educational provision is a common measure of human development and prosperity, however,

participants identified the importance of other forms of education for youth and adults specifically relating to capacity-building for business and enterprise, and to enhance capacities to access micro-credit, loans and capital for investments, and household and business financial management to reduce problems associated with debt.

Housing and secure shelter are acknowledged as a basic need and foundational for a good life. However, discussions about aspirations for, and pathways toward, *maisha bora* recognise the multiple significances and possibilities afforded by secure land and housing rights, whether ownership or tenancy, in the present and future. Examples included control over housing upgrading and expansion, opportunities for small scale enterprise and industries that additional space allows, including food production and animal rearing which both offer scope to generate additional revenue.

Questions of individual agency, space for community action and enterprise, power and local leadership ran throughout the discussions, connecting themes around livelihood security and household living conditions to wider issues of community empowerment, enterprise and settlement improvement. This extract from a group discussion between Mji Mpya residents reflects a widely-shared sentiment that critical services like waste management should be “grasped by the community, not contractors”:

We can be trusted by the municipality to form a group and facilities to remove solid wastes. It will create employment opportunities for unemployed people. [Put] in another way... we can solve community problems like waste management. (Woman, 45 years old, tenant and small business person, living in Mji Mpya for 20 years)

4.2 BEYOND THE POVERTY: PROSPERITY BINARY

It is evident, even from this brief discussion of research findings, that opportunities to prosper and live well are dependent on a wide range of conditions, networks, practices and infrastructures that extend beyond conventional poverty reduction measures such as increasing incomes and assets. Access to collective goods and services such as settlement sanitation and water, free childcare and healthcare are critical to living well: enhancing individuals’ capacities for economic activity and reducing the risks of financial shocks related, for example, to illhealth. Policy based on a narrow formulation of shared prosperity as income growth for the poorest households obscures the complex inter-dependencies between individual capacities, settlement and wider city infrastructures, and economic and political conditions in enabling people to live prosperous and fulfilling lives. Examining prosperity through the lens of lived

experience begins to illuminate how the conditions that shape maisha bora cut across social, economic, cultural and environmental domains and different scales of urban life and governance, as the following statements from research participants show:

City planning also contributes to people not having maisha bora, for instance the government was supposed to plan well this area before people started to establish settlements here, on the other hand, the government has constructed several drainage systems at the middle of the settlement which contributes much to the transmission of diseases like malaria and cholera. (Woman in her 50s, home and small business owner, settlement resident for 30 years)

You cannot live in the area like this, which is an informal settlement with lack of improved sanitation service, poor drainage systems, often times flooded and lack of good road infrastructures, and say you have maisha bora even if you can manage to have three meals per day. Maisha bora depends [on the] type of settlement pattern. (Man in his 30s, settlement tenant for over 30 years, entrepreneur)

These examples illustrate how poor-quality city and settlement infrastructures undermine efforts to prosper and live well, regardless of the material resources households are able to deploy. The ‘prosperity gains’ that secure income, food, clean water and investments to upgrade family housing might offer are eroded by systemic factors, inequalities and risk exposures linked to urban governance, land use, industrial policy and political representation. Looking at questions of power and scale through their everyday effects on settlement

life draws attention to the diversity of experiences within communities and the context-specific ways that social identities based on class, gender, disability compound forms of inequality and risk exposure. Woven through the research are issues of informality, marginalisation, and systematic exclusion from power and processes of decision-making that affect everyday life, highlighting the range and nature of inequalities experienced by marginalised communities and showing how urban processes produce context-specific obstacles to prosperous lives. Urban policies that construct prosperity and poverty in binary terms fail to take account of these critical intersections

