

**TANZANIA GENDER NETWORKING PROGRAMME  
(TGNP)**

**GENDER, DEMOCRACY AND DEVELOPMENT:  
1996 ANNUAL GENDER STUDIES CONFERENCE REPORT**



TGNP  
P.O. Box 8921  
Dar es Salaam, Tanzania  
November 1997

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## ACKNOWLEDGEMENTS

The Annual Gender Studies Conference 1996 (AGSC '96) was the first of its kind -- a coming together of likeminded people to share experiences, knowledge and plan for change. Some 400 participants from nearly every region of Tanzania took part in four days of workshops, poetry, song and drama at the Institute of Finance Management during 5-8 December 1996. Numerous community organisations and non-governmental organisations, along with official development agencies, exhibited their work at the Gender Exhibition which was held at the National Museum across the street.

AGSC '96 would not have been possible without the generous support of many institutions and organisations. Nearly every participant in the workshops and exhibition contributed to the financing of AGSC '96 by means of a nominal registration and/or exhibition fee, exemplifying the spirit of self-financing and cooperation that TGNP seeks to promote. The following agencies provided direct financial support: HIVOS, DANIDA, NCOS, KAF, Irish Embassy and Gatsby Trust. Many others provided funding to local partners in the regions so as to enable them to participate, covering transport, accommodation and registration costs.

This report of AGSC '96 proceedings was prepared by Marjorie Mbilinyi on the basis of the *Rapporteur Notes*, compiled by Salma Maoulidi, which provided the raw material. Rapporteurs from the University of Dar es Salaam and other institutions recorded every key point during plenaries and workshops under the leadership of the Chief Rapporteur, Salma Maoulidi - their names are listed in the Annex.

Tanzania Gender Networking Programme (TGNP) committed all of its human and material resources to the facilitation of AGSC '96 during the period immediately before it began, and throughout its duration. TGNP staff, directors, members and associates all joined in, along with many youth members of the Gender and Development Seminar Series.

Special mention is made here of key actors in the preparation and implementation of the conference and exhibition. Aggripina Moshia, AGSC '96 Coordinator, carried the heaviest load of administration. Deo Kafwa and Lawrence Muze were in charge of the Gender Exhibition. The overall conception and monitoring of the activity was carried out by members of the 1996 AGSC SubCommittee: Marjorie Mbilinyi (Convenor), Edward Mhina, Marie Shaba, and Zippora Shekilango, and the Programme Officer - Information, Demere Kitunga. Joint committee meetings consisting of all staff, members and associates were responsible for planning concrete implementation strategies, led by the TGNP Chair, Fides Chaic, and Vice-Chair, Mary Rusimbi; names of all committee members are listed in the Annex.

The Key-Note Address on the role of NGOs and gender activists in this moment of crisis of development and the state was presented by Peggy Antrobus, Coordinator of the Southern NGO for women activists, DAWN. Professor Penina Mfama, Chief Academic Officer of the University of Dar es Salaam, opened the conference with a resounding challenge to women's and gender NGOs to ground themselves at the grassroots level. Her Excellency Thandi Lujabe-Rankoe, the High Commissioner of South Africa, celebrated the many achievements of women activists and leaders in Tanzania, South Africa and the rest of the African continent in her Closing speech. Richard Mabala and Marie Shaba were the 'Masters of Ceremony' [sic] during the opening and closing ceremonies.

The heart of the conference were the thirty-six workshops on gender analysis/training, women's rights/human rights; policy and people's participation; and media, art and culture. These were organised by many different NGOs and agencies, who are mentioned in the proceedings. Twenty-eight AGSC papers were presented at different workshops by scholars, activists and organisations, as found in the list of papers in the Annex. Links between abstract analysis and cultural creativity were enhanced by cultural performances by many different groups from Dar es Salaam and the regions in the evening and during the opening and closing sessions. Special mention will be given here to Paukwa and DTS for their original play, "Jamanda", Chuo cha Sanaa cha Bagamoyo (Bagamoyo Cultural College), Pembezoni Lighters drama group, Wera Wera Secondary School song group, women musicians Totos Baid from Bagamoyo, BAWA, Juhudi Theatre from Mwanza and TANESA.

Special appreciation is extended to each of the 400 or more individuals who participated in the conference, for their high level of commitment and enthusiasm during all four days of the conference.



*Participants at AGSC '96*

## ABBREVIATIONS

AGSC	Annual Gender Studies Conference
ANC	African National Congress
BAWA	Bagamoyo Women Artists
CCT	Christian Council of Tanzania
CSPD	Child Support, Protection and Development programme
CEDAW	Convention on Discrimination Against Women
DWSP	Domestic Water Supply Project (Shinyanga)
GDP	Gross Domestic Product
IDSWSG	IDS Women Study Group
IDS	Institute of Development Studies
IFI	International Financial Institutions
IFM	Institute of Financial Management
IMF	International Monetary Fund
MC	Master/Mistress of Ceremony
MCDWAC	Ministry of Community Development, Women's Affairs and Children
MOA	Ministry of Agriculture and Livestock
NACP	National AIDS Control Programme
PFA	Platform for Action (Beijing)
PWA	People with AIDS
SAPRIN	Structural Adjustment Policy Review Initiative
SEBA	SERO Business Women
STD	Sexually Transmitted Disease
SWAAT	Society for Women Against AIDS - Tanzania
TAHEA	Tanzania Home Economics Association
TAMWA	Tanzania Media Women's Association
TAP	Tanzania AIDS Programme (USAID)
TAWLA	Tanzania Women Lawyer's Association
TGNP	Tanzania Gender Networking Programme
TOWA	Tanzania Oncologist Association
UDM	University of Dar es Salaam
UNHCR	United Nations High Commissioner for Refugees
USAID	United States Aid for International Development
WAT	Women's Advancement Trust
WB	World Bank
WODSTA	Women Development for Science and Technology
WTO	World Trade Organisation

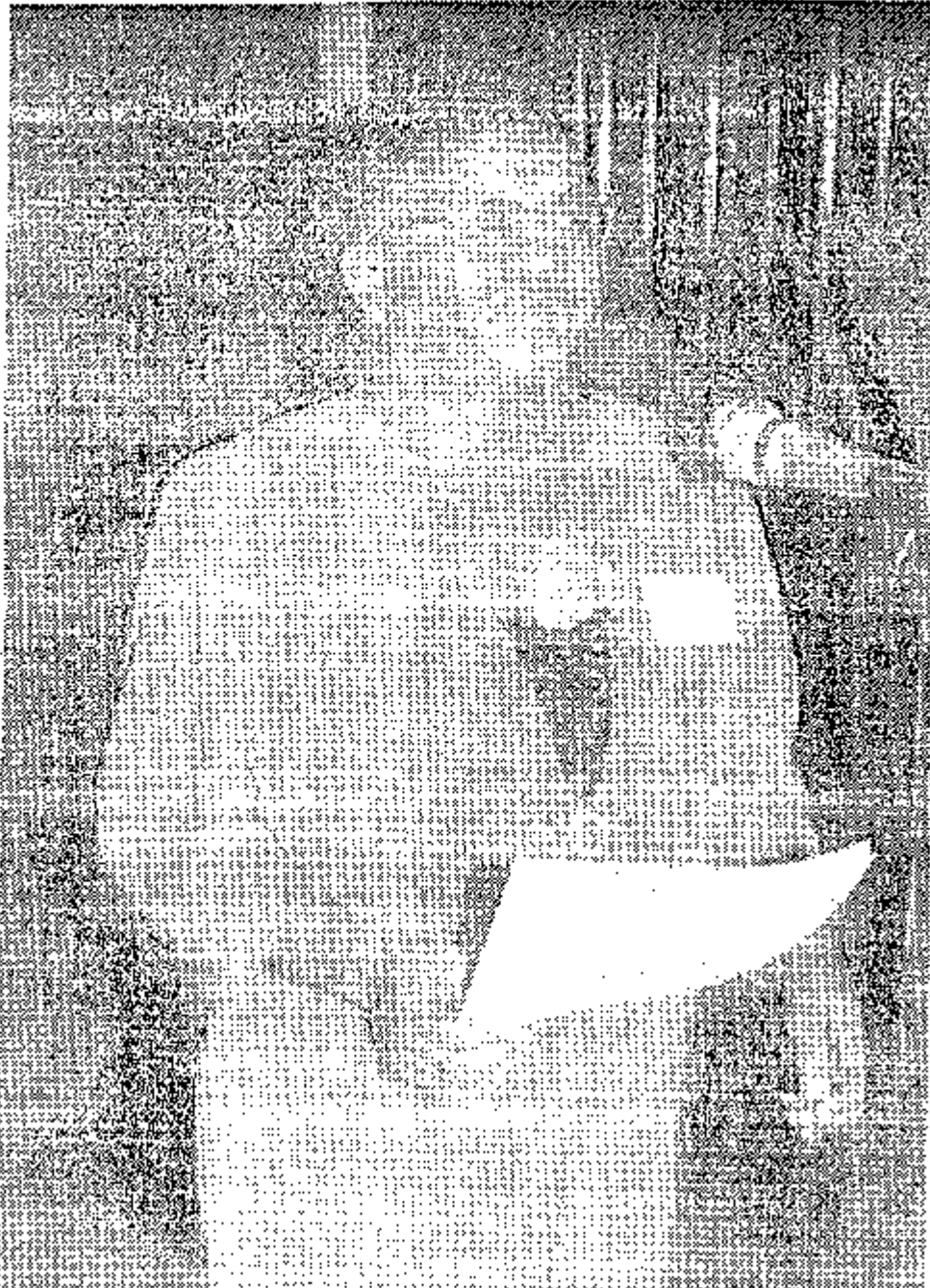
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**PART ONE**

**INTRODUCTION**



*TGNP Chairperson, Ms. Fides Chale*

## CHAPTER 1

### OBJECTIVES AND METHODOLOGY

The *Annual Gender Studies Conference (AGSC) or Tamasha la Jinsia of 1996* was the first of what will hopefully become an annual event. AGSC '96 provided space for non-governmental (NGOs) and community organisations (CBOs) and development agencies to network, share information, build capacity and lobby on key issues.

A large number of organisations and individuals in Tanzania are involved in the promotion of gender issues, with increased depth and breadth of their activities during the 1980s and 1990s. However, there are few opportunities to meet and exchange experiences, and to simply get to know who is who. AGSC is intended to fill that gap. It is open to all interested organisations, institutions and individuals who support the activity by paying a nominal registration fee, and by taking part as facilitators and presenters in workshops, exhibitors