

**Proceedings of the National Women's Conference: Commemorating
the 2022 International Women's Day**

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Editorial Note

Based on Sustainable Development Goal no 5, gender equality and women's empowerment are prioritised for sustainable development. On March 7th and 8th, 2022, at the East Africa Community Conference Centre - Arusha, Tengeru Institute of Community Development (TICD), through the National Women's Research and Documentation Centre (NWRDC), in collaboration with the Ministry of Community Development, Gender, Women and Special Groups, the East Africa Community hosted National Women's Conference and the stakeholders' meeting (respectively). The conference theme was “*Gender equality today for a sustainable tomorrow*”. TICD and NWRDC consider International Women's Day (a global day celebrated annually on March 8th) a perfect forum for; sharing stories, empowering, networking, advising, and inspiring women in communities.

Dignitaries who attended the conference included Hon. Amon Mpanju (Deputy Permanent Secretary – Ministry of Community Development, Gender, Women and Special Groups; Hon. Dr. Peter Mutuki Mathuki (Secretary General of the East African Community); and Her Excellency Mary O'Neil (Ambassador of Ireland to Tanzania). The conference provided a podium for researchers and other stakeholders to; share findings, knowledge, discussions, and suggestions based on the conference theme. It is anticipated that the conference's output will contribute to; the formulation, implementation and review of different policies and strategies geared towards gender equality and women empowerment. In this context, TICD, through NWRDC in collaboration with the Ministry of Community Development, Gender, Women and Special Groups, will be holding another Annual National Women's Conference in March 2023, in the course of commemorating International Women's Day. This initiative marks the beginning of a series of conferences that will be conducted annually.

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OPENING SPEECH

Hon. Amon Mpanju - (Deputy Permanent Secretary-Ministry of Community Development, Gender, Women and Special Groups) - The Guest of Honor.

Hon. Dr. Peter Mathuki - Secretary General (SG) – East African Community,
Dr. Rose Mwaipopo - TICD'S Board Chairperson,
Dr. Bakari George- Director TICD,
Dr. Maxine Houinato (UN-Women- Regional Director East and South Africa),
Ms. Lulu Ng'wanakilala – Chief Executive Officer (CEO) – Legal Service Facility (LSF),
Directors from the Ministry of Community Development, Gender, Women and Special Groups,
Invited guests,
Representatives from the Media,
Researchers,
Ladies and Gentlemen.
Greetings in the Name of the United Republic of Tanzania

First of all, let me take this opportunity to thank the organizers for inviting me to officiate the opening of this conference on “*Gender Equality for Sustainable Tomorrow*”, where you will present and discuss research results and share field experiences emanating from different activities. I would also like to thank all the participants for attending the 2022 National Women's Conference.

Dear conference participants, this conference aims to collectively discuss gender equality, women's rights, and the role of the community in ensuring equality. This will be achieved through presentations, discussions, and recommendations of various research in order to come up with resolutions. This will propagate change in the community towards a gender equality generation.

I would like to applaud the Tengeru Institute of Community Development (TICD), National Women Research and Documentation Centre (NWRDC), East African Community (EAC) Secretariat, and Arusha City Council, for successfully organizing the conference, which is part of the National commemoration of the International Women's Day celebrations, with the intent of creating a better community that recognises and respects, the contribution of each community member, particularly women and young girls in fostering the development of the country.

Dear conference participants, I would like to take this opportunity to recognize research findings that will be shared from the EAC member countries on the representation of women in leadership. On that note, I would like to inform you that, in one year, under the leadership of H. E. President Samia Suluhu Hassan, Tanzania has revolutionized the empowerment of women and ensured

gender equality by strengthening the country's systems, strategies and policies. Moreover, I would like to congratulate Tanzanian women in different leadership positions, including; the Speaker of the United Republic of Tanzania (URT), Hon. Tulia Ackson (MP), Secretary of the United Republic of Tanzania Parliament, and eight other ministers lead important ministries in the URT.

Dear Conference participants, Despite the immense progress that the government has made towards building a gender equality generation, some setbacks need to be addressed. We have, for instance, observed that 80% of the workforce in rural areas are women, and more than 60% of food production is done by women, which signifies the contribution of women in creating a sustainable community. For this reason, women should be supported by governmental and non-governmental sectors, including religious and traditional leaders, in collectively fighting against discriminatory norms and traditions. Adding on the setback, women still face many human rights issues, including; early marriages and female genital mutilation. Arusha is one of the five leading regions in Tanzania in Female Genital Mutilation (FGM) cases.

In this regard, there is a need for formulating and implementing collective systems and strategies aimed at empowering and sensitizing men, women, and young girls, in the fight against harmful and stereotypical beliefs, cultures, and norms aimed at discriminating against women. It is worth noting that, although we have several research and reports on women and gender, the impact of such research on change in the community attitudes and perceptions of gender discrimination should be observed.

At this juncture, I urge everyone, in their various roles and jurisdiction, to play a role in spearheading gender equality, with the intent to attain a country without gender-based violence, starting from the family, community, as well as national levels. With available statistics on gender, it is easier to implement policies and strategies relevant to the community's needs.

Dear participants, having said these, I would like to congratulate TICD, NWRDC and EAC, as well as every stakeholder who contributed to the successful organisation of this conference.

KEYNOTE SPEECH

Dr. Rose Shayo (Senior Lecturer – University of Dar es salaam).

The keynote speaker attempted to connect the struggles for gender equality and development in Tanzania, which goes as far as the early 1980s when discussions about the need for gender equality in development arose. The speaker stated that the Musoma Resolution of 1977 allowed women to join university education directly without waiting for two years before continuing university education. Forty years later, the number of female students has been slowly increasing to admirable levels. To date, the overall percentage of female undergraduate enrolment in most universities is around 36%. This is due to policy measures that have been introduced from time to time since independence.

The speaker explained the effects of giving girls and women a priority in education, particularly in Tanzania, which included: a decline in gender inequalities in; social, economic, political, and other important sectors such as; agriculture, trade, industry, commerce, and the workplace including; the formal and informal sectors; women's access to key leadership positions at all levels from the local to national levels; access to health services and facilities; the rise of women's awareness on their rights including; social, economic and cultural rights, as well as sexual rights, particularly during this era of globalization; and access and utilization of various opportunities, that used be dominated by men, hence eliminating the gender bias in employment and professional careers without discrimination.

The keynote speaker urged that efforts should be made by all actors interested in promoting gender equality for sustainable development, in supporting capacity building on gender and development concepts and dynamics, including; quantitative and qualitative aspects, as well as empowering actors and communities on the importance of using gender statistics, to track and measure emerging gendered outcomes, in all development spheres and levels. Likewise, both men and women at all levels and in their diversities should be empowered not to fear gender equality, equity, and empowerment. The community will hence, be able to overcome various forms of gender inequality stereotypes, gender bias, gender violence, abuse, exploitation, and discrimination.

PRESENTED PAPERS

1. Engaging Women in Community Transformation: The Influence of Cultural Practices towards Participation of Maasai Women in Rural Development programs.

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Abstract

The Tanzanian Government has made several efforts to engage women and other marginalized groups in development programs. The government has been, among other things, establishing various programs that promote the elimination of cultural practices that hamper women's effective participation. Women have, however, been precluded from participating in various community development programs. Using the case of Monduli Juu Ward-Tanzania, this study explored the influence of cultural practices towards the participation of Maasai women in rural development programs. The study adopted a cross-sectional research design, and data were analyzed by using SPSS and content analysis. Overall, the findings show that the participation of rural women has been affected by early marriage practices and women's restrictions to own resources. While the former contributed to illiteracy for several young rural women by jeopardizing their schooling opportunities, the latter was found to be the basis for women's vulnerability to poverty, as it restricts their ownership of resources. Illiterate women were found to hardly understand the nitty-gritties of their participation, while the poor were found to always not be invited to participate. It is recommended that the government and other stakeholders create and/or strengthen community awareness campaigns and capacity-building programs. These measures will not only create community awareness of how some cultural practices are barriers to women's effective participation but will also promote their understanding of the benefits of involving women.

Keywords: *Marginalized groups, women participation, cultural practices, community transformation, rural development*

1.0 Introduction

Various problems facing rural women in the developing world call for some development programs where women should be participants (Thwalla, 2004). The fundamental reason for involving rural women in the development process is that; it is a strategy to stimulate economic growth, as they play crucial roles in subsistence and market food production (Kongolo, 2009). Although marginalized, rural women in developing countries have been working hard. They are committed to their tasks to contribute to the production of up to 70% of the food consumed in rural areas (Hunger Project, 2000). States worldwide are making efforts to eliminate cultural factors that

hinder women's participation and mobilizing human and financial resources to guarantee a reality of achieving gender equality (Magutsa, 2018). Several international forums have been prepared as a strategy to debate the involvement of women in all domains of life (Kongolo, 2009). Some of the famous international women's forums include; the 1995 Beijing Declaration and the 1995 Nairobi Forward-Looking Strategies for Advancement (Muyomi, 2014). The African Common Position on Human and Social Development Forum of 1994 has declared women as part of the marginalized together with; children, the youth, the elderly and the disabled (Ntomb'futi Zondo, 1995). In order to bridge the gap caused by their marginalization, many African countries have been making various efforts to promote the involvement of women in various socio-economic programs (Walby, 2005).

Like in many less developed countries, rural Tanzanian women constitute over 50% of about 80% of the country's rural population (GoT, 2005). In attempts to guarantee equal participation of women and men in all spheres of development, the government has come up with various measures. These measures include; signing to implement various international Declarations, Conventions, Protocols and Charters, which were established to promote women's participation (ibid, 2005). The government also established the Ministry of Community Development, Women and Children in 1990 to coordinate women's affairs. The Ministry formulated the Women and Gender Development Policy, which has introduced strategies to sensitize communities and eliminate all cultural practices which are barriers to women's participation (GoT, 2000). Through this Policy, the government is also calling on the private sectors, including; NGOs, CBOs CSOs and Trade Unions, to work closely with the Government to establish programs which will build local capacity and empower women, to participate equally alongside their men counterparts.

Despite all these proven efforts to promote women's participation in community social and economic wellbeing programs, the process has been facing some challenges. Many previous studies show that women's participation has been lower than their male counterparts (Magutsa, 2018; Kurebwa, 2017; Wema, 2010). Similarly, D'Andrade, (1984) indicates that in every society, several biases exist, some of which have profound effects on the rate of community change. This study intended to explore cultural practices' influence on Maasai women's participation in rural development in Monduli Juu Ward, Tanzania. It is assumed that if cultural factors which limit

women's participation are not exposed, they are likely to cause some continuous impediments to rural women's involvement in the development process.

Since rural women have a vital role in the economy, reviewing some literature related to women's participation is essential. Kurebwa (2017) studied women's access and control over woodland and water resource in rural Zimbabwe; Kising'ani (2016) examined factors influencing women's participation in project implementation in Nairobi County, Kenya and Wema (2010) studied women's involvement in TASAF programs in Rufiji district Tanzania. In all this previous literature, there is limited evidence on studies assessing cultural practices' influence on women's participation. The present study is therefore conducted to address this gap.

Experience in implementing participatory development programs indicates that the participation concept means different things to different people. In this study, participation will refer to women's active or meaningful involvement in rural development programs in Tanzania. More specifically, only those activities or involvements of local people, which include planning, implementation and evaluation stages of development projects, have been considered participation in this study. Any other activities, which do not match this context, have deliberately been kept out of consideration. Khan (2009) summarized the meaning of participation in the context of this study. According to Khan (2007), participation is the involvement of community members in all stages of development projects (planning, designing, implementation and evaluation).

2.0 Methodology

The study was conducted in Monduli Juu Ward, Monduli District, Tanzania. The choice of this ward was based on the fact that the Maasai community, the dominant residents of the ward, are popular in strictly embracing their culture and traditions. Some of these practices are harmful to women to the extent of being barriers to their social and economic wellbeing. The leading cultural practices found to be harmful to women include; widow inheritance, early marriages and Female Genital Mutilation (FGM). A Sample of 120 respondents was randomly selected for data collection, whereby a cross-sectional design was used to obtain both quantitative and qualitative data. Some qualitative data were generated through Focus Group discussions using a checklist. The study involved in-depth interviews with key informants, including; government officials from the ward level and villages (1 Ward Community Development Officer and 1 Ward Executive Officer). Others include; 3 Village Executive Officers and 3 Village Chairpersons. The key

informants were purposively sampled in this study to get insights into Rural Development. Quantitative data were analyzed using International Business Machines-Statistical Package for Social Sciences (IBM-SPSS. 20.0) to produce descriptive statistics. Qualitative data were subjected to content analysis to present people's opinions on cultural practices' influence on Women's Effective Participation in Rural Development.

3.0 Results and Discussion

3.1 The prevailing Maasai cultural practices which affect rural women's participation

The present study intended to find out the dominant cultural traditions and why they continue to prevail in this Maasai community, as shown in Table 1.

Table 1: Prevailing cultural practices which affect rural women's participation with sources of their existence

| Attribute | Frequency | Percentage (%) |
|--|-----------|----------------|
| Women's ownership over resources | | |
| YES | 77 | 64 |
| NO | 43 | 36 |
| Early Marriages | | |
| YES | 81 | 67.1 |
| NO | 39 | 32.9 |
| Female Genital Mutilation | | |
| YES | 83 | 69.1 |
| NO | 37 | 30.9 |
| Sources of the prevalence of Cultural Practices in communities | | |
| Keeping/ preserving their culture | 91 | 76.4 |
| Ignorance/lack of awareness | 29 | 23.6 |

In order to get insight into how cultural factors affect women's participation, it is first essential to identify the cultural practices prevailing in the community under study. See the findings and discussion in the next section.

3.1.1 Women's ownership over resources

This study explored how Maasai culture perceives ownership of resources between men and women. The information reveals that most respondents (64%) indicated that their culture does not allow women to own resources, especially land (Table 1). The finding concurs with TUMA (2018), who suggests that many African cultures undermine women's property rights especially land, as the customs do not consider a woman who is married into the family to be part of the husband's family. Olukayode, (2017) argues that although many legal instruments were established to protect women's rights to property in Africa, cultural practices have been among the main impediments

towards attaining the goal. Legal pluralism in Tanzania creates a further problem for women's ownership of property because women in rural areas are most likely to apply customary laws while enforcing their land rights (Polavarapu, 2013).

3.1.2 Early marriages

Early marriage, also known as child marriage, is any marriage carried out below the age of 18 years before the girl is physically and physiologically ready to shoulder the responsibilities of marriage and childbearing (Ruth, 2014). The present study explored this aspect to understand whether Maasai community is practising early marriages. The study revealed that most respondents (67.1%) indicated that their community is engaging in early marriage practices (see Table 1). The findings are in line with Elias (2011). He found that Maasai young girls are socialized to become sexually active at a young age through sexual relationships with the Morani, which then becomes the basis for early marriage. Morani are active Maasai young boys who attain a significant adolescent growth stage linked to warriorhood (Ronoh *et al.*, 2010).

3.1.3 Female genital mutilation (FGM)

This study explored whether the Maasai community is experiencing FGM. The findings on this aspect showed that most respondents (69.1%) affirmed that the custom is practised in their community. The findings concur with Ronoh *et al.* (2010), who found that Maasai society has been practising women's circumcision for a long time.

3.1.4 Reasons behind the prevalence of cultural practices

Knowing the reasons behind various social problems facing deprived communities is crucial to find proper strategies to address them. In this regard, the present study researched the reasons behind the continuation of such customs. Most respondents (76.4%) said the customs are practised to preserve their traditions and culture. This finding is in line with GoT (2005), who indicates that, due to existing patriarchal systems and a wish to maintain their existing culture, some communities still perpetuate traditional practices while disregarding their effects on women and girls' social lives. Nadifa (2017) indicates that preserving culture has been the key factor influencing young girls to marry early. Matlabi *et al.* (2013) reported that traditional and cultural issues, including the lack of women's power to make decisions, are important factors determining child marriage in rural areas. Graamans *et al.* (2018), in their study, recorded one respondent who argued that "*Our daughters are being taught negative things about circumcision, but we should practice this to*

maintain our customs because we have never seen all these complications these people are talking about". Generally, preserving and maintaining societal culture and traditions has proved to be a significant source of practising several cultural practices in most communities, including the Maasai.

3.2 The effects of cultural practices on rural women's participation

According to Zinhi (2016), entirely over the world, the power relations that shape social and cultural life have been preventing women from participating fully in all areas of their lives. The present study, therefore, intended to assess the effects of cultural practices on rural women's participation (see Table 2).

Table 2: The effects of cultural practices on rural women's participation

| Attributes | Frequency | Percentage |
|---|------------------|-------------------|
| Effects of Women's restriction to own resources on women's participation | | |
| To migrate to urban areas | 25 | 21 |
| Inability to provide collateral in securing loans | 95 | 79 |
| Effects of Early Marriages on Women's Participation | | |
| Jeopardize a chance to get/continue with schooling | 85 | 70.5 |
| Complications during delivering | 35 | 29.5 |
| Effects of Female Genital Mutilation on Women's Participation | | |
| Complications during delivering | 50 | 41.3 |
| Isolated by the community, i.e. being at risk of not being married | 70 | 58.7 |

3.2.1 The link between women's restriction to own resources and their poor participation

The findings revealed that most of the respondents (79%) said that the effect of women being excluded from owning property is the inability of women to provide collateral when they need to acquire loans from formal financial institutions (Table 2). With support from other literature, the present study found a strong relationship between participation and the capability to own resources. Mutopo (2011), for instance, found that there is evidence of the presence of disparity, between males and females, in the ownership of resources. Being precluded from owning land and other property, women are unable to provide collateral that would enable them to secure loans from the formal banking system. These circumstances continue to place women in low economic

status. Mohammad (2010) indicates that people with low financial status/condition and the disadvantaged remain outside the realm of participation, as they are not generally invited to participate in development projects. The present study found that widows also have problems with regard to owning the property of their deceased husbands. This finding is in line with that of Ruth (2014), who found that when young girls are forced to marry men who are older than themselves, they are subjected to high risks of not only becoming widows but also the risk of not inheriting their deceased husband's property because the customs do not allow them to do so.

3.2.2 Link between early marriages and rural women's poor participation

The majority of respondents (70.5%) explained that early marriage jeopardizes the chances of young Maasai girls starting or continuing with schooling (see Table 2). This information goes in line with that of Elias (2011), who found that Women in Maasai society do not belong to a specific age set system like men. Still, through marriage, they can be promoted to an elderly higher age grade. Once a woman is married at an early age, she faces the risk of not attaining formal education and, as a result, joins the group of illiterates. Nadifa (2017) indicates that early marriage is an obstacle to girls' school enrolment and, consequently, affects the number of female graduates from colleges and universities. Early marriage deceptively denies a girl's right to education, minimizing their chances of involvement in community development projects compared to their male counterparts (Bird et al., 2015). Similarly, Magutsa (2018) indicates that lack of education deterring several women from involvement in community development projects. Following cue, Wamoto (2016) argues that educated women are likely to take up positions that give them influence and enable them to participate in decision-making.

3.2.3 Influence of female genital mutilation on rural women's participation

Table 2 shows that most respondents (58.7%) pointed out the isolation of uncircumcised women by the community as a significant effect of FGM practices. This finding implies that the uncircumcised woman's chance of participating in various development programs is automatically jeopardized through isolation. These findings concur with Elia's (2011) findings, which revealed that, besides the external pressure on FGM, the practice is getting support from Maasai men, who command the Murran not to marry uncircumcised girls. Elias (2011) continues to reveal that in Maasai culture, it is common to differentiate between the circumcised girl and the uncircumcised. Brown *et al.* (2016) reported one respondent to their study, who remarked: - *"Our daughters who are not circumcised are not supposed to mingle freely with those who are circumcised, I know it*

promotes segregation in the community but come what may". GoT (2005) found that Female Genital Mutilation (FGM) and other harmful traditional practices have been greatly affecting the participation of women in development interventions. Graamans *et al.* (2018) quoted one of the respondents to their study who asserted that; *"if a girl who is not circumcised becomes pregnant, she is chased away, and if she still becomes pregnant; this girl will bring disaster to the boys. So, what we normally do is to chase away the girl permanently"*.

3.3 Awareness creation and capacity building programs in eliminating cultural practices

This study explored how awareness creation and capacity-building programs could have impacted recognising and eliminating cultural practices barriers to women's participation (Table 3).

Table 3: Awareness creation and capacity building Programs to eliminate cultural practices

| Attributes | Frequency | Percentage (%) |
|--|-----------|----------------|
| Community realization on the presence of awareness and capacity-building programs established to eliminate cultural practices which are barriers to women's participation | | |
| YES | 43 | 36 |
| NO | 77 | 64 |
| Mechanisms used to create awareness of cultural practices barriers to rural women's participation. | | |
| Through national and international women's festivals | 64 | 53.3 |
| Through media programs like radio, TV, etc. | 56 | 46.7 |

3.3.1 Awareness creation and capacity building programs to eliminate cultural practices

In order to assess the role played by awareness creation and capacity building programs in abandoning cultural practices that hamper rural women's participation, the respondents were asked to explain whether they are aware of the presence of any awareness creation and capacity building programs. Table 3 shows that most respondents (64%) said they were unaware of any programs established for the particular purpose. These findings imply that rural communities were unable to access programs established for awareness creation and capacity building; therefore, the programs would have played little role in fulfilling their goals. The finding concurs with that of Magutsa (2018), who found that while many policies and programs have been in place to ensure women's participation, most of them remain on paper. Wema (2010) found that insufficient capacity building has influenced women's low participation. Nadifa (2017) suggests increasing public awareness of the early marriage problems among rural communities should be the priority.

3.3.2 Mechanisms used to create awareness of cultural practices

This sub-section assessed different approaches used for this purpose to assess the role played by awareness creation as a mechanism of eliminating cultural practices, which are barriers to rural women's effective participation. Findings depict that 53.3% of the respondents said that national and/or international women's festivals, like world women's day, were the mechanism used to create awareness of the presence of cultural practices harmful to women (Table 3). Meanwhile, 46.7% of respondents said they were informed of the danger of cultural practices, to their effective participation through media programs like magazine/Radio/TV. These findings show that most rural women recognized the effects of cultural practices on their involvement in national and international women's festivals. This implies that, since these festivals usually happen once a year, this option to the suggestion of the present study becomes irrelevant. The conclusion to this sub-section is that; the use of poor mechanisms to inform people about any program about their well-being can result in poor response results. When crucial information (concerning barriers to women's participation) is conveyed through print and electronic media, which are not mostly available in rural areas, most rural women may not access it. GoT (2005) indicates that print and electronic media are not readily available in the rural areas of Tanzania. This means that, to a greater extent, folk media is the proper means that can be used in rural areas. Ruth (2014) indicates that married girls often lack access to mainstream media. Media messages might be designed strategically for; parents, husbands, in-laws and other gatekeepers. Aminuzzaman (2008) found that the lack of an effective institutional mechanism has led to the exclusion of women and other marginalized groups from major decision-making arenas in development project planning and implementation. GoT (2005) found that Women's participation depends on geographical location and climatic variations and how well they communicated.

4.0 Conclusion and Recommendations

This section comprises the conclusion and the study's recommendations based on the findings.

4.1 Conclusion

The present study found that early marriage practices jeopardise the young Maasai girls' chances of either starting or continuing with schooling. Widows have been blocked from accessing wealth they accumulated with their deceased husbands, and FGM practices have put poor rural women at risk of being isolated from their communities. Most state and non-state organizations, established as platforms for women's empowerment, are inaccessible to rural women. Mechanisms that have been used to convey different messages to keep women aware of various programs established to

empower them were found irrelevant. As a result, rural women's chances to participate have been tremendously affected. This finding demonstrated that there is still a long way to go in promoting rural communities' awareness of the effects of cultural practices in minimizing rural women's participation. Structural change and more sensitization are therefore needed. Community development experts can play an essential role in this regard.

4.2 Recommendations

The present study reveals that several cultural practices, like FGM, early marriages and restrictions on women owning resources, are barriers to poor rural women's participation in various rural development programs. As such, there is a need for structural changes to eliminate these practices. Moreover, policymakers should create an enabling environment for poor rural women to access information regarding the programs established to promote their participation. The Private Sector has a vital role to play in achieving this. Civil Society Organizations (CSOs), like Tanzania Media Women Association (TAMWA) and Tanzania Women Lawyers' Association (TAWLA), whose ideal objectives (among others) have been to advocate women empowerment in various fields, should stretch their programs to reach the majority of rural women. The practice will enable these CSOs to create more awareness campaigns, awaken women, and stand for their participation rights. In the same line, the government should allocate a budget to subsidize the organizations working to advocate women's empowerment. The support will enable smooth operations of their programs, especially to access rural communities. The practice needs sufficient funding, as it involves travelling to remote rural areas where most women live. The practice of directly accessing rural areas seems to be the best option to disseminate the intended information, rather than using such mechanisms as Radio and TV programs, which were found to be inaccessible to the majority of rural communities, particularly women. It is also recommended that the government should administer and oversee the operations of private organizations established as platforms for women's empowerment, especially those focused on advocating, sensitizing, mobilizing, capacity building and awareness creation. The finding suggests that private organizations do not fulfil the role as expected.

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2. Underrepresentation of University Female Students in Leadership Positions: Does the Public Speaking Anxiety Matter?

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Abstract

This study assessed public speaking anxiety among female university students and how it affects their leadership potential. Data were obtained from 120 female students, from four higher learning institutions, through questionnaires and focus group discussions. Data were analyzed using content analysis and Statistical Package for Social Sciences (SPSS). Findings revealed a wide gap (38.7%) in female students' representation in leadership positions compared to male students (61.3%). The majority of female students (80.8%) had experienced public speaking anxiety during; campaigns, class presentations, meetings and other gatherings. This study found that female university students' public speaking anxiety contributes to their underrepresentation in leadership. The effect of public speaking anxiety on female students' leadership was found to have different levels ranging from high, moderate and low. It was further revealed that public speaking anxiety levels varied from university to university. The study concluded that university female students' fear of public speaking contributed considerably to their underrepresentation in leadership roles. The study suggested that parents and teachers at lower levels of schooling instil girls' public speaking and communication skills. Female students at all levels of education should be encouraged to overcome their fear by participating more in the live forums. University student governments, are advised to adopt a constitution that ensures, equal representation of male and female students in leadership roles.

Keywords: *Female university students, leadership, public speaking, anxiety*

1.0 Introduction

Leadership has been a focus of scholarly and popular debates since the 1930s (Northouse, 2015). Leadership can occur in informal and formal groups, among friends, families, colleagues, and

communities. It can also happen within or outside organizations, and it can happen with or without management responsibilities. Yemenu (2021) asserts that men and women have equal rights when it comes to leadership positions. Despite their growing population, Geiger & Kent (2017) argue that the number of women in leadership positions worldwide is still lower (less than 50%). According to the American Association of University Women – AAUW (2016), women are also underrepresented in Congress, Universities, Courts, religious institutions, and philanthropic groups. A recent report by European Women on Boards – EWOB (2021) indicates that, out of 668 companies surveyed, only 35% of women on boards, 30% in general leadership functions, and 19% in the executive level of decision-making, only 7.5% of companies had female CEOs. Only 9% chairs of the board were women. The underrepresentation of women in leadership has negatively impacted women in many ways; economically, socially, and mentally (Alqahtani, 2019). On the same note, Sule *et al.* (2017) indicate poor social-economic growth, inequality between men and women, depression and de-motivation of women to work, and the absence of female role models.

Tanzania sees gender disparity as a barrier to its people's socio-economic and political growth. The Government of the United Republic of Tanzania has adopted numerous initiatives to ensure gender equality as the solution to this challenge (Mbepera, 2017). The government modified the 1977 Constitution in 2000 and 2004 to expand women's involvement in the National Parliament and local governments, among other initiatives. The Tanzanian government has also adopted women's conventions such as the Beijing Platform for Action, which aimed to enhance women's participation in decision-making by 30%. Other ambitions of the Tanzanian government included; having a 50:50 representation of men and women in parliament. Despite several government initiatives to increase women's participation in decision-making, studies have found that women are underrepresented in leadership positions, particularly in the education sector (Alqahtani, 2019; Ngonyani, 2017).

Women's leadership in the education sector, according to Mbepera (2017), has widened the gap between men and women, even though women make up nearly half of the working population. According to Ngonyani (2017) and Lusekelo (2009), women make up 12.7% of educational leaders at the national level, while men make up 87.3%. About 18.7% of secondary school heads in Tanzania's mainland in the past decade were women. Furthermore, women made up 48.8% of

all teachers in elementary schools, but women held just 18% of school leadership roles. As stated by Ancar *et al.* (2018), studies on the causes of women's underrepresentation in leadership should continue until fair; if not equal, representation is achieved.

Yemenu (2021) finds that a high level of individual anxiety is one of the elements producing the underrepresentation of individuals in public affairs. According to Lall *et al.* (2020), anxiety is a sensation of worry, apprehension, or unease over something with an unpredictable conclusion, such as communication. "Public speaking anxiety" or "speech anxiety" is another sort of anxiety. Adrian (2017) describes public speaking as the process or act of giving an organized, intentional presentation to a live audience while focusing on a single individual. The goal can be to educate, persuade, or entertain this audience. The term "glossophobia," coined by Solomon and Edward (2021), is derived from the Greek words glossa, which means tongue, and Phobos, which means fear or dread. "Public speaking apprehension," "communication apprehension," and "fear of public speaking" are terms used by Kausar and Yamna (2018) to describe public speaking anxiety or nervousness. For the sake of this study, public speaking anxiety and public speaking nervousness are used interchangeably. They are described as a person's fear of communicating with another person, evidenced by physical symptoms such as; sweating, stuttering, flushing, and dizziness (Hunter *et al.*, 2014).

According to Bragg (2017), between 30% and 40% of people have had a significant level of communication anxiety at some point in their lives, which has long-term health, social, and emotional consequences. While everyone experiences public speaking anxiety, there is scanty empirical evidence as to whether it contributes to the underrepresentation of women in leadership roles or not.

This study is grounded on Gordon Allports Trait Theory (1936), with the idea that traits represent significant characteristics of a person. Traits are considered characteristics that lead to the foundation of an individual's personality. According to Gordon, the theory has three classes; cardinal, central, and secondary. Relevant to this study are central traits. The traits include; the anxious and shyness and how they are linked to leadership representation among female students in Tanzania. Based on these ideas, the purpose of this study was to determine the current status of female university students' representation in leadership roles, assess the level of public speaking

anxiety among female university students, and find out the extent to which public speaking anxiety, affected their representation in leadership positions.

2.0 Methodology

This study adopted a cross-sectional research design. The design was chosen because it was appropriate for describing public speaking anxiety conditions. The target population comprised all female undergraduate students pursuing various courses in the four selected higher learning institutions in Kilimanjaro and Arusha Regions. These higher learning institutions are labelled as universities A, B, C, and D. The choice of these universities was appropriate for reducing the costs and time frame of this research. A sample of 120 respondents (female students) was selected based on the recommendations by Israel (2008), which states that the sample size for a population below 100000 should be between 51 and 100 respondents. To ensure a fair representation of the respondents from each university, the proportionate technique was used to select 30 respondents from each university. Data were collected through a survey (questionnaire) and focus group discussions (FGD guide). Data collected through the questionnaire were analyzed using descriptive statistics, and data obtained from FGD was analyzed through content analysis.

3.0 Results and Discussion

3.1 Current status of female students' representation in Leadership

This section examines the current status of female students in leadership positions. Female students' representation in leadership was determined by comparing their proportions to males in students' government in the four higher learning institutions in Tanzania (Table 1).

Table 1: Female students' representation in leadership positions

| Name of University | Males | | Females | |
|--------------------|------------|-------------|------------|-------------|
| | Frequency | Percentage | Frequency | Percentage |
| University A | 123 | 61.5 | 77 | 38.5 |
| University B | 49 | 65.3 | 26 | 34.7 |
| University C | 29 | 54.7 | 24 | 45.3 |
| University D | 27 | 61.4 | 17 | 38.6 |
| Total | 228 | 61.3 | 144 | 38.7 |

The findings show a wide imbalance in female student representation in university leadership. From the statistics, female leaders had a lower rate (38.7%) than their male counterparts (61.3%). The findings showed that female representation at the examined institutions was as follows:

University A had 38.5%, University B had 34.7%, University C had 45.3%, and University D had 38.6% (see Table 1). According to these figures, no university had achieved 50% female participation in their student councils. Only University C had at least a more significant rate (45.3%) of female representation compared to other universities. These findings support earlier studies that found a significant gap in women's leadership representation compared to men's by 50%. (Geiger & Kent, 2017; Yemenu, 2021; Mbepera, 2017; AAUW, 2016).

3.2 Female students' representation in leadership roles

The study found a wide discrepancy between male and female students in all leadership roles. Table 2 showed that female students were underrepresented in various leadership roles compared to their male counterparts. These findings, therefore, showed that all of the presidential posts were held by male students, and women held vice president roles. Furthermore, responses from FGDs suggested that males choose females as their vice president to gain more votes during the election.

Table 2: Female students' representation in leadership roles

| Leadership Role | Status | | |
|-----------------------|--------------------|--------------------|------------|
| | Male | Female | Total |
| President | 4 (100%) | 0 (0%) | 4 |
| Vice president | 0 (0%) | 4 (100%) | 4 |
| General secretary | 3 (75%) | 1 (25%) | 4 |
| Prime Minister | 4 (100%) | 0 (0%) | 4 |
| Ministers | 40 (81.6%) | 9 (18.4%) | 49 |
| Deputy Ministers | 23 (62.2%) | 14 (37.8%) | 37 |
| Permanent Secretaries | 11 (61.1%) | 7 (38.9%) | 18 |
| Speaker | 3 (75%) | 1 (25%) | 4 |
| Deputy Speaker | 1 (25%) | 3 (75%) | 4 |
| Members of parliament | 139 (57%) | 105 (43%) | 244 |
| Total | 228 (61.3%) | 144 (38.7%) | 372 |

The findings, however, revealed that female students were underrepresented even in presidential appointee posts, the posts that did not involve campaigns or competition. The results per post were as follows; general Secretaries 25%, permanent secretaries 38.9%, ministers 18.4%, and deputy ministers 37.8%. Female roles among student parliament members were also underrepresented. The findings further revealed that female members of parliament made up 43% and 57% of female representation (Table 2). Female students were, however, underrepresented in the House of Representatives by 25%. An impressive representation (75%) of female students was, however, observed in the position of deputy speaker.

3.3 Level of public speaking anxiety among female university students

Students were asked if they had ever experienced speaking anxiety when delivering a speech in front of a public. The findings revealed that 80.8% of the sampled population had experienced public speaking anxiety. Similar results were reported by Bragg (2017), who indicated that between 30% and 40% of people had experienced significant levels of communication anxiety at some point in their lives, resulting in long-term; health, social, and emotional consequences. Table 3 shows the public speaking anxiety experienced by female students.

Table 3: Level of public speaking anxiety among female university students (n = 120)

| Level of Public Speaking Anxiety | Frequency | Percentage (%) |
|---|------------------|-----------------------|
| High | 62 | 51.7 |
| Moderate | 41 | 34.2 |
| Low | 17 | 14.1 |
| Total | 120 | 100 |

The majority (51.7%) of the respondents agreed that female students have a significant level of public speaking fear (see Table 3). Meanwhile, 34.2% of respondents said they had moderate public speaking anxiety, while 14.1% said they had no fear of public speaking. These findings contrasted with those of Naser & Isa (2021), who found that people with medium anxiety levels had the most significant percentage of anxiety disorders, 54.67%. This indicates that the level of public speaking fear seems to vary from place to place. Findings from FGDs, on the other hand, confirmed that female students have a significant level of public speaking anxiety.

Findings suggest that female students suffered from speaking anxiety due to various traits such as nervousness. This finding is in line with the Gordon Allports Trait Theory (1936), adopted by this study. The theory holds that traits such as anxiety and shyness represent significant characteristics of a person. The findings further indicated that public speaking anxiety results from a lack of exposure to speaking in public forums. The absence of debates in elementary and secondary schools was also one contributor to speech anxiety. These findings imply that if a girl child is given these opportunities from a young age, she will gain confidence, reducing public fear. The group discussion results also imply that women's empowerment should begin locally and progress to the national level.

3.4 Influence of public speaking anxiety on female leadership positions

This section sought to determine whether fear of public speaking contributed to female students' underrepresentation in leadership roles. The findings revealed that 94.2% of respondents indicated

that a high level of public speaking anxiety limited the representation of female students in leadership. Table 4 presents how public speaking anxiety affects female students' participation in leadership positions.

Table 4: Perceived level of influence of public speaking anxiety on female students' leadership (n = 120)

| Perceived Level of influence | Frequency | Percentage |
|------------------------------|------------|------------|
| High level | 62 | 51.7 |
| Moderate level | 45 | 37.5 |
| Low level | 13 | 10.83 |
| Total | 120 | 100 |

Findings revealed that most students (51.7%) believed that public speaking anxiety significantly impacts their engagement in leadership roles. Meanwhile, 37.5% of students said they had a moderate level of public speaking anxiety, making it difficult for them to participate in leadership roles (Table 4). A small percentage of students (10.83%) believed that public speaking fear had a minor impact on their participation in leadership roles. The statistics also varied from one University to another (Table 5).

Table 5: The level of influence of public speaking anxiety on female students' leadership

| Name of the University | High | | Moderate | | low | |
|------------------------|-----------|-------------|-----------|-------------|-----------|-------------|
| | Frequency | Percentage | Frequency | Percentage | Frequency | Percentage |
| University A | 19 | 63.3 | 7 | 23.3 | 4 | 13.3 |
| University B | 17 | 56.7 | 11 | 36.7 | 2 | 6.7 |
| University C | 14 | 46.7 | 9 | 30 | 7 | 23.3 |
| University D | 12 | 40 | 18 | 60 | 0 | 0 |
| Total | 62 | 51.7 | 45 | 37.5 | 13 | 10.8 |

University A had the highest response to public speaking fear (63.3%), followed by University B (56.7%) and University C (47.7%). Compared to other universities, University D's findings showed a different tendency, with the majority (60%) believing that a moderate level of public speaking fear influenced female students' leadership. Data also showed that public speaking anxiety could affect anyone, regardless of the type of university they attend. Azagra (2017) revealed similar findings, stating that public speaking anxiety affects every organization although their level varies, depending on the nature and type of organization.

4.0 Conclusion and Recommendations

This part presents two sub-sections, namely, the conclusion and recommendations.

4.1 Conclusion

This study examined public speaking anxiety and its impact on female university students' leadership representation in Tanzania. Findings revealed that most female students had a significant level of public speaking anxiety. Female representation in leadership positions was also found to be insignificant. Based on these findings, it can be stated that fear of public speaking among female students contributed considerably to their underrepresentation in leadership roles.

4.2 Recommendations

Since the findings of this study revealed that public speaking anxiety among female university students inhibited female students' leadership under-representations, the following recommendations are made:

First, parents and teachers at lower levels of schools are encouraged to instil public speaking and communication skills in their children, particularly a girl child, to build their confidence from the early stages of their lives.

During public presentations such as; class presentations, seminars, conferences, workshops, and group discussions, teachers and female students at all levels of education, are encouraged to cultivate the culture of being in the front row. This would help students gain confidence, learn how to manage an audience, and lessen tension when giving speeches.

In addition, university student governments are advised to adopt a constitution that ensures that male and female students are represented equally in leadership roles. This would eventually result in a more balanced representation of females and the development of role models for female leaders. The study also recommended that female students should not rely on the special seats, hence the need for them to be brave enough to compete.

Finally, comparative research might be conducted at other universities using various analytical methods to determine the statistical implications of the influence of public speaking anxiety on female leadership. In addition, research into the roles of universities and student governments could be conducted in supporting female leadership development.

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3. Coping Strategies among Adolescents of Divorced Parents in Achieving Secondary Education. A Case of Ilala Municipality.

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Abstract

This study sought to investigate coping strategies among adolescents of divorced parents in achieving secondary education. The study employed a phenomenological research design, and a qualitative research approach with a purposive sampling technique. The study was conducted in Ilala Municipality in Dar es Salaam city, covering a sample of 37 informants from adolescent students, parents and teachers. Thematic analysis was used to analyze data. Findings revealed that adolescents from divorced parents use different coping strategies such as; individual resilience, self-control, isolation, helping their custodial parents in small business, engaging in spiritual affairs and studying hard. The study concluded that parents' divorce significantly affects adolescents' learning and chances of achieving their secondary education. Adolescent students use both emotion-focused and problem-focused psychosocial coping strategies to deal with their parents' divorce. Moreover, the age factor and maturity level of adolescents in secondary school influence debates (arguments) and actual decisions for divorcees and significant others to provide support. The study recommended that when there is a good collaboration between parents, family and school, it is easier for adolescent students to cope with divorce effects because of the collective efforts. Teachers and school administration should establish proper channels to allow students to communicate their feelings and problems. Parents should maintain contact with all their adolescents relatives, on both their mother's and father's side, because they are still an essential part of the family heritage.

Keywords: *Coping strategies, adolescents, divorce, support system, education achievement*

1.0 Introduction

The family is the oldest institution of human kind, where individuals grow and prosper. It plays a vital role in building society. When the family is strong and stable, society also becomes stable (Amato, 2014; Olaniyi, 2015; Cassum, 2018). Apart from being a protective factor, the family is

also a social support network for adolescents (Mohi, 2015; RUCOBA, 2016). While peer influence is crucial in the development of adolescents, the family remains a critical setting in fostering their social wellbeing, including school progress.

Like many other institutions, the family has undergone different changes in the past years. One such change is the increasing divorce rate, thus putting adolescents at great development risks (D'Onofrio, 2019). When parents get into conflicts, adolescents miss guidelines on how to go through the behavior challenges they meet (Shirina, 2013; Malinda, 2017). Those conflicts and the eventual divorce of the parents together create distressing situations which disturb the whole program of adolescent schooling. Adolescents do not find a peaceful environment to read and concentrate. Similarly, divorced parents do not get enough time to follow up, which makes it challenging to meet adolescents' needs. Finally, some adolescents do not attend school regularly.

Divorce is increasingly becoming a common phenomenon in almost all societies worldwide. In China, the divorce rate increased from 1.6 percent to 2.87 percent in 2012, and the trend continued to increase up to 4.2 percent in 2015 and almost doubled up to 8.3 percent in 2016 (Xie, 2013; Dommaraju, 2016). The increased divorce rate in China was attributed to; China's famous one-child policy, and more accessible divorce procedures, the growing population of white-collar jobs, females with high education and financial independence, and a general loosening of traditional conservative views, especially in urban areas (Weber, 2017).

Studies revealed that some countries in Sub-Saharan Africa had witnessed high divorce rates in the past two decades (Wanjiku, 2010; Arugu, 2014; Olaniyi, 2015). In South Africa, for example, the divorce rate increased from 34.5% in 2013 to 55.6% in 2015 (Abbott, 2012; Aktar, 2013; Cherlin, 2017). Different reasons, such as; abuse, financial difficulties, immaturity, adultery, the adverse influence of in-laws and religious affiliations, were identified as reasons for many divorce cases in most African societies (Olaniyi, 2015; Schroeder, 2016; Cassum, 2018).

Tanzania has also witnessed divorce rates rising from 1.1 percent in 2009 to 2.1 percent in 2012 (National Census Bureau, 2012). According to the National Panel Survey (2014/2015), the average divorce age was 40 years for women and 44 years for men. This shows that when parents divorce, children above ten years suffer the effects of it, as most women and men get married between 20-30 years (Aktar, 2013; Lawuo *et al.*, 2015; Kreidl, 2017). According to the Marriage Act of 1971,

young children below 7 years are expected to be taken care of by the mother when their parents divorce (URT, 1979). Unfortunately, adolescents are left alone to decide where to go and what to do. This condition adversely impacts their educational achievement, especially those in secondary schools.

Additionally, adolescents are psychologically and socially affected regardless of their status, either in or out of school. Consequently, many adolescents end up living in; single parental homes, extended families (living with relatives), home centres or street life due to their parents' divorce (Kyalo, 2012; Jacoby, 2017). Changes in family settings subject adolescents to several challenging circumstances and life adjustments in general. Thus, adolescents implicitly and/or explicitly adopt different strategies to cope with their parents' divorce.

Coping by engaging in deviant behaviours negatively impacts adolescents' schooling, social adjustment and general wellbeing (Robbers, 2012). Other adolescents are susceptible to engaging in; street delinquency, bullying, robbing, smoking and other similar behaviors for survival. Adolescents who cope most successfully make the best use of resources offered by the supportive environment, if any and use them productively (Kumar, 2013; Mitchell, 2013). Therefore, the main objective of this study was to study how those adolescent students cope once their parents have divorced.

2.0 Methodology

The study was conducted in Ilala City, the most highly populated municipality in Dar es Salaam Region, with 1,220,611 people (URT, 2017). The study population included adolescents from divorced parents, parents or guardians living with adolescent students from divorced parents, and class teachers. The study used purposive sampling to gather a total of 34 respondents. This study used a semi-structured interview guide to gather information from the participants. The study used a range of probing questions to achieve in-depth answers. Questions were posed and answered until the researcher felt convinced that all possible information had been elicited. Data collection involved audio recording and writing the discussion notes.

3.0 Results and Discussions

This subsection involves the presentation of findings based on the study objectives and the discussion of the respective findings.

3.1 Attending and engaging in religious activities

Students involved in this study identified attending and engaging in various religious services, as helpful coping strategies, against the effects of their parents' divorce. Adolescent students from divorced parents who use attending religious services as a strategy feel comfortable and forget the adverse impact of their parents' divorce. One student, for instance, explained the role of church services as follows;

"...you know, sometimes my aunt is so bitter, especially when I ask her for some school needs like money to buy books or pay tuitions. Whenever I make those requests to her, she tell me bitter words in relation to my parents, especially their divorce. I have been living with her for almost four years. I am tired of hearing those stories, and whenever when she starts talking; I normally leave the place. I go to church where I can cheerfully sing to forget her words. When I come back home, I normally find her already calmed down" (17 years old, form three girl students, 2018).

The presented testimony explains how religious services help adolescent students cope with life situations after their parents' divorce. In this case, singing helped those students to transfer their minds and feelings to positive thoughts. Furthermore, the findings indicated that adolescent students dealing with the effects of their parents' divorce experienced the power of God when they started engaging in religious activities. Their fellow church members played essential roles in ensuring that the adolescents received moral and material support. Confirming this, Fincham (1990) and Weinmuller (2006) observed that some religious institutions have special programs to provide children going through such difficult moments with basic needs.

Moreover, the favourable treatment they received from fellow believers made victims of their parents' divorces feel comfortable. Prayers, sermons and other worshipping services gave these individuals comfort and the confidence to resist negative behaviours, including stealing and transactional sex. Religious-based coping strategies were also found to be helpful in studies by Puffer (2013) and Hashemi (2017), which revealed that positive religious coping was characterized by, belief in a loving God or higher power that offers support and help. Religious places served as avenues for students to interact with other people and forget their relatives. One student reported;

“Although I was young, I felt bad living without my mother. Until now, I don’t know what happened when my parents separated; I attended various sermons where our church pastor encouraged me and always asks if I have any school problems. Previously, our father was not attending any church service; but slowly, he joined us, and we are happy that we worship together... This has brought joy in the family and increased my confidence” (15 years old, Form One boy student, 2018).

As noted in this testimony, religious activities prevent adolescent students from feeling lonely or isolated. This is possible because those activities provide a place where the students feel cherished. Therefore, religious activities help the students experience a reduction in psychological distress and promote adjustments that counteract high-stress levels. The findings confirm the argument that through religious services, members get *emotional support* (Aktar, 2013; Nkyi, 2014; Porter, 2013). These services provide warmth to individuals and make them feel a sense of value, esteem, acceptance, or affection.

Furthermore, the study revealed that religious sessions provided adolescents with opportunities to listen to life experiences and stories from fellow worshippers, which allowed them to understand that they were not the only ones with life challenges. This fact is also echoed in several studies, which indicated that some religious institutions have special programs to provide children going through such difficult moments with basic needs and hope (Aktar, 2013; Nkyi, 2014; Porter, 2013). It is apparent that, through sermons offered by those institutions, adolescents got the courage to believe that life could continue despite their parents’ divorce.

3.2 Social isolation

Findings revealed that social isolation involves being physically away from peers or being among them but ignoring their conversations, which are generally based on their experiences of living, in homes that had both parents. Social isolation also involves avoiding revealing inner thoughts and feelings when conversing with peers. One adolescent student, for instance, said,

“When we are studying in groups, my friends always tell stories about how their parents treat them during weekends. The way they narrate their stories..., I feel bad... ..I wish my parents were also with me. It has already happened. The only thing I do when they start

those stories is to quit those places and find another group.... I don't want to listen to their stories.... I really feel so sad (16 years old Form Two girl student, 2018).

It is clear from this narration that adolescent students from divorced families did not want to listen to peers' stories about their parents because they reminded them of their divorced parents. Such stories could negatively affect their academic performance because as they struggle to fit into new groups, a lot of learning time could be lost. Although learning with others motivates students and facilitates their understanding, adolescent students whose parents had divorced could hardly do so. This fact is also supported by evidence from previous studies, which have revealed that adolescents with divorced parents used different skills to adjust their lives after their parents' divorce. (Whitton, 2014; Odenweller, 2014; Hassan, 2017).

3.3 Personal resilience

Findings showed that some adolescent students accepted and considered their challenging situation normal. Those students believed in being strong and confident enough to achieve their academic goals. Regarding this, one adolescent student with divorced parents said,

"...It has taken me a long time to forget and proceed with my life. Yes, it was not easy to accept, but I realized my life is also important. If they have made their mistakes, that is their life. I cannot force them to love each other and live together again. I am Proceeding well with life while struggling with my studies". (17 years old, Form Three boy student, 2018).

The evidence confirmed that some adolescent students with divorced parents deal with divorce-related challenges by facing and accepting them. Instead of paying attention to and thinking about the effects of their parent's divorce, such students found it better to continue with their own lives. Studies by Amato (2014) and Haimi (2017) revealed that this was a positive way of coping with such situations because it creates a suitable environment for adolescents to progress well with their studies.

Similarly, other studies revealed that adolescents with divorced parents use different skills to adjust their lives after their parents' divorce (Whitton, 2014; Odenweller, 2014; Mitchell, 2013; Hassan, 2017). Personal resilience is an essential indicator of the psychological well-being of an individual. In times of challenges, adolescents reacted to their parents' divorce differently, depending on their resilience. Similarly, another adolescent student with divorced parents said,

“... I know the meaning of life.... I don't want to play with it ...At school, I do all the right things at the right time.... the divorce of my parents has taught me a very big lesson....am now grown up, and I work hard to achieve my dreams. I want to become a lawyer”. (17 years old, Form Two boy student, 2018).

The narrative confirms that the most crucial element in adolescent students that cope with their parents' divorce this way is their great sense of awareness about their lives. Some of those students demonstrated great maturity that helped them to conclude that, no matter what they did, their parents were already divorced and that keeping on thinking about it changed nothing. Thus, the students decided to focus on their lives and goals. The study found that some had prepared their timetables and fulfilled them. A study by Amato (2014) revealed that when adolescent students were enriched with relevant information, they built strong resilience. Some of the benefits of doing so were; increased problem-solving skills, self-respect and coping ability. Moreover, Aktar (2013) posits that adolescents that are enriched with relevant information took parents' divorce as a challenge and not as a problem.

Additionally, Adegoke (2010) and Donahey (2018) showed that adolescent students that were organized and conscientious in their home activities and school work had positive outcomes in their education. Overall, this strategy of training adolescents to cope positively with the effects of divorce is great for building high self-esteem among adolescents. Growth for some adolescents, however, came somewhat naturally, as demonstrated by one adolescent student who said,

After our parents divorced, we had no choice but to shift to our grandmother. I thank her for her generosity. She accepted us...our mother has married another man. Our father lives his own life...at least we have this grandmother. When I come back from school, I make sure my younger sister has eaten. I wash her clothes. I work on time. I keep my timetable and make sure that everything is okay at the right time. This has also given me the ability to manage time, and work on my assignments (16 years old Form Two boy student, 2018).

Despite the ability to cope positively with their parents' divorce, the common attribute among students that adopt this coping strategy is that they were generally committed to their academic progress. Some of those students not only put aside negative thoughts about their parents' conflicts

but also focused on what could make them progress in life (Hughes 2014, Olaniyi 2015). In fact, some joined with their friends to ensure they worked hard and achieved their educational goals. This was learned from one adolescent student with divorced parents, who shared the following statements,

“... I have a friend who is an orphan. We both wish to be doctors. We have no time to play prior to accomplishing schoolwork. Even when we are at home, we use much of our time attempting questions in past examination papers. We are sure we will make it. Our parents had their own live, and we have ours” (15 years old Form Two boy student, 2018).

Based on this evidence, it is clear that having ambitions and life goals is essential in positively influencing adolescent students to cope with parents' divorce. These two aspects kept the students striving for better lives, even when they were in the middle of dealing with the effects of parents' divorces. Such students were organized and hard-working, both at home and school. Such a spirit was enhanced when host parents or guardians motivated the students to; stand firm, work hard and stay organized by creating and maintaining timetables to ensure that they meet their education goals.

3.4 Engaging in petty business

The study findings showed that some adolescent students coped with the effects of their parents' divorce by doing petty business to help their single parents or guardians earn income. Such businesses largely involved food vending and gardening. Through those activities, the students earned income that enabled them to meet their personal and school-related needs. One adolescent student from a divorced family said the following on this,

“... Life has changed. I see my aunt struggling to make sure we all get the basic needs, but the extended family is big. For sure, she is overburdened. Although she is not forcing me, I always help her perform some tasks, which help her to earn some income. She has a small shop nearby a primary school where she sells; groundnuts, ice creams and other snacks. So, I always wake up with her to help prepare for a new day”. (16 years old Form Two girl student, 2018).

Engaging in petty business to lessen financial challenges is a coping strategy used by adolescent students with divorced parents, especially those living with relatives or guardians that are

financially unstable. However, it is noted that although this gets them money to meet basic needs, the strategy may also force those students to miss some class sessions (Arugu, 2014; Abbott, 2012; Amato, 2014). In other words, the strategy was only good for coping with financial challenges resulting from divorce, but it did not fully facilitate these students' educational attainment. Nevertheless, the money earned through the business helped the students and their family members meet various needs. One adolescent student from a divorced family instance, shared this matter as follows,

“... our father decided to marry another woman after he separated from my mother about six years ago. You cannot imagine how much life has changed. I really appreciate the way mom is struggling to make sure we get our basic needs. Sometimes she falls sick. Because I am the elder brother, I have to take care of my younger siblings. I have to ask our neighbours to give me something to do for some wage, like; washing their clothes, watering their gardens and cleaning houses. Although I get some money, I end up missing some class sessions”. (17 years old Form Three boy student, 2018).

Drawing from this evidence, engaging in income-generating activities took some of the time that adolescent students with divorced parents could devote to their studies. Clearly, those students were unlikely to focus well on their studies without engaging in such activities because they would lack school requirements and other basic needs. Similarly, evidence was obtained in other studies, which revealed that when adolescents start getting money, they also become less motivated to study, and gradually become convinced that education slows down their journey to a prosperous future (Capan, 2011; Zeratsion, 2015; Kreidl, 2017).

4.0 Conclusion and Recommendations

Hereunder is the presentation of the conclusion and recommendations based on the findings of the field study;

4.1 Conclusion

The study concluded that parents' divorce affected adolescents' learning and their chances of achieving their secondary education. Parents' divorce has more negative effects on adolescents' education achievements, although it brings relief to a few adolescent students.

Adolescent students use emotion-focused and problem-focused psychosocial coping strategies to deal with their parents' divorce. However, some of the adolescent coping strategies are misinterpreted by some people as misbehaviors. Sometimes, the strategies have been interpreted negatively as; pride, carelessness, and cruelty. When adolescent students from divorced families isolate themselves by keeping quiet, singing or engaging in physical activities, onlookers are likely to interpret them negatively.

Moreover, the age and maturity level of adolescents in secondary school influence debates (arguments) and actual decisions for divorcees and significant others to provide support. Based on the findings of this study, it seems that when adolescent children are younger, parents feel more responsible for taking care of them than when they are older. Additionally, any concerted efforts to support adolescents of divorced parents need to acknowledge, consider and integrate the positive aspects of adolescents' coping strategies.

4.2 Recommendations

The findings have proved that when there is a good collaboration between parents, family and school, it is easier for adolescent students to cope with divorce effects because of the collective efforts. As such, school administrators should prepare programs for psychosocial support, such as counseling to help adolescent students from divorced families cope with their challenges. Teachers and school administration should establish proper channels for students to communicate their feelings and problems.

Parents should maintain contact with all their adolescents' relatives on both sides (mothers and fathers) because they are still an essential part of the family and heritage. Divorced parents should not create hostility in any way, such as hating their in-laws, because this negatively affects the support system around their adolescents. Parents should also remember it is not easy to parent

alone. Parents should also have regular visits or maintain good communication with their adolescents to ensure they maintain good relationships with them.

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4. Socio-Cultural Determinants of Sexual Abuse among Children in Arusha, Tanzania.

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Abstract

The study assessed cultural norms and the persistence of children's sexual abuse in the Arusha District Council. The study analyzed the relationship between cultural norms and children's sexual abuse. A sample of 100 respondents and key informants was obtained through a simple random sampling technique. Data were collected using in-depth interviews, questionnaires, focus group discussions, and documentary reviews. Quantitative data were analysed using SPSS version 20, while qualitative data were analysed through content analysis. The influence of cultural norms through the presence of patriarchal systems, which was explained by 73% of the total responses, was mentioned as one of the factors persisting in children's sexual abuse and witchcraft practices. It was concluded that witchcraft actions are among the factors influencing children's sexual abuse. Parents should find better ways of cooperating to monitor their children at home and outside the home, including school. Abolishing tactics and condemning witchcraft practices should be highly promoted from the family level (grass root). The community members should find mutual ways of collaborating to bring; unity, love, peace, and understanding between one another for the betterment and protection of the next generation. The government of Tanzania should prioritize solving children's sexual abuse and violence towards children and work hard to stop corruption because most reported cases remain unresolved.

Keywords: *Children, sexual abuse, culture*

1.0 Introduction

Children's Sexual Abuse (CSA) is becoming a daily phenomenon worldwide. It cuts across all economic, social, cultural, religious, and racial lines. Child sexual abuse has far-reaching adverse effects on its victims and society. Survivors of child sexual abuse are at greater risk for physical, emotional, work, and relationship problems, throughout childhood and adulthood (Hall & Hall, 2011). This has become a significant threat to the achievement of sustainable development goals in any country.

Globally, according to the Association of International Schools in Africa (2016), it is estimated that 150 million girls and 73 million boys under 18 have experienced forced sexual abuse or other forms of sexual violence involving physical contact. It is also estimated that most abuse is either because the victims are afraid to tell anyone what has happened or the adults who observe or suspect the abuse are unsure of what to do (Association of International Schools in Africa, 2016). The World Health Organisation (WHO) estimated that in 2019 up to 1 billion children aged 2 - 17 years experienced physical, sexual, or emotional abuse or neglect (WHO, 2020). This explains why in 2004, WHO declared CSA “a silent health emergency” of international importance.

In Africa, most of these cases go unreported, hence unknown by official agencies, making African cases of abuse higher than the figures available. Overall, the highest prevalence rates of Children Sexual Abuse reported in Africa are from; Morocco, Tanzania, and South Africa (Badoe, 2017). Africa research on child sexual abuse is still in its infancy, and there is a lack of data from most African countries. In 2007, World Health Organisation (WHO) reported that the highest estimated child abuse rates were from the African region (Badoe, 2017). Child abuse in Africa is a major threat to the achievement of sustainable development goals on the continent and has become increasingly topical with a dramatic increase in recognition, and an appreciation of the long-term harmful effects, on the affected population. In Africa, child sexual abuse has been neglected because other social and economic problems, like; malnutrition, poverty, and Acquired Immune Deficiency Syndrome (AIDS), are more immediate problems than child abuse. While the community is busy finding solutions to these socio-economic problems, children are brutally abused and exploited in their; homes, schools, community, and workplaces (Pereda *et al.*, 2009).

In Tanzania, a 2018 Human Rights Report showed that violence against children was on the rise, with a significant increase, in the number of incidents reported to the police in the first six months of 2018 compared to the same period in 2017 (Legal and Human Rights Center, 2019). Around 6,376 incidents of violence against children were reported to the police by mid-2018, up from 4,728 incidents by mid-2017. Sexual abuse or violence against children is also on the rise. Similarly, there were 759 reported cases of child rape reported to the police in the first six months of 2017 compared to 2,365 in 2018 (Mogoatlhe, 2019). Speaking to the media, Legal Human Right Centre, Fundikira Wazambi said, "*We have found that perpetrators of sexual violence were*

identified as neighbors, close relatives, motorcycle riders famously known as Bodaboda, and teachers, being implicated in several acts of sexual violence against children in 2018" (Mogoatlhe, 2019). This showed that in Tanzania, with its more than 100 tribes, each having its own culture and traditions, child sexual abuse has increased, because of the extreme practice of the silent traditions and cultural norms, where everything 'stays under the carpets', in fear of shaming one's family or being excommunicated of the family.

Further, UNICEF observed that many children in Tanzania had experienced; sexual, physical, and emotional abuse while growing up. UNICEF also observed that, among every ten females, three reported having experienced sexual abuse/violence before they were eighteen; among twenty boys, three reported a similar experience before (UNICEF, 2011). In 2019, UNICEF committed to ensuring child protection. UNICEF further ensured that, in each country, the government's decisions were influenced by better knowledge and awareness of children's rights and improved data and analysis on child protection issues. Children subjected to; violence, exploitation, and abuses are at an increased risk of; death, poor physical and mental health, HIV/AIDS, poor education, and more. Unfortunately, these violations are widespread, under-recognized, and under-reported. Solid data are crucial to; break the invisibility and social acceptance of child protection violations, capturing the true scale and extent of these phenomena, and identifying risk and protective factors. Reliable data are also needed to; identify priority areas, support government planning and budgeting for effective child protection interventions and services, and inform the development and implementation of policies, legislation, and actions for prevention and response.

Due to the factors influencing child sexual abuse, countries like Tanzania should prioritise their communities since the core problems begin from the grass-root levels before spreading to the nation at large. There is a need to help children, as they are among the vulnerable, voiceless groups. This research provides information on the assessment of persistent factors influencing child sexual abuse in Arusha District to shed light on the actual situation of the social problem, as well as help in developing new policies in the future concerning child sexual abuse. This is the reason that pushed the researcher into conducting this research. The researcher selected the Arusha region because children sexual abuse cases have drastically increased from 988 to 1,085, which is a 22% rise compared to other areas, which is an alarming rate (Arusha City Council, 2019).

The Constitution of the United Republic of Tanzania (URT) has put forth one of the legal protections means to fight against child sexual abuse. This is the Tanzanian Sexual Offenses Special Provision Act (SOSPA) of 1998, which specifies that; “A man who has sexual intercourse with a female below 18 years of age, with or without her consent, has committed rape unless she is his wife and above 15 years of age and not separated from him.” The law states that sexual intercourse with a child under 18 is rape regardless of consent, unless within a legal marriage. The law is, however, not consistently enforced. Despite various initiatives and efforts, including the enactment of several legislations, the Tanzania Human Rights Report (2016) and Tanzania Media Women Association (TAMWA) reported that child rape remained prevalent. For example, in August of that year, there were 2,571 child rapes reported to the police station.

According to the 2011 National Survey on Violence against Children, 27.9 percent of girls and women aged between 13-24 reported having experienced at least one incident of sexual violence before turning 18 years. Among boys in the same age group, 13.4 percent said they had experienced at least one incident of sexual violence before 18 years (URT, 2011). Muganyizi *et al.* (2014) found out that in Tanzania, physical or sexual abuse by an intimate partner accounted for up to 44 percent of married women aged 15-49 years. The same survey by Muganyizi *et al.* (2014) showed that 20 percent reported having experienced sexual violence in their lifetime. Almost 6.9 percent of girls and 2.9 percent of boys were physically forced or coerced into sexual intercourse before the age of 18 years. Over 60 percent of girls did not disclose incidences of sexual violence to anyone, giving family or community reasons, the most common being fear of abandonment or separation.

The study observed that, despite the intervention measures, the achievements have been minimal, as reflected in the trend of the problem, which confirms the prevalence and persistence of child sexual abuse in Tanzania. To my knowledge, no studies were explicitly conducted in Arusha District Council regarding cultural norms and the persistence of child sexual abuse. Arusha District Council, however, is one of the cities in Tanzania with an increased rate of child sexual abuse. This is why the researcher took the step to conduct this study. The researcher also wanted to widen and deepen the understanding of childhood sexual abuse in its diverse contexts and to enable policy

development and interventions relevant to the entire country; hence, assessing factors influencing the persistence of childhood sexual abuse was necessary.

2.0 Methodology

The study assessed factors influencing the persistence of child sexual abuse in the Arusha District Council. Arusha District Council (ADC) shares borders with Meru to the East, Monduli to the West, Longido to the North-West, and Simanjiro to the South. The district surrounds the Arusha Municipal Council on both Sides. It covers an area of 1446.692 square kilometers with a population of 323,198. The study used a descriptive research design. Similarly, the study used qualitative and quantitative approaches (mixed-method research design) to collect and analyse data.

The target population for this study was derived from children below 18 years, both victims and potential victims, of the Moivo and Olorien wards of the Arusha district council, from which a sample of 100 was selected to fulfil the study requirements. This is because, in children's sexual abuse situations, the child is the most affected person. Parents, guardians, and community members were considered vital informants because they were the closest people to the children in different environments. To acquire more data on child sexual abuse in Arusha, the researcher obtained information from various people, such as; the ward leaders, community development officers, religious leaders, and social welfare officers.

The study used both primary and secondary data sources. The primary data were collected directly from the respondents in a raw form and were collected through questionnaires, focus group discussions, and in-depth interviews. This was to have clear and accurate answers from the targeted and affected groups. Secondary data were obtained from reviews and evaluations of already published literature, books, journals, and newspapers to have enough information about the study.

The study used both qualitative and quantitative approaches to analyse the data. In the quantitative approach, descriptive and inferential statistics were used to analyse data. In descriptive statistics, particular frequencies and percentages were employed to measure the responses to questions. At the same time, inferential statistics were used for comparisons. Information obtained through

Focused Group Discussions (FGD) was used for discussion purposes. Statistical Package for Social Science (SPSS) version 20 was used to analyse the data. The analysis considered how cultural norms influence children's sexual abuse. The descriptive analysis method was used and measured in terms of respondents' responses, whether they agree, disagree, strongly agree or not sure, "Yes" or "No" on the variables which the researcher prepared and then analysed to understand how cultural norms influenced children sexual abuse. Different variables were used to understand how the existing cultural norms played a big part in fueling children's sexual abuse in the area.

3.0 Findings and Discussion

The study analysed the relationship between cultural norms and child sexual abuse and established the influence of these cultural norms on children's sexual abuse. Respondents were asked to indicate their thoughts and views on different statements, as shown in Table 1;

Table 1: Relationship between cultural norms and children sexual abuse

| S/N | Variable | YES | *NO |
|-----|---|-----|-----|
| 1. | Do you understand any persisting cultural-related factors of child sexual abuse in your ward? | 37% | 63% |
| 2. | Do you agree that witchcraft is among the factors fueling child sexual abuse? | 62% | 38% |
| 3. | The patriarchal system is also among the factors influencing children's sexual abuse. Do you agree? | 73% | 27% |

Findings in Table 2 show that the majority of respondents (63%) did not agree whether any persisting cultural-related factors were leading to child sexual abuse in their ward, while (62%) agreed that witchcraft was among the factors influencing child sexual abuse and (73%) agreed that patriarchal systems were among the factors influencing child sexual abuse in their ward.

In general, some of the harmful cultural norms practised in the community, such as witchcraft, influenced child sexual abuse highly. Everyone wanted to change and improve their lives quickly, which forced them to do unusual things. The community, in general, from the family agrees and disagrees with the existence of such harmful practices. See the following information from in-depth interviews:

“.....a seven years old girl was raped by the father. This girl was living with her mother and her stepfather. The father used to rape the young girl daily, but the mother

decided to be silent to protect her husband. Neighbors realized the intention and motives of the stepfather, who was believed to have been rich due to witchcraft practices. So after the neighbors reported, the mother of the child denied the allegations to protect her new husband and his intentions. So the case was never solved after the good neighbors reported, due to the mother defending her husband well. In the end, due to shame, they had to leave the area and relocate.....” (Interview with a parent, August 2021)

It can therefore be concluded that some cultural norms influence child sexual abuse in the Arusha District council. The findings concur with the study done by McCrann (2017), who stated that even in a patriarchal society like Tanzania, social change leads to a breakdown of traditional patterns that leads to the rupture of several problems whereby men try to reaffirm their masculinity. A study done by Lalor (2004) agrees that bad cultural practices, such as witchcraft, influence child sexual abuse. Furthermore, the study revealed that Tanzanian women alleged that witch doctors convinced men who desired wealth to have sexual intercourse with virgin girls.

The researcher further used more variables to understand how other cultural norms influenced child sexual abuse by asking respondents questions to capture and observe their thoughts on the understanding and agreement aspects of how different cultural norms and traditions influenced child sexual abuse. The findings are shown in Table 2.

Table 2: Socio-cultural factors influencing sexual abuse

| Variable | Agree | Strongly agree | Not sure | Disagree | Strongly Disagree | SD | Mean |
|---|-------|----------------|----------|----------|-------------------|------|------|
| | % | % | % | % | % | | |
| I cannot tell my parents/guardians I have been sexually abused | 5 | 7 | 10 | 23 | 55 | 1.16 | 4.16 |
| I do not get help when I am abused | 7 | 9 | 15 | 28 | 41 | 1.24 | 3.86 |
| The norms and tradition of our tribe does not allow us to express sexual acts | 16 | 17 | 39 | 9 | 19 | 1.29 | 2.98 |
| Witchcraft plays an insignificant role in influencing child sexual abuse | 12 | 29 | 43 | 10 | 6 | 1.01 | 2.69 |
| The patriarchal system has much to do with child sexual abuse because our culture abides by it. | 23 | 15 | 45 | 5 | 12 | 1.22 | 2.67 |

| | | | | | | | |
|--|----|----|----|----|---|------|------|
| The community helps fight the traditional cultural norms that cause children sexual abuse in your area | 24 | 41 | 18 | 10 | 7 | 1.15 | 2.35 |
| Female Genital Mutilation (FGM) influences child sexual abuse | 25 | 45 | 20 | 1 | 9 | 0.95 | 2.10 |
| FGM is an act of child sexual abuse | 25 | 49 | 15 | 4 | 7 | 0.88 | 2.04 |
| Early marriage is an act of child sexual abuse | 24 | 57 | 12 | 4 | 3 | 0.79 | 1.99 |
| Early marriage influences child sexual system abuse | 26 | 60 | 8 | 1 | 5 | 0.81 | 1.93 |

Findings in Table 2 show that 55% strongly disagree that they could not tell their parents/guardians if they had been sexually abused, which means they would not tell their parents of the abuse, while 5% agree they could not say to their parents. Again, 41% strongly disagree that they did not get help when abused, while 7% agree that they were helped after abuse. In the same line, 60% strongly agreed that early marriage influences child sexual system abuse, while 1% disagreed.

From the findings, because most cultures have become mixed. Children tend to be open to their parents about their problems even when they are abused. In the past, sharing such scenarios would have been hard. At the same time, the majority of the respondents agreed to have received help when abused. This finding was contrary to some findings from focus group discussions and in-depth interviews. Most abused children did not receive and so were psychologically traumatized. Early marriages are seen to influence children's sexual abuse, as a child is forced into marriage at a very early age, from 9 years of age, without considering her rights and needs at that particular time.

From the above findings, the responses differ from the findings of qualitative data, whereby in qualitative findings, in the majority of the interviews and focus group discussions conducted during research, respondents felt trapped and could not be in a position to express their feelings and problems to the close family members, including parents, due to some of their cultural norms, not permitting them to express their feelings and problems, after being abused. What happens to them remains unspoken, and forbidden to speak of it. An in-depth interview with a potential victim's parent revealed as follows,

..... our Maasai norms and traditions do not permit us to talk about anything, making it clear that a voice of a woman is nothing to them. Everything is decided by them (men), and we are not allowed to bargain, refuse, or contradict their

decisions whatsoever. A woman does not have much value in our community, so what she says does not count. So when our daughters and sons are sexually abused or sexually harassed, the elders sit down and solve the matter saying shame cannot come to the clan, and a child cannot disgrace their norms and tradition even if sexually abused. So that's how they secure their reputation leaving us women to suffer on our own, with our disturbed yet brutally hurt children..... (In-depth interview with a parent of a potential victim, August 2021)

From the above findings, a child needs security to feel secure, but in this situation, they are not having that. If a father cannot protect his/her child from any sexual abuse acts, then the child will face severe problems in any aspect of life in today's world. These poor cultural norms, therefore, become among the major reasons for the persistent sexual abuse of children, in one way or another, while the child remains helpless. These findings show that children lack attachment with their parents or a close family member to whom they can express their problems and feelings. Bowlby's (1982) "theory of attachment" assumes that human behaviors result from how parents raise their children, with developing love and trust towards people. According to Bowlby's (1982) attachment theory, cited by (Capaldo & Perrella, 2018), the functional attachment relationship increases the child's chances of survival in any life experience. The findings, therefore, show very little attachment between a child and a parent. This is evidenced in Table 4.5; the child could not tell a parent if abused. Generally, our norms and traditions do not allow a child to express sexual acts. Therefore, a paradigm shift would be needed to improve a child's life.

These findings contradict the African Charter on the Rights and Welfare of the child (1999). Article 16 of the Protection Against Child Abuse and Torture states that "... shall party to the present Charter take specific legislative, administrative, social, and educational measures to protect the child from all forms of torture, inhuman or degrading treatment and especially physical or mental injury or abuse, neglect or maltreatment including sexual abuse, while in the care of the child". These findings show how sexual abuse is taking place without being protected as an instrument of protecting them is not fully utilized.

4.0 Conclusions and Recommendations

The following are the study's conclusion and recommendations;

4.1 Conclusions

This study aimed to understand the relationship between cultural norms and child sexual abuse. The study found that harmful cultural norms like; witchcraft, early marriages, and the presence of a patriarchal system in a community caused children sexual abuse in a community. Findings revealed that, because of witchcraft, children were sexually abused by their fathers, believing they would acquire wealth by having sexual intercourse with virgin girls. Results from the questionnaire strongly suggested that early marriage was the most significant factor influencing child sexual abuse. Some communities, like the Maasai, are ruled by a patriarchal system where a man's word is the law. Men have the upper hand in doing everything and making decisions for the family. When children, especially girls, were sexually abused, the elders did nothing. The elders valued their norms and traditions and assumed to bring shame to the family if the case was publically known.

4.2 Recommendations

Through the local authorities, the government should ensure that education is imparted with enough knowledge and awareness regarding the problem of child sexual abuse and their rights. This awareness should be imparted to them at the earliest age possible. Bylaws on child protection should be implemented and enforced in the community. Local governments should assist in abolishing and condemning malicious acts like witchcraft, among the factors influencing the persistence of child sexual abuse.

Again, harsh laws and punishments should also be enacted so that perpetrators be disciplined for any evil act they do to children in the community, including their biological parents. The government should also formulate more than one gender desk, from the village to the ward level, to encourage and ensure openness and freedom of expression regarding different problems encountered, such as childhood sexual abuse. Lastly, all organs (leaders, religious institutions, villagers, ward leaders and other stakeholders) should work collaboratively to fight this problem.

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5. Early Marriage among Maasai Girls in Arusha, Tanzania.

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Abstract

Early marriage among girls is a serious socio-economic challenge in Tanzania. It is most severe among the Maasai communities of North Eastern Tanzania. This paper outlines factors influencing early marriage persistence among Maasai girls in Arusha District. It assesses factors affecting the persistence of early marriage among girls in the study area, using two theories; the feminist's sociological theory and the theory of change on ending child marriage. Both probability and non-probability sampling techniques were applied in selecting respondents and key informants. Quantitative data were gathered from 100 girls between 10-17 years, and qualitative data were collected from 22 key informants, who were purposively selected. Findings from the study revealed that social-cultural is among the factors influencing child marriage in the study area. The paper recommends male inclusion programs be conducted to end the problem. Also, training and awareness creation should be done the community leaders, especially men, to end outdated traditions and customs influencing early marriage among girls.

Keywords: *Early marriage, pre-marital sex, Maasai community*

1.0 Introduction

Early marriage among girls is a global problem influenced by various factors. However, most girls are married without their consent. The wish of these young girls was to finish their secondary education and marry later to their dream men. For years, Early marriage among girls has been viewed as unfortunate but inevitable. Many policymakers have considered its eradication feasible, given how entrenched the practice is worldwide (Lemmon & Elharake, 2014). More than 22,000 girls die yearly from childhood pregnancy, childbirth, and early marriage (Rahiem, 2021).

One in three girls worldwide marries before eighteen, and one in nine gets married before fifteen (Muhith *et al.*, 2018). Globally, understanding the concept of early marriage among Maasai girls is of greater importance to better understand the real cause-effects relationships involved in this

global phenomenon. Many communities worldwide have faced the challenge of practices undermining girls' rights.

According to United Nations Population Fund (UNPFA, 2016), early marriage violates human rights. Despite being prohibited by international laws, conventions and treaties, it continues to harm millions of children under the age of 18, of their childhood around the world, even as the practice perpetuates; poverty, inequality and insecurity for girls.

This being the case, if the current state of early marriage continues, it is predicted that about 14.2 million girls will be married annually, equivalent to 39,000 girls daily, bringing a total of 140 million girls by 2020 (World Health Organisation, 2013). Early Marriages pose a greater health risk for young mothers and their babies. They also violate the girls' right to make their own choices based on customary laws, which must be fought on all fronts (Muhith *et al.*, 2018). Early marriages result in reduced schooling, limit girls' economic potential and are correlated with; high sexual violence, abuse, and maternal and infant mortality rates (Lemmon & Eiharake, 2014).

Countries with the highest prevalence of early marriage also have high adolescent fertility and Maternal Mortality Rates (MMR)). In Latin America and the Caribbean, for instance, about one-third of the women population give birth before the age of 20. Likewise, in Sub-Saharan Africa, more than half of women give birth before the age 20. The median age of marriage for girls who live in the poorest households in Bangladesh is 15, compared to 18 for those who live in wealthier homes (Chakraborty, 2019). Early marriage was prevalent in Syria even before the refugee crisis began; 13 percent of girls fewer than 18 were married in Syria in 2011. The numbers, however, have been rising at a higher rate (Chakraborty, 2019). In Bangladesh, the fear of pre-marital sex and pregnancy attracts girl-child marriages (Psaki *et al.*, 2021).

Early marriage remains common among several ethnic tribes in Tanzania, with some regions having as high as 59 percent of girls entering communion under eighteen (UNFPA, 2013). Globally, it is estimated that more than 700 million women alive today in the world were married before they reached the age of 18 years, of whom 250 million were in sex relations before their 15th birthday (United Nations Children's Fund (UNICEF, 2013).

Early marriage has existed for centuries. However, many factors are associated with it, and in some areas, Early marriages persist mainly because of tradition (Ahmed, 2015). The prevalence of early

marriage is more critical in regions dominated by pastoral societies (Backlund & Blomqvist, 2014). The Tanzanian government acknowledges that early marriage and pregnancies are the major cause of girls' high dropout rates in primary and secondary schools (URT, 2014). Despite the measures taken by the government of the United Republic of Tanzania, civil society organisations, and the international community in Tanzania, Early marriage among girls is common, whereby 36% of women aged between 20-23 were married before eighteen years.

Maasai ethnic group is highly appreciated for maintaining their traditions and norms. The Maasai highly practices and praises early child marriage for a girl child. The lack of mothers' and daughters' involvement in marriage decisions is another traditional factor contributing to the persistence of early marriage among the Maasai (Ndaula, 2017).

Despite the measures taken by the government of the United Republic of Tanzania, civil society organisations, and the international community, early marriage is still prevalent in Tanzania, where 36 percent of women aged 20-24 by 2016 were married before their 18th birth date (URT, 2017). In another way, it was observed that gender inequality and power imbalances, discriminating against women and girls, encourage early marriage (URT, 2017).

Despite being prevalent with profound impacts, early marriage in Tanzania attracts limited attention. Similarly, it has become a severe problem in most parts of the country, particularly in rural areas of the Arusha District, where girls under 18 years are forced into marriage by either parents, guardians or relatives. The Maasai community in Arusha District practices early marriage among young girls (ACE AFRICA, 2019). In Musa ward, for example, during the campaign to stop early marriage, a 12 years old girl who was prepared to marry a 45-year-old man for a dowry of a few cows, was rescued (ACE Africa Report, 2017; 2019; 2020; 2021).

The issue of early marriage is addressed in several international conventions and agreements. In July 2015, the United Nations Human Rights Council resolution was to strengthen efforts to prevent and eliminate early child and forced marriage, recognizing this as a harmful practice that violates human rights with significant effects on girls. Early marriage violates rights as it affects girls' lives (UNICEF 2019). Every year, 15 million girls marry before the age of 18. This practice is associated with higher health risks for these girls and their children (Minh & Quent, 2015).

Tanzania has one of the highest rates of early marriage in the world. On average, one in three girls is married before they turn eighteen. In some areas, girls are married as young as eleven, 31% of girls in Tanzania are married before their 18th birthday, and 5% are married before the age of 15th (Plan International, 2017). In Tanzania, however, the early marriage prevalence rate stands at 37% (United Republic of Tanzania (URT, 2017). The prevalence of early marriage is more critical in regions dominated by pastoral societies (Backland & Blomqvist, 2014).

Regardless of the existing international and national laws, policies, conventions and treaties prohibiting child Marriage among girls and Tanzania, and being a signatory to those relevant international and regional conventions mentioned above, the practice continues. And it causes several challenges on; the health, economic and general well-being of young girls and mothers. Arusha region authorities are fighting to eliminate early marriages and ensure girls return to school (Rueckert, 2017). Moreover, Tanzania Education Authority (TEA) contributed 75 million to support the construction of two dormitories in Einoti secondary school at Kisongo ward. These dormitories were constructed to rescue girls from early marriage and pregnancy as the Maasai tradition does not value girls' education (Arusha district report -ADC report, 2019).

2.0 Methodology

Arusha District Council is one of the seven districts of the Arusha Regions of Tanzania, sharing borders with Longido District to the north, Meru District to the East, Manyara Region to the south, and Monduli District to the west. The district surrounds Arusha City. Both quantitative and qualitative approaches were used to collect data. A quantitative approach was used to gather the information that can be analysed numerically, while a qualitative approach was used to collect narratives from respondents (Kothari, 2004).

A cross-sectional research design was applied. The design was appropriate since it has been proved that it uses minimum time and resources because the researcher had to collect information within a short time and at a low cost (Setia, 2016). The council had 27 wards, 39 primary and 52 secondary schools. The economic activities in the area are; agriculture, livestock keeping, cultural tourism and small-scale industries and enterprises. Arusha District council has 27 wards. Three wards, namely; Lengijave, Mwandet and Musa, were purposively selected because the targeted ethnic group (Maasai) live in the area, and the area has been chosen because early marriage among girls

is persisting (ACE AFRICA Reports; 2019; 2020; 2021; Arusha District report 2019). The target population were girls aged between 10-17 years. At this age, it is possible girl child to be married.

According to the 2012 Census, the Arusha district council had a total of 33,944 girls aged between 10 and 17 (target population). The population is too large to be studied at once; hence the study adopted the sample size formula provided by Yamane (1967). Based on the Yamane sample size determinant formula, a hundred (100) respondents were sampled to represent Maasai girls married before 18 years old. A sample of 100 respondents (potential victims of child marriage) was selected, who were girls under the age of 18 years. Qualitative data were gathered from key informants, including; ward executive officers, community development officers, village chairpersons, teachers, non-government organisations, legal officers, District community development officers and primary and secondary education officers.

Probability and non-probability sampling techniques were applied in selecting respondents. The researcher used simple random sampling to choose unmarried girls (10-17 years), whereby 67 respondents were obtained. Besides, the non-probability sample was applied to select the married girls, and purposive sampling was used to get the key informants. In this case, teachers, religious leaders, local leaders (Ward Executive Officers and Village Executive Officers), members from the Violence Against Women and Children Committee (VAWC) at the ward level, District officials, and one member from Non- Governmental Organisation were purposively selected. Girls under 18 years, however, suffer from early marriage and have experience in the whole process of marriage, and some of them have escaped from the exercise. However, this group (under 18 years) was selected since they could openly discuss issues of early marriage in their community because they see their agemates getting married earlier and suffering a lot.

The instruments for key informants and questionnaires, interviews, and Focus Group Discussions, were pre-tested for reliability and validity. Data were analysed to ensure internal consistency.

3.0 Findings and Discussion

The paper analyzed social-cultural factors that influence early marriage among the Maasai girls. Girls under 18 years responded to yes and no questions, as provided below, to show if they agreed

or disagreed on social-cultural factors that influence the persistence of early marriage in the area, as presented in table 1.

Table 1: Social-cultural factors influencing early marriage among Maasai girls

| Social-cultural factors that influence the persistence of child marriages among Maasai girls | Yes | | No | |
|--|-----|-------|----|-------|
| | F | % | F | % |
| Customs and traditions practice | 94 | 94.0% | 6 | 6.0% |
| Gender inequality | 84 | 84.0% | 16 | 16.0% |
| Inadequate socialization | 75 | 75.0% | 25 | 25.0% |
| Polygamy | 80 | 80.0% | 20 | 20.0% |
| Poor belief | 88 | 88.0% | 12 | 12.0% |
| Gender discrimination | 98 | 98.0% | 2 | 2.0% |
| Fear of early pregnancies | 83 | 83.0% | 17 | 17.0% |

The findings show that most respondents said yes to all items in social-cultural factors that influence the persistence of early marriage among Maasai girls in the study area. Results further show that the significant social-cultural factors that influence the persistence of early marriage among Maasai girls included; gender discrimination 98%, customs and traditions 94%, poor belief 88%, and gender inequality 84%.

During an interview with the key informant, one respondent stated:.....” *strong customs and traditions in this area influence child marriage because there is poor exposure and lack of education for women. The conservatism of local leaders and the patriarchal system has led to the persistence of child marriage; these practices perpetuate poverty for these young mothers*” (male interviewee, 49 years 19/10/2021). They believe that it is pride if your daughter is appointed for marriage, regardless of age, as there is something in return (during the focus group discussion on 15/10/2021).

These findings are supported by several studies, including; Ndaula (2017), in his paper conducted in Kilosa District, which found that society members supported early marriage as a way of avoiding pregnancy before marriage, which is against their tradition and customs. Similarly, Parsons *et al.* (2015), in the paper on the economic impacts of early marriage, suggested that early marriage is rooted in gender inequality and specific socio-cultural norms related to marriage. In addition, Ahmed (2015), in his paper on early marriage in Bangladesh states, discovered that traditions and social norms uphold the practice of marrying children.

On the other hand, Ikutwa (2015) researched factors influencing early marriage on the girl child's maternal health projects in Kenya. The study concluded that early marriage among girls is connected with social-cultural practices. In another study by Islam *et al.* (2021) entitled "factors affecting Early marriage and contraceptive use among Rohingya girls in a refugee camp, " social norms were among the factors for child marriage. These findings are also supported by Psaki *et al.* (2021), in "the drivers of early marriage among girls in Bangladesh", who found that parents' fear of pre-marital sex and pregnancy were the factors that contributed to child marriage.

These findings are contrary to the convention on the rights of the child (CRC 1989) Article 24 (3), which states that parties should take all effective and appropriate measures to abolish traditional practices that are prejudicial to children's health. The findings imply that social-cultural factors influence the persistence of child marriage among Maasai girls differently.

These findings, however, relate to the theory of change, which states that ending an early marriage will require long-term sustainable efforts. The results also relate to the Feminist sociological theory from Chafetz (1997). The theory is of the view that in society, there is a social structure where girls are placed at a low rank and suffer from; gender inequality, weak legislature and poverty. All these contribute to discrimination against a girl child, thus enhancing early and forced marriage, as women have no say over men.

4.0 Conclusion and Recommendations

This section comprises the conclusions and the recommendations of the study based on the findings as follows;

4.1 Conclusion

The findings in this paper revealed and concluded that early marriage persists in the study area, and community members don't bother much about the problem due to lack of exposure. The major social-cultural practice that influenced the persistence of early marriage in the study area were; gender discrimination, customs and traditions, poor belief, gender inequality, fear of early pregnancy, polygamy, and inadequate socialization.

4.2 Recommendations

This paper recommends the following:

- (i) There is a need for different stakeholders to join hands and advocate for putting an end to child marriage.
- (ii) There is a need for training and awareness creation to community leaders, especially men (male engagement), to end outdated traditions and customs that influence child marriage.

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6. Socio-economic Factors Influencing the Improvement of Maasai Rural Communities' Housing in Monduli District -Tanzania

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Abstract

Despite the Tanzanian Government's strategies to improve people's housing, the practice has been gradually customised in rural areas. Using the case of Monduli District, Tanzania, this study explored socio-economic factors influencing the improvement of rural communities' housing. The study adopted a cross-sectional research design and Participatory Action Research (PAR) whereby purposive and simple random sampling techniques were used to obtain a sample of 120 respondents. Interviews, questionnaire and observation methods were the main instruments used in data collection. The collected data were analysed using the Statistical Package of Social Science (SPSS). The findings indicated that; a lack of awareness of the benefits of having better housing, pastoralism practices and low-income earnings among households significantly influenced the success of housing development programs. Inadequate knowledge of proper building approaches, nomadic lifestyle, and low-income earnings among households of rural pastoralist communities challenged rural housing development. It was recommended that the government, in collaboration with other housing actors such as; NGOs, CBOs, Co-operatives, Banks, Building Societies and Local Government Authorities should, initiate economic empowerment programs and massive awareness campaigns. These measures will enable deprived rural households to improve their income levels and shed light on how the aforementioned socio-economic factors have been impediments to improving their housing.

Keywords: *Maasai communities and housing improvement campaign*

1.0 Introduction

Providing adequate housing in most developing countries has been challenged by the inequivalent proportion between the economic and population growth rates (Sivam, 2002). UN-Habitat, (2010) found that the housing problem is more prevalent in Africa and developing parts of Asia. According to UN-Habitat (2012), by 2030, approximately 3 billion people in developing countries will need decent housing. These statistics are so alarming that the national governments are expected to put greater efforts into providing additional housing for their populations (Bredenoord

& Lindert, 2010). Tanzania is among the countries with a fast-growing population, as it has a population of 44.9 million people, which has been growing at the rate of 2.7% (GoT, 2012). The country has also experienced rapid economic growth at 7.0% (GoT-NBS, 2018). Despite this improvement in economic growth, the country is facing the challenge of poor housing, at 15.9 percent (GoT, 2019a). Since its efforts to address the housing problem, the government has been establishing various strategies since independence. The strategies include; declaring through its National Constitution Article 24 that housing is one of the necessities and that every citizen has the right to own a house (GoT, 1977). The government has also established National Human Settlements Development Policy, aiming to create an enabling environment for all people to access adequate shelter (GoT, 2000). The government also launched the National better housing Campaign to mobilize rural communities to improve their housing through participatory approaches (GoT, 2019a).

Through these strategies, rural communities' housing has been gradually improved. It is assumed that if the factors that limit housing improvement programs are not exposed and addressed, they are likely to cause continuous impediments to rural housing development.

Previous studies on rural housing development revealed that better rural housing campaigns in developing countries are not achieved as expected due to several social and economic challenges (Ahmed et al., 2014; Musa et al., 2013). However, these studies have limited evidence to explore the influence of pastoralism practices, low-income level and education on rural housing development. Similarly, there is limited evidence of housing beneficiaries' involvement in addressing the challenges revealed by previous studies. UN-Habitat (2012) asserts that many better housing campaigns in developing countries have not only precluded the housing beneficiaries but have also not been engaging their social and economic factors. As a result, many housing projects have failed.

This study intended to bridge the gap by exploring the influence of socio-economic factors. It focuses on climate change, households' income and education level, and improving the housing of Maasai pastoralist rural communities. The study adopted a Participatory Action Research (PAR) approach. PAR allows the communities at the grassroots level to serve as co-researchers to explore social challenges affecting their well-being in collaboration with researchers (Kemmis & McTaggart, 2005). According to Madaha (2021), PAR has been a helpful instrument in the

Tanzanian context in mobilizing communities participating in their development programs. Madodi & Eliamini (2021) reported one of the successful community mobilization practices conducted through PAR. The practice was the mobilization of rural communities to improve Community Health Fund. PAR has also been induced to the two Tanzanian government guidelines, which adhered to and are standing as the motivation to undertake this study. The guidelines are the Community Engagement and National Campaign to Improve People's Housing (GoT, 2019a; 2019b). The formerly mentioned guideline requires all Community Development Training Institutions (CDTIs) to work collaboratively with surrounding communities, to address issues affecting their well-being as a strategy for rural transformation. In the implementation of community engagement programs, there are analytical steps to be followed. The steps are; community profiling (research), feedback to the community (triggering & visioning), resource mobilization, implementation and evaluation (GoT, 2019a). The latter (mentioned) guideline requires the CDTIs to mobilize the communities at their localities, joining hands as a strategy for improving their housing. The joining hands participatory approach is popularly known as 'Msaragambo' (GoT, 2019b).

The term 'Msaragambo' originated from Pare language of Northern Tanzania, meaning joining hands through working together. According to GoT (2019b), the approach is among the successful cooperative and community participation strategies which have been used by many Tanzanian communities for several years. Community participation is a process through which stakeholders influence and share control over development initiatives in the decisions and resources which affect them (Kenny et al., 2018). Community participation enhances the success and sustainability of any community intervention (Thwalla, 2004).

2.0 Methodology

The study was conducted in Monduli District, Tanzania. The choice of the district was based on the fact that its dwellers are pastoralist Maasai community. The pastoralists are always living a nomadic lifestyle because of searching for pasture for their livestock. There is a relationship between poor livestock keeping, climate change, long-time drought, nomadic lifestyle and poor temporary housing because each one leads to another in that series. In recent years, the scarcity of pastures has increased due to extended long-term drought caused by climate change. Climate change is among the key variables in this study. The study involved cross-sectional design and

Participatory Action Research (PAR). The former was used in obtaining quantitative and qualitative data, where a sample of 120 respondents was randomly selected to respond to questionnaires. Some of the qualitative data were generated through in-depth interviews using a checklist.

The study also involved key Informant Interviews (KII) of government officials from the Ward and village levels, including; a Ward Community Development Officer, a Ward Executive Officer, 3 Village Executive Officers and 3 Village Government Chairpersons. The key informants were purposively included to get insights on how social, and economic factors, particularly climate change, households' level of income and education, have been influencing the housing improvement of rural Maasai communities. Quantitative data were analysed using the International Business Machines-Statistical Package of Social Science (IBM-SPSS. 20.0) to analyse descriptive statistics. Qualitative data were subjected to content analysis to present people's opinions on the study topic.

The study is useful in planning and implementing the aftermath practice, as considered in its information. PAR was used as an instrument to foster community participation in all stages of a practice, for grabbing communities' sense of ownership and sustainability of a practice. To achieve this, Monduli CDTI students also mobilised community participation in all stages of practice as part of their practical training and as required by the guideline. As a rule of thumb, the moment the implementation of the planned project has commenced, the project needs to be comprehensively coordinated and monitored regularly, and at the end, needs to be evaluated. As stipulated in community engagement guidelines, monitoring and evaluation strategies were adopted as part of PAR (GoT, 2019a). Although monitoring and evaluation serve different functions, they are brought together using similar data and information. The two have been essential tools in collecting, processing and analysing information to measure a community intervention's performance (Mahigi *et al.*, 2000). While evaluation is the comparison of actual impacts and activities against the agreed targets, monitoring is all about watching what is on or behind schedule and what is or is not progressing as expected (GoT, 2019a). As a management tool, monitoring and evaluation of the practice have been done through regular visitation of the project area and periodic reports. Madodi and Eliamini (2021) indicate that monitoring the implementation of any project can be done by using periodical reports and regular visits to the project area to verify the implementation challenges, such as additional stakeholders/beneficiaries

and changes in the time frame. The reports were prepared daily, weekly, monthly or annually, depending on the need for a particular time. The annual reports serve as a mechanism for the evaluation, as they provide an overview of prospects for the sustainability of benefits. European Commission (2004) asserts that the annual report provides the opportunity for project implementers, to re-schedule results, activities and resource requirements, in light of experience gained/lessons learned.

3.0 Results and Discussion

3.1 Influence of pastoralism practices on improving rural communities' housing

According to Kwanama (2015), most Tanzanian rural communities' housing is affected by human activities, including pastoralist practices. These practices have been a source of the nomadic style of living. In this regard, the present study intended to assess the influence of pastoralism practices on Maasai rural communities' housing.

Table 1: Influence of pastoralism practices on the improvement of rural housing

| Attribute | Frequency | Percentage (%) |
|---|-----------|----------------|
| Influences of the nomadic style of living | | |
| High influence | 88 | 73 |
| Low Influence | 32 | 27 |
| Respondents' perception on reducing overstocking to stop nomadic lifestyle | | |
| NO | 41 | 34 |
| YES | 79 | 66 |

3.1.1 Nomadic lifestyle as a barrier to the improvement of rural communities' housing

According to the information in Table 1, 73% of the respondents indicated that the nomadic lifestyle associated with pastoralism has been affecting their dwelling. This finding concurs with Elias (2011), who indicated that the Maasai live a nomadic life in the interior plains, where they can have good pastures for their herds. They live in poor houses made with poles and saplings, intertwined with grass, plastered with cow dung and surrounded by thorn bush fences. Similarly, traditionally, women are the ones who build houses. The overall finding from the present study is that; due to the scarcity of livestock pastures, the Maasai pastoralists are living a nomadic lifestyle in either of the two different dwellings, namely '*ronjoo*' and '*boma*'. The former is a temporary dwelling, made away from the pastoralist's original home, when searching the livestock pastures during its low season. The latter is an original permanent dwelling during the pastures' high season.

The pastoralists were not motivated to improve either of the two houses, as they lived in each for a short indefinite time. During the data collection process, one of the respondents commented: “*I cannot build a decent quality house, since any time during drought season, I will go far away with my cattle to search pasture,s because climate change does not guarantee rainfall, which nourishes grasses*”.

Kwanama (2015) found that the present Tanzanian rural housing is constructed with very weak materials such as; bamboo, round pole, straw and grass, which have recently become scarce due to the effects of human activities. According to Ihuah *et al.* (2014), sustainable housing provision in many developing countries requires utilizing local building materials. Still, they have recently been affected by human activities, such as pastoralism. Hashemi *et al.* (2014) assert that while human activities cause climate change and affect low-income people's living standards in third-world countries, the rich, developed countries have enough resources to counterattack such changes.

3.1.2 Reducing overstocking as a strategy for stopping nomadic lifestyle

Pastoralism practice, a dominant economic activity of the Maasai, has been proven to cause environmental degradation, leading to climate change. In this regard, the present study sought to gather communities’ opinions on whether they were ready to reduce a large number of their livestock to stop the nomadic lifestyle. The majority of respondents (66%) supported the livestock reduction approach as a better strategy to minimize environmental degradation, which causes climate-extended long-time drought and hence the scarcity of livestock pastures (Table 1). This suggestion indicates that the pastoralist communities are fed up with the nomadic lifestyle, which is always coupled with poor temporary housing. This also shows that there is a step in changing the mindset of most Maasai pastoralist communities. For decades, there has been a belief among the Maasai that the indicator of graduating a high social status among the community members is to own a considerable quantity of livestock, regardless of the owners’ capability to care for them. The suggestions concur with Ahmed *et al.* (2014). They suggest that the best strategy to improve pastoralism and Maasai housing is keeping a few quality cows rather than an enormous number of cows with low quality. If awareness is created correctly, it will compel the livestock keepers to reduce unnecessary overstocking and own only a few livestock that will be kept indoors. This will definitely discourage the nomadic lifestyle associated with poor temporary housing.

3.2 The influence of education on improving rural Maasai Households' housing

The present study assessed the influence of education in improving rural Maasai households (Table 2).

Table 2: The influence of education on improving rural Maasai households' housing

| Attributes | Frequency | Percentage |
|---|-----------|------------|
| Education Level of respondents | | |
| Primary education and bellow | 96 | 80 |
| Secondary and above | 24 | 20 |
| Community awareness of the benefits of improving housing | | |
| YES | 22 | 18 |
| NO | 98 | 82 |

Gauging from the information revealed in Table 2, those respondents with a primary level of education and those with non-formal education constitute 80%. Along the same line, the respondents who lacked awareness of the benefits of improving their housing were 82%. These findings indicated that people with low education levels are almost equivalent to those who lack an understanding of the benefits of improving their housing, which implies a link between the two. This finding concurs with UN-Habitat (2008), who found that housing poverty is linked to knowledge and skills poverty. Hyvari (2006) classified several factors necessary for the success of any project, including community awareness and the general lifestyle of the occupants. Many developing countries, including Tanzania, struggle to solve their rural housing problems, but they often find that there is unawareness of construction skills and experience in housing (Kwanama, 2015).

3.3 Influence of rural households' income levels in improving rural housing

The income levels of respondents were assessed to see whether they influenced the improvement of rural communities' housing (See Table 3).

Table 3: Influence of rural households' income levels in improving their housing

| Attributes | Frequency | Percentage |
|--|-----------|------------|
| The status of households owning a housing | | |
| Improved decent housing | 20 | 16.7 |
| Poor housing | 100 | 83.3 |
| Income Level of Respondents | | |
| Between 77,000 and above | 22 | 18 |
| Below 76,000 and bellow | 98 | 82 |
| Accessibility of low-income households to formal financial institutions | | |
| Access to financial institutions | 10 | 8 |

| | | |
|--|-----|----|
| No access to financial institutions | 110 | 92 |
| Suggestions on housing improvement approaches regarding households' income levels | | |
| Improving housing through a self-building approach | 22 | 18 |
| Improving housing through a cooperative approach | 98 | 82 |

3.3.1 The link between households' income level and owning a decent housing

A person's income level is important when assessing their ability to own resources. In this regard, the income level of respondents was assessed to verify whether there was any link between their income levels and the status of housing ownership. Table 3 shows that 83.3% and 82% of the respondents were low-income earners and poor housing owners, respectively. According to the current exchange rate status, an earning of a monthly amount of 76,000 Tshs is equivalent to earnings of 1 US\$ per day. Since the number of the two groups is almost equivalent, it implies a link between housing poverty and economic poverty. The finding complies with Musa *et al.* (2013), who found that in most developing countries, rural households are low-income earners who cannot save money for their housing development. World Bank (2015) describes people who earn a daily income below 1 US\$ as poor and cannot even afford to get three meals per day, let alone save money to build a decent house.

3.3.2 Accessibility of low-income households to financial institutions for housing credits

In examining the role of the housing financing system on rural housing development, the study sought to assess the respondents' accessibility to formal financial institutions for acquiring housing credits. The majority of respondents (92%) indicated that they did not have the accessibility to obtain loans from any financial institution because they did not own legal titles, which are collateral security needed for that purpose (Table 3). The finding is in line with Erguden (2001), who found that a poor housing financing system was a major constraint for low-income housing delivery in developing countries. UN-Habitat (2008) found that formal financial institutions exclude the poor from acquiring housing credits because the institutions require formal legal titles as collateral security, but the poor do not own titles. According to Okonjo-Iweala (2014), a favourable economic environment influences the proper flow of funds to provide credit with low-interest rates, which would enable many rural households to acquire housing credits.

3.3.3 Approaches for housing improvement regarding households' income levels

The present study also explored whether households' income level influences deciding an approach to use in improving their housing. According to the information in Table 3, the respondents who supported attempts to improve their housing through a self-building system were only 18%, while those who preferred cooperative approaches were 82%. This finding also reveals that a number of those who prefer a cooperative approach is equivalent to those whose monthly level of income is 76,000 Tanzanian shillings, whom the World Bank describes as poor (World Bank, 2015). The finding from the present study reveals that an individual's income level determines the proper approach to be used in housing improvement. Those individuals with low-income levels would prefer the cooperative approach because their income level does not support saving, investing in housing and other related issues. Green (2000) found that most low-income households aspire to own houses, but unfortunately, housing is the most expensive asset, and some people delve into house building for themselves. UN-Habitat (2008) asserts that, for the housing improvement programs to be achieved, there is a need to focus on changing the approaches from self-build to cooperative systems. Kwanama (2015) indicates that, since independence, the Tanzania government has been introducing various housing improvement programs that suit; the time, environment and income level of people.

3.4 Action of the PAR intervention

The action part of the PAR intervention involved mobilising Maasai pastoralist households of Monduli Juu Ward (as a starting point) to join the national better housing campaign through the Msaragambo participatory approach. The findings show that most respondents (83.3%) did not own better housing because of their low-income levels. This statistics is alarming, as it exceeds the national average by almost six times, as the national status of poor housing is 15.9%. In the course of addressing this problem, Monduli CDTI, through its community engagement program, initiated a resource mobilization practice, as proposed by most respondents and supported by the guidance of GoT (2019b). Specifically, the respondents preferred the use of a participatory approach as a strategy to improve their housing (Table 3).

Consequently, Monduli CDTI, through its community engagement program, introduced a resource mobilization practice as part of PAR. The intervention involved mobilizing community members as proposed in GoT (2019a) and supported by GoT (2019b). During its first implementation phase, the institute managed to mobilize a good number of households, to ten out of the targeted twenty.

3.4.1 Feedback to the community, triggering and community visioning

As presented in the 2019 guideline document, the feedback step of community engagement reveals that the community deserves to be informed of the findings obtained from community profiling (research). During feedback on the profiling step, Monduli CDTI, as a mobilizing team, asked the community leaders to call community meetings to inform them about the findings emanating from the study. According to the Tanzanian local government Act of 1982, the village community must make decisions and disseminate information through village assembly (GoT, 1982). Through these meetings, the community members were informed of the identified poor housing status, and they were also made aware of the expected future trends if the present housing status persisted.



Picture 1: The Monduli District Commissioner addressing the meeting in Imairete Village of Monduli Juu Ward. This was during a feedback forum for community members on the result of community profiling (Research) conducted at the ward to investigate the people's housing situation.

3.4.2 Resource mobilization and implementation of a practice/campaign

Resource mobilization involves identifying resources such as; materials, human resources, equipment, and resource providers (GoT, 2019b). Implementation, in many ways, is the most important phase of any project. It is the phase where all the activities are materialized. Furthermore, the planned benefits are also delivered during this phase, requiring all other stages to be supportive of the implementation phase (AIDCO, 2004). Towards the implementation of the campaign, the mobilization of human resources was done based on the Msaragambo approach. The United Nations Declaration of 1974 drafted a program, which primarily aimed at encouraging developing nations to expand low-cost housing on a “self-help” basis through the establishment of a cooperative approach, but by utilizing local raw materials and labour (UN-Habitat, 2008). In this

regard, the mobilization agent (Monduli CDTI) mobilized the community members as individuals to develop their readiness to improve their housing. The individuals' readiness was assessed by inspecting financial resources and/or building materials one had collected. According to Green (2000), the government has long tried to shift responsibility for the development back to rural community members through self-help ideologies regarding financial contributions and labour for local projects. Any community member who intends to improve his/her housing has to confirm their readiness by displaying the building materials they have already collected before others are mobilized to join hands through *Msaragambo*. The first modal house was constructed through this approach on 13th August 2020. During this first day of launching the campaign, more than 50 villagers participated, and the Monduli District Commissioner was the Guest of honour at this event.



Picture 2: District commissioner and community members of Imairete village in Monduli Juu ward, participating in the '*msaragambo*' to build a house of one community member.

4.0 Conclusion and Recommendations

This part is divided into two sub-components; conclusion and recommendation.

4.1 Conclusion

The main objective of the present study was to examine the influence of socio-economic factors (pastoralism activities, households' income levels and education) on rural housing improvement programs. The findings indicated that a lack of awareness of the benefits of; having better housing,

a nomadic lifestyle and low-income earnings among households significantly influences the success of housing development projects, not only in Maasai community but also in other rural communities. The present study reveals that rural Maasai households live in poor housing because of; nomadic lifestyle, low household income level and lack of awareness of the benefits of living in decent housing.

4.2 Recommendations

There is a need for structural changes to enhance massive awareness campaigns and socio-economic empowerment among poor rural households. The policymakers should enact/review the policy regarding rural housing financing to create an enabling environment for poor rural households to access housing credits. The review must purpose to adjust the conditions for housing credits to enable rural communities to benefit from this program. Along the same line, the policymakers should create an enabling environment to promote Civil Society Organizations working in marginalized rural areas to incorporate economic empowerment programs and massive awareness campaigns. This recommendation aligns with the national guideline to improve people's housing in 2019. Moreover, the government should seriously support the community engagement programs run by CDTIs by allocating a sufficient budget to facilitate their smooth operations. Since its establishment, the program has had some positive and tangible results for the surrounding communities. The allocation of a sufficient budget in this area is crucial because the implementation of community engagement programs involves a research component, which requires adequate funding, especially during the community profiling stage.

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7. Post-Feminism Discourse of Sensitization in Digital Space: A Discursive Analysis of Women's Self-Presentations on the Facebook

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Abstract

There have been under-representations of women embedded in the discourse of inequalities by different anti-feminism activists. However, efforts by post-feminists against such inequalities have been reported with divided means of linguistic struggle on social media. The current study assessed linguistic sensitization strategies in digital space on women's self-presentations on Facebook. The unit of analysis involved two media feminists and 343 facebook followers, selected using purposive and systematic sampling techniques, respectively. The data were collected using documentary review and transcribed. The analysis employed both thematic qualitative analysis and descriptive analysis. The findings from the descriptive analysis showed that Facebook followers had used positive comments, compared to negative comments upon women's self-presentations on the media. The results from the thematic analysis showed that post-feminists employed positive self-presentation linguistic strategies. Many of the Facebook followers employed more positive nominations and predication strategies on women's self-presentations in the digital space, as compared to negative connotations. It was also found that Facebook followers' mental presentations were linked to more use of admiration and cognitive processes as their expressions of women's self-presentation in the media. It is recommended that post-feminism activists emphasize the use of media as a strong feminist activism tool to; sensitize, educate and present women with positive qualities, as opposed to negative ones. They should also use social media, as a tool to seek support and sponsorship, for women's inherent talents and feature ambitions, for their empowerment. Lastly, to win the women's discrimination battle, post-feminism activists in social media should employ positive self-presentations' linguistic strategies relating to; positive nominations, predication, intimidation/emphasis and argumentations.

Keywords: *Post-feminism, social media, sensitization, digital space*

1.0 Introduction

From its narratives, the social media agents, who share narrates and affordance features, make it pure feminism (Marwwick, 2017). Post-feminism has been an essential tool for analysing gender, sexualities and feminism in popular culture for about 20 years (Gill, 2014; Lotz, 2001). Today post-feminism focuses on women's self-presentation, as opposed to group presentations regarding their sexuality and gender. The focus has been on the presentation of women's culture of confidence free from politics and criticism interests (Gill, 2016b). Post-feminism also focuses on the visibility of; inequality structures, individuals countable for their failures and success (Arauna *et al.* 2017), the doings and undoing (McRobbie, 2008) and liberator and oppressive systems of women's self-representation (Linabary *et al.*, 2019). Moreover, post-feminism also emphasizes the self-presentation of women in social media as their modern tool by focusing on an act of happiness, as opposed to feminist killjoy, to gain community visibility and get more followers and sponsors (Ahmed, 2010).

By the early 21st century, personal blogs had been offering an opportunity for feminism online means of struggle. They led to the understanding of the early works of cyber-feminism (transgender people, working-class women, and voice of women of colour, queer women and women of functional diversity), as opposed to post-feminism. These early feminist influencers raised awareness or sensitization on feminism and community participation. The blogs consisted of comment sections and fora for the followers to exchange comments, known as 'counter-publics' (Fraser, 1990; Warner, 2002). After the millennial (first and second wave movement) following the baby boomer generation -post-liberal feminism), online space has been popularly used. As a result, there has been an evolution and an unlimited number of social media, such as Instagram, Tiktok, Twitter and Facebook. These endless online spaces have facilitated women's self-presentation on social media as weapons to change social, economic and political inequality structures.

Like other social media, Facebook is essential in studying post-feminism discourse. It provides online spaces where the post-feminism influencers/sensitizers post audio-visual topics, and their followers provide their comments regarding their ideological views, perspectives and arguments. Such reactions and words are used by linguistics for discursive analysis of the post-feminism discourse. Post-feminism, therefore, considers the internet as a space of discursive construction of

feminism identity and the room where women's voices are raised, through self-presentation of their gender and sexuality, based on empowerment. While Facebook has continued to offer online space, known as 'counter-publics' for online users and post-feminist influencers, the nature of their presentations, comments and reactions need to be studied about women empowerment.

There have been under-representations of women embedded in the discourse of inequalities by different anti-feminism activists. Such under-representations have been either explained by the patriarchal system or social inequalities in Tanzania and the rest of the world. However, fighting such social inequalities embedded in discourses has presented feminist movements with divided means of struggle, thereby jeopardizing the campaign (Tortajada & Willem, 2021). Moreover, discourses have continued to justify their inequalities, from which anti-feminism actors express their reactions and responses to justify their ideologies and hegemony against women. Post-feminist activists today use unlimited online platforms to fight discrimination against women.

Regarding this unlimited online space offered to online users (post-feminism activists and anti-feminists), sketchy empirical evidence explains linguistic sensitization strategies used in post-feminism discourse on social media. This paper aimed to analyse the post-feminism discourse of sensitization used upon women's self-presentations on social media. Specifically, the study aimed to investigate the post-feminism discourse of sensitization in digital space based on evidence from women's Self-presentations on Facebook.

2.0 Methodology

The research employed a cross-section design, from which the data were collected at once. The units of analysis were two media post-feminism activists and Facebook followers. The sample selected included two media post-feminism activists and 391 Facebook followers chosen from a total of 2409 Facebook followers whose comments embed either feminism or anti-feminism ideologies and hegemony, which were necessary for this study. 391 Facebook followers were arrived at using the Yamane simplified formula (1967).

Where n is the sample size, N is the total number of the study population, 2409

Where e is the level of precision

$$n = 2409 / (1 + 2409 * 0.05^2)$$

$$n = 343 \text{ respondents}$$

Systematic sampling was used to select 343 Facebook followers from the source lists at 1/6. Purposive sampling was used to determine the two media post-feminism activists. This was because they were among post-feminism activists whose intentions were to enhance the self-presentation of women's positive image before the public.

Data involved audio-visuals from both women's self-presentations and comments from Facebook followers. Data were collected from two post-feminism activists' interviews uploaded on Facebook and their followers' comments, using documentary analysis to collect written and verbal materials (Saunders *et al.*, 2012). The first radio interview of a post-feminism activist was accessed using the #bestinswahiliradion hashtag. The interview was uploaded on Facebook on 8 September 2021, followed by 809 Facebook followers by the day the data were collected. The second TV interview of a post-feminism activist was accessed from Tuko.co.ke. The interview was uploaded on Facebook on 27th November 2019, followed by 1600 Facebook followers up to the day of data collection.

All the objectives were analysed using Qualitative-thematic analyses. The analysis involved four questions about CDA strategies and one question for transitivity mental processes to guide the identification of themes and sub-themes from content data.

- i. How do the social actors more or less positively refer to and quantify media feminism activists?
- ii. How do social actors present justification and question the claim or truth of women's self-presentation in the media?
- iii. How does the social actor attempt to intimidate and emphasise the positive or negative nominations, predications and argumentation for social transformation?
- iv. On what perspectives are these nominations, predictions and argumentations based?
- v. Are the social actors' inner experiences realised through their perceptions, cognitions and affections?

For enrichment of the information, descriptive analysis was also employed in objective two, from which Facebook followers' comments were also descriptively analysed. The same analysis was also used in objective three to enrich the information with quantitative information relating to the mental presentations of the Facebook followers.

3.0 Findings and Discussion

3.1 Profile of respondents

The validity and reliability of the findings were achieved through the triangulated approach to data analysis, which involved the use of two judges in data analysis, from which their results were compared and improved for presentation and discussion.

3.1.1 Self-presentations' linguistic strategies

Self-presentation linguistic strategies were measured in terms of positive choices. The choices were nominations, predictions, argumentations, perspectives, and emphasis and intimidation strategies. Findings (Table 1) showed that the media feminism activist had a more positive use of nomination, predication, argumentations, perspectives, emphasis and intimidation strategies.

Table 1. Self-presentations' linguistic strategies of women self-presentation online space

| Sensitization strategies | |
|---|---|
| Nominations/Prediction- Positive presentations | I to mean, a single mother of two children I to mean a blessed I to mean Respective mother, peaceful single mother, unused single mother, non-prostitute no more, and straight-looking mother. Motivator/adviser on self-focused and confident A good girl/prince |
| Argumentations | Topoi of parental carelessness, economy, immoral isolation, alternative/substitution of humanity |
| Intimidations | Avoid being canned, exposed to drug-abuse Being killed, being used and disposed of, physically injured, sexually violated, risk of single-parent children, Exposed to HIV infections |
| Emphasis | A positive image of respect, peace, unused single mother, non-prostitute no more and straight-looking mother. Emphasis on self-initiatives and Emphasis on God of everything |
| Perspectivation | Forward-looking perspectives (believing in a better future and your inner dreams). |

Media post-feminism activists have been uplifting women's qualities and characteristics through positive nomination strategies. These strategies quantify women as blessed, respective, and peaceful single mothers. Media post-feminism activists also use argumentation strategies to assert that negative attributions of women are socially constructed. This argumentation is evident from the use of "topois" such as parents' carelessness and economic hardship, which led them to

prostitutes, house girls and class drop-out. Media post-feminism activists used emphases strategies that focused on a positive social image attached to women once they leave prostitution, like gains of respect, peace and free mother. Media post-feminism activists have been employing intimidation strategies to create awareness and warning to those ant-social women (prostitutes), by presenting some of the undesired actions associated with prostitution, including; canning, exposure to drug abuse, possibilities of being killed, being used and disposed of, physically injured, sexual violation, risk of single parent children and exposure to HIV infections. The findings imply that women's destiny, and their negative and positive attributes, are socially created. This finding also suggests that gaining public image needs a positive presentation of women's image on social media. The study concurs with Schinkel & Schrover (2013), whose study on immigrant discourse in Spain emphasizes the normality of immigrants, the use of positive referential and predictions, the use of different topois like humanity and economic hardship to gain a positive face of the public. Similar strategies are used by media feminist activists as strategies for; in-group social integration, gaining support and sponsors (Ahmed, 2010).

3.1.2 Nomination strategies used by on-line actors to qualify post-feminist qualities and characters

The findings from descriptive analysis involved the Facebook followers' comments, on women's self-presentations, on social media. Their comments were categorized as positive comments, negative comments and neutral comments. The findings showed that 83.37% of the comments were positive, 15.60% of comments were negative, and 1.03% of comments were neutral (See Figure 1).

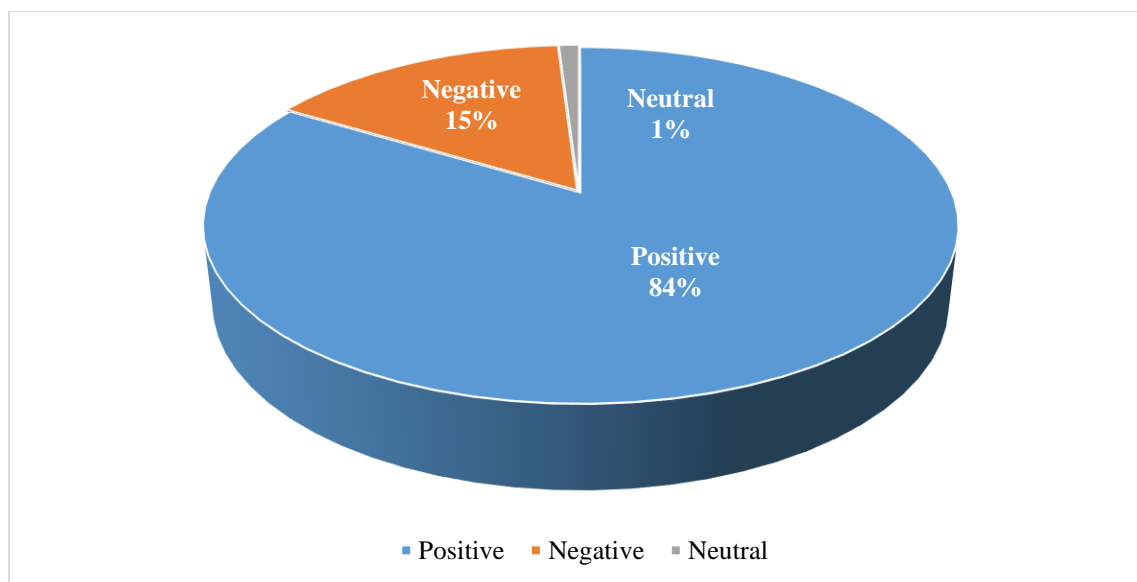


Figure 1: On-line actors' comments on self-presentations of women on Facebook

Table 2: Positive nomination strategies

| Strategies | Nominations | Prediction |
|--------------|--|---|
| Possessions | Your and my | Born again and new creature, a good neighbor, a strong lady |
| Pronouns | You, she, them | Sexual privileged woman, an amazing woman and wise decision maker, a safe-sided woman with a positive future, courageous and instrumental, an open heart girl, an earlier reformer, brilliant with exceptional humility, a good, wise material, strong lady and a good girl |
| Nouns | Sister, lady, women, Wameru, mother, Kendy, Regina | An intentional prostitutes educator and a confident woman, humble and stronger, honest, scarifies for their children, soldiers and advocate, a blessed, flexible human and an inspirational human |
| Noun Phrases | Child of God, the lady, Genuine girl, abandoned mother and my dear | A very open heart and sensitizer, one in need of support and a confessed one |

Table 2 shows online actors' positive nomination strategies for women's self-presentation in the media. The finding showed that online actors used nomination strategies that ranged from possessions, pronouns, nouns, noun phrases and demonstrators to refer to both positive and negative attributes of women's self-presentation.

Table 3: Negative nomination strategies

| Strategies | Nominations | Predictions |
|-------------------|--------------------------------------|---|
| Nouns | Devil, People, Prostitute and Ladies | Business dears who use their pussies; who do evil things; shameless and paid dealers |
| Pronouns | You, she, they and them | Sexual violent; dangerous; intentional prostitute; other husbands' stealer; gliders; killers; HIV spreaders |
| Demonstratives | this and That | Customer and prostitute dealers |

Table 3 shows the thematic analysis of negative nomination strategies used by online actors to quantify women on social media. Findings show that nouns, pronouns and demonstratives were used to present the negative attributes of women's self-presentation on social media.

Facebook followers' comments were based on the positive and negative reactions to women's self-presentation. The followers' comments were found to be positive in many instances. This implies that the community around them well embraces women's self-presentation in the digital space. In that case, Facebook followers have been using; possessions, nouns, noun phrases and determiners to refer to women's self-presentations less or more positively. Nouns, for instance, have been used to refer to media post-feminism activists as; sisters, ladies, women and mothers, regardless of their past background (prostitution). These references quantified women with positive connotations such as; non-intentional prostitutes, educators, confident, humble, more assertive, honest, scarifies for their children, soldiers, advocates, and blessed and flexible humans.

Moreover, pronouns have been used to refer to women as; sexually privileged, amazing and wise decision-makers, safe-sided with positive futures, courageous and instrumental, open-heart girls and earlier reformers. Other uses of pronouns refer to them as; brilliant with exceptional humility, a good wife material, strong lady and a good girl. These findings imply that despite anti-social practices done by some women, Facebook followers still use positive connotations to encourage them. They are used to remind them of their best features, their role as change agents, and their need for social integration. Schinkel and Schrover (2013) explain that when the social actors' ideology is positive, their argumentations, referential and nominations also remain positive for integration purposes.

Facebook followers have been found to use limited negative comments, on self-presentations of women, regarding their past anti-social practices. Such online users have, for instance, been using pronouns, determiners and nouns to refer to negative connotations of women's online self-

presentation. Nouns like devil and prostitutes were, for example, used to attribute women as business dealers, shameless, sexually violent killers and others' husband stealers. This implies that some online users still have negative views regardless of women's positive self-presentation, as opposed to their negative background. The finding concurs with that of Tortajada and Willem (2021), who found the work of feminism in the media is challenged by the use of pronouns such as; 'they' and 'them'. They communicate the sense of 'othering' that out binds prostitutes from the in-group identity of non-prostitutes/social women and men. The sense of othering has also been found in anti-immigration discourse, from which online users used the pronouns to create differences between the in-group identity of non-Muslim/European identity, from non-European identity (Horsti; Miro-Llinares & Rodriguez-Sala, 2016; Kreis, 2017; Ekman, 2019).

3.1.3 Mental representations of the online actors upon post-feminist self-presentations

The mental processes were measured in terms of affection, perceptions and cognition. Affection processes were defined to mean the admiration processes of Facebook followers. While perception processes were defined to mean the imagination functions of the Facebook followers, and the cognitive processes were defined to mean the inner mind of the personal consciousness (Halliday, 1985). The findings from descriptive analysis in Figure 2 show that most of the online actors presented their admiration expression by 79.52% upon women's self-presentation on social media. Cognitive processes followed it at the rate of 16.67%. The least was perception processes at the rate of 3.81%.

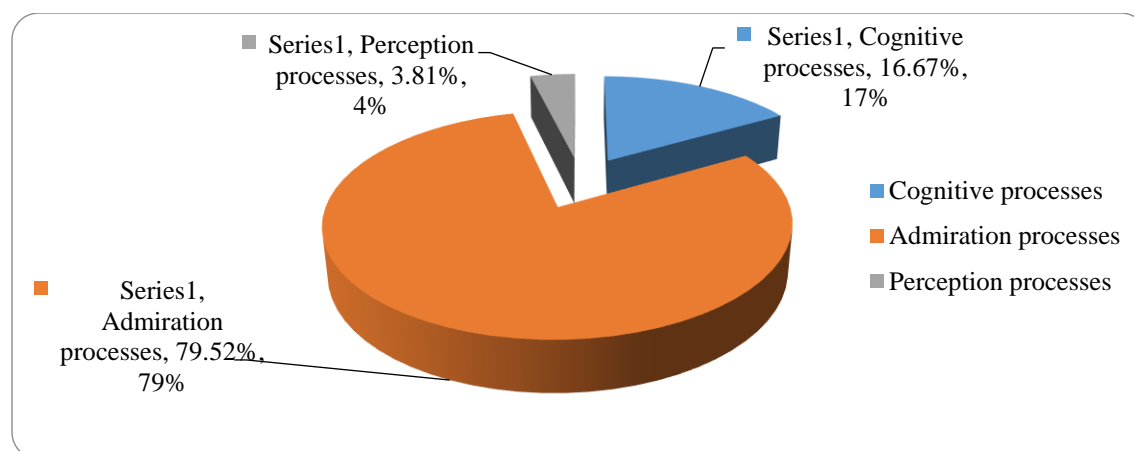


Figure 2 Mental representations of the online actors on the Face-Book

Table 4 shows the mental presentations of the online actors on social media. The findings from the thematic analysis showed that online actors chose different mental presentations, ranging from affection, perceptions and cognitive processes.

Table 4: Mental representations of the online actors on the Facebook

| Mental | Processes |
|--------------------|---|
| Affections | Shed, bless, touched, proud, wish, thanks, would like, want, love, gratitude, very inspiring, wonderful, touching, sorry, sad, very painful, amazing, encouraging, admire, pity, laughing, motivating, really bad Like, sympathy and mercy, |
| Perceptions | Look, watch, see, watch, smiling |
| Cognition | Taught, believe, don't be fast, think, don't know, know, learnt, Know, never judge, never judge, never judge, never forsake, never mind, forgive, not mind, Understand, remind, acknowledge, never forget, don't mind, remember, can't judge, |

The inner mind of the social actor is revealed to the world of social experience through language (Halliday, 1985). Likewise, the way Facebook followers have perceived (imagination features), presented their affections (admiration functions) and presented their inner mind of their conscious (cognitive) are important, provided that the targets of media post-feminism activism are to raise awareness, perceptions and establish admiration, toward women empowerment, through the use of social media. The findings presented many Facebook followers with admiration for women's self-presentations in the media, such as; love, admiration, inspiration, touching, and so painful. Their degree of cognition was also recorded to rank second, evidenced by cognitive processes like; taught, belief, don't be fast, think, know, learnt, and never judge.

Lastly, Facebook followers were also found to have changed perceptions regarding women's self-presentation in the media, evidenced by perception processes like; look, see, watch and smile. The findings imply that women's self-presentation in the media is considered a changing instrument for; raising online users' consciousness, a source of social support and a tool that reflects the admiration functions of online users for women's empowerment. Ahmed, (2010) concurs with the findings by emphasizing that social media as a tool for post-feminism activism remains essential for presenting a positive image of women, their turning image and a source of support and sponsorship. Arauna *et al.* (2017) add that social media remains the platform for women's exposure to inequality structures, positive presentations, and successes and failures.

4.0 Conclusions and Recommendations

This section presents the conclusion and recommendations based on the findings.

4.1 Conclusions

The study concludes that media post-feminists, firstly, employed both positive nominations and positive predication linguistic strategies. They are used to uplift women with positive qualities and characters on Facebook's digital space. Secondly, they use linguistic intimidation strategies such as physical violations, sexual violations, exposure to drug abuse and exposure to HIV infections to warn the society and women who engage in prostitution.

Thirdly, they use linguistic strategies that involve respect and peace for those women who depart from prostitution. Fourthly, they use linguistic argumentation strategies of economic and parental carelessness to justify women's unintentional anti-social practices (prostitution). Lastly, they use linguistic perspective strategies that build on forward-looking approaches, like focusing on a better future, intrinsic talents, new alternatives and immoral isolations.

It is further concluded that most of the Facebook followers employ positive nominations, such as; sister, lady, and mother, to refer to positive attributions, such as; non-intentional prostitutes, educators, confident, more assertive, honest, soldiers, advocates, blessed, courageous, instrumental and wise decision-makers. Facebook followers partly use negative connotations to present women as; anti-social agents connected to the devil, prostitutes, dealers, shameless, sexually violent killers and husband stealers.

It is concluded that Facebook users found, with much admiration, the linguistic expression on women's self-presentation followed by cognitions of linguistic expression that justified their inner consciousness, as well as the perception of linguistic expression that justified their imaginative functions.

4.2 Recommendations

It is recommended that post-feminist activists should emphasize the use of media as a robust feminist activism tool to sensitize, educate and present women with positive qualities, as opposed to negative attributes. Post-feminism activism needs to consider social media as a tool to seek support and sponsors, for women's inherent talents and feature ambitions, for their empowerment. Moreover, feminist activism on social media needs to consider positive self-presentation linguistic strategies. They are used to win their discrimination battle by positively emphasising related nominations, predication, intimidation argumentations and point of view.

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8. The Role of Mobile Technology in Enhancing Pastoralist Women's Agribusinesses: A Case of Emairate Ward in Monduli District, Tanzania

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Abstract

Mobile phone technology has increasingly been used to access market information in Sub-Saharan Africa. Little has, however, been done in the development of mobile technology applications to improve women's agribusiness. This paper explored the role of mobile phone technology in enhancing pastoralist women's agribusinesses in rural Tanzania, focusing on Emairate ward in Monduli District. A cross-sectional research design was adopted, while a simple random sampling technique was used to select 60 respondents and three key informants for an interview and focus group discussion meetings. Data were summarized and coded before being analyzed using a Statistical Package for Social Sciences (SPSS). Findings indicated that mobile phone technology acceptance in rural Tanzania was high enough for one to associate it with a predictable positive economic impact. In terms of access to agricultural information through mobile phones, it was evident that respondents captured the advantages of the increased number of mobile phones to access information related to their agribusiness. Most of the respondents evaluated mobile phones as; an easy, fast and convenient way of communicating agricultural information. Factors that influenced mobile phone use in sharing agricultural information included; mobile phone ownership, type of agricultural information to be communicated, farming system practised, network coverage, and respondents' socio-economic characteristics. Other factors included lack of electricity, poverty, knowledge, and limited respondents' mobile phone use.

Keywords: *Mobile phone technology, digitalization, agribusiness, information technology*

1.0 Introduction

Information is becoming a significant input in agriculture, like in many other sectors. Knowledge and information play a central role in farmers' response to opportunities that could improve their agricultural productivity (Nyamba & Malongo, 2012). Therefore, information and communication

technologies (ICTs) have continued to be the best hope for developing countries to accelerate their development process (Nyamba & Malongo, 2012). Mobile phones are one of the most exciting forms of ICTs, particularly in the context of developing nations (URT, 2010). Those devices are speeding up how farmers; get, exchange, and/or manipulate information. Increasingly, they enable farmers to focus and extract valuable and up-to-date information from social and business networks

Mobile phone coverage in Africa has grown staggering over the past decade. In 1999, only 10 percent of the African population had mobile phone coverage. These were primarily in North African countries like Algeria, Egypt, Libya, Morocco and Tunisia, as well as South Africa (GSMA, 2009). Mobile Technology is often considered a catalyst for socioeconomic development in the international development discourse (Aziz, 2020). Literature shows that widespread access to and use of mobile phones can overcome existing digital divides and empower marginalized communities, such as women in developing countries (Gomez and Camacho, 2011; Islam and Slack, 2016; Marcelle, 2002; United Nations, 2005). Similarly, widespread access to and use of ICTs and the shift towards a digital world have economic and sociocultural impacts, increasing the effectiveness of existing inequalities (Burrell, 2010; James, 2005).

Digital technologies are not always successful in empowering people and digital divides, including unequal access and limited usage, which can increase social exclusion among rural poor people, women and other disadvantaged groups (Hilbert, 2011). Appropriate contextualization is needed to understand the impact of ICTs on people's lives because we know very little about the experiences with new technologies of the marginalized, mainly rural women in the developing world (Burrell, 2012; Tachi & Chandola, 2015). An exploration of ICT and development helps to understand how development priorities are decided and how women's experiences and perspectives are understood in human development and ICTs (Tacchi & Chandola, 2015). ICTs are considered to have the potential to empower women through access to information and through overcoming physical boundaries and restrictions (Ahmed *et al.*, 2006; Hossain & Islam, 2012; Islam & Slack, 2016).

Women's participation in economic activities is central to realizing women's rights and gender equality. This includes women's ability to participate equally in existing markets; their access to and control over productive resources, access to decent work, control over their own time, lives

and bodies; and increased voice, agency and meaningful participation in economic decision-making at all levels from the household to the international institution (CEDAW, 1979).

Tanzania is undergoing a telecommunication transformation, which is reflected in the growing number of people connected to mobile communications services (GSMA, 2019). This transformation profoundly impacts the country's social, cultural and economic frameworks through enhanced access to key services and improved productivity and efficiency across economic sectors. Mobile technology is at the Centre of Tanzania's digital transformation. Mobile services connect more people in the country than any other communications technology, with around 42% of the population subscribing to a mobile service in 2018 (GSMA, 2019).

In 2016, Tanzania launched the Second Five Year Development Plan (FYDP II) to accelerate progress towards realizing the Tanzania Development Vision (TDV) 2025, which is a long-term ambition to transform the country from a low-productivity, agricultural economy to a knowledge-based, semi-industrialized middle-income economy by 2025. Digital technologies are increasingly important in addressing key elements of development goals. This is underlined by the National ICT Policy 2016, which provides a framework for the development and growth of the ICT industry to enable it to catalyze socioeconomic development in the country.

Digital technology can help address a range of socioeconomic challenges in any society. This is particularly true in developing countries, where the extensive population lacks access to essential services due to insufficient resources and weak infrastructure. Despite that, most of the literature shows a significant gap in understanding rural women's diverse and not always positive-experiences with ICTs. Consequently, this paper aims to assess the effectiveness of digital trade in empowering pastoralist agribusiness women.

Based on the issues identified above, this study investigated how mobile phones can effectively and meaningfully enhance pastoralist agribusiness women by addressing the context-specific needs, challenges and priorities where it is used. Specifically, the study intended to meet the following specific objectives (i) to determine the extent of ownership of mobile phones by agribusiness women in the study area, (ii) to identify socio-economic factors influencing the use of mobile phones in the communication of agribusiness, and (iii) to identify the challenges facing women in accessing and using mobile phones in the context of Emairate Ward.

1.1 The adoption of mobile technology in Tanzania

While exploring the adoption of Mobile phone technology and its impact on the lives of agribusiness women, it is crucial to understand the range of technologies, in other words, mobile phone technology (which is a component of ICT). ICT does not indicate any particular form of technology. Instead, it includes any communication device or application, including radio, television, mobile phones, computer and network hardware and software, satellite systems, and the associated services and applications, such as video-conferencing and distance learning (Gurumurthy & Chami, 2014).

The concept of ICT has been defined in different ways, but the United Nations Educational Scientific and Cultural Organization (UNESCO) definition is comprehensive. UNESCO defines ICTs as forms of technology used to transmit, store, create, share or exchange information in various forms (Richardson, 2008). Even though the newer ICTs like mobile phones and computers dominate discussions of ICTs, print media, radio and television are the traditional media which facilitate the spread of information, especially in developing countries (Gurumurthy *et al.*, 2014).

In this paper, the term ICT includes only the technologies used mainly by rural women participants. The most common ICT used by rural women was the mobile phone. Some rural women also had access to television and radio, but no particular findings related to women's access to television. Instead, there was an ongoing shift in accessing and using information technology. Women reported more about accessing and using online and offline information through their mobile phones. According to Donner, Internet use is increasingly becoming mobile, especially in developing countries (Donner, 2008, 2010, 2015; Mudliar *et al.*, 2012). He indicates that the Internet is accessed by mobile devices and platforms rather than fixed computers. This is also in line with the objective of this paper; to understand how ICT can be effectively used to empower rural women by addressing their; needs, challenges and priorities.

Tanzania is witnessing a digital transformation. More people now connect to mobile phone technology services in various sectors, including; healthcare, finance, commerce, education, and others. The digital transformation in Tanzania is represented by the rapid rise in the number of people connected to mobile services. Mobile technology today connects more than 47 million people to various digital initiatives launched by the Tanzanian government (URT, 2016). Mobile

services play a critical role in providing access to payment wallets, online loans, insurance, e-commerce and more (URT, 2016).

“We can no longer overlook the mobile industry's critical role in our economy. Such a direct and affordable channel has never existed before, and mobile phones are now held as critical enablers to eradicating poverty in all its forms and achieving the sustainable development agenda.”

The Tanzanian government has launched various initiatives, including the Five-Year Plan in 2016 and the long-term Tanzania Development Vision 2025. Through these initiatives, the government focuses on realizing targets related to; poverty reduction, better healthcare facilities, better education, and citizens' well-being. Mobile technology provides access to these key services for millions across the country. It provides a fast and reliable way to connect people to the services, covering a broader area in lesser time. Mobile network operators (MNOs), including Vodafone and Airtel, launched SMS services to improve medical and education services, especially in rural areas. Some popular programs launched by MNOs are Vodafone Moyo, Tigo e-Schools and Airtel Millennium Village Project.

Table 1: Agricultural sector performance targets

| S/N | Agriculture (overall) | 2015 | 2020 | 2025 |
|-----|--------------------------------|-------|-------|-------|
| 1 | Real growth rate | 3.4% | 7.6% | 13.1% |
| 2 | Share of GDP (current prices) | 29.7% | 29.4% | 32.0% |
| 3 | Share of total export earnings | 20.4% | 24.9% | 36.7% |
| 4 | Share of total employment | 66.9% | 56.5% | 41.2% |
| 5 | Productivity growth | 3.3% | 4.0% | 4.0% |

Source: National Five-Year Development Plan 2016/17–2020/21

Today, mobile technology significantly contributes to the Tanzanian government's development goals (URT, 2016). This study purposed to highlight three crucial contributions the mobile sector makes to realize its transformational goals.

1.2 Available agribusiness mobile service in Tanzania

Tigo Kilimo is an agricultural value-added service (Agri VAS) provided by mobile network operator Tigo in Tanzania. The service offers information to farmers via mobile phone and can be accessed via four mobile channels: Unstructured Supplementary Service Data (USSD), push SMS subscription, Interactive Voice Response (IVR) and a helpline. Tigo Kilimo provides agronomic tips on ten major crops (maize, rice, Irish potato, cassava, onions, banana, citrus, sweet potato,

tomato, and cashew); market price information on the above-mentioned crops for main markets; and day weather forecasts available for 26 regions of the country. This service was launched in December 2012, and as of December 2014, Tigo Kilimo had almost 400,000 registered users (GSMA, 2015).

Airtel Tanzania has partnered with ACRE Africa, Seed Co Tanzania, and UAP Insurance Tanzania Ltd to provide mobile crop insurance in Tanzania. The crop insurance enables farmers across the country to ensure their seeds through an initiative called Linda Mbegu, a Swahili term for “protect your seeds.” Four main ways through which the mobile industry currently contributes to Tanzania's development goals are: improving access and increasing the scale and sustainability of key services; enhancing productivity and efficiency; contributing to GDP and economic growth; and contributing to good governance initiatives.

1.3 Mobile technology and women businesses in Tanzania

Mobile phone technology can potentially improve women's agribusiness by; reducing costs, increasing market efficiency, promptly communicating business information, and improving productivity by allowing them to manage better their supply chain (Aker & Mbiti, 2010). Mobile phone use may also enable women in agribusiness to access reliable information about the market trend of their business (Sife, Kiondo & Macha, 2010). This implies that Women may access basic information about input and output prices and the potential buyers and sellers.

Mobile phone technology can also uplift agribusiness women by expanding their networks to the local and international markets (United Nations, 2002). Moreover, the International Centre for Research on Women (ICRW) report stated that mobile phones could catalyze women's economic development by; promoting business activity, improving business practices, and breaking traditional gender barriers at home and in the marketplace (ICRW, 2012). The current prospects suggest that mobile phone usage has become one of the essential technology devices for accessing market information by agribusiness women.

2.0 Methodology

The study was conducted at Emairate ward, which is located at Monduli Juu, in Monduli District, where the indigenous community resides. The Maasai community believes that women are the backbone of the household economy. This means that they are the ones who should make sure that all the basic needs are available in the household. Moreover, women are the ones who engage in

agricultural activities. Emairate ward was purposively selected because it has better mobile phone coverage than the other wards in Monduli Juu. In this ward, there are big farms for wheat production, which operate under contractual terms with Tanzania Breweries Limited (TBL). The study was, thus, conducted to assess the effectiveness of mobile phone usage on empowering women who engaged in agribusiness.

A cross-sectional research design was employed. Data were collected at once, involving all farmers in Emairate ward. A multi-stage sampling method was used in selecting respondents. Respondents were selected randomly using a table of random numbers. Respondents were selected on three criteria: keeping livestock, growing crops, and doing both crop and animal farming. Purposive sampling was used in selecting key informants and participants in the focus group discussions (FGDs), from the two farming activities. The study employed multiple data collection tools, including; interview schedules, documentary reviews, checklists for key informants, and focus group discussions. The collected primary data were verified, coded, and analysed using Statistical Package for Social Sciences (SPSS) computer program, which yielded descriptive statistics such as percentages, means, and frequencies. Cross tabulations were also employed.

3.0 Results and Discussion

3.1 Ownership of mobile phones to agribusiness women

The study findings revealed that 91.6% of respondents owned mobile phones, and the rest (8.3%) of respondents did not own mobile phones. This finding showed that mobile phones have advantages as a communication link in isolated circumstances because of their distinctive mobility feature. Respondents reported that mobile phones helped them quickly obtain the agricultural information they needed. They also pointed out that agribusiness women used mobile phones to discuss prices with buyers, and crosscheck prices for their produce, instead of relying on middle people.

Table 2: Distribution of respondents by ownership of the mobile phone

| Attributes | Frequency | Percentage |
|-------------------------|------------------|-------------------|
| Own mobile phone | 55 | 91.6 |
| Do not own Mobile Phone | 5 | 8.3 |
| Total | 60 | 100 |

Focus group discussions further indicated that farmers communicated a range of agricultural information, specifically on better prices, input supply, better management practices and weather information, which helped them to make better choices on where and when to buy or sell their

agribusiness produce. Mobile phones were, therefore, reported to have been used to make decisions on the best time to sell crops and livestock because farmers could get instant information on prices at different marketplaces. Likewise, Nyamba and Malongo (2012) asserted that mobile phones could facilitate a more excellent export orientation in agricultural practices and marketing. The findings also support Jensen (2007), who found mobile phones to have the ability to save farmers' costs by; providing quick access to agricultural information, communication with trade partners, and opening new market possibilities.

3.2 Factors influencing the use of mobile phones to agribusiness women

Respondents identified factors influencing the use of mobile phones in communicating agricultural information, including; sex, network coverage, income, mobile phone ownership, type of farming practised, type of agricultural information needed, and education level. Table 3 illustrates the results.

Table 3: Factors influencing the use of mobile phones in agribusiness

| Attributes | Frequency | Percentage |
|---|-----------|------------|
| Sex | 20 | 33 |
| Network coverage | 10 | 16 |
| Income | 9 | 15 |
| Mobile phone ownership | 8 | 13.3 |
| Types of farming practiced | 6 | 10 |
| Type of agricultural information needed | 4 | 6.6 |
| Education level | 3 | 5 |
| Total | 60 | 100 |

Findings showed that 33% of respondents agreed that a factor that influences the use of the mobile phone is sex, 16% of respondents revealed network coverage as a factor that can influence the use of mobile phones, and 15% of respondents pointed out income as a factor. In comparison, 13.3% of respondents said mobile phone ownership, and 10% of respondents said the type of farming practiced. In comparison, 6.6% of respondents said agricultural kind of information is needed, and the rest (5%) of respondents said the level of education is a factor that can influence them to use mobile phones. The study observed that Mobile phones are essential tools that could provide economic opportunities to the concerned community and can help the government in initiatives of poverty reduction. This goes in line with what was documented by Nyamba and Malongo (2012) in their study on the factors influencing the use of Mobile phones in a rural communities in Iringa. According to them, the level of education is not an obstacle to the use of Mobile phones in accessing agricultural information.

3.3 Challenges facing women in accessing and using mobile phone technology

Digital trade was still faced with a number of challenges, specifically in rural communities such as Emairete, where most of the community members are living in remote areas. The results showed that 41.6% of respondents indicated that non viability of infrastructure in their community acted as a constraint to their access to digital trade services. Other factors that were also mentioned included ICT inability and aptitude (8.3%), interest and perceived relevance of ICT (8.3%), social-cultural factors (16.6%), safety and security (3.3%) as well as leadership (5%).

Table 4: Challenges faced by women in accessing digital trade

| Attributes | Frequency | Percentage |
|---|-----------|------------|
| Non viability of infrastructure | 25 | 41.6 |
| Financial constraints | 10 | 16.6 |
| ICT ability and aptitude | 5 | 8.3 |
| Interest and perceived relevance of ICT | 5 | 8.3 |
| Safety and Security | 2 | 3.3 |
| Social Cultural | 10 | 16.6 |
| Leadership | 3 | 5 |
| Total | 60 | 100 |

These results imply that digital trade still faces many challenges, specifically in rural communities. This goes in line with what is documented by Pawar (2017) that, despite numerous initiatives for digital inclusiveness of women at the global and national levels, women are still facing significant challenges, in their personal and professional lives, due to stereotypes and traditional preconceptions in society. Mobile Phone is considered a male-dominated sector. With the digital transformation of society rising demand for digitally skilled persons, and, being digital are no longer an option for women. Without digital skills, women may miss out on new business, accessing or selling products to new markets, participation in the decision-making process that affects their lives, funding, changing jobs or finding new contacts, and accessing information from different sources.

3.4 Importance of mobile phone technology on women's empowerment

The winds of radical change in the fields of employment and information technology have brought a wide range of opportunities for women across the globe. The results in table 5 reveal that 58% of the respondents saw an increase in income, and 16.3% of respondents mentioned access to markets. In comparison, the rest, 8.3%, indicated increased chances of employment and access to information.

Table 5: Importance of mobile phone technology on women empowerment

| Attributes | Frequency | Percentage |
|-----------------------------|-----------|------------|
| Income | 35 | 58.3 |
| Access to Market | 10 | 16.3 |
| Employment and mobile money | 5 | 8.3 |
| Saving | 5 | 8.3 |
| Access to information | 5 | 8.3 |
| Total | 60 | 100 |

The above results imply that digitalization is essential in the present world of transformation in technologies. Still, it could also help women to engage in employment activities while they continue performing their gender roles as expected by the community. Digitalization was also an excellent tool for women's empowerment, especially in the economic arena. This goes in line with what was documented by Dhanamalar et al. (2020) in their study in Rural India, which shows that Digitization, the primary focus of digital literacy, is the essential skill required for the empowerment of women. The development of mobile technology has brought the world to one's fingertips and has allowed women to update themselves about daily national and global news. Education not only enables rural women to digitise but also helps them to empower themselves economically. Towards this end, it would be advantageous for rural women to learn how; to use the internet via smartphones, carry out financial transactions online, and become aware of global trends.

4.0 Conclusions and Recommendations

This section comprises the study's conclusion and the researcher's recommendations based on the findings.

4.1 Conclusions

Technology-oriented programs conducted in Tanzania are for the benefit of women. The projects, on the other hand, are not successful because of the lack of equipment provided to the women. More online and offline jobs must be provided to women so that they grow more robust economically. The study concluded that information limits the economic potential of agribusiness women as market participants. Based on the results, mobile phone technology acceptance in rural Tanzania is high enough for one to associate it with a predictable positive economic impact. The use of mobile phones, therefore, seemed to make market information available to agribusiness women, improving their position in the value chain by increasing their knowledge and making informed decisions. Farmers' bargaining power against mediators also increases; as such, mobile

phones were said to have a significant contribution to; reduced information costs simply because, as participants communicate verbally, they do it sharply, cheaply, and without geographical limitation. People in the study area captured the advantages of the increased number of mobile phones to access information related to their agribusiness activities. However, respondents' characteristics, such as age, gender, daily income, and education level, were determinants of ownership and use of mobile phones in the study area. It must be understood that technology exposure will empower agribusiness women. This has ensured that more programs linked to technology are required and should be organized.

4.2 Recommendations

Based on the conclusions above, the study recommends the following:

- i) Since mobile phones were found to have a bright future for agribusiness women, the government should encourage rigorous competition between mobile phone providers in rural areas. This ensures that many agribusiness women can afford both buying and running costs.
- ii) The government, NGOs, and other development agencies should introduce public phones, especially in rural areas, through which agribusiness women could be able to communicate agricultural information.
- iii) A discussion with key informants found that educating agribusiness women about mobile phone use could make mobile phones better used in communicating agricultural information.

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9. Women's Awareness about Eco-Tourism Opportunities in Arumeru District, Tanzania.

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Abstract

In Tanzania, the level of women's income is low, and Eco-tourism can potentially make interventions to improve women's income through the available opportunities in Eco-tourism ventures. The study aimed to establish the level of awareness of women on Eco-tourism opportunities that promote women's income in the study area. A cross-sectional research design was adopted. Simple random and purposive sampling techniques were used to get respondents. Questionnaire and interview methods were used to obtain primary data, while secondary data were obtained from various written sources. The quantitative data were analyzed through index scale and descriptive statistics, while qualitative data were analyzed through content analysis. The study found that the women had a medium level of awareness about Eco-tourism opportunities. It is recommended that awareness creation should be done in the community to eliminate poor norms and traditions that limit women's exposure and prohibit women from doing some of the jobs. Empowering women groups to participate in the eco-tourism industry and utilize the available opportunities to raise their income and allocation of special markets where women can conduct Eco-tourism activities to generate income.

Keywords: *Eco-tourism, women, women's income, livelihood*

1.0 Introduction

Women's income is an essential component for the enhancement of women's livelihood. In Tanzania, the level of women's income is low; about 60% of the women live on less than 1 USD per day and are not actively participating in decision-making about issues that matter most in their lives, both at household and community levels (URT, 2012; Kamau, 2012; URT, 2016). It is expected that women benefit from eco-tourism as an opportunity that can be used by women to improve their income, as women have a close connection with the physical environment of their community (Irandu & Shah, 2014).

Eco-tourism has been defined as responsible travel to natural areas where the conservation of the environment takes place and improves the welfare of the local people (Koki, 2017). Eco-tourism opportunities are highly observed when women engage in producing and selling arts and crafts items and promote cultural heritage sites as a key eco-tourism choice, which increases income to the community and boosts women and other community members' livelihood (Kimengsi *et al.*, 2019). Local communities, including women, can benefit from investments in eco-tourism through; increased market opportunities and linkages to tourism services, such as agriculture production, hotels, restaurants, transportation, and health services (Bhammar & Wright, 2018).

Globally, eco-tourism has been among the significant sectors/sources of income generation. In Malaysia, for example, women's participation in development projects, such as eco-tourism activities in rural areas, improved their livelihood and enhanced their lifestyle politically, economically, psychologically, and socially (Kunjuraman & Hussin, 2016). Likewise, in Romania, through Eco-tourism, women's livelihood was improved as they were given both formal and informal opportunities in the sector (Terry, 2011).

In Sub-Saharan Africa, eco-tourism is viewed as a catalyst in promoting community development and well-being. Eco-tourism hinged on promoting travel to natural areas, positively contributing to environmental conservation, and enhancing the well-being of the local livelihood of the community (Mrema *et al.*, 2015; Anup, 2016; Kimengsi, 2019). In Cameroon, women also participate in producing and selling arts and crafts items and promoting cultural heritage sites (Kimengsi *et al.*, 2019).

In Tanzania, economic sectors, including eco-tourism, employ large percentages of women at comparatively high wages and help to improve their relative economic well-being (Mgonja *et al.*, 2015). However, women in some areas are not satisfied with tourism opportunities due to gender inequalities, which are a significant barrier to women's income generation (Maliva, 2016). In addition, despite an increase in revenues, there was dissatisfaction among people regarding the percentage share and other benefits received from eco-tourism. On average, Eco-tourism contributed 9.6% of total annual household income, but only 22.7% of the households earn income from eco-tourism (Shoo & Songorwa, 2014).

The Government of Tanzania (GoT) has initiated various measures to empower women economically, including the implementation of policies such as; Tanzania Development Vision (TDV) 2025, National Strategy for Growth and Reduction of Poverty (NSGRP I and II), National Strategy for Gender Development (NSGD) (2005), Women Development Fund (WDF); Tanzania Women Empowerment Policy of 2000; and Tanzania Social Action Fund (TASAF), (Evans *et al.*, 2012; URT, 2012). These initiatives by the GoT aimed at empowering women through various opportunities available; compared with men, women still have low awareness of multiple options, especially eco-tourism (Kato & Kratzer, 2013).

Kato and Kratzer (2013) reported that the level of women's income in Tanzania is low, and therefore Eco-tourism can potentially make interventions to improve women's income through the available opportunities in Eco-tourism ventures. This study sought to establish women's awareness of eco-tourism opportunities that promote women's income. The study was guided by Tourism Economic Growth Theory. This theory was propounded by Mackens (1998). The theory states that tourism is influential in improving technology, creating job opportunities, and thus strengthening the national economy in less developed countries. Komppula's (2013) argued that Eco-tourism is an essential factor in the life of less developed societies, including Tanzania, because of its direct effect on the economic sectors. Therefore, the theory resonates well with the study since it seeks to determine how the level of awareness of Eco-tourism opportunities contributes to improving women's income in the Arumeru District.

2.0 Methodology

A cross-sectional research design was adopted, whereby data were collected once. The study was conducted in two wards: Usa River and Kiutu in Arumeru District. The two wards were selected due to having higher eco-tourism activities compared to other Wards in the district (Ngonya, 2015). Given the study population of 380 women engaged in eco-tourism in the two wards, a sample size of 191 women involved in eco-tourism was estimated using a model as per Krejcie and Morgan (1970). Proportionate samples of 112 and 79 women from Usa River and Kiutu wards were obtained through Krejcie and Morgan model of sample size determination. A random sampling technique was employed to select women engaging in eco-tourism activities in the study area, and a purposive sampling technique was used to obtain one Tourist Board officer and two

Ward Executive Officers (WEOs). Primary data were collected using survey questionnaires and key informant interviews, while secondary data were collected through documentary review.

Data on Eco-tourism level of awareness of women on eco-tourism opportunities that promoted women's income were analyzed, through scale analysis (index scale) and descriptive statistics, to establish the level of awareness of women. Five-point Likert scale was used for respondents to express their level of agreement with the statements showing women's awareness of Eco-tourism opportunities. The following formula was used to develop the awareness index (*AIndex*);

$$Aindex = \frac{Tscore\ obtained}{Maxscore} \times 100$$

Where:

AIndex = awareness index

Tscore = Total score obtained

Maxscore = Maximum possible score.

After that, awareness levels were categorized by using mean and standard deviation (SD) into:

Low = < (mean - SD),

Medium = between (mean - SD) to (Mean + SD) and,

High = > (Mean + SD).

3.0 Results and Discussion

3.1 Level of awareness of women on eco-tourism opportunities

The study examined the level of awareness of women on eco-tourism opportunities women could use to generate income.

Table 1: Levels of awareness of women on Eco-tourism opportunities

| Level of awareness | Frequencies (f) | Percentage (%) |
|----------------------------|-----------------|----------------|
| Low Level (<25.7) | 22 | 11.5 |
| Medium Level (25.7 – 64.9) | 156 | 81.7 |
| High Level (>64.9) | 13 | 6.8 |
| Total | 191 | 100.0 |

The results indicate that 81.7% of respondents said that women had a medium awareness of eco-tourism opportunities, and 11.5% had a low awareness of Eco-tourism opportunities. In comparison, the rest (6.8%) had a high level of awareness of eco-tourism opportunities (Table 1). These results mean that 81.7% of women had a medium level of awareness of Eco-tourism opportunities that enabled women to generate income. This implies that women in the study area had little knowledge of generating income through available options in eco-tourism. If they could be highly aware of how they can use available Eco-tourism opportunities, they could be in a position to generate higher income.

Medium awareness of eco-tourism opportunities to generate an income might be due to low educational level, whereby the findings show that 46.6% of women had a primary educational level (Mhango *et al.*, 2021). These findings agree with Mazibuko (2007), who argued that the community must understand some of its expectations to engage in any facet of eco-tourism successfully. Ultimately, the community will only be able to manage its destination if at least some of its members become fully integrated into the business as entrepreneurs.

During the interview, WEO at Usa River Ward noted:

“...women are aware of eco-tourism opportunities since a number of them are engaged in selling cultural products around places where tourists regularly visit, for example, at Usa river town.” (WEO, Usa river Ward, 18/09/2020).

This means that women were aware of eco-tourism opportunities in their area since they utilized such opportunities of tourist presence in their areas and sold products that attract tourists and earn income. This implies that women in the study area can generate revenue through the opportunities available in their area through eco-tourism.

These findings agree with Chok *et al.* (2013) and Scheyvens (2010), who argued that there is no doubt that women are aware of and have positive attitudes towards eco-tourism due to the advantages derived from eco-tourism. From these findings, it was noted that women in Arumeru District have medium awareness of Eco-tourism opportunities and utilise them to generate income to improve their livelihood.

4.0 Conclusion and Recommendations

This section brings in the conclusion and recommendations based on the findings.

4.1 Conclusion

The study concluded that women in Arumeru District had a medium awareness level of Eco-tourism opportunities that promote income generation. The reason for the medium level of awareness was due to; little exposure, low level of education, and little participation of women in decision-making, which was influenced by harmful norms and traditions, such as the patriarchal system in the study area. The involvements of women in eco-tourism were also inadequate in that they do not entail planning and decision-making, which are the critical components of successful management and use of natural resources benefits.

4.2 Recommendations

Based on the findings, this study recommends that training and awareness creation should be done in the community to eliminate poor norms and traditions that limit women's exposure and prohibit women from doing some of their jobs. This will increase empowerment in decision-making. Empowering women groups to enter the eco-tourism industry and utilize available opportunities to raise their income is necessary.

There is a need to promote micro, small and medium enterprises by issuing a soft loan to stimulate women to start a business in tourism ventures. This will increase the extent to which the local women in the area benefit from these ventures' surroundings. The Ministry of Natural Resources and Tourism should locate special markets around the natural environment, attracting tourists so that women can stay there while conducting their Eco-tourism activities to generate more income.

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10. Determinants for Women Engagement in Self Employment in Meru District, Tanzania

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Abstract

The paper explores the determinants for women's engagement in self-employment in Meru-Arusha, and the underlying challenges in their business initiatives. The study explicitly presents the types of businesswomen in the Meru district of Arusha and the underlying challenges to women's business engagements. A cross-section study design was used, where the data were collected once by using structured questionnaires. Systematic sampling was used to get women aged above eighteen who engage in entrepreneurship activities. Lastly, 90 respondents were randomly sampled using a simple random sampling technique. The presentation and analysis of data involved the use of a statistical package for social sciences research (SPSS version 20), whereby the descriptive statistics involving frequencies and percentages were presented. The findings show that women mostly engaged in small-scale farming and food vending, with 24.5%. The study shows that 31% of the women in entrepreneurship were constrained by financial resources, followed by 28.9% of respondents, whose business undertakings are limited by their social position and network. Therefore, the study recommends that the government and all relevant stakeholders design integrated entrepreneurship and employment strategies by creating a conducive environment for women entrepreneurs to be productive and contribute to the household economy.

Keywords: *Women engagement, Self-employment, entrepreneurs, household economy*

1.0 Introduction

The world competitions over employment opportunities are increasingly evident, more significantly in developing countries of Africa and Latin America. This competition is more significant in formal employment. Most unemployed populations struggle to secure their livelihood through self-employment and entrepreneurship. ILO (2020) reports that the mismatch between labour supply and demand extends far beyond the 188 million unemployed worldwide.

Women constitute 45% of total underutilized labour, while they comprise 39% of the labour force (ILO, 2020). European Union (2017) reports that there were 9.6 million self-employed women in the European Union in 2016, far below the proportion of men in self-employment (17.5%).

Entrepreneurship has become more of a way of life and an engine for economic transformation among disadvantaged groups, including women (ILO, 2014). Job scarcity is the most commonly reported motivation for women's engagement in entrepreneurship in most parts of the world (Elam *et al.*, 2021). In developed nations, the proportion of women entrepreneurs with innovative products and services is more significant than that of men entrepreneurs. The ILO reports that there is a potential for women to create more employment opportunities through their entrepreneurship initiatives, especially in developing countries (ILO, 2014). Other scholars consider that an enabling environment can play an important role in women's business stability and the creation of new employment opportunities. According to Elam *et al.* (2021), women in low- and middle-income countries often start a business because of their limited capability to find wage work. The European Union (2017) cements that self-employed women are less likely to have employees than self-employed men because of their cultural impediments. Women's Micro and small-scale economic initiatives represent a necessary means of earning income for women in Tanzania (URT, 2012). The growth of women-owned businesses is, however, constrained.

An assessment of the SME sector has shown that women's self-employment is facing constraints, which need to be addressed adequately through the SMEs development policy. Given the importance of the industry and the need to transform it into a vibrant and dynamic one, it is crucial to put in place strategies that will facilitate the removal of the constraints so that it can attain the desired vision and identified objectives. The major areas of focus include creating an enabling business environment, developing the infrastructure, strengthening financial and non-financial services, and establishing and strengthening institutions supportive of SME development (URT, 2003).

The current women's economic empowerment interventions handle the challenges in the employment sector. The government of Tanzania has expressed commitment to supporting women's entrepreneurship through several policy pronouncements and specific support programmes. Women entrepreneurs, however, continue to face a challenging environment that stifles their enterprises' growth. According to (ILO, 2014), laws and regulations affecting

businesses (including licensing procedures) are designed for relatively large projects and are difficult for small-scale entrepreneurs to comply with. It is estimated that more than 2 billion workers are engaged in economic activities that are either insufficiently covered or not covered at all by formal arrangements in law or practice (ILO, 2020). Globally, women experience a slightly higher rate of extreme working poverty than men.

In the efforts to deal with the problem of unemployment and the challenges of self-employment, the government of Tanzania has corroborated with institutions such as; associations, Trade unions, the International United nations development program UNDP, and other local and international stakeholders (URT, 2007). Despite the good numbers for entrepreneurial intentions and high-growth entrepreneurship in many countries, women entrepreneurs still face significant barriers, to business start-ups and growth, especially in contexts of poverty, traditional gender beliefs and restrictions on participation in public life (Elam *et al.*, 2021). Therefore, this study was interested in assessing women's engagements in Self-employment and the underlying challenges they face in undertaking their business.

The Classical theory is essentially a theory that explains self-employment, with a concern on the effects of price flexibility on self-employment. In the Classical theory, the level of (self-) employment is limited only by the supply of labour available at a given real wage, so that 'non-employment' is either voluntary or frictional.

At the individual level, two competing groups of theories are essential; the pull and push factors arguments. Storey (1994) explains this rise either as a preference for pursuing a business opportunity or proof that workers are forced out of the preferable wage earning and swell the ranks of unskilled self-employed. Arum and Muller (2004) argue that; individuals become and stay self-employed when the relative advantages are higher than independent employment. The gains may include both pecuniary and non-pecuniary components, such as the well-documented greater job satisfaction or autonomy of entrepreneurs. In contrast, a host of other studies at individual and aggregate levels assert that self-employment is a choice of relatively few because it is stressful, insecure, and challenging work (Blanchflower, 2004). Taking self-employment as a second choice is mainly in countries with high levels of employment protection (Grubb & Wells 1993). Self-employment comes later in life, and in some nations, the probability of running own business peaks some years before retirement.

The extent to which the environment supporting entry into self-employment in particular occupations is facilitated varies significantly from country to country. The practice also varies between males and Females due to its associations with higher stress levels and work-related stress. The theory of self-employment is used in this study to assess the determinants of women's engagement in self-employment to link self-employment with the determinants for women's engagement in the business, considering the push and pull factors of the study.

2.0 Methodology

The study was carried out in Arusha Region of Northern Tanzania, particularly in the Meru Districts of the region. Significantly, this study was carried out in the Meru district of Arusha, but their scope of operation will not necessarily be limited to Arusha. The study used a cross-sectional study design, where data were collected once. This study also used a systematic empirical investigation of the social phenomenon via statistical and quantitative research methods.

A target population is a large population of interest to the researcher, from which the sample respondents were drawn (Maxwell, 2012; Kothari, 2004). The study population comprises females aged 18 years and above engaging in entrepreneurship. To this aspect, the researcher extracted the study sample from the women engaging in entrepreneurship from the population of women of Tengeru- in the Meru District of Arusha, Tanzania. The study considered it rational to use purposive sampling to identify respondents who could relatively account conversantly regarding their undertakings to the study on women entrepreneurship and Self-employment. The study also used a simple random sampling technique to get the sample from women in the business. The primary data were collected from 90 respondents through questionnaires designed to determine the determinants of women's engagement in entrepreneurship.

Through simplifications upon using Microsoft Excel, and Statistical package for social sciences (SPSS V.20), the study used descriptive statistics to analyse women's self-employment and entrepreneurship engagement and their underlying challenges. The findings are summarized in frequencies and percentages.

3.0 Results and Discussion

3.1 Age of respondents

The respondents were between the ages of 18 to 55, of which 44.4% were between 26-35, followed by 37.8 for respondents aged between 18-25. The respondents with age 46-55 were 6.7%. The summary is presented in Table 1. The ILO report (2014) asserts that most women entrepreneurs are aged between 25 and 40. Similarly, the findings show that engagement in entrepreneurship is high for women of the age ranging from 18-35 years, probably because it is at this age that women are physically energetic and emotionally, and legally acceptable to engage in Self-employment.

Table 1: Age of respondents

| Age category | Frequency | Percent |
|--------------|-----------|------------|
| 18-25 years | 34 | 37.8 |
| 26-35 years | 40 | 44.4 |
| 36-45 years | 10 | 11.1 |
| 46-55 years | 6 | 6.7 |
| Total | 90 | 100 |

3.2 Education level of respondents

The study presents the education level of respondents. As illustrated in Table 2, the study findings show that 60% of respondents had secondary education, 31.1% acquired primary, and 8.9% had college and university education. According to Elam *et al.* (2021), the level of education also matters a lot in determining the type of business to be started by entrepreneurs. As reported by ILO (2014), the majority of women entrepreneurs have a low level of education. European Union (2017) reports a lack of entrepreneurship skills as a significant barrier to women's entrepreneurship success.

Table 2: Education level of respondents

| Education Level | Frequency | Percent |
|---------------------|-----------|--------------|
| Primary education | 28 | 31.1 |
| Secondary education | 54 | 60 |
| College education | 8 | 8.9 |
| Total | 90 | 100.0 |

3.3 Marital status of respondents

The findings (Table 3) show that 42.2% of respondents were married, 40% were single, 11.1% were widowed, and 6.7% were divorced. Gender-related impediments are also considered a challenging factor for women's mobility in business and in claiming rights to property and assets, which could be pledged as collateral for loans and inequality in inheritance rights (ILO, 2014).

Table 3: Marital status

| Marital Status | Frequency | Percent |
|-----------------------|------------------|----------------|
| Single | 36 | 40.0 |
| Married | 38 | 42.2 |
| Divorced | 6 | 6.7 |
| Widow | 10 | 11.1 |
| Total | 90 | 100.0 |

3.4 Types of entrepreneurship activities mainly engaged by women

The findings indicate that 24.5 % of respondents engaged in small-scale farming of vegetables and food crops. While 24.4% engage in fruit vending, 15.6% engage in bar and grocery business, and 13.3% sell clothes and shoes in the local markets of Arusha and food hawking. At the same time, 8.9% of respondents engage in street vending, commonly known in Tanzania as Machinga (see Table 4). Most Women in Tanzania are concentrated in informal, micro, low-growth, and low-profit activities. They chose this path because entry barriers are low, but price competition is intense. They include; small trade, food vending, tailoring, batik making, beauty salons, decorations, local brewing, catering, pottery, food processing, and charcoal selling (ILO, 2014). This might be influenced by the challenges they face in the entry and management of the business. Elam *et al.* (2021) relate women's engagement in less profitable activities, especially in low-income countries, to access or less education among entrepreneurs. Shimba *et al.* (2019) show that women's employment in entrepreneurship significantly contributes to their human, physical, personal, financial, and social livelihood assets.

Table 4: The entrepreneurship activities mostly engaged by women

| Type of entrepreneurship activities | Frequency | Percent |
|-------------------------------------|-----------|--------------|
| Selling clothes and shoes | 12 | 13.3 |
| Street vending (Machinga) | 8 | 8.9 |
| Small scale farming | 22 | 24.5 |
| Food vending | 12 | 13.3 |
| Fruits vending | 22 | 24.4 |
| Bar and Grocery | 14 | 15.6 |
| Total | 90 | 100.0 |

3.5 The sources of Ideas for women's engagements

It was also the interest of this study to find out the sources of ideas for women in entrepreneurship. The findings revealed that 51.1% of women's ideas were obtained through seminars and presentations, 26.7% learned from the success of their fellows, and 11.1% of respondents' ideas were obtained through education forums and relatives, respectively. According to (Elam *et al.* 2021), about reasons for starting a business, both women and men entrepreneurs are most likely to report job scarcity as a key motivation. The study indicated that most respondents got their business ideas through seminars. This finding implies through attending seminars; women can improve their livelihood. European Union (2017) considers a lack of entrepreneurship skills one of the most significant barriers to successful business start-ups and management.

Table 5: Sources of business idea

| Source of idea | Frequency | Percent |
|-------------------|-----------|---------|
| Through education | 10 | 11.1 |
| Seminars | 46 | 51.1 |
| Relatives | 10 | 11.1 |
| Success of others | 24 | 26.7 |
| Total | 90 | 100.0 |

3.6 The challenges of women entrepreneurship

The findings (Table 5) show the challenges faced by women in entrepreneurship. The results further demonstrate that financial resource challenge is more significant with 31.1%, followed by social position and networks highlighting 28.9%, education and experience challenges signifying 24.4%, and family interferences with 15.6% of the response. Although many women have an

untapped potential for entrepreneurial development, they are often curtailed by: a lack of the necessary capacities, skills, and resources; and they are more disadvantaged than men due to legal impediments, cultural attitudes, and less mobility (ILO, 2014). Cultural and structural factors tend to reinforce each other, creating a cycle of social reproduction that is hard to break (Elam *et al.*, 2021). The cultural environment makes it more difficult for women to start and run enterprises due to their traditional reproductive roles and power relations (ILO, 2014). In most developing countries, women entrepreneurs focus primarily on their local markets (Elam *et al.*, 2021) and are incapable of crossing their borders to international markets. According to the European Union (2017), fear of failure is a barrier to entrepreneurship for women and men.

Table 5: The challenges for women entrepreneurship

| Entrepreneurs challenges | Frequency | Percent |
|---------------------------------|------------------|----------------|
| Education and experience | 22 | 24.4 |
| Financial resources | 28 | 31.1 |
| Family interferences | 14 | 15.6 |
| Social position and network | 26 | 28.9 |
| Total | 90 | 100.0 |

4.0 Conclusion and Recommendations

This section presents the conclusions and recommendations of the study based on the findings.

4.1 Conclusion

Based on the findings in this study, the challenging environment constrains the potential contributions of women in SMEs for running their businesses, which limits the possible contributions that the sector could contribute to the National and household economy.

4.2 Recommendations

Based on the study's conclusion, it is recommended that the government authorities and all key stakeholders regulate and support the implementation of women's entrepreneurship initiatives. Also, to create a friendly environment for women to access financial support through WDF and other financial support programmes and capacity building for women who engage or are willing to engage in entrepreneurship.

The study also recommends that women engaging in entrepreneurship should formalize their businesses and seek training on specialized skills relevant to their businesses, such as business management, financial management training, and effective customer care, to maximize their business potential.

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11. The Effects of Workplace Gender Discrimination on Work-Related Musculoskeletal Disorders among Female Housekeeping Employees in the Tanzanian Hotels and Guest Houses: A Case Study of Mwanza City.

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Abstract

Workplace gender discrimination has harmful psychological and physiological effects on workers' health and performance. Gender-discriminated employees are subjected to deplorable working conditions. They include occupational overexertion, which endangers them with Work-Related Musculo-Skeletal Disorders (WRMSDs). This paper presents the findings of an ongoing multi-sited ethnographic study that investigated the prevalence of work-related musculoskeletal disorders (WRMSDs) as a side effect of workplace gender discrimination. The target group was randomly selected, out of which 130 female housekeeping employees from ten selected hotels and guest houses in Mwanza city were sampled. The Stress Assessment and Research Toolkit (StART) was used to collect data, while two instruments (Workplace Ergonomic Risk Assessment-WERA and REBA-Employee Worksheet Assessment-REBAEWA) were used to assess the effects of occupational overexertion. Results showed high levels of work-related musculoskeletal disorders (WRMSDs) among female housekeeping employees. They all complained of pain in their thumbs, fingers, shoulders, hands, wrists, back, and constant fatigue. This situation calls for further studies to address workplace gender inequalities and unravel the debilitating effects of such acquired work-related disease through clinical diagnosis.

Keywords: *Workplace gender discrimination, female housekeeping employees, occupational overexertion, work-related musculoskeletal disorders*

1.0 Introduction

Workplace gender discrimination is a notorious problem that has been stifling the attainment of equal rights in the workplace. Globally, workplace gender discrimination is historically embedded in cultural traditions and all modes of production. This problem manifests in many forms, open and hidden, where an applicant or employee is treated differently or less favourably because of their sex, gender identity, or sexual orientation. Over the years and up to date, employers have been using a person's gender status or orientation as a criterion for; recruitment, job allocation, promotion, demotion, retrenchment, and remuneration.

Workplace gender discrimination is rampant in the tourism and hospitality industry (Baum, 2013; Oxfam Canada, 2017). As one of the leading economic sectors, the tourism and hospitality industry is among the key employers of skilled and unskilled people, cutting across all strata of society. Globally, employment in hotels and guest houses has increased significantly, especially in the housekeeping sector, where female housekeepers are estimated to have cleaned a total of 15.5 million hotel rooms worldwide (Oxfam Canada, 2017). Governments and the private sector have been presenting the increase in employment in the tourism and hospitality industry as an indicator of fast job creation and a solution to unemployment, especially among low and medium-skilled workers. According to the World Travel and Tourism Council annual report for 2019, the tourism and hospitality industry was responsible for creating 1 in 4 of all net new jobs across the world between 2014-2019 (WTTC, 2021). The sector accounted for 10.4% of global GDP (USD 9.2 trillion) and 10.6% of all jobs (334 million), in which women accounted for 54% of Travel & Tourism employees worldwide.

The sector's global buoyant trend has had a positive impact on the growth of tourism in Tanzania before the onset of Covid 19. Over the past two decades, the Tanzanian tourism sector has played an essential role in economic growth and job creation. The revenue generated from Travel & Tourism has been instrumental in the restoration and expansion of natural parks and the protection of wildlife. The sector's impressive development and growth are shrouded by indecent conditions of work based on low pay and unequal treatment of female employees. Whilst the quantity of jobs

is unquestionably high, the quality and safety of many jobs are of great concern to ergonomists, occupational health and safety authorities, and policy-makers. The working conditions in most tourism businesses are below standards, and this situation is known to policymakers (ILO, 2013). Anecdotal evidence shows that workers in both large and small hotels and guest houses are facing difficulties. They include exploitative conditions due to low wages, over-dependency on tips, long working hours, stress, lack of secure contracts, and training and an entrenched glass ceiling that limits career opportunities for many women (Dashper, 2020).

Women constitute the majority of employees in hotels and guest houses. Most of them are employed as low-skilled and low-paid or casually-paid workers in housekeeping departments. The type of work that hotel cleaners are engaged in is emotionally and physically demanding, kitchen and waitress. Female housekeepers work in hostile environments and are often discriminated against in job assignment decisions and promotions. The workload is usually heavy, and the accompanying stress has a deleterious impact on their occupational health, safety and well-being. According to ergonomic studies, factors such as physical workplace, workload stress and burnout are contributory factors that trigger the occurrence of multiple musculoskeletal disorders (MSDs) among low-paid workers (Lo & Lamm 2005). Empirical research shows that poor working conditions coupled with improper management of workload have a negative impact on employee job satisfaction, safety, and health guarantee (Lang, 2002; Schaufeli & Bakker, 2004). Studies (Hagberg and Wegman, 1987; Kuorinka and Forcier, 1995) show that exposure to repetitive work leads to neck and shoulder tendinitis as symptoms of WMSDs.

Hotel cleaning jobs involve encounters with occupational hazards that are dangerous to employees' health. Studies undertaken in Europe and USA show hotel cleaners are subjected to a variety of highly risky occupational hazards (Charles *et al.*, 2009). These occupational hazards are physical, chemical, biological, and psychosocial hazards, as shown in Table 1

Table 1: Hazards of hotel cleaning work

| Type of Hazards | Characteristics of the Hazards | Health risks and vulnerability | |
|------------------------|---|---------------------------------------|---------------------------|
| Physical hazards | ▪ Repetitive movement going up and down frequently | - | Strains |
| | ▪ Lack of appropriate working equipment (PEP) | - | Sprains -Back pains |
| | ▪ Work overload, e.g., lifting oversized mattresses, opulent linens, etc. | - | Acute pains and tiredness |

| | | |
|----------------------|---|---|
| Chemical hazards | <ul style="list-style-type: none"> ▪ Cleaning products ▪ Latex gloves | -Skin diseases, rushes, itching - respiratory and reproductive disorders, eye and skin irritation, central nervous system impairment, cancers |
| Biological hazards | <ul style="list-style-type: none"> ▪ Broken glassware, used hypodermic needles ▪ Contaminated waste, human excreta, mold/microbial contaminants | -respiratory and reproductive disorders, eye and skin irritation, central nervous system and cancer |
| Psychosocial hazards | <ul style="list-style-type: none"> ▪ Work stress, low control of work ▪ Lack of supervisor or co-worker support, lack of respect & recognition ▪ Lack of promotion prospects ▪ Harassment /violence/bullying, | <ul style="list-style-type: none"> - heart disease - depression - musculoskeletal disorders (MSDs) |

Source: Adapted from Hsieh, Y., Apostolopoulos, Y. & Sonmez, S. (May 2013): World at work: Hotel cleaners, *Occupational and Environmental Medicine*, 70(5), 360-364.

Musculoskeletal disorders are injuries and disorders of the soft tissues (muscles, tendons, ligaments, joints, and cartilage) and nervous system. Clinical studies show that musculoskeletal injuries can affect almost all tissues, including the nerves and tendon sheaths, most frequently involving the arms and back. Laboratory and workplace studies have shown that work-related MSDs occur when the worker's physical capabilities do not match the physical requirements of the job. Case studies have shown that prolonged exposure to risky working conditions causes harmful effects on a worker's body. This situation leads a worker to acquire musculoskeletal disorders. Generally, musculoskeletal disorders develop over weeks, months, and years before they are detected.

Table 2: Conditions that cause work-related musculoskeletal disorders

| Working conditions | Musculoskeletal disorder risks |
|---|--|
| Exerting excessive force | Can damage muscles, tendons, ligaments, joints, and cartilage and nervous system |
| Excessive repetition of movements | Tendons irritation and increased pressure on nerves |
| Awkward postures or unsupported positions | Stretch physical limits that can compress nerves and irritate tendons |
| Static postures or positions that a worker holds for long periods | can restrict blood flow and damage muscles |
| Motion, speed or acceleration when bending and twisting | can increase the amount of force exerted on the body |
| Compression, from grasping sharp edges like tool handles | It can concentrate force on small areas of the body, reduce blood flow and nerve transmission, and damage tendons and tendon sheaths |
| Inadequate recovery time due to overtime, lack of breaks, and failure to vary tasks | Can leave insufficient time for tissue repair |

| | |
|---|---|
| Excessive vibration from vibrating tools | Can decrease blood flow, damage nerves and contribute to muscle fatigue |
| Whole-body vibration from driving trucks or operating subways | Can affect skeletal muscles and cause low-back pain |
| Working in cold temperatures | Can adversely affect a worker's coordination and manual dexterity and cause a worker to use more force than necessary to perform a task |

Source: U.S. Department of Labor (2000).

Hotels and guest houses in Tanzania are burgeoning at an unprecedented rate due to the tourism and hospitality industry expansion. The remarkable increase in domestic and international tourist arrivals has led to a surge in room occupancy in hotels and guest houses. The sector appears to have demonstrated greater stability over recent years, as is evident for other sectors in the tourism and hospitality sector. A monthly room occupancy survey conducted by the National Bureau of Statistics (NBS) for 184 selected hotels showed there were 136,717 beds, out of which international visitors occupied 27.1 percent. The occupancy rate for December 2020 was estimated at 40.6 percent, which means that the bed occupancy rate increased by 9.4 percent compared to the previous month (NBS, 2021).

Table 3: Monthly survey of hotel occupancy December 2020

| Indicator | Dec 2019 | Oct 2020 | Nov 2020 | Dec 2020 |
|--------------------------------|----------|----------|----------|----------|
| Number of hotels in the survey | 184 | 184 | 184 | 184 |
| Number of beds available | 10,705 | 10,705 | 10,705 | 10,705 |
| Number of days in the month | 31 | 31 | 30 | 31 |
| Bed-nights available | 331,855 | 331,855 | 321,150 | 331,855 |
| Number of hotels responding | 56 | 56 | 55 | 48 |
| Bed-nights occupied | 178,594 | 95,833 | 100,156 | 136,717 |
| of which international | 65,650 | 28,259 | 25,796 | 37,100 |
| Bed occupancy rate | 53.8 | 28.8 | 31.2 | 40.6 |

Source: National Bureau of Statistics, Hotel Statistics December 2020

Hotel cleaners are among the workers who are in high demand to service hotels and guest houses. The section of housekeeping is characterized by; a workforce that is feminine-dominated. It also involves non-standard employment contracts, receives low pay, and operates in poor working conditions. Nonetheless, whilst there have been substantial improvements and conditions in the industry, the working conditions of cleaners have not improved. A survey conducted by the

association of domestic and hotel workers showed that the working conditions of guest houses and hotel cleaners had remained the same or had deteriorated (CHODAWU, 2014).

Hotel and guest house cleaners in Tanzania work under atypical working conditions that subject them to multiple risks to their health and safety. Most cleaners are subjected to very strenuous and hazardous working conditions, since they perform their duties without proper protective gear and equipment. An inspection report from the association of domestic and hotel workers (CHODAWU, 2014) and OSHA narrates cases of complaints among hotel cleaners, about musculoskeletal disorders, in terms of multiple body pains due to heavy physical work, bending and twisting, awkward and static work postures, stress and burnout. Strains, sprains, and muscle tearing are the most common types of injury resulting from occupational overexertion, followed by soreness and acute pains. The cleaners are aware of the adverse effects of the workloads piled on them. Still, they do not want to speak up because they are afraid of losing their jobs since they believe that even if they were to find new employment elsewhere, they would encounter the same problems, and there is no one to save them from the prevailing situation.

The hotels and guest houses owners acknowledge this problem and are concerned about the impact of the workloads on employees' productivity but are unable to add the headcount because they want to maximize profits. This would imply that there is either less follow-up or no strict supervision from the responsible government institutions and tourism licensing authorities. Consequently, this situation has resulted in poor quality of services to international and domestic tourists due to increased absenteeism, frequent excuse duty, and sick leaves, resignations, thefts, dismissals, and high labour turnover. The government and the academic community are also aware of this situation, but no efforts have so far been undertaken toward resolving the problem.

The report shows that the back is the body part most frequently affected by overexertion injuries, followed by the shoulders, arms, wrists, and knees. The extent to which occupational overexertion affects the health of employees and their productivity has not yet been determined. Robust evaluation and measurement of the effects of work-related musculoskeletal disorders (WMSDs) have not yet been undertaken. Therefore, this is pioneer research in this field of study in Tanzania.

The main objective was to assess the effects of occupational over-exertion on the health of cleaners in guest houses and hotels as a sequela of workplace gender discrimination. Specifically, the study investigated workplace gender discrimination and its psychobiological effects. It identified the

types of work-related musculoskeletal disorders (WMSDs) among housekeeping employees. It also determined the effects of the identified work-related musculoskeletal disorders (MSDs) on the health and productivity of the housekeeping employees and recommended multidisciplinary ergonomic studies that would inform tourism and OSHA authorities to take appropriate interventions.

2.0 Methodology

The setting for this study was Mwanza City Council, located on the southern shores of Lake Victoria in Northwest Tanzania. Mwanza City Council is one of the fastest-growing cities in Tanzania, experiencing fast population growth through both natural increase and migration. Besides being the headquarters of the City Council, Mwanza City is also the headquarters of the Mwanza region; it is a major Tanzanian port and a business centre of the Great Lake Region and East Africa Community. The City's rapid economic growth has resulted in an unprecedented increase in the number of hotels and guest houses in the city's central district business (CDB) and outside the city centre. The guest houses and hotels employ skilled and unskilled workers in the housekeeping section.

The design of this study was cross-sectional, based on multi-sited ethnography. It involved hotels and guest houses in Mwanza City Council, around the central district business (CDB), and areas outside the CDB. The study was carried out from July 2014 to February 2015 as phase one of the study, which continues to date. At that time, the researcher worked as a Manager in one of the selected hotels, located at *Miti Mirefu Street*, close to Agha Khan Hospital. The second and third hotels are located on *Rufiji Street* and *Kaluta Street*, respectively. The fourth hotel is situated at *Furahisha Grounds* along *Airport Road*. The six guest houses are located along *Nyerere Road* (3), *Lumumba Street* (2), and *Kenyatta Road* (1).

A randomly selected sample of 130 female housekeeping employees was targeted for the study. The sample was characterized by its; youth, feminization, non-standard employment contracts, low pay, and poor working conditions. Ninety employees were young females, while forty employees were middle age females. The selected employees were briefed about the study with explanations of the purpose of the study, how it would be carried out, and how they would be involved in data collection. Samples of data collection protocols (*WERA* and *REBA* employee work

assessment sheets) were shown to the cleaners. A special session was held to explain how they would fill the papers.

The study employed a multi-sited ethnography method of data collection that follows a topic or social problem through different field sites geographically and/or socially located. It used additional methods such as participant observation and structured interviews or surveys (Marcus, 1995; Falzon, 2005). The essence of multi-sited research is to follow people in motion in their connections, associations, and relationships across space. In this context, we moved via sojourns around the hotels and guest houses to record their feelings about the effects of workplace gender discrimination, ‘using techniques of the juxtaposition of data’ (Falzon *et al.*, 2009; Coleman *et al.*, 2011).

Employees’ musculoskeletal disorders symptoms were assessed using the *Workplace Ergonomic Risk Assessment* (WERA) and the *REBA Employee Worksheet Assessment* (REBA-EWA). The process involved observation of how the cleaners were performing their tasks, brief interviews, and filling in the employee work assessment sheets.

(a) The Workplace Ergonomic Risk Assessment (WERA)

The WERA tool is a pen-and-paper technique that includes examining all characteristics of the work conditions at the hotel. We used WERA to screen the working tasks quickly for exposure to physical risk factors associated with work-related musculoskeletal disorders (WMSDs). The WERA tool covered the six physical risk factors, including; posture, repetition, forceful, vibration, contact stress, and task. The six physical risk factors involved the five main body regions: shoulder, wrist, back, neck, and leg.

The WERA procedure for assessing the prevalence of work-related musculoskeletal disorders (WMSDs) among employees involves five steps:

(i) Observation of working conditions

We observed the job conditions and tasks, work layout, dress, shoes/boots, and gloves

(ii) Equipment used

We observed the type of equipment and chemical provided to employees

(iii) **Task performance posturing**

Posturing and amount of force used during work

Materials to be carried, lifted, disposed

(b) *REBA Employee Worksheet Assessment (REBA-EWA)*

The *Rapid Entire Body Assessment worksheet (REBA)* is an ergonomic assessment tool that systematically evaluates the whole body postural of work-related musculoskeletal disorders and risks associated with job tasks. Using a single-page worksheet, we assessed the parts of the body focusing on the body posture, type of movement or action, repetition, the force used to do the job, and coupling. A score was assigned for nine parts of the body regions: wrists, forearms, elbows, shoulders, neck, trunk, back, legs, and knees.

Data Analysis employed the following approaches;

A. *The Workplace Ergonomic Risk Assessment (WERA)*

i. **Calculation and scoring of effects of job tasks**

Using the WERA tool, we calculated and got a score for each item of risk factor, including Part A and B (Item No.1-9).

- Part A (Item No. 1-5) consisted assessment of five main body areas that included; the shoulders, wrists, back, neck and legs. This part covered two physical risk factors for each body part, including posture and repetition
- Part B (Item No. 6-9) consisted of four physical risk factors, including forceful, vibration, contact stress, and task duration.

ii. **Calculation of exposure scores**

We calculated the score for each item (Part A and B) and the total final score. We marked the numbers at the crossing point of every pair of circled numbers (columns vs. rows) on part A for Item No. 1-5 based on the pair of posture and repetition. For example, Item No.1- Shoulder Posture (1a) vs. Shoulder Repetition (1b). In part B, for Item no 6-8, the side of the row is based on the posture following in part A. For example, Item No.6- Forceful (6) vs. Shoulder Posture (3a). And for Item No. 9, the side of the row is based on

the Forceful (6). After scoring for each item of risk factor (Item No. 1-9), we calculated the total final score to determine the physical risk factors for each body part.

iii. **Consideration of actions level**

The total final score indicated a score of 18-27, low-risk level or still accepted, further investigated & required change (final score of 28-44, medium risk level) or not accepted in, which needed to immediately change (final score of 45-54, high-risk level).

B. REBA Employee Worksheet Assessment (REBA-EWA)

The procedure involved a pen and worksheet, followed by interviewing the workers who were evaluated. The main focus of the interview was to understand the jobs' tasks and their physical demands in terms of body posture. This procedure involved observing the worker's movements and postures during several work schedules. The interviewing was followed by an assessment of the work-related physical risk factors for each body part.

The selection of the postures that were evaluated based on the following:

- (a) The most difficult postures and work tasks, based on worker interviews and initial observation
- (b) The posture sustained for the longest period
- (c) The posture where the highest force loads occur

After the data for each part of the body region was collected and scored, tables on the form were used to compile the risk factor variables, generating a single score that represented the level of WMSDs.

3.0 Results and Discussion

3.1 Workload stress

The results showed that there was excessive occupational overexertion. The work carried out by hotel cleaners was too much and stressful by usual standards. As shown in Table 5, the amount of work a cleaner was required to do in a day was staggering. The cleaners complained that the amount of work in terms of the demands of the duties to be performed was greater than their ability to cope.

Most of the work is done manually, involving repeated bending, improper lifting, stooping and overhead reaching when storing and retrieving linen and other items. They said the work schedule was very tight, and they felt they had neither the time nor the ability to do the job well. This situation made them feel undue pressure, which resulted in the work being done in a hurry and poorly.

Table 5: The occupational workload of hotel and guest house cleaners

| Housekeeping task | Duties | Workload | Cleaning chemicals used | Protective working equipment |
|-------------------|---|--|--|--|
| General cleaning | <ul style="list-style-type: none"> - sweep, scrub, mop and polish floors - clean metal fixtures and fittings | <ul style="list-style-type: none"> - empty and clean all trash containers - clean reception area and all corridors, lobbies, stairways, elevators, lounges, meeting and conference rooms | <ul style="list-style-type: none"> - normal washing detergents - unspecified & unrecognized by OSHA/TFDA | <ul style="list-style-type: none"> - work is done manually by hands - There are no hand gloves or mouth and nose masks |
| Room cleaning | <ul style="list-style-type: none"> - sweep, scrub, mop and polish floors - dust and polish furniture and fittings - empty and clean trash containers - clean wash basins, mirrors, tubs, and showers - make up beds and change linens as required - tidy up rooms - wash windows as scheduled - clean toilets and mop the floor | <ul style="list-style-type: none"> - distribute linen, towels and room supplies - restock room supplies such as drinking glasses, soaps, shampoos, - replace dirty linens with clean items - inspect and turn mattresses regularly - collect all dirty laundry - monitor/replace guest laundry bags and slips - check/ensure all appliances in rooms are in working order - realign furniture and amenities to the prescribed layout | <ul style="list-style-type: none"> - normal washing detergents - unspecified & unrecognized by OSHA/TFDA | <ul style="list-style-type: none"> - No wheeled carts or trolleys - No lift; work is done manually by hands - No gloves or mouth and nose masks |

| | | | | |
|---------------------------------------|--|---------------------|---|---------------------------------|
| respond to guest queries and requests | organize schedule from room status arrivals and departures | work from the list, | - respond to calls for housekeeping problems - deliver requested housekeeping items to guest rooms - ensure security & and confidentiality of rooms | -No lift, work is done manually |
| maintenance issues | - maintain cleaning equipment and materials - monitor and report domestic repairs & hazards | all | - observe and report damage to hotel property - follow all company safety and security procedures - report any safety hazards | -work is done manually |

3.2 Symptoms of work-related musculoskeletal effects

The study's findings show that the cleaners exhibited a prevalence of work-related musculoskeletal disorders. The detected musculoskeletal disorder symptoms emanated from job tasks involving manual handling, heavy lifting, twisting movements, and long working hours in awkward positions.

All the cleaners complained of pains in their; thumbs, fingers, shoulders, hands, wrists, and back.

They said the whole body would be in pain, after completing work at five o'clock, due to the intensity of the workload, which was repetitive and involved the use of force. The cleaning job involved applying fingers, hands, wrists, and bending. The cleaners said they felt tingling, numbness, and severe pain, while others said they felt a loss of strength and sensation in their thumbs. Table 6 shows the prevalence of high work-related musculoskeletal disorders (WMSDs) among hotel cleaners.

Table 6: Symptoms of work-related musculoskeletal disorders (WMSDs) among hotel cleaners

| Affected Body Parts | Symptoms | Possible Causes | Disease Name |
|---------------------|--|---------------------------------------|--------------------------------|
| Thumbs | Pain At the Base of The Thumbs | Pain At the Base of The Thumbs | <i>De Quervain's Disease</i> |
| Fingers | Difficulty Moving Finger; Snapping and Jerking Movements | Repeatedly Using the Index Fingers | <i>Trigger Finger</i> |
| Shoulders | Pain, Stiffness | Working With the Hands Above the Head | <i>Rotator Cuff Tendinitis</i> |

| | | | |
|-----------------|--|--|--|
| Hands, Wrists | Pain, Swelling | Repetitive Or Forceful Hand and Wrist Motions | <i>Tenosynovitis</i> |
| Fingers, Hands | Numbness, Tingling; Ashen Skin; Loss of Feeling and Control | Exposure To Vibration | <i>Raynaud's Syndrome (White Finger)</i> |
| Fingers, Wrists | Tingling, Numbness, Severe Pain; Loss of Strength, Sensation in The Thumbs, Index, Or Middle or Half of The Ring Fingers | Repetitive And Forceful Manual Tasks Without Time to Recover | <i>Carpal Tunnel Syndrome</i> |
| Back | Low Back Pain, Shooting Pain | Whole Body Vibration | <i>Back Disability</i> |

4.0 Conclusions and recommendations

This section presents the conclusions and recommendations based on the findings.

4.1 Conclusions

This study was an explorative attempt to open the *pandora box*. The main objective was to establish the case for the effects of workplace gender discrimination among the low cadre and unskilled employees, especially women. Workplace gender discrimination is a problem that undermines the efforts of the government and international community to achieve SDG30. Sections seven and eight of the Employment and Labour Relations Act of 2004 prohibits discrimination in the workplace, trade unions, and employer associations. The National

Employment Policy of 2008 calls in paragraph 3.24 for “the provision of fair and equal treatment for both men and women on the recognition that women are disadvantaged in the world of work because of their multiple roles as producers, reproducers, and providers of family care.”

Notable progress has been made in establishing the legal and policy framework to eliminate workplace gender discrimination. There have been significant changes and improvements, with women having a higher share in the Tanzanian world of work. However, instances of workplace gender discrimination are abounding, especially among the low cadre and unskilled women, across all sectors of the economy and society. This is unacceptable, and therefore, non-stop and concerted efforts are required to combat the problem head-on.

Domestic and international complaints about poor services in Tanzanian hotels and guest houses are abounding. The case study of female housekeeping cleaners was undertaken because the

tourism and hospitality industry have great potential of employing not only many low cadres and unskilled women and youth but also the power to generate more revenues for the country's development. The lack of studies in this field prompted us to pioneer this neglected but important subject that concerns the safety and rights of employees at their workplaces.

The study attempted to show that the occupational health and safety of hotel and guest house cleaners are at risk; therefore, there is an urgent need for multi-disciplinary studies highlighting the plight of hotel and guest house cleaners and employees in other sectors.

4.0 Recommendations

Employers' adherence to OSHA regulations and better care of hotel cleaners should improve the quality of services in our hotels and guest houses. This will attract more tourists to our hotels and guest houses. Further studies are needed to address workplace gender inequalities and unravel, in clinical diagnosis, the debilitating effects of such acquired work-related diseases.

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12. Gender Audit of Legal and Institutional Frameworks for Women’s Participation in Tanzania

Women in Law and Development in Africa (WiLDAF)

Abstract

This report presents the findings of gender analysis or audit, of the legal and institutional frameworks for women’s political participation, in leadership and decision-making in Tanzania Mainland. It is one of the deliverable outputs of the KPMG-funded, three-year project titled “Increase Participation of Women in Leadership and Decision-making,” initially known as “Wanawake Sasa Project.” WiLDAF-Tanzania implements the project in collaboration with the TGNP.

WiLDAF commissioned the gender audit assignment undertaken from November to December 2021, which adopted a participatory approach and mixed methods in generating and validating data. Primarily, the intensive desk review focused on the international, regional, and national legal frameworks, while the gender audit of the institutions featured the EMBs, ORPP, and Political Parties.

The report found that Tanzania has translated most of the obligations on women’s rights into the national legal framework. These include: the institutionalization of the principle of proportionality of women’s representation in legislative (parliamentary and council) decision-making bodies; the presence of gender-sensitive electoral processes; and generally, a need to adopt affirmative (special) measures as directed by CEDAW, Maputo, and SADC Protocols (among others) have been progressively adhered to. Some of the gaps in the legal framework are as follows:

- 1) Article 66(1) (b) establishes the Special seat system and provides for a 30% quota for women below the threshold of 50% that would guarantee equal representation.
- 2) The national electoral law (Section 86A (1) and (2) and local elections law (Section 89A (1) do not provide any guide nor set specific procedures for political parties to comply with when nominating women to the Special Seats.
- 3) Gender-based violence is not mentioned explicitly in the list of election offences.
- 4) Candidate nomination forms, as provided for in sections 32(1) and 38(3) submitted to NEC for final approval, do not include ‘Sex’ is not included as one of the particulars.
- 5) Election Expenses law (Sections 14(10 and 15(1)) do not provide for the gender-responsive apportioning of the funds raised within the political parties to support women candidates.

- 6) The Political Parties legislation provides no quota or threshold of women in parties' leadership structures and candidate lists, nor does it present any incentives for compliance with gender and inclusion provisions (stated in Section 6A)

Further, the gender audit was done on the NEC, the PO-RALG, the ORPP, and the Political Parties, based on the understanding that these are key institutions whose authority, designated roles, and influence can either promote or inhibit women's participation in politics and leadership. Evidence from the analysis points to the existence of some gaps in the operational frameworks of these institutions:

- 1) NEC – the electoral body for the Union elections
 - NEC complies with some of the international principles guiding EMBs, but the underrepresentation of women in its decision-making structure implies less chance to influence gender-sensitive regulations and guidelines.
 - NEC has no established mechanism or procedures to ensure gender and social inclusion in the nominations of candidates by the political parties.
- 2) The state minister in the Office of the President has the legal mandate and responsibility to oversee the local elections, which contradicts the SADC Principles and Guidelines of 2015 and, even so, never invoked powers to balance gender in the recruitment of Assistant Returning Officers.
- 3) The ORPP – the regulator of political parties' conduct
 - ORPP has not formally adopted nor started implementing the Gender Equality and Social Inclusion [GESI] Strategy, resulting from the advisory and technical support from the INGOs, CSOs, and Development Partners (UN Women Project, 2014-2016).
 - ORPP has not invoked the oversight mandates (Section 4(5)(j)) to devise specific mechanisms and tools, to enforce the gender and social inclusion provision (Section 6A).
 - ORPP has not issued a gender mainstreaming guideline for political parties to adopt gender policies and enforcement mechanisms and maintain sex-disaggregated data.
 - The ORPP has yet to develop guidelines and institutionalize appropriate mechanisms for prevention and response to the incidents of GBV against women.

4) Political parties – the gatekeeping institutions for women's participation

- Parties' constitutions lack specific gender provisions for quotas or women's equal representation in party leadership, decision-making structures, and key meetings. Women's share in some parties is as low as 12% in councils and committees.
- Positioning of the Women's Party Wings revealed their restricted relative autonomy, insignificant influence over the party agenda, and capacities for championing gender equality within and outside their respective parties.

In light of some gaps in the legal, policy, and institutional frameworks that together limit women's political participation in leadership and decision-making, undertaking of legal reforms and gender mainstreaming is thus imperative. The following recommendations were made:

Recommendations on reforming the Legal Frameworks

- Amend the Constitution of Tanzania, 1977, to include a gender parity clause in undertaking all elections and nominations. The clause should come as part of Article 8 (1) of the Constitution, and a new article 8 (1) (e) be introduced to read as follows: ... *'the principle of gender parity shall be observed in the exercise of all elections, appointments, and nominations in the United Republic of Tanzania.'*
- Amend Article 74 (1) of the Constitution of Tanzania, 1977 to include an expanded mandate for NEC that should read: *'There shall be established the National Electoral Commission of the United Republic of Tanzania whose membership shall include...a Chairman..... Where the Chairman is a male, the Vice Chairperson shall be a female'*. The amendment should also add 74(2) to read...*'the Commission's mandate shall extend to cover oversight and supervision of all elections in Tanzania, including presidential, parliamentary, Councillor, and civic polls.*
- Amend the Constitution to clearly state that *'Where a President hails from the mainland, the Vice president must be from Zanzibar.'* Likewise, it should state clearly under Article 47 that *'Where the president happens to be a man, the vice president must be a woman.* Also, Articles 84 and 85 should state that *'Where the Speaker is a man, the Deputy Speaker shall be a woman and vice versa.* Finally, amend Article 118 and state, *' Where the Chief Justice under is a man, there shall be a Deputy Chief Justice who shall be a woman.'*
- Amend Article 66(1)(b) of the Constitution to lift the threshold from 30% to 50%

Recommendations on Institutional Frameworks

1) Recommendations for NEC

- Establish gender units and devise monitoring mechanisms
- Develop nomination guidelines, checklists, and regulations that will task political parties to nominate a certain percentage of women among all elected candidates.
- Develop a guideline that provides a uniform procedure for political parties' nominating women special seats candidates.
- Renew existing regulations to ensure that accurate, gender-disaggregated data on voters, candidates, and other election-related statistics are available and accessible to the public.
- Review the existing National Election Law to provide a list of offences against women in politics and add violence against women in elections as one of the offences punishable by law.
- Include women's rights organizations among the CSOs accredited to implement voter education and collaborate with them to implement women-targeted voter education initiatives.

2) Recommendations for PO-RALG

- The office responsible for overseeing and supervising Civic Elections should transfer the documents to NEC for storing institutional memories as we prepare NEC to start managing Civic Elections as recommended in the 2020 General Election report.

3) Recommendations for ORPP

- Establish regulations and relevant engendered tools and guidelines detailing the manner of monitoring the implementation of the Political Parties Act on inclusion of Women in leadership particularly section 6A(5) of the Act, to make it clear that failure to comply with gender and inclusion is a crime and harmonizes the specific penalties for such offences.
- Invoke the oversight mandates under Section 4(5)(j) of the Act to facilitate political parties' mainstreaming of gender into their institutional operations through (i) issuing gender mainstreaming guidelines¹ that prescribe minimum requirements of standards to observe and

¹ For instance, the Kenyan Federation of Women Lawyers recently developed the '*Guideline to Mainstream Gender in Political Parties*.' This guideline document is available online via:
<https://www.orpp.or.ke/images/GuidelinesforGenderMainstreaminginPoliticalParties.pdf>

quota of 50% in all intraparty leadership and decision-making bodies; (ii) introducing financial incentives to reward political parties that place more women candidates on their nomination.

4) Recommendations for Political Parties

- Develop Gender policies and Action Plans as part of mainstreaming gender equality
- Develop Anti-corruption Policies targeting intraparty elections and nominations
- Consider and include Women's agenda in the meetings of their high decision-making bodies, including receiving progress reports from their Women wings and granting them autonomy.

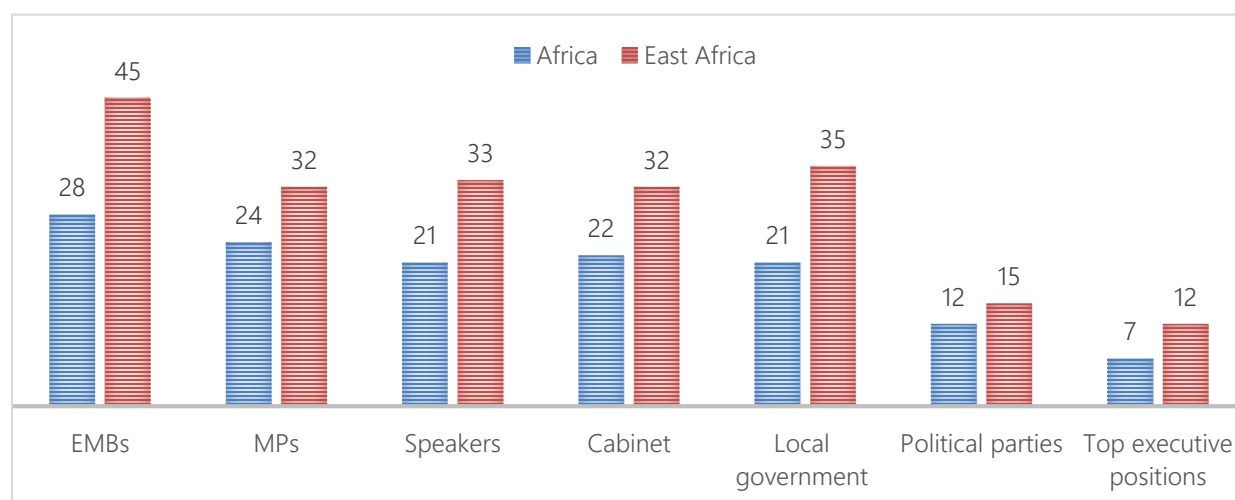
1.0 Introduction

1.1 Context, trends, and status of women's participation

Gender inclusion is one of the most cherished democratic values, based on the international, regional, and national frameworks (discussed in chapter two) that proclaim women's rights to participation and representation in leadership and decision-making the same as men. This follows the recognition that women have historically, faced marginalization and discrimination in public and private life, with roles of leadership performed mostly by men, while society subjected women to domestic affairs.

Over time, the journey of women's political empowerment has recorded significant but uneven results. Globally, the share of women in leadership and decision-making has been on a positive trend, in response to these frameworks over the past few decades. As reported by UN Women, the global rankings reached all-time highs for women heads of government, gender-balanced cabinets, and women parliamentarians (MPs) in 2021. Noticeable differences, however, exist across regions, with Europe leading and Africa trailing behind. According to the Women's Political Participation Africa Barometer of 2021², women's share is less than 30% in most of the top political and executive positions and decision-making bodies in Africa. Still, the East Africa sub-region is faring better³, as shown in Figure 1.

Figure 1 Comparison of Women in the Key Leadership Positions in Africa and East Africa



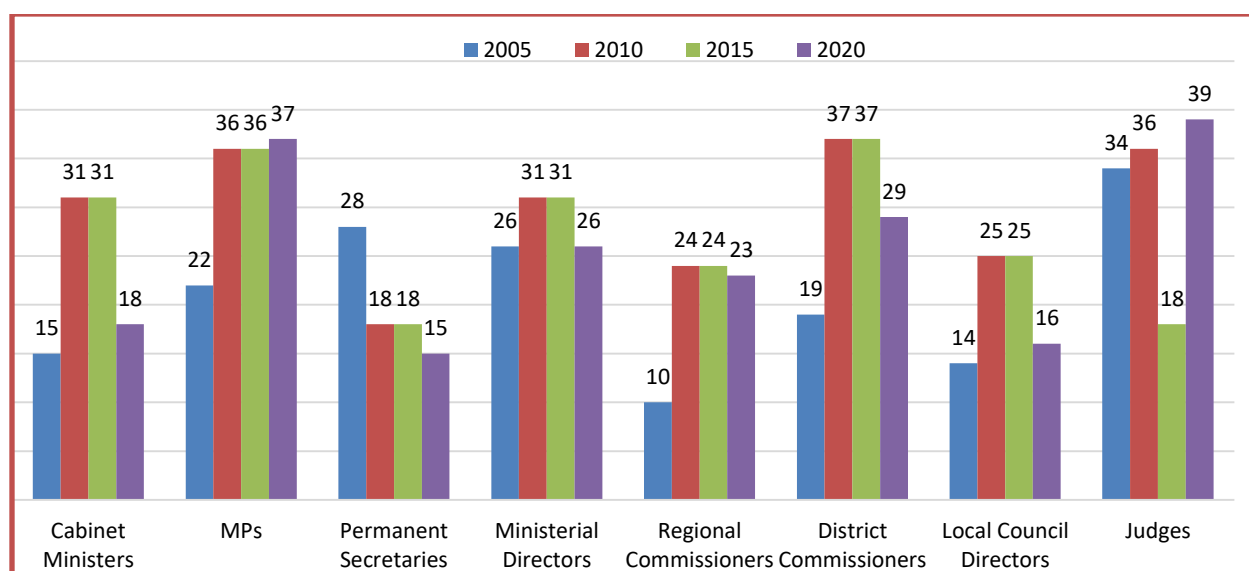
Source: 1 Women's Political Participation Africa Barometer of 2021

² International IDEA (2021). *Women's Political Participation – Africa Barometer 2021*. Stockholm: IDEA.

³ Presently, Rwanda has the highest share of women (61%) in parliament worldwide.

In most African countries, harmful socio-cultural norms, unequal access to financial resources, restrictive electoral systems, and discriminatory and gender-blind laws are among the barriers slowing down the pace of reducing gender disparity in positions of power and decision-making. Governments still grapple with this historical reality. In Tanzania, Government initiatives to promote women's political participation date back to 1985 with the adoption of the Special Seats for women, and even after introducing policy and legislative reforms in the 2000s, the country ranked 38th in the world. The overall proportion of women in leadership positions remains relatively low, as Figure 2 shows.

Figure 2 Trend showing Percentages of Women in Leadership 2005-2020



Source: 2 TGNP Report, Women in Leadership and Decision-Making in Tanzania, 2005-2020

Studies and analyses reviewed as part of this task covered extensively the numerous and severe challenges working against women's participation in politics and their presence in leadership positions in government and political parties. These challenges include: (i) an unsupportive legal environment for transforming structures and practices to ensure gender parity in leadership and decision-making positions; (ii) institutional barriers within political parties⁴ related to access to party financing, inadequate opportunities for capacity building of women, and lack of mechanisms to ensure equal representation of women in leadership cadres; (iii) violation of various forms including sextortion that

⁴ International IDEA (2014), Political Parties in Africa through a Gender Lens. Stockholm: IDEA.
See: <http://www.idea.int/publications/>

women aspirants experience in the electoral processes (VAWE)⁵ demoralizes them from vying for leadership positions; and (iv) women candidates' restricted access to media support in comparison with men, results into relatively lower visibility and put them into a disadvantage.⁶

In light of these recent trends and revelations regarding women's challenges within the political parties and the broader society, there is a serious concern for achieving 50:50 representation in all levels of leadership and decision-making in government and political parties in Tanzania. These stark realities underscore the rationale for more concerted and coordinated strategies to mainstream gender and promote women's participation.

This report presents the findings of a gender audit of the legal and institutional frameworks for women's participation in Tanzania. It is one of the deliverable outputs of the three-year project, titled 'increase participation of women in leadership and decision making, which WiLDAF implements in collaboration with the TGNP and funded by the KPMG, Tanzania.

1.2 Project Overview

The “**Increase Participation of Women in Leadership and Decision-Making**” project, previously known as ‘**Wanawake Sasa,**’ seeks to utilize the momentum for improved democratic space in the country. The project builds up on well-grounded efforts by CSOs and commits to enhancing the enabling environment for women's political participation and leadership. The Project goal is to increase women's participation in leadership and decision-making. To this end, the Project has set three main outputs:

- (i) Increased support for gender-inclusive and conducive legal frameworks for women's political participation
- (ii) Strengthened intra-parties policies and guidelines to mainstream gender
- (iii) Enhanced capacity of women leaders to build their leadership skills and carry the Women's Agenda

The Women in Law and Development in Africa (WiLDAF) implements the project jointly with the Tanzania Gender Network Program (TGNP). WiLDAF is a non-profit organization established in

⁵ Tanzania Women Cross-Party Platform (2016), Violence against Women in Elections: VAWE Evidence from 2015 Tanzania General Elections. Available at http://mlkrook.org/pdf/TWCP_VAWE.pdf

⁶ International IDEA (2021)

1997 as part of the Pan-African network dedicated to promoting and strengthening strategies that link law and development to increase women's participation and influence at the community, national, regional, and international levels to enhance the protection of their rights. TGNP is a like-minded feminist organization established in 1993 that champions women's empowerment in all facets of public and private life, including participation in leadership and decision-making, toward achieving “a transformed Tanzanian society characterized by gender equality, equity, empowered women, and social justice.”

WiLDAF and TGNP have been working to improve the status of women for more than 20 years. Both organizations ground their ideologies on unity and solidarity amongst women's rights organizations for a more substantial and impactful movement for reforms. They complement each other's strengths in implementing this project through advocacy on legal reforms (WiLDAF) and gender mainstreaming within political parties (TGNP).

1.3 Methodology

WiLDAF commissioned the gender audit in November and spanned to December 2021. The scope was limited to gender analysis of (i) legal frameworks (international, regional, and national) and (ii) institutional frameworks (the election management bodies (EMBs), office of the Registrar of Political Parties (ORPP) and Political Parties) all related to women's participation in leadership and decision-making.

Based on the objective and scope of this audit, the method for this undertaking involved a thorough (desk) review that covered the relevant international and regional instruments, the election-related national laws, the institutional policies and practices within the EMBs, as well as the constitutions, policy documents, decision-making structures, and practices, within political parties. The feminist/gender perspectives and the human rights-based approach guided this analysis. In addition, trends of women's participation in leadership and decision-making, albeit within the past two decades, informed the analysis.

The findings of this report were validated in two sessions held in January 2022. These sessions contributed to soliciting inputs and verification from experts and relevant institutions, including ORPP and PO-RALG. Therefore, this final report is an output of the collaborative and participatory process, informed by the commitment to contribute to appropriate legal and institutional reforms to promote women's participation in leadership and decision-making.

2.0 Analysis of the legal frameworks related to women's participation

2.1 Introduction

The legal frameworks in the context of this report entail international, regional, and national laws, rules, regulations, and guidelines governing gender rights, generally, and women's political participation in electoral processes in particular. The global and regional legal frameworks also include non-binding directives in declarations, resolutions, and recommendations. Generally, these frameworks task governments to take legal and administrative measures to protect and advance women's rights, including the right to participation and representation in political offices. As such, governments must comply with the set principles and standards through domestication into their national laws and subsequent enforcement.

Tanzania is a party to numerous international, regional and sub-regional conventions (discussed in the following sub-section) that lay the foundation or frameworks for protecting women's rights and set standards for their inclusion and participation on equal terms as men in leadership and decision-making. By signing or ratifying them, suggests that the country accepts to comply beyond the basic recognition of women's rights. This chapter analyses the international, regional, sub-regional, and national legal, and policy framework, expected to inform initiatives to promote gender equality and women's participation in Tanzania.

2.1 International legal frameworks

2.2.1 The United Nations Charter of 1945

This was the first international instrument to have spelt out equal rights for women and men. The Charter calls for state parties to realize the rights and fundamental freedoms for all without distinction based on sex in Articles 13, 55 and 76. The Charter obliges its Member States to '*promote the universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.*'⁷ Moreover, the Charter affirms States' commitments to, among others, establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained and to promote social progress.⁸

⁷ Articles 55(c) of the Charter of UN of 1945.

⁸ See the Charter of the UN of 1945, Preamble, paragraph 2

2.2.2 Universal declaration of human rights (UDHR) of 1948

UDHR is, without any argument, the most basic international instrument for the general promotion of human and people's rights. UDHR spells out a universal bill of rights, which prohibits discriminatory practices. Article 21 of the UDHR states; 'everyone' has the right to participate in the government of their country directly or through freely chosen representatives and the right to equal access to public service. Article 7 of this declaration provides for equal treatment before the law (regardless of any status, including entrance to political platforms, e.g., through special seats). Specifically, Articles 2 and 21 of UDHR of 1948 state that everyone has the right to take part in the governance of their countries⁹. This pronouncement forms the basis of rights and freedoms enshrined in all constitutions of member states of the United Nations.

2.2.3 The Convention on political rights of women of 1952

Reading from its preamble, the adoption of this convention was aimed at equalizing the status of men and women, in the enjoyment and exercise of political rights, by the provisions of the Charter of the UN and of the UDHR (cited earlier). It seems that most of its provisions have been re-echoed through numerous legal instruments, some mentioned above, e.g., women's entitlement to vote in all elections and eligibility for election to all publicly elected bodies on equal terms with men¹⁰. The convention is relatively short, with only 11 provisions. It does not set specific measures for the implementation of its obligation. Its relevance in setting the foundation for equal participation of women in politics, political processes, and leadership cannot be overemphasized.

2.2.4 International covenant on civil and political rights of 1966

The ICCPR is one of the instruments forming part of the international bill of rights. Article 1 of the Covenant obliges each state party to respect and ensure all individuals (meaning women and men, equally) are entitled to enjoy the rights contained therein. Notably, the Convention provides universally accepted standards of non-discrimination in articles 2, 23, and 25. ICCPR provides for fundamental rights and freedoms, including the right to equality in political rights.

The most relevant provisions for this analysis are Articles 3 and 25 of the ICCPR. Article 3 of the ICCPR requires the States Parties to ensure the equal rights of men and women to enjoy all civil and

⁹ Available at : www.un.org/en/docs/udhr

¹⁰ See Articles 1 - 3 of the Convention on the Political Rights of Women of 1952.

political rights in this covenant. Article 25 of ICCPR stipulates, among other things, that every citizen shall have the right and the opportunity, without any of the distinctions and unreasonable restrictions, (a) to take part in the conduct of public affairs, directly or through freely chosen representatives; (b) to vote and to be elected at genuine periodic elections, etc.; and, (c) to have *access*, on general terms of equality, to public service in his country.

2.2.5 Convention on the elimination of all forms of discrimination against women of 1979

CEDAW is, in principle, *the* International Bill of Rights for Women. The philosophy underlies that discrimination against women violates the principles of equality of rights and constitutes an obstacle to fully realizing their potential. It defines the “discriminatory practices” and instructs state parties to take appropriate measures, including legal reforms, to ensure non-discrimination. In Articles 7 and Article 8, CEDAW focuses on women’s participation and representation in politics and government. Specifically, Article 7 requires state parties to eliminate discrimination against women in political and public life and ensure voting rights and rights to hold public office. Article 8 emphasizes equal opportunities for women to represent their governments in international missions. Tanzania has ratified CEDAW since 1985.

2.2.6 Beijing declaration and platform for the action of 1995

At the Fourth World Conference on Women in Beijing, which took place in 1995, Tanzania and many other countries adopted the BDPA, a visionary agenda for women's empowerment. In order to promote women’s rights, gender equality, and women’s empowerment, the declaration calls for states to strengthen accountability for gender equality and support national gender equality mechanisms and women's movements, to exert more significant influence in policy decisions.

Further, BDPA requires governments to take action and commit to achieving gender balance in governmental bodies, committees, and public administrative entities. More specifically, BDPA tasks the governments to set specific targets and implement measures to substantially increase the number of women, to achieve equal representation of women and men, if necessary, through positive action, in all governmental and public administration positions.

2.3 Regional and sub-regional legal frameworks

There are several regional (African-based) human rights instruments, some addressing promoting and protecting women’s rights generally, specifically on political participation. The most relevant

instruments in the context of this study are the African Charter on Human and Peoples' Rights of 1981 (Banjul Charter); the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa of 2003 (Maputo Protocol); the SADC Protocol on Gender and Development of 2008 (as amended in August 2018); and, the Treaty for the Establishment of the East African Community of 1999. Below is a highlight of some relevant obligations for women's political participation.

2.3.1 African charter on human and peoples' rights of 1981

This instrument (also called the 'Banjul Charter') recognizes every individual's right to enjoy the rights and freedoms recognized and guaranteed in the Charter, without discrimination of any kind or based on any status.¹¹ The Charter generally provides a regional framework for respect of human rights and provides rights for women, in particular, to participate in decision-making without any discrimination. Article 13 of the Banjul Charter states that *'every citizen shall have the right to participate freely in the government of his country, either directly or through freely chosen representatives in accordance with the provisions of the law.'* The specific rights of women are spelt out in its protocol (in the following sub-section).

2.3.2 The 'Maputo Protocol' of 2003

Commonly known as the "Maputo Protocol," the Protocol of the African Charter on Human and People's Rights on the Rights of Women in Africa was adopted in 2003 by African states to provide specifically for the protection of women's rights in Africa. It basically translates CEDAW into the African context, as it elaborates specific rights for women, guided by equality, elimination of discrimination against women, and promotion of participation in all socio-economic and political spheres of their respective societies.

Regarding women's participation, Article 9 of the Protocol provides for women's rights to participate in the political and decision-making processes. The protocol tasks state parties to promote participative governance and the equal participation of women in political life through affirmative action, enabling national legislation, and other appropriate measures.

Emphasized in the Maputo Protocol are measures to ensure that: a) Women participate without any discrimination in all elections; b) Women are represented equally at all levels with men in all electoral

¹¹ Article 2 of the Banjul Charter.

processes, and c) Women are equal partners with men at all levels of development and implementation of State policies and development programs.

2.3.3 Solemn declaration on gender equality in Africa of 2004

The AU adopted the Solemn Declaration on Gender Equality in Africa in 2004.¹² It urges actions toward achieving gender equality and reinforcing their commitment to international and regional women's rights instruments. The Declaration guides the African countries to reaffirm their commitments to the principle of gender equality, as enshrined in Article 4 (l) of the Constitutive Act of the African Union, as well as other existing commitments, principles, goals and actions, set out in the various regional, continental and international instruments, on human and women's rights (already mentioned above) and others.

2.3.4 SADC protocol on gender and development of 2008

The SADC Protocol on Gender and Development of 2008¹³ (as amended in August 2018) amplifies the obligations set forth under numerous regional instruments, including; the Maputo Protocol of 2003.¹⁴ The SADC protocol Article 2 calls for the adoption and implementation of *affirmative or special measures* – with particular reference to the elimination of all barriers which prevent women from participating meaningfully in all spheres of life and creating a conducive environment for such participation.¹⁵ Article 12(1) sets specific targets on affirmative measures '*States Parties shall endeavour that, by 2015, at least fifty percent of decision-making positions in public and private sectors are held by women including the use of affirmative action measures.*'

Furthermore, Article 13 requires state parties to adopt specific legislative measures and other strategies to enable equal opportunities between men and women to participate in all electoral processes, including; the administration of elections and voting. The Protocol also provides capacity-building programs for women to participate effectively in political circles.

2.3.5 East Africa Community (EAC) treaty of 1999

The EAC has five member states, with Tanzania as one of the founding members. In all aspects of EAC decisions, processes, and outcomes, the EAC Treaty states the need for mainstreaming gender and adherence to all principles, as provided for in the African Charter, which includes equal

¹² Available at https://au.int/sites/default/files/documents/38956-doc-assembly_au_decl_12_iii_e.pdf.

¹³ Available at: www.chr.up.ac.za/undp/sub-regional/doc/sadc

¹⁴ See Article 3(b) of the SADC Protocol.

¹⁵ Article 5 of the SADC Protocol.

opportunities and gender equality. The EAC treaty contains provisions for promoting gender equality. The treaty requires, inter alia, ensuring *'the mainstreaming of gender in all its endeavors and the enhancement of the role of women in cultural, social, political, economic, and technological development.'*¹⁶

Promoting gender equality is, therefore, one of the objectives of the EAC treaty. The treaty also provides some fundamental principles of the EAC, which include; adherence to social justice, equal opportunities, and gender equality, as well as the promotion and protection of human and peoples' rights by the provisions of the African Charter on Human and Peoples' Rights, 1981.¹⁷ Article 121(e) requires the members to take legislative and other measures that shall eliminate prejudices against women and promote the equality of the female gender with that of the male gender in every respect. By extension, the Treaty obliges Tanzania and other member states to create an enabling environment for women's equal participation.

To this end, the EAC adopted its Gender Policy in 2018, prioritizing gender concerns in governance and participation. The policy calls on creating an enabling environment to achieve gender equality and empowerment of women, mainly through the adoption of the regional approach, to the implementation of international, regional, and national gender equality instruments.

2.3 National legal frameworks

Tanzania is committed to women's participation and political empowerment by signing and ratifying several international and regional instruments that promote and protect gender equality. While some of the instruments are general, and others more specifically on issues of equality, women's rights, and women's participation, they lay the foundation for principles and commitments¹⁸ that Tanzania should embrace and domesticate into the national legislation. This section reviews the guiding principles that set a framework for analysis of the national legislation afterward.

2.4.1 Principles discerned from the International, Regional, and Sub-regional Instruments

The principles and commitments drawn from these instruments are as follows:

- (i) Promotion of Gender Equality

¹⁶ Article 5(3)(e) of the EAC Treaty of 1999.

¹⁷ Article 6(d) of the EAC Treaty of 1999.

¹⁸ Lihiru, V. (2020). *A Gender Analysis of Political Parties Policy Documents in Tanzania*. Dar es Salaam: WILDAF

The members of the International Community, including Tanzania, promote gender equality between men and women; socially, economically, and politically. This is reflected in global and regional commitments, including the African Agenda 2063, The EAC Treaty, the Sustainable Development Goals (SDGs), the Constitutive Act of the African Union, and the New Partnership for Africa's Development. These instruments require the African States, including Tanzania, to ensure the full participation of African women as equal partners in Africa's development.

(ii) Prohibition of any Discrimination against Women

Another fundamental principle of international law prohibits member states from practising any distinction based on sex, which impairs the recognition, enjoyment, or exercise by women of human rights and fundamental freedoms, including in the political sphere. This is mainly sourced from the UN Charter, UDHR, CEDAW, and the Maputo protocol.

(iii) Equal Rights between Men and Women to the Enjoyment of All Civil and Political Rights

Instruments such as; the ICCPR and the Maputo Protocol required positive action to realize gender equality in decision-making processes. Tanzania has committed to promoting gender equality, eliminating discrimination against women and girls in civil and political rights, adopting temporary measures, and creating a positive environment for women to participate in leadership.

(iv) Achieving Equal Representation (50:50) in Decision-Making Processes

The Solemn Declaration and SADC protocol calls for state parties to ensure they apply measures that promote gender parity in leadership and decision-making bodies. This principle is the basis for affirmative action and other measures in legislative bodies. It is also the ultimate benchmark upon which a country's efforts to promote gender equality can be evaluated.

(v) Adoption of Temporary Special Measures and/or Affirmative Action

CEDAW requires special temporal measures to accelerate de facto equality between men and women. In addition, through the Beijing Declaration and Platform for Action, Tanzania commits to establishing gender balance by setting specific targets and implementing measures to increase the number of women.

(vi) Create Conducive Environment for Women's Participation in Political Parties

The Beijing Declaration and Platform for Action calls for countries to prepare an environment for women to participate in politics and decision-making at all levels, including removing barriers to women's participation and access to resources for their participation.

These principles provided the reference or yardstick, in the analysis of the national framework, for the extent to which the national legislations reflect or not; these principles and commitments have significant implications for promoting women's participation in Tanzania.

2.4.2 Review of the relevant laws on women participation

(i) The Constitution of the United Republic of Tanzania, 1977

The Constitution of Tanzania of 1977 is the main legal framework that serves as the anchor between the internationally set standards and local practices of Women's participation in decision-making. The Constitution provides for the right to equality (Articles 12 and 13) and the freedom to participate in public affairs (Article 21). All people (men & women) are equal and entitled to equal protection of the law. Discrimination of any kind, including based on sex/gender, is prohibited (Article 13(5)). Under Article 66(1)(b), the Constitution also establishes the Special seat system, which provides for a 30% quota for women based on the votes the political parties won.

Text Box: 1 Gap in the Constitution of the United Republic of Tanzania, 1977

- Article 66(1) (b) establishes the Special seat system and provides a 30% quota for women. This threshold is lower than 50%, which guarantees equal representation.
- Article 51(2) denies women in Special Seats (MPs) consideration for appointment to the position of the Prime Minister of the United Republic of Tanzania. This opportunity is restricted to Elected MPs only.
- Article 74(12) limits the courts of laws to address any injustices (e.g., based on gender rights) that may have occurred because of an act or omission of a National electoral body (NEC) official. It thus fails to offer protection for Women aspirants and candidates throughout the electoral process.

(ii) The National Elections Act, 2010

The National Elections Act, Cap. 343, set frameworks to govern electoral processes and uphold fairness and freedom during elections, including gender issues. It does not have specific provisions on women or disability inclusion and participation in elections. The specific areas that this report has analyzed, viewed as alternative ways to promote women's participation, include:

- (a) Nomination of women and men candidates from the political parties:** Sections 30 and 38 provide for political parties to propose and submit to the Electoral Commission the names of the candidates of the presidential-parliamentary and councillorship elections. Further, Section 86A (1) and (2) of the Act provide for the nomination of candidates for women's special seats.

(b) Women’s access to election information: Section 4C provides for the provision of voters’ education, under the coordination and supervision of NEC, ideally to ensure women and men make informed choices and exercise their right to vote during the elections.

(c) Security and freedom of women engaging in elections: Section 88-107 concisely describes the election offences.

Text Box: 2 Gaps in the National Elections Act, 2010

- Sections 30 and 38 fail to direct NEC to consider and analyze gender representation in the names of candidates submitted by the political parties, which has resulted in limiting women's candidacies.
- Sex is not included as one of the particulars that the candidate must fill in the form submitted to NEC for final approval, as provided in sections 32(1) and 38(3).
- Section 86A (1) and (2) falls short of providing a guide on nominating women for Special Seats in the political parties.
- Section 4C doesn’t offer how the instruction will be provided nor gender-responsive priorities to consider
- Gender-based violence (GBV) or Violence Against Women (VAW) is not explicitly listed as one of the election offences under sections 88-107.

(iii) Local Authorities (Elections) Act, Cap. 292

The Local Authorities (Elections) Act, Cap. 292 (revised edition of 2015) sets a framework for the election of councilors and the electoral process of village/street chairpersons and members of committees. The whole of part XIA (Section 89A (1) to (9)) is on the nomination of women for Special Seats. Section 89A (1) of this law stipulates that *‘there shall be women Special Seats in the local authorities as provided for under the Local Government (District Authorities) Act and the Local Government (Urban Authorities) Act.’*

Text Box: 3 Gaps in the Local Authorities (Elections) Act, Cap.292 (as revised 2015)

- On the nomination of women for Special Seats, section 89A (1) does not set a specific procedure to be followed by the political parties in the nomination and selection process.
- The phrasing of Section 89A (2) gives political parties discretionary powers to nominate or not to nominate women for special seats. The said provision reads as *‘every political party which contests councillor’s election in an ordinary election of Councilors under the Local Government (District Authorities) Act and the Local Government (Urban Authorities) Act in the Councils **may** propose to the*

Electoral Authority, names of eligible women candidates for nomination to women special seats' [emphasis added]. The term 'may' in legal interpretation means an option, not mandatory.

(iv) Election Expenses Act, Cap. 278 of 2010

This legislation sets control and limits for expenses during the nomination process and at the Campaign stage for Political Parties and Candidates to create a level ground for fair political competition and credible elections. Section 8(1) of the Election Expenses Act obliges all Political Parties to conduct and fund their election campaign by utilizing their funds from the sources stipulated under the Political Parties Act; the same section in (2) directs Candidates to use their own funds during election campaigns.

It further imposes limits and gives directives on acquiring, handling, and disclosing the funds in Sections 14(1) and Section 15(1). Section 14(1) of the Act reads, "All expenses to be incurred during the nomination process within the political parties shall be borne out by a political party concerned." Moreover, Section 15(1) reiterates that "All funds provided by an association or group of persons or by any person for the nomination process or election campaigns of a political party, whether as a gift, loan, advance, deposit or donation, shall be paid to the political party concerned, and not otherwise and the political party shall disclose the received funds, in the returns respecting election expenses."

Text Box: 4 Gap in the Elections Expenses Act, Cap. 278 2010

- Sections 14(10 and 15(1) fail to consider difficulties for women raising their funds due to the patriarchal system in our society. They do not provide for the gender-responsive apportionment of the funds raised within the political parties.

(v) Political Parties Act, Cap. 358 R.E 2019

The Political Parties Act of 2019 (as amended) provides terms, conditions, and procedures for the registration of political parties and related matters. Section 4 of the Act establishes the Office of the Registrar of Political Parties and directs its functions which include; registration of political parties,¹⁹ monitoring of intra-party elections and nomination process;²⁰ advising the Government on issues

¹⁹ Section 4(4) of the Political Parties Act, Cap. 358.

²⁰ Section 4(5)(b) of the Political Parties Act, Cap. 358.

related to political parties,²¹ and undertaking any other functions conferred by this Act or any other written law.²²

The amendments on gender-related rights introduced in the Political Parties Act, Cap. 358 in 2019 are highly commended as positive progress towards gender-sensitive management of the political parties in Tanzania. Section 6A (2) recognizes the need for the political parties to reflect gender, as it stipulates that “a political party shall be managed by adhering to the Constitution of the United Republic, the Constitution of Zanzibar, this Act, its constitution, principles of democracy and good governance, **non-discrimination, gender, and social inclusion.**” [Emphasis added] It further identifies GBV as one of the offences which can disqualify a person from applying for the registration of a political party under Section 6B(f).

Text Box: 5 Gaps in the Political Parties Act of 2019 (as amended)

- The legislation does not include a quota or threshold in terms of the number or percentage of women needed in political parties’ leadership structures candidate lists to determine compliance with the gender and social inclusion provision by political parties as stated under Section 6A
- The legislation presents no rewards for compliance with the gender and social inclusion provisions, making the political parties unmotivated to comply with the directive set in Section 6A.
- Despite granting the ORPP broad oversight mandate under Section 4(5)(j), the legislation falls short of guiding the gender enforcement mechanisms, such as its compliance checklist.
- Section 6B(f) makes a clear stance on GBV offence; it restricts any possible measures to address incidences occurring after the party has been formed and registered. The legislation does not consider GBV an offence warranting the ORPP to de-register a political party.

²¹ Section 4(5)(g) of the Political Parties Act, Cap. 358.

²² Section 4(5)(j) of the Political Parties Act, Cap. 358.

3.0 Analysis of institutional frameworks on women's political participation

Participation in politics and access to political leadership positions revolves around elections within the institutional setups existing at the national and local levels. Elections involve not only political parties that recruit their members, nominate and field them as candidates for different political offices, but also the institutions responsible for regulating the conduct of political parties and those bodies mandated to administer and manage the electoral process. This section makes a gender audit of such key electoral institutions in Tanzania, including the NEC, the PO-RALG, the ORPP, and the Political Parties. The analysis uses a gender lens when assessing the aforementioned institutions whose authority, designated roles, and influence, can either promote or inhibit women's participation in politics and leadership. The basis for this analysis is an understanding that advocating for reforms needs evidence of the gaps and areas for improvement.

3.1 Electoral monitoring bodies

EMBs are critical institutions for fostering democratic and gender inclusion in leadership. This is because elections provide a mechanism to ensure women and men exercise their political rights as candidates for political office. It is a matter of the Principle of Equality, referred to under Article 7 of CEDAW that emphasises women's equal right to stand for elections as a mechanism to participate in public governance. EMBs can ensure elections are credible when they are impartial and independent and devoid of any bias, including gender bias, for or against those contesting.

In Tanzania, the union governance structure provides for two major EMBs; one for the whole of Tanzania (NEC) and another for Zanzibar (Zanzibar Electoral Commission/ZEC). In addition, PO-RALG is responsible for overseeing and coordinating local government elections in Mainland. This report analyzed NEC and PO-RALG.

3.1.1 National Electoral Commission

Article 74 of the Constitution in Tanzania establishes the Electoral Commission (NEC) as the institution responsible for managing and overseeing national-level elections in Tanzania²³. Further, Section 4(2) of the National Elections Act, Cap 343 mandates NEC to provide the overall supervision of the general conduct of all the parliamentary and presidential elections, in the United Republic of

²³ The Electoral Commissions Forum of SADC Countries (ECF-SADC) "About National Electoral Commission of Tanzania." Available at <https://www.ecfsadc.org/members/tanzania-national-electoral-commission-of-tanzania/>

Tanzania, given its position to foster increased women participation in the election, and potentially hold political offices.

According to the SADC Principles and Guidelines Governing Democratic Elections of 2015, the responsibilities of Member States holding elections include; the establishment of impartial, professional, independent, all-inclusive, competent, and accountable EMBs, staffed by eminent, non-partisan, and capable commissioners and efficient and experienced personnel.²⁴ This is important in ensuring the EMBs enforce relevant laws and standards, including those guaranteeing women's political participation.

This report finds that NEC complies with some of the said principles in many ways. In terms of gender-rights perspectives, however, there are still some issues of concern. Looking at its structure and composition, the Commission has not sufficiently embraced the principle of equality, as stipulated under Article IX (1) c and Article IX (2) of the Maputo Protocol.²⁵ Women are grossly underrepresented. This is in comparison with other African countries like Sierra Leone and Liberia, which means they are less likely to influence the making of gender-sensitive regulations and guidelines.

Besides its composition, the Commission does not have any established mechanism or developed procedures to ensure gender and social inclusion in the nominations of candidates, by the political parties, in contravention of the principles set by the Political Parties Acts of 2019 (Section 6A). It is, therefore, possible for a party to submit an all-men candidates list.

Further analysis shows a gap in integrating gender into the basic tools that the Commission uses in performing its functions and roles. Specifically, the prescribed form for the nomination of presidential and parliamentary candidates, as required under Section 34 (3), does not list 'sex' as one of the particulars to fill. This implies a lack of sex-aggregated data and the possibility of the Commission receiving and accepting a list of all-men candidates from political parties.

In Section 86A of the establishing Act, the Commission has the mandate to supervise the nomination of special candidates. However, there seems to lack a uniform procedure for arriving at special seats for MPs and Councilors. This leads each to have its internal process of nominating special chairs,

²⁴ SADC Principles and Guidelines Governing Democratic Elections, Revised 2015.

²⁵ The Articles affirm (respectively) that, "Women are equal partners with men at all levels of development and implementation of State policies and development programmes," and that "States Parties shall ensure increased and effective representation and participation of women at all levels of decision-making."

which has raised some challenges for NEC to monitor and other identified challenges, particularly sextortion.

3.2.2 President's Office-Regional Administration and Local Government

The local government elections, popularly known as “Civic Elections” in Tanzania, take place within its legal and institutional framework every five years, usually ahead of the General elections. The laws provide ministerial oversight of the local governments, whereby the Ministry for Regional Administration and Local Government is responsible for all the political and administrative entities at the regional, district and lower levels in Mainland Tanzania. Presently, the Ministry works within the President's Office, and section 30(4) of the Local Government Act (District Authorities) No. 7 of 1982 empowers the Minister for this portfolio to issue regulations and rules to govern and conduct elections at the *Mitaa*, *Vitongoji* and *Vijiji* levels.

While this report notes a key concern highlighted in several studies over the years, that the Minister's role contravenes the basic democratic principle of impartiality and independence of EMBs (due to the Minister's political affiliation to a party contesting in the same elections), the analysis focuses on gender audit in relation to mainstreaming gender into this electoral process. The Minister of RALG has the authority to recruit the Assistant Returning Officers (AROs) but falls short of ensuring consideration of gender in the selection without prejudice to the required qualifications. On a positive note, PO-RALG issues forms for candidates that include ‘sex’ as one of the particulars to fill, showing some gender sensitivity. This is commendable because the sex-aggregated data makes it possible to identify the gender gaps in elections and highlight the unequal representation of women.

3.3 Office of the registrar of political parties

Given the unique position of political parties as the “gatekeepers of democracy,” it is widely accepted that there is a need to regulate their functioning to ensure effective representative and fair democratic governance.²⁶ In Tanzania, the Political Parties Act of 2019 (as amended) gives the ORPP mandate for the oversight and supervision of the conduct of political parties, including their internal practices and those related to elections for public office. From a gender perspective, the ORPP is even more essential in ensuring that political parties adhere to the principle of gender equality in their; constitutions, structures, and practices.

²⁶ Office for Democratic Institutions and Human Rights (ODIHR) (2014). Handbook on Promoting Women's Participation in Political Parties. Warsaw: OSCE/ODIHR

The report finds that the ORPP has demonstrated readiness to learn and take some steps towards orienting itself, with gender mainstreaming, through welcoming advisory and technical support from CSOs and Development Partners. The UN Women’s Evaluation of the Wanawake-Wanaweza Project (2014-2016) reported, “[ORPP] is, for instance, *presently looking to incorporate gender equality principles in the amendments to the Political Parties Act and Election Expenses Act to fill gender gaps in the legislation*” and “[ORPP and ZEC] *have also developed the Gender Equality and Social Inclusion [GESI] Strategy*.”²⁷ There is no evidence, however, about the ORPP’s adoption of the aforementioned GESI strategy.

In a similar trend, ORPP has demonstrated some efforts to encourage and require political parties, as per Section 6A of the Political Parties Act of 2019 (as amended), to consider gender in their nomination of candidates for political office. A recent study on the intraparty nomination process reports, “The office writes letters to remind political parties to adhere to principles of democracy such as equality in terms of gender.”²⁸ One of the Officials from ORPP explained during the validation session²⁹ that “the core problem lies with the political culture within the parties, which entails outright disrespect for the rule of law and adhering to the democratic values.” Essentially, there is a likely fusion of undemocratic culture and patriarchal tendencies, as evidenced in unequal opportunities for women compared to men.

A recent study³⁰ suggests that inadequate structures and staffing affect the ORPP’s performance in the gender monitoring of the intra-party electoral processes. This report notes that the absence of a gender-specific section, as well as the overall imbalance of women's and men's representation in decision-making positions within the ORPP, is a likely factor for its current level of assertiveness in ensuring political parties consider gender inclusion and comply to the gender provisions accordingly. Presently, women are less than half of the officers therein.

Cognizant that unchecked money corrupts political processes, the ORPP has a mandate over the financial disbursement of subventions to qualified political parties and has powers to monitor their use for the intended purposes. Unlike in Kenya,³¹ however, the ORPP has yet to establish criteria and

²⁷ UN Women. Final Project Evaluation: *Wanawake Wanaweza* Project on Women Leadership and Political Participation in Tanzania. May, 2017.

²⁸ Sulley, C. (2020). Intraparty Candidate Nomination in Tanzania; A Gender Analysis, Friedrich Ebert Stiftung,

²⁹ WILDAF organized a validation session on 3 January 2022, bringing together experts, likeminded CSOs, few representatives from the ORPP and PO-RALG for inputs and insights on the Draft Report.

³⁰ Op.cit

³¹ In Kenya, political parties’ qualification to receive public funding consider inclusion of women as office bearers.

develop gender-responsive guidelines for apportioning the funds received, which could significantly boost women's participation by funding women wings' capacity-building activities and supporting nominated women candidates during elections.

As highlighted above, women experience GBV of various forms, some of which occurs within their respective political parties. The ORPP has yet to develop guidelines and institutionalize appropriate mechanisms for prevention and response to the incidents of GBV against women. Generally, this does not send a good signal about mainstreaming gender into the core functions of the ORPP, contrary to section 6B (f) of the Political Parties Act of 2019 (as amended), which states that such an offence (if committed by the founder), disqualifies a political party from being registered. Sections 21D and 21E provide even more punitive measures.

3.4 Political parties

With little contention, “Political parties shape the nature of women’s participation in politics.”³² As practice worldwide shows, they set policy agendas (in their Manifestos), select from among their members the candidates for political office, and provide organized channels for women and men to participate in decision-making³³. In Tanzania, the constitutional design offers women's participation in leadership and decision-making to revolve around their affiliation with political parties. Women Rights Organizations have raised their concern: “Parliamentarians are sponsored by political parties, meaning they are supposed to abide by the party’s solidarity. Hence issues [omitted] can hardly be advocated by MPs if the political party is against them.”³⁴ Given this reality, gender analysis of political parties in Tanzania is imperative.

The status of political parties as having complete registration, representation in national and/or local legislative bodies, and accessibility of documents and relevant information, were the main criteria for inclusion of the political parties as a sample for the gender audit. However, limited time for consultations and challenges in retrieving the relevant party documents resulted in the inclusion of

³² Osei-Aful, R. (2014). Maximizing Opportunities: Political Parties, Women’s Wings and the Gender Agenda in Africa’s Developing Democracies. Article in the *African Close Up* blog

³³ Brechenmacher, S. and Hubbard, C. (2020). *Breaking the Cycle of Gender Exclusion in Political Party Development*. Washington, D.C.: Carnegie Endowment for International Peace.

³⁴ Anna Henga from the Legal and Human Rights Centre, quoted in The Citizen, “Tanzania: women in politics and their future prospects” at www.co.tz/tanzania/news/-tanzania-women-in-politics-and-their-future-prospects-3226750

seven³⁵ political parties. This analysis looks at how constitutions and policies (Manifestos)³⁶ and structures of the political parties recognize, embrace, and promote women's participation in leadership and decision-making within political parties and public offices.

3.4.1. *Party constitutions*

Political parties' constitutions provide a basis and reference point for any regulations and rules for their conduct, which influence levels of women's participation and representation in politics and public leadership. The Constitution of political parties thus sets a framework for or against significant and meaningful involvement and representation of women in their respective parties. At the outset, all political parties, through their constitutions, guarantee freedom of speech, voting rights, and contesting in intraparty elections—an acceptance of the human rights principles, as postulated in the international and regional conventions, and alignment with the Bill of Rights enshrined in the Constitution of Tanzania.

A general observation from the review of the political parties constitutions is that the clauses and texts of gender equality and women empowerment therein at least demonstrate some awareness and a basic level of gender sensitivity. Whether the constitutions reflect substantive commitments to promote women's participation in leadership and decision-making within political parties and public offices warranted a gender audit. Table 1 summarizes political parties' constitutions related to gender equality in general and women's participation in leadership and decision-making in particular.

Table 1: Reference and/or provisions in parties' constitutions on women's participation

| Political party | Specific Reference/Provisions on Women's Participation and Representation |
|------------------------|--|
| ACT | <ul style="list-style-type: none"> — States that the 'promotion of women's rights' as one of the party's objective — Article 31(2) establishes a Women's Wing called "Ngome ya Wanawake" |
| ADA-TADEA | <ul style="list-style-type: none"> — States that the 'promotion of gender equality between women and men in all elections' as one of the party's objective |
| CCM | <ul style="list-style-type: none"> — Article 124 establishes Women Wing ("Umoja wa Wanawake wa Tanzania/ UWT") — UWT Chair designated Member of the National Executive Committee — Sets a threshold of women representation (28%) of Central Committee members of the National Executive Committee³⁷ |
| CHADEMA | <ul style="list-style-type: none"> — Commits to ensure the protection and promotion of women's rights — Article 7.8 establish Women Wing ("Baraza la Wanawake/BAWACHA") |
| CUF | <ul style="list-style-type: none"> — Belief in Rights and Equality ("Haki na Usawa") as the basis of the party's establishment — States that the 'protection of women as one of the party's objectives — Article 103 establishes Women Wing ("Jumuiya ya Wanawake/JUKE") |

³⁵ These include ADA-TADEA, ACT-Wazalendo, CCM, CHADEMA, CUF, NCCR-Mageuzi, and UPDP.

³⁶ See Annex 1 for the Matrix that compares the audited political parties

³⁷ The Central Committee and National Executive Committee are the highest decision-making organs in CCM party

| | |
|-------------|--|
| NCCR | — Enshrine as a core value in the preamble gender equality in all decision making — Stipulate as a requirement 50:50 representation at the National Executive Committee |
| UPDP | — Express belief in principles of equality and non-discrimination — Commits to promote equal participation in all decision-making levels — Establishes women’s “federation” as an equivalent structure to the Women's Wing |

Source: 3 Constitutions of Political Parties (ACT, ADA-TADEA, CCM, CUF, CHADEMA, NCCR, UPDP)

There are several gaps in the constitutions of the audited political parties, and they impose severe restrictions on women’s influence on the party’s agenda, their access to positions of power, and the extent of their participation in intraparty decision-making processes and a nomination for candidature in the elections. The most obvious gap in the parties’ constitutions is the lack of provisions for gender considerations when electing party leaders and the lack of gender threshold in selecting leaders in parties’ structures and meetings. As Textbox 6 shows, CUF is a standout case of gender inclusion among the political parties in Tanzania.

Text Box: 6 CUF party’s Quota in Leadership structure and Key Meetings

The National Leadership Council comprise of 45 members, women constitute at least 30% (14 Members) selected from Mainland (8) and Zanzibar (6). The Party Chairperson appoints five (5) Members from renowned party members, where not less than 30% of the nominees are women. Two (2) Members represent People With Disabilities (PWDs) from Mainland and Zanzibar, one of the nominees has to be a woman.

3.4.2. Party manifestos

Why analyze the manifestos of political parties? Part of the tradition of modern politics universally practiced is political parties, before an election, formulating and issuing a manifesto—declaring to the public and wooing voters with what the party stands for and would wish to implement if elected to govern. It is a political party’s central policy document. This analysis, therefore, sought to inform political parties’ views and commitment regarding gender equality and their plans to create conducive conditions or implement strategies toward increasing women's participation in the country. The Manifestos are for the 2020-2025 period.

All of the Manifestos reviewed depict political parties’ cognition of the multiple challenges that women experience in accessing and enjoying their social, economic, and political rights. As such, they set objectives, some of which are general, while others are more specific, towards women's empowerment. The Manifesto of ACT-Wazalendo, for example, integrates women's issues into its twelve priority

areas, emphasizing gender equality and women empowerment³⁸. CCM's Manifesto singles out improving women's welfare as one of its targets, achievable through economic empowerment and creating enabling conditions for a dignified life.³⁹ Similarly, CUF's Manifesto commits to empowering women in the economic sector and reducing inequalities in all aspects of their lives⁴⁰. CHADEMA Manifesto commits to facilitating and empowering women through community groups for sustainable, inclusive development.⁴¹

It is clear from the extracted samples that political parties are aware of women's issues and demonstrate to be gender-sensitive, which is a key starting point towards uplifting women. Also evident in their Manifestos is the parties' embrace of gender equality whereby CCM, ACT-Wazalendo, and CHADEMA, for example, refer to international and regional instruments, including CEDAW, the Maputo Protocol, and the Beijing Platform of Action, borrowing the cherished ideals and principles on equality between men and women, in enjoying of political and civil rights. The Manifestos clearly state parties' commitment to promote and ensure women's equal participation, as illustrated in Table 2.

Table 2: Commitments to Ensure Women's Participation enshrined in Parties' Manifestos

| Political party | Commitments to Equal Participation in Manifesto |
|--------------------------|---|
| ACT | <ul style="list-style-type: none"> — To maintain equal representation (50:50) in decision-making positions — To reform the special seat setup in parliament |
| ADA-TADEA | <ul style="list-style-type: none"> — To ensure the promotion of women's rights, inclusive of political participation |
| CCM | <ul style="list-style-type: none"> — To increase of women in leadership positions at various levels — To ensure equal representation (50:50) at all decision-making positions |
| CHADEMA | <ul style="list-style-type: none"> — To enhance women's political participation |
| CUF | <ul style="list-style-type: none"> — To improve the existing special seat systems |
| NCCR⁴² | <ul style="list-style-type: none"> — To promote gender equality and women's participation in all decision-making bodies, and equal representation (50:50) |
| UPDP | <ul style="list-style-type: none"> — To give priority to women's participation in political aspects |

Source: 4Manifestos of Political Parties (ACT, ADA-TADEA, CCM, CHADEMA, CUF, NCCR, UPDP)

Notwithstanding the recognition that gender equality and women's participation in leadership and decision-making warrant special attention as reflected in the political parties' commitments stipulated above, none of these policy documents contains well-articulated and concrete strategies that tie each committed to a specific outcome. The manifestos are unclear about measures for protecting and

³⁸ See ACT-Wazalendo Manifesto, 2020-2025, section 2.2.3

³⁹ See CCM Manifesto, 2020-2025, pages 2, 23

⁴⁰ See CUF Manifesto, 2020-2025, page 155

⁴¹ See CHADEMA Manifesto, 2020-2025, page 22, section 4(m)

⁴² See CCM Manifesto, 2020-2025, section 7(1)

promoting women's rights and measures to address GBV. There are also no inherent mechanisms suggested monitoring progress in increasing women's participation, thereby leaving gaps in gender parity in political, administrative, and managerial positions within their own institutions. Except for the case of CHADEMA, which has recently adopted a standalone Gender Policy, the aspirations and commitments expressed in the Manifestos have no concrete basis or reference point to establish some accountability.

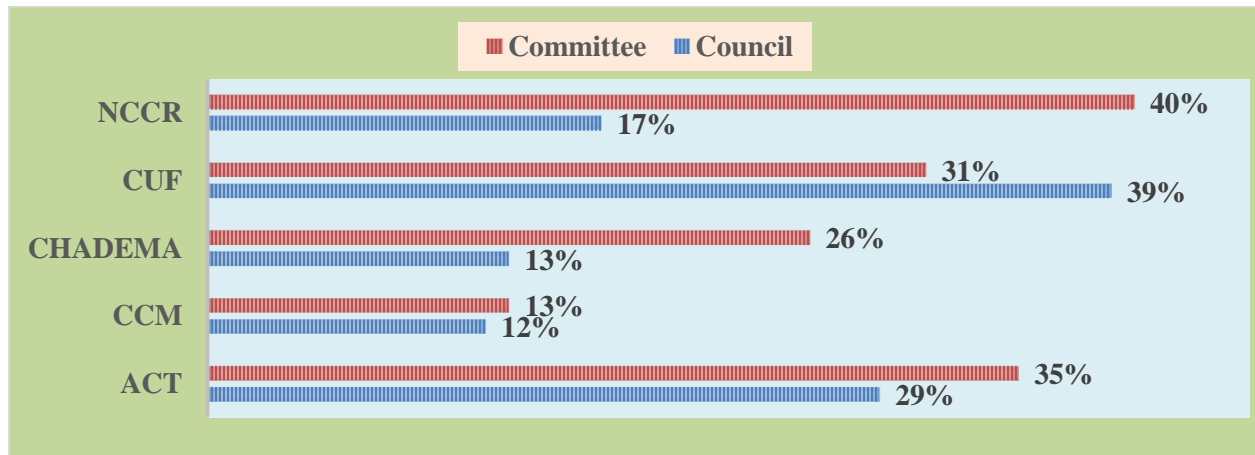
3.4.3. Party decision-making organs

Studies and experiences across the world have shown that power positions in political parties remain largely men-dominated. In the context of Africa and indeed Tanzania, the spaces for women in party leadership positions and their inclusion in decision-making organs are narrow, which has been a concern given its implications on the consolidation of democracy, respect of rights, and achieving gender equality.⁴³

Variations in political parties' leadership and decision-making structures raise comparative analysis challenges when conducting gender auditing. The five political parties (ACT, CCM, CHADEMA, CUF, and NCCR) exhibited more commonalities; thus, this report shares findings from their audit. At the highest decision-making level, parties have established Councils and/or Committees with executive powers and policy-making mandates. Analysis reveals the overall underrepresentation of women in these decision-making organs. Still, the proportion of women in the executive committees is relatively higher than in the Councils, as Figure 3 illustrates.

⁴³ See WiLDAF (2017). Tanzania Women's Right Situation 2016. Dar es Salaam: WiLDAF; Legal and Human Rights Centre (2021), Tanzania Human Rights Report 2020. Dar es Salaam: LHRC

Figure 3 Proportion of Women in Parties' Key Decision-making Organs



It is evident from the gender audit that none of the political parties has achieved 50:50 representation in these organs. The pace in the direction of gender parity varies significantly between the parties; for example, NCCR's National Executive Committee has 40% women representation, and CUF has 39% women representation in its National Leadership Council. Nevertheless, the proportion of women in some of the councils and committees is as low as 12%, indicating a huge gap yet to be covered.

3.4.4. Women's party wings

Most of the political parties characteristically constitute what can be termed as men-dominated political environments. Women's Party Wings, as organizational structures within political parties, are fitting to be regarded as the other support system that women need to potentially increase their intra-party representation, advocate for women's interests, and influence party politics. In this regard, women's party wings can offer significant potential to mainstream gender into intraparty processes⁴⁴.

A review of the political parties constitutions ascertained the existence of the women's party wings in the selected political parties as organizational structures established under specific provisions of their constitutions. Further analysis highlighted some striking differences in their organizational setup, in relation to formal authority and relative autonomy, within the overall party structure. Perhaps the most

⁴⁴ Kaur, J. (2018). Role of Women Wings of Major Political Parties in India – A Critique. *Journal of Advances and Scholarly Researches in Allied Education*, 15(11), 343-348

sophisticated organizational setup is CCM's "Umoja wa Wanawake Tanzania", which extends from the national to the grassroots levels.

In some parties, the women's party wings are controlled, supervised, or advised by structures or party leaders at the higher levels. In a special case that occurred most recently, ACT-Wazalendo disbanded the national leadership of its women's wing, "Ngome ya Wanawake," in accordance with Article 79(1)(x), and set up an all-women, five-member National Task Force. In a controlled scenario, the General Assembly of the NCCR elects the Chairperson and Deputy Chairperson of the Women's Party Wing, the National Deputy Chairperson has a designated advisory responsibility over the Wing, and the Secretary-General prepares their internal regulations, which reflect very little autonomy.

At the other end of the spectrum, some parties have formal mandates to prepare their own guidelines, subject to approval by the decision-making organs, as is the case for CUF, CCM, and CHADEMA. This points to a space and opportunity for the women's party wings to develop guidelines that reflect their interests, needs, and aspirations, to play a more meaningful role in party politics. To a less significant measure, the audited political parties have created some space for their women's party wings to participate as delegates in parties' key meetings, such as General Assemblies and Executive Committees. In the ACT-Wazalendo party, the Chairperson and Secretary of the Wing form part of the leadership at branch, ward, constituency, and regional levels. Whereas the Chairperson of CCM's women's wing is a Member of the National Executive Committee (MNEC), and the Secretary of CUF's Wing called "Jumuiya ya Wanawake/JUKECUF" is a member of the party's National Secretariat.

Women's wings should champion gender equality within and outside their parties. By default, this role is severely restricted in many political parties, whose decision-making structures are men-dominated. The party agenda is set within those cycles, away from the women groups in the respective parties. One exception is CHADEMA's Wing, "Baraza la Wanawake wa CHADEMA or BAWACHA," adopted a Gender Policy and successfully pushed the women's agenda in the national party meetings. This can be associated with its relative autonomy to define its agenda and fundraise for its women empowerment activities. Generally, women wings weak positioning in the organizational and leadership structure of the audited political parties get gender issues removed rather than mainstreamed into the parties' political agenda.

3.4.5. Factors that influence women's inclusion in political parties

Evidence has shown that most political parties in Tanzania have included gender provisions in their constitutions and reference gender equality in their Manifestos. Despite their commitment to human rights, principles enshrined in the international and regional instruments, and the law requires them explicitly,⁴⁵ women's participation in leadership and decision-making remains marginal.⁴⁶

The 2016's WiLDAF Women Situation Report documented three crucial pieces of evidence that provide a basis for political parties to increase support for women's participation as candidates and party leaders:

1. Acceptability of women in political processes: 84% of Tanzanians support equal rights for women, and unlike in most African countries, only 19% believe that only men should be leaders⁴⁷.
2. Increased assertiveness among women to participate in politics and leadership: compared to the neighbouring countries such as Kenya and Uganda, less proportion of women (23%) admit to be somewhat or very fearful of political intimidation or violence, which implies a more significant proportion (77%) are ready to engage in political processes.
3. Women have significant chances of between 40% and 60% winning elections if being nominated by their political parties. For example, 78% of women nominated by CCM won the parliamentary seats, and 40% of those nominated by CHADEMA won in 2015.

This report argues that, despite the evidence above, political parties have not substantively integrated or implemented gender-rights norms into their policy documents, structures, and practices for four significant reasons. In summary, the factors that influence the rate of women's inclusion in political parties and which forms the basis for recommendations in the next part of the report include:

1. Existing gaps in the legal framework governing political parties and electoral processes
2. Gender responsiveness is not adequately mainstreamed into ORPP's oversight functions
3. Political parties' low capacities and readiness for gender mainstreaming strategies
4. Negative attitudes and malpractices against women politicians are deeply-rooted in cultural norms

⁴⁵ Kandawasvika-Nhundu, R (2014). *Political Parties in Africa through a Gender Lens*. Stockholm: IDEA.

⁴⁶ Strachan, A.L. (2015). *Women in politics and the public sector in Tanzania*. Birmingham: GSDRC

⁴⁷ See: IRA (2016) Tanzania National Elections Gender Assessment, October 25, 2015. Page 3.

4.0 Conclusions and Recommendations

4.1 Conclusion

The gender audit intended to revisit the political landscape in Tanzania using a gender lens. It sought to identify the main gaps in the legal and institutional frameworks, hindering the full attainment of women's participation in leadership and decision-making in the country. The international and regional frameworks setting standards for democratic and gender-inclusive participation informed the analysis.

The audit revealed the following:

First, it came out clear that the legal, constitutional, and policy environment in which women operate has some gaps and challenges that adversely affect their participation and representation in leadership and decision-making. Practice within the political parties has also exacerbated the violation of Women's rights and makes it very difficult to ensure gender balance in decision-making. Further, institutions that are mandated with overseeing and coordinating elective processes operate within a context that limits their effective enforcement and development of guidelines for gender equality within and outside political parties.

In conclusion, legal reforms of general nature and targeting to capitalize on specific provisions (such as section 6A of the Political Parties Act of 2019) and mainstreaming gender into the institutional frameworks and political practices is, therefore, imperative. The report recommends specific measures presented in the next sub-section regarding what the EMBs, ORPP, Political Parties, and CSOs need to address to increase women's participation in leadership and decision-making.

4.2 General Recommendations

In line with the good practices above, and without prejudice to the specific recommendations made in this report, the recommendations on the legal reforms and improving the institutional frameworks are as follows:

4.2.1 Recommendations on reforming the Legal Frameworks

The constitution and laws governing political parties and electoral processes should be amended further to ensure the provision of mandatory quotas for women and sanctions for political parties where there is non-compliance. Inevitably, the Parliament of Tanzania must be involved in the constitution reforms:

4.2.1.1 Amend the Constitution of Tanzania, 1977, to include a gender parity clause in all elections and nominations. The clause should come as part of Article 8 (1) of the Constitution, and a new article 8 (1) (e) be introduced to read as follows: ... *'the principle of gender parity shall be observed in the exercise of all elections, appointments, and nominations in the United Republic of Tanzania.'*

4.2.1.2 Amend Article 74 (1) of the Constitution of Tanzania, 1977 to include an expanded mandate for NEC that should read: *'There shall be established the National Electoral Commission of the United Republic of Tanzania whose membership shall include...a Chairman..... Where the Chairman is a male, the Vice Chairperson shall be a female'*. The amendment should also add 74 (2) to read...*'the Commission's mandate shall extend to cover oversight and supervision of all elections in Tanzania, including presidential, parliamentary, council, and civic polls.*

4.2.1.3 Amend the Constitution to clearly state that *'Where a President hails from the mainland, the Vice president must be from Zanzibar.'* Likewise, it should state clearly under Article 47 that *'Where the president happens to be a man, the vice president must be a woman.* Also, Articles 84 and 85 should state that *'Where the Speaker is a man, the Deputy Speaker shall be a woman and vice versa.* Finally, amend Article 118 and state, *' Where the Chief Justice under is a man, there shall be a Deputy Chief Justice who shall be a woman.'*

4.2.1.4 Amend Article 66(1)(b) of the Constitution to lift the threshold from 30% to 50%

4.2.2 Recommendations on institutional frameworks

Institutions being the custodians of the political processes and with legal mandates to determine the nature and extent of women's participation in leadership and decision-making, this report puts forward some recommendations targeting the specific institutions as follows:

Recommendations for NEC

4.2.2.1 Establish gender units and devise monitoring mechanisms

4.2.2.2 Develop nomination guidelines, checklists, and regulations that will task political parties to nominate a certain percentage of women among all elected candidates.

4.2.2.3 Develop a guideline that provides a uniform procedure for political parties' nominating women special seats candidates.

- 4.2.2.4 Renew existing regulations to ensure that accurate, gender-disaggregated data on voters, candidates, and other election-related statistics are available and accessible to the public.
- 4.2.2.5 Review the existing National Election Law to provide a list of offences against women in politics and add violence against women in elections as one of the offences punishable by law.
- 4.2.2.6 Include women's rights organizations among the CSOs accredited to implement voter education and collaborate with them to implement women-targeted voter education initiatives.

Recommendations for PO-RALG

- 4.2.2.7 The office responsible for overseeing and supervising Civic Elections should transfer the documents to NEC for storage for institutional memories as we prepare NEC to start managing Civic Elections as recommended in the 2020 General Election report.

Recommendations for ORPP

- 4.2.2.8 Establish regulations and relevant engendered tools and guidelines detailing the manner of monitoring the implementation of the Political Parties Act on the inclusion of Women in leadership, particularly section 6A (5) of the Act, to make it clear that failure to comply with gender and inclusion, is a crime and harmonizes the specific penalties for such offences.
- 4.2.2.9 Invoke the oversight mandates under Section 4(5)(j) of the Act to facilitate political parties' mainstreaming of gender into their institutional operations through (i) issuing gender mainstreaming guidelines⁴⁸ that prescribe minimum requirements of standards to observe and quota of 50%, in all intraparty leadership and decision-making bodies; (ii) introducing financial incentives to reward political parties, that place more women candidates on their nomination.

Recommendations for political parties

- 4.2.2.10 Develop Gender policies and Action Plans as part of mainstreaming gender equality
- 4.2.2.11 Develop Anti-corruption Policies targeting intraparty elections and nominations
- 4.2.2.12 Consider and include Women's agenda in the meetings of their high decision-making bodies, including receiving progress reports from their Women wings and granting them autonomy.

⁴⁸ For instance, the Kenyan Federation of Women Lawyers recently developed the '*Guideline to Mainstream Gender in Political Parties*.' This guideline document is available online via: <https://www.orpp.or.ke/images/GuidelinesforGenderMainstreaminginPoliticalParties.pdf>

ANNEXES

Annex 1: Matrix of political parties' constitutions and manifestos

| Political Parties | Constitution | Manifesto-2020 | Gap(s) |
|----------------------|---|--|--|
| ACT Wazalendo | <ul style="list-style-type: none"> Reference to equality and non-discrimination principles Promotion of women's rights and the rights of PWDs stated as an objective Women wing (Ngome ya Wanawake under Article 31 (2)) pg 81 | <ul style="list-style-type: none"> The manifesto commits to a 50/50 representation of women and men in all leadership positions The manifesto commits to addressing VAWC The manifesto commits to reform the special seat setup in parliament. The manifesto commits to specific measures for addressing women's empowerment and equality, e.g., pg9, 22, 44 | <ul style="list-style-type: none"> No standalone gender policy No provision for gender considerations when electing party leaders Constitution silent on how to increase female representation in party leadership Measures to address GBV against women aspirants and candidates not identified Gender not adequately integrated into policies |
| CCM | <ul style="list-style-type: none"> Constitution reference to equality A threshold of 28% of Central Committee members of the National Executive Committee Established autonomous women's wing | <ul style="list-style-type: none"> The manifesto referred to international and regional instruments on gender pg. 165, 117 The manifesto includes the promotion of women's political participation. The manifesto commits to achieve | <ul style="list-style-type: none"> No standalone gender policy there are women's wing guidelines that need to be engendered No explanation of specific measures to promote women's political participation. No provision for gender consideration when electing party leaders. Efforts to address GBV against women aspirants |

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| | | <p>50/50 in all elective public bodies</p> <ul style="list-style-type: none"> - The manifesto commits to specific measures for addressing women's empowerment and equality, e.g. pg 22, 29 (c), 30 (5) | <p>and candidates not identified</p> <ul style="list-style-type: none"> - Gender not adequately integrated into policies/guidelines |
| CHADEMA | <ul style="list-style-type: none"> - The constitution commits to ensuring the protection and promotion of women's rights - Establish a women's wing (Baraza la Wanawake wa Chadema-BAWACHA) under Articles 7.8 and 7.8.3 of the CHADEMA constitution | <ul style="list-style-type: none"> - The manifesto contains the objective of enhancing women's political participation - The manifesto referred to international and regional instruments on gender, such as CEDAW, Maputo Protocol, and Beijing - The manifesto commits to eradicating gender-based violence, particularly; sexual violence and cyber violence, through enacting the <i>Gender-Based Violence Act</i> (chapter 2 of the 2020 manifesto) - The manifesto commits to specific measures for addressing women's empowerment and | <ul style="list-style-type: none"> - There is a gender policy - Unclear measures for the protection and promotion of women's rights - Measures to address GBV against women aspirants and candidates not identified - Gender not adequately integrated into policies |

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| | | equality, e.g. chapter 2, equality on land ownership, reinstatement of school girls, sanitary pads | |
| CUF | <ul style="list-style-type: none"> - Constitution strongly believes in human rights, dignity, and non-discrimination practices - Constitution reference to international and regional human rights instruments and the principle of non-discrimination - The constitution commits to the promotion and protection of women's rights - The constitution establishes the women's wing (JUKECUF) under article 103 of the CUF constitution | <ul style="list-style-type: none"> - The manifesto contains the objective of protecting women's rights and gender equality - The manifesto commits to enacting a specific act to penalize any act of sexual harassment/sexual exploitation and abuse - The manifesto commits to promoting women's participation and representation in decision-making organs - The manifesto commits to empowering women in the economic sector to reduce inequalities in all aspects of their lives | <ul style="list-style-type: none"> - No standalone gender policy - No constitutional provisions on ensuring equal access to party leadership positions - No strategy for ensuring more excellent representation of women in decision-making - Measures to address GBV against women aspirants and candidates not identified - Gender not adequately integrated into policies |
| NCCR-Mageuzi | <ul style="list-style-type: none"> - The constitution includes a provision on gender equality in all decision-making processes in the preamble | <ul style="list-style-type: none"> - The manifesto commits to gender equality - The manifesto commits to | <ul style="list-style-type: none"> - No standalone gender policy - No provision for gender consideration in the election of party leaders |

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| | <ul style="list-style-type: none"> - The Constitution requires 50/50 representation at the National Executive Committee meeting. | <ul style="list-style-type: none"> - enhancing women's political participation and achieving 50/50 representation | <ul style="list-style-type: none"> - Measures to address GBV against women aspirants and candidates not identified - Gender not adequately integrated into policies |
| UPDP | <ul style="list-style-type: none"> - Constitution establishes women's federation (pg 89) - The constitution believes in the principles of equality and non-discrimination (pg 5) - The constitution commits to promoting equal participation at all decision-making levels | <ul style="list-style-type: none"> - The manifesto contains the objective of giving priority to women's participation in social, economic, and political | <ul style="list-style-type: none"> - No gender threshold in the selection of leaders in parties' structures and meetings - Gender is not adequately integrated into the constitution and manifesto - The central committee makes the appointment of secretary women federation secretary |
| ADA-TADEA | <ul style="list-style-type: none"> - The promotion of gender equality between women and men in all elections stated as an objective | <ul style="list-style-type: none"> - Promotion of women's rights to socio-economic and political aspects stated in the 2020 manifesto | <ul style="list-style-type: none"> - No standalone gender policy - No constitutional provisions on ensuring equal access to party leadership positions - No strategy for ensuring more excellent representation of women in decision-making - Measures to address GBV against women aspirants and candidates not identified - Gender not adequately integrated into policies |

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| 143 | Deodatius Mwiliko | Male | Tengeru Institute of Community Development |
| 144 | Nicodem Komba | Male | Tanzania Midwives Association |
| 145 | Tulanoga Matimbwi | Female | United Nations International Children's Emergency Fund, |
| 146 | Abdallah Mussa | Male | Ministry of Community Development, Gender, Women and Special Groups |
| 147 | Nasra Mandingo | Female | Tanzania People's Defense Forces |
| 148 | Maryana Masasi | Female | Tanzania People's Defense Forces |
| 149 | Zephania Ubwani | Male | The Citizen |
| 150 | Jackline Massawe | Female | Daily News |
| 151 | Neema S. Sassi | Female | Private |
| 152 | Tumaini I. Moshi | Female | Private |
| 153 | Godison P. Massawe | Male | Tengeru Institute of Community Development |
| 154 | Khamis S. Mwinyimbegu | Male | Consultant |
| 155 | Henry J. Mgina | Male | Tengeru Institute of Community Development |
| 156 | Rehema Ally | Female | Tengeru Institute of Community Development |
| 157 | Halima Ali Shekuwe | Female | Tengeru Institute of Community Development |
| 158 | Asteria Ngaiza | Female | Moshi Co-Operative University |
| 159 | Dickson Lukumay | Male | Tengeru Institute of Community Development |
| 160 | Kresmwa Massawe | Female | Un-Women |
| 161 | Edwin Kigalu | Male | United Nations Population Fund |
| 162 | Stephania B. Chami | Female | Tanzania People's Defense Forces |
| 163 | Elinuru N. Urrio | Female | Meru Dc |
| 164 | Rehema Nchimhi | Female | Ministry of Foreign Affairs and East African Cooperation |
| 165 | Agnes Majani | Female | Tanzania People's Defense Forces |
| 166 | Theodora Shirima | Female | Tanzania People's Defense Forces |
| 167 | Flora Mariba | Female | Tanzania People's Defense Forces |
| 168 | Mwansada Adam | Female | Tanzania People's Defense Forces |
| 169 | Paskalina Karoli | Female | Arusha Technical College |
| 170 | Adv. MWITA JOHN | MALE | Tengeru Institute of Community Development |
| 171 | Sharifa Manzi | Female | Tanzania People's Defense Forces |

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| 172 | Efraim Malya | Male | CFF |
| 173 | Godfrey Meliyo | Male | Tengeru Institute of Community Development |
| 174 | Sizarina Hamisi | Female | United Nations Population Fund |
| 175 | Mary Kessi | Female | World Health Organization |
| 176 | Maclina Ndoma | Female | Tanzania People's Defense Forces |
| 177 | Fatuma Manyama | Female | Tanzania People's Defense Forces |
| 178 | Nangasu Mahanyu | Female | Tanzania People's Defense Forces |
| 179 | Pietha Scalion | Female | Tanzania People's Defense Forces |
| 180 | Elizabeth Edward | Female | Tanzania People's Defense Forces |
| 181 | Maria Mathayo | Female | Tanzania People's Defense Forces |
| 182 | Steven Nelson | Male | 3d Africa |
| 183 | Lulu Ng`Alala | Female | Legal Services Facility |
| 184 | Floraha Mwakafuaga | Female | Tanzania People's Defense Forces |
| 185 | Debora Mohe | Female | Tanzania People's Defense Forces |
| 186 | Gloria Mwakajila | Female | PMO (Tanzania Employment Services Agency) |
| 187 | Anifa S. Saidi | Female | Makumira |
| 188 | Witness Mwiru | Female | Tanzania Engineering and Manufacturing Design Organization |
| 189 | Prikila William | Female | Tanzania Engineering and Manufacturing Design Organization |
| 190 | Mariam Mbasha | Female | Tanzania Plantation and Agricultural Workers Union |
| 191 | Anny Daniel | Female | Pwc |
| 192 | Tunu M. Pingu | Female | Police |
| 193 | Veronica Mleba | Female | Habari Leo |
| 194 | Kelvine Siwatoru | Male | Azam Tv |
| 195 | Faith Swai | Female | Women and Child Vision |
| 196 | Neema Mgendi | Female | ONG |
| 197 | Joviti S. Mlay | Female | Women Fund Tanzania Trust |
| 198 | Regina Andrew | Female | Azimio Group |
| 199 | Josephat Said | Male | Women and Child Vision |
| 200 | Miriam Kazimoto | Female | Meru DC |
| 201 | Anna Augustino | Female | Star Tv |
| 202 | Saumu Geophrey | Female | S/M-Tengeru (Head Master) |
| 203 | Hawa Mdoe | Female | Naas Foundation Tz |
| 204 | Julieth Yuda | Female | Ilboru Media |
| 205 | Dr. Rose Shayo | Female | Institute of Development Studies - University Of Dar es Salaam |
| 206 | Neema Mollel | Female | TRIAS E. A |
| 207 | Lilian Makoy | Female | TRIAS E. A |

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| 208 | Pendo Mkonyi | Female | Sunrise Radio F.M |
| 209 | Amina Ngahewa | Female | Tanzanian Broadcasting Corporation |
| 210 | Sechelela Kongola | Female | Tanzanian Broadcasting Corporation |
| 211 | Nuru A. Molelly | Female | Tanzania People's Defense Forces |
| 212 | Mariam Hamad | Female | Tanzania People's Defense Forces |
| 213 | Maria Kasimba | Female | Tanzania People's Defense Forces |
| 214 | Godbless Silas | Male | Gb. Brand |
| 215 | Anna Sembel | Female | Tanzania People's Defense Forces |
| 216 | Hawa S. Namtung | Female | Tanzania People's Defense Forces |
| 217 | Mariam Kitembe | Female | National Bank of Commerce |
| 218 | Khadija Khamis | Female | Office of the Chief Government Statistician |
| 219 | Emmanuel Kishoshi | Male | National Microfinance Bank |
| 220 | Anthony Masai | Male | Triple A F.M |
| 221 | Boniphace Daniel | Male | Monduli - Community Development Training Institute |
| 222 | Rose M. Massawe | Female | RAS - Arusha |
| 223 | Charles P. Kitila | Male | Tengeru Institute of Community Development |
| 224 | Janeth Bendera | Female | Livestock Training Agency - Tengeru |
| 225 | Jackline M. Mvenda | Female | Tanzania Engineering and Manufacturing Design Organization |
| 226 | A. H. Ndosi | Female | Tanzania Engineering and Manufacturing Design Organization |
| 227 | J. Kisuu | Female | Tanzania Engineering and Manufacturing Design Organization |
| 228 | Anna Kimambo | Female | Ndago Channel |
| 229 | Rejina Elisha | Female | Uyacho |
| 230 | Ruth Julias | Female | Uyacho |
| 231 | Vicky Mollel | Female | Evangelical Lutheran Church in Tanzania-Diocese of Meru |
| 232 | Simon A. Kilasara | Male | Tengeru Institute of Community Development |
| 233 | Innocent E. Mwalo | Male | Tengeru Institute of Community Development |
| 234 | Mihambo K. Mabeyo | Male | Tengeru Institute of Community Development |
| 235 | Pastor. Franaely J. Issangya | Male | Evangelical Lutheran Church in Tanzania-Diocese of Meru |
| 236 | Iddy Ninga | Male | Evangelical Lutheran Church in Tanzania-Diocese of Meru |
| 237 | Masham Omar | Female | Office of the Chief Government Statistician |
| 238 | Dayness | Female | East Africa Community |
| 239 | Sylvia Meku | Female | Takwimu |
| 240 | Tatu E. Furahisha | Female | TUGHE (TUKTA) |
| 241 | Dr. Kasambala Momole | Female | Tanzania Institute of Accountancy |

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| 242 | Sia W. Machange | Female | Tengeru Institute of Community Development |
| 243 | Kevin Lewis | Male | Tengeru Institute of Community Development |
| 244 | Dr. Solomon Mhango | Male | Tengeru Institute of Community Development |
| 245 | Dr. Rehema Magesa | Female | Tengeru Institute of Community Development |
| 246 | Dr. Ponsian Sewando | Male | Tengeru Institute of Community Development |
| 247 | Rose Mtei | Female | Tengeru Institute of Community Development |
| 248 | Lukundo Joel | Female | Diamond Trust Bank |
| 249 | Joseph Kizo | Female | Takwimu |
| 250 | Mveke Peter | Female | Tengeru Institute of Community Development |
| 251 | Frank Lyimo | Male | Tengeru Institute of Community Development |