5. REFLECTIONS ON CO-PRODUCING A CONTEXTUAL UNDERSTANDING OF PROSPERITY

This research shows prosperity to be multi-dimensional: Shaped by urban political economy, individuals' capacities to act, the daily practices and trade-offs that settlement dwellers in Dar es Salaam engage in to make a living and to live well. Examining *maisha bora* as a lived experience demonstrates the inadequacy of prosperity policies that focus solely on income growth and poverty reduction. Instead, what emerges from a 'lived prosperity' lens is a nuanced dialogue about the intersections and negotiations between meaning, practice, politics and structural factors. Neither knowledge co-production methods or intersectional analyses are new approaches in urban research and policymaking in the Global South (Castan-Broto & Alves, 2018). However, attention to the situated meanings and practices of prosperity is a new field of inquiry that will require new models, research instruments and knowledges to shape policy and to explore and theorise the relationships between prosperity and other policy concepts—wellbeing, resilience and poverty. We argue the unique value of the PI methodology is that it offers an opportunity for the integration of lived experience into urban policy, bringing alternate views about prosperity to evidence-based planning in contexts that rarely take account of non-dominant perspectives. Consequently, the novelty of the PI method used here is very much place-specific, and in the context of Dar es Salaam, both the way the research is conducted and the critical involvement of local decisionmakers in the research design, data collection and shaping of interventions, marks a departure from the traditional participatory research, and the ways in which policy makers are used to being engaged.

Furthermore, the epistemological strength of the PI method lies in adding layers of subjective and

experiential qualitative data to quantitative metrics, which allows policy and decision makers to gain valuable and measurable insights from communities. Its suitability is highlighted especially in settings like Dar es Salaam, where formal data may be unavailable, difficult to collect, inconsistent, or of poor quality. However it goes further than being just a useful process for objective data collection and is intended to stimulate local debate, priority setting, and action planning that altogether help to shape appropriate local interventions (Allen, Osuteye, Emmanuel, Koroma, & Lambert, 2020; Twigg, Christie, Haworth, Osuteye, & Skarlatidou, 2017). Besides the novelty of co-producing shared visions of prosperity, we also argue that the value and impact of the PI as a methodological process can be seen in four other ways, elaborated in the following sections.

5.1. CO-PRODUCING PATHWAYS TO PROSPERITY AND URBAN EQUALITY

Co-production is critical to create new forms of urban knowledge that reflect the diversity of contemporary cities and bring new voices, specifically from the Global South to policymaking. The PI goes beyond the knowledge-generation realm and proposes a framework for transformative change with the community at the centre. The co-produced PI emphasises the need for community-led action that can improve quality of life and livelihoods, whilst highlighting the broader questions about the functioning of power structures and how inequalities are reproduced (Castan-Broto & Alves, 2018). It enables the generation of rich contextual understandings of the underlying issues and factors driving inequalities, that require such nuanced 'pathways' out of them. In this context, the PI as a co-produced approach and tool can be conceptualised

as a 'pathway(s)' of shared prosperity that confronts the embedded structural and social inequalities in urban settings, such as the exclusion of community voice in planning, it is the application of such knowledge that marks the beginning of change that can be termed as transformative.

The attempt to bridge the gap in inclusion draws on the relationship of the local NGO with the federation and community residents, which mediates the process of sampling and recruitment of respondents, based on a deeper understanding of where and how vulnerabilities manifest. Inclusion in this context has been conceptualised as a two-fold process of both recognition and participation of hitherto excluded voices and groups in envisioning, planning and implementing community aspirations beginning with the PI. And in this regard the research design accounted for a collective discussion on the variety of experiences, demographics and social identities that were representative of the communities, and served as the basis for the purposive sampling (such as age, gender, disability, household composition, housing tenure, employment status, and income brackets). The PI's effort to address inclusion and diversity starts with an attempt to align with the different social identities that are recognised by the national government's legislative and policy structures on paper but nonetheless have in practice been excluded from decision making. This effort does not preclude the need to progressively work to recognise other forms of diversity and social identities in the frameworks used locally but consolidates the first steps that need to be taken now as a result of the identified gap.

Consequently, it is the recognition and utility of the PI as a community planning tool and not the outcomes alone that are noteworthy, as it contests and shifts the status quo of urban practitioners and policy makers in the Global South. It also sets the pace for innovative relationships between communities and decision-makers; using the PI as a tool to hold

them to account and monitor their progress. The success of the latter remains subjective and open for testing, but the avenue for community groups (in the case of Dar es Salaam at the Mtaa level) to have co-produced such a tool, and ownership of the data, is worth celebrating.

5.2. CAPACITY-BUILDING FOR URBAN EQUALITY

The process of developing the PI is embedded with opportunities and spaces for building capacities of community residents and leaders, the researchers' teams and participating local decision-makers geared towards advancing the ideals of urban equality. The PI levels the hitherto technical 'research fieldwork' process, and embraces the principles of knowledge co-production with partnerships of equivalence which re-balances internal power hierarchies and relationships within the teams, and the communities, purposively aiming to bring about contributions from participants that are innovative and propositional in seeking to challenge structural barriers to urban equality (Osuteye et al., 2019).

The involvement of local decision-makers in the research itself, makes a deliberate attempt to bridge the divide between research and practice. Officials in formalised urban planning systems are used to tools and metrics configured for the kinds of processes that they have to manage, and the PI allows communities to be able to 'speak their' languages through simplified outputs and metrics, and provide some basis and justification for claims made. The PI as a tool also allows for community knowledge generated to be captured and documented as a form of reference that allows for easier and continuous engagement. This is critical in urban settings like Dar es Salaam, that experience volatile political cycles and the high turnover of government and municipality staff.

5.3. CREATING SPACES OF JUSTICE AND INCLUSIVITY

The inclusivity of the PI goes beyond the mere conceptual aggregation of diverse voices and actors to actively create moments and spaces for sustained engagement throughout the process. There is an explicit element of community mobilisation that exposes participants to new policy discourses such as those on ‘shared prosperity.’ Although the collective interaction of diverse actors and the community mobilisation during the co-production is not the end goal, it creates invaluable spaces of inclusion. The PI creates the opportunity for diverse voices to get together through different ‘spaces’—shaping questions and methodology design, workshopping, community feedback mechanisms—and extending the spatial and geographic sites for interaction within the settlements. These spaces may be both intermediary and transient rather than a conceived output at the end of the process.

It is critical to note that the PI engages with, and conceptualises the ‘spaces of inclusion’ as factors of both time and space, and allows for the creation of ‘intermediary’ spaces of justice and inclusion through the process of co-production and action research. Consequently, the purposive long-term maintenance of the co-production process itself allows for the creation, curation and maintenance of the spaces of inclusion and justice.

Furthermore, the inherent capacity-building spaces in the process of PI earlier mentioned also become spaces of inclusion and contribute to the erosion of inequalities and, by extension, injustices that arise from those. The PI methodology recognises that building capacity is not merely consequential, but rather that it would not be possible for people to address structural inequalities without building their capacities, and breaking down dependencies and power hierarchies that reinforce inequalities at every level, beginning with the research design and co-production.

6. CONCLUSION: CONTRIBUTIONS TO THEORY AND PRACTICE

The targeted focus of the co-produced PI, which allows for different forms of knowledges and experiences concerning what constitutes a good life for urban dwellers in Dar es Salaam to emerge, is a noteworthy contribution to research and policy-making spaces in urban Africa.

This case contributes valuable empirical insights about the diversity of urban experiences found in twenty-first century cities, and the capacities and capabilities of local communities to shape and influence urban policy-making. In this way the research speaks to calls for a global urbanism (Ong, 2011; Robinson, 2016) that brings diverse voices and geographies to urban theory. Its strength lies in its simplicity and replicability as an approach, bringing to light locally-specific dynamics that shape our understanding of prosperity in different contexts and offer new directions for theory-building and policy-making.

MAREJEO (REFERENCE)

- Abebe, F. K. (2011). *Modelling informal settlement growth in Dar es Salaam, Tanzania* (Unpublished Master of Science dissertation). University of Twente, Netherlands.
- African Development Bank. (2014). *Tracking Africa's progress in figures*. Belvéd: African Development Bank. Retrieved from https://www.afdb.org/sites/default/files/2019/08/28/tracking_africas_progress_in_figures.pdf
- Alkire, S., & Santos, M. E. (2013). A multidimensional approach: Poverty measurement & beyond. *Social Indicators Research*, 112(2), 239–257. <https://doi.org/10.1007/s11205-013-0257-3>
- Allen, A., Osuteye, E., Koroma, B., & Lambert, R. (2020). Unlocking urban risk trajectories: Participatory approaches to uncover risk accumulation in Freetown's informal settlements. In M. Pelling (Ed.), *Breaking cycles of risk accumulation in African cities* (pp. 54–61). Nairobi: UN-Habitat.
- Antonacopoulou, E. P. (2009). Impact and scholarship: Unlearning and practising to co-create actionable knowledge. *Management Learning*, 40(4), 421–430.
- Basu, K. (2013). *Shared prosperity and the mitigation of poverty: In practice and in precept (Policy Research Working Paper No. WPS6700)*. Washington, DC: The Worldbank. Retrieved from <http://documents.worldbank.org/curated/en/223011468163444651/Shared-prosperity-and-themitigation-of-poverty-in-practice-and-in-precept>
- Birkmann, J. (2007). Risk and vulnerability indicators at different scales: Applicability, usefulness and policy implications. *Environmental Hazards*, 7(1), 20–31.
- Brock, K., & McGee, R. (2002). *Knowing poverty: Critical reflections on participatory research and policy*. Clerkenwell: Earthscan.
- Brockington, D., Howland, O., Loiske, V.-M., Mnzava, M. & Noe, C. (2018). Economic growth, rural assets and prosperity: Exploring the implications of a 20-year record of asset growth in Tanzania. *The Journal of Modern African Studies*, 56(2), 217–243. <https://doi.org/10.1017/S0022278X18000186>
- Camfield, L. (2012). Quality of life in developing countries. In K. C. Land, A. C. Michalos, & M. J. Sirgy (Eds.), *Handbook of social indicators and quality of life research* (pp. 399–432). Dordrecht: Springer Netherlands. https://doi.org/10.1007/978-94-007-2421-1_19
- Castan-Broto, V., & Alves, S. N. (2018). Intersectionality challenges for the co-production of urban services: Notes for a theoretical and methodological agenda. *Environment and Urbanization*, 30(2), 367–386.
- Chambers, R., & Conway, G. (1992). *Sustainable rural livelihoods: Practical concepts for the 21st century (IDS Discussion Paper 296)*. Brighton: Institute for Development Studies. Retrieved from <https://www.ids.ac.uk/publications/sustainable-rurallivelihoods-practical-concepts-for-the-21st-century>
- Collodi, J., Di Vicenz, S., Murphy, R., & Visman, E. (2017). *Linking preparedness, response and resilience (LPRR)*. London: King's College and Christian AID.
- da Silva, J., & Braulio, M. (2014). City resilience index: City resilience framework. London: Ove Arup & Partners International.
- Davoudi, S. (2015). *Planning as practice of knowing*. *Planning Theory*, 14(3), 316–331.
- Delle Fave, A., Brdar, I., Wissing, M. P., Araujo, U., Castro Solano, A., Freire, T., . . . Soosai-Nathan, L. (2016). Lay definitions of happiness across nations: The primacy of inner harmony and relational connectedness. *Frontiers in Psychology*. <https://doi.org/10.3389/fpsyg.2016.00030>

- Diener, E. (1984). Subjective well-being. *Psychological Bulletin*, 95(3), 542–575. Retrieved from https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2162125
- Diener, E., Ng, W., Harter, J., & Arora, R. (2010). Wealth and happiness across the world: Material prosperity predicts life evaluation, whereas psychosocial prosperity predicts positive feeling. *Journal of Personality and Social Psychology*, 99(1), 52–61. <https://doi.org/10.1037/a0018066>
- Diener, E., & Suh, E. (1997). Measuring quality of life: Economic, social, and subjective indicators. *Social Indicators Research*, 40(1/2), 189–216. <https://doi.org/10.1023/A:1006859511756>
- Disabato, D. J., Goodman, F. R., Kashdan, T. B., Short, J. L., & Jarden, A. (2016). Different types of well-being? A cross-cultural examination of hedonic and eudaimonic well-being. *Psychological Assessment*, 28(5), 471–482. <https://doi.apa.org/doi/Urban Planning, 2020, Volume 5, Issue 3, Pages 288–302> [10.1037/pas0000209](https://doi.org/10.1037/pas0000209)
- Dodman, D., Brown, D., Francis, K., Hardoy, J., Johnson, C., & Satterthwaite, D. (2013). *Understanding the nature and scale of urban risk in low- and middleincome countries and its implications for humanitarian preparedness, planning and response*. London: IIED. Retrieved from <https://pubs.iied.org/10624IIED>
- Durose, C., Beebeejaun, Y., Rees, J., Richardson, J., & Richardson, L. (2012). *Towards co-production in research with communities*. Bristol: Connected Communities.
- Easterlin, R. (1974). Does economic growth improve the human lot? Some empirical evidence. In P. A. David & M. Warren Reder (Eds.), *Nations and households in economic growth: Essays in honor of Moses Abramovitz* (pp. 89–124). New York, NY: Academic Press.
- Fadijia, A. W., Meiring, L., & Wissing, M. P. (2019). Understanding well-being in the Ghanaian context: Linkages between lay conceptions of well-being and measures of hedonic and eudaimonic well-being. *Applied Research in Quality of Life*. <https://doi.org/10.1007/s11482-019-09777-2>
- Galuszka, J. (2019). What makes urban governance coproductive? Contradictions in the current debate on co-production. *Planning Theory*, 18(1), 143–160. <https://journals.sagepub.com/doi/abs/10.1177/1473095218780535>
- Howland, O., Noe, C., & Brockington, D. (2019). The multiple meanings of prosperity and poverty: A cross-site comparison from Tanzania. *The Journal of Peasant Studies*. <https://doi.org/10.1080/03066150.2019.1658080>
- Khan, A., Lucci, P., & Bhatkal, T. (2016). *Are we underestimating urban poverty?* London: Overseas Development Institute. Retrieved from <https://www.odi.org/publications/10358-arewe-underestimating-urban-poverty>
- Kombe, W. (2005). Land use dynamics in peri-urban areas and their implications on the urban growth and form: The case of Dar es Salaam, Tanzania. *Habitat International*, 29(1), 113–135. [https://doi.org/10.1016/S0197-3975\(03\)00076-6](https://doi.org/10.1016/S0197-3975(03)00076-6)
- Kombe, W., & Kreibich, V. (2006). *Governance of informal urbanisation in Tanzania*. Dar es Salaam: Mkuki Na Nyota Publications.
- Kombe, W., Ndezi, T., & Hofmann, P. (2015). *Translocal learning for water justice: Peri-urban pathways in India, Tanzania and Bolivia*. London: The Bartlett Development Planning Unit.
- Moore, H. L., & Woodcraft, S. (2019). Understanding prosperity in East London: Local meanings and “sticky” measures of the good life. *City & Society*, 31(2), 275–298. <https://doi.org/10.1111/ciso.12208>

- Msambichaka, L. A., Mduma, J. K., Selejio, O., & Mashindano, O. J. (Eds.). (2016). *How can Tanzania move from poverty to prosperity?* Dar es Salaam: Dar es Salaam University Press.
- Ong, A. (2011). *Introduction: Worlding cities, or the art of being global*. Hoboken, NJ: Wiley Online Library. Retrieved from <https://onlinelibrary.wiley.com/doi/10.1002/9781444346800.ch>
- Ostrom, E. (1996). Crossing the great divide: Synergy, and development. *World Development*, 24(6), 1073–1087.
- Osuteye, E., Leck, H., Johnson, C., Ndezi, T., Makoba, F. D., & Pelling, M. (2020). Communicating risk from the frontline: Projecting community voices into disaster risk management policies across scales. In M. Pelling (Ed.), *Breaking cycles of risk accumulation in African cities* (pp. 132–139). Nairobi: UN-Habitat.
- Osuteye, E., Ortiz, C., Lipietz, B., Broto, V. C., Johnson, C., & Kombe, W. (2019). *Knowledge co-production for urban equality (Working Paper No. 1)*. London: University College London.
- Oyserman, D., Coon, H. M., & Kemmelmeier, M. (2002). Rethinking individualism and collectivism: Evaluation of theoretical assumptions and meta-analyses. *Psychological Bulletin*, 128(1), 3–72. <https://doi.org/10.1037/0033-2909.128.1.3>
- Phillips, R., & Wong, C. (2016). *Handbook of community well-being research*. Berlin: Springer.
- Robb, C. (1998). *Can the poor influence policy?* Washington, DC: The World Bank. Retrieved from <https://doi.org/10.1596/0-8213-5000-5>
- Robinson, J. (2016). Comparative urbanism: New geographies and cultures of theorizing the urban. *International Journal of Urban and Regional Research*. Retrieved from <https://onlinelibrary.wiley.com/doi/full/10.1111/1468-2427.12273>
- Satterthwaite, D., & Mitlin, D. (2014). *Reducing urban poverty in the Global South*. London: Routledge.
- Sen, A. (1999). *Development as freedom*. Oxford: Oxford University Press.
- Shifa, M., & Leibbrandt, M. (2017). *Profiling multidimensional poverty and inequality in Kenya and Zambia at sub-national levels (Working Paper No. 209)*. Cape Town: University of Cape Town. Retrieved from <https://ideas.repec.org/p/ldr/wpaper/209.html>
- Sturgis, S. (2015, February 25). The bright future of Dar es Salaam, an unlikely African megacity. *Bloomberg*. Retrieved from <https://www.bloomberg.com/news/articles/2015-02-25/tanzania-s-dar-es-salaamis-on-track-to-become-one-of-africa-s-most-important-megacities>
- Tay, L., & Diener, E. (2011). Needs and subjective wellbeing around the world. *Journal of Personality and Social Psychology*, 101(2), 354–365.
- Twigg, J., Christie, N., Haworth, J., Osuteye, E., & Skarlatidou, A. (2017). Improved methods for fire risk assessment in low-income and informal settlements. *International Journal of Environmental Research and Public Health*, 14(2). <https://doi.org/10.3390/ijerph14020139>
- UN-HABITAT. (2003). The challenge of slums. Nairobi: UN-Habitat and Earthscan Publication Ltd. *Urban Planning*, 2020, Volume 5, Issue 3, Pages 288–302 301
- United Nations. (2015). *Transforming our world: The 2030 agenda for sustainable development (Report No. A/RES/70/1)*. New York, NY: United Nations. Retrieved from https://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E
- URT. (2000). *National human settlements development policy*. Dar es Salaam: Government Printer Dar es Salaam.
- Watson, V. (2014). Co-production and collaboration in planning: The difference. *Planning Theory & Practice*, 15(1), 62–76. <https://doi.org/10.1080/14649357.2013.866266>

White, S. C. (2009). *Bringing wellbeing into development practice*. Bath: University of Bath. Retrieved from <https://researchportal.bath.ac.uk/en/publications/bringing-wellbeing-into-development-practice>

White, S. C. (2015). *Relational wellbeing: A theoretical and operational approach (Working Paper No. 43)*. Bath: University of Bath.

Woodcraft, S., & Anderson, B. (2019). *Rethinking prosperity for London: When citizens lead transformation*. London: Institute for Global Prosperity UCL.

Woodcraft, S., & Moore, H. L. (in press). *Problematizing 'urban prosperity': Is it 'in,' 'of,' or 'for' the city?* London: IGP.

World Bank. (2016). *Poverty and shared prosperity 2016: Taking on inequality*. Washington, DC: World Bank.



Research at the UCL Institute for Global Prosperity aims to generate new insights about sustainable and inclusive prosperity and provide new models for developing and interpreting evidence.

Underlying our research is a rethinking of what we mean by prosperity. Prosperity must mean enabling people to flourish in ways beyond financial growth –and doing so equitably and sustainably, for humankind and the planet. We work with businesses, NGOs and citizens to produce interdisciplinary methodologies and problem-focused research.

For more information about our wide range of current projects and our innovative Masters and PhD programmes please see: www.ucl.ac.uk/bartlett/igp/



The Institute for Global Prosperity
Maple House, 149 Tottenham Court Road
London, W1T 7NF

CONTACT

www.ucl.ac.uk/bartlett/igp

www.seriouslydifferent.org

 igp@ucl.ac.uk

 [@glo_pro](https://twitter.com/glo_pro)

 [@glo_pro](https://www.instagram.com/glo_pro)

 [@instituteforglobalprosperity](https://www.facebook.com/instituteforglobalprosperity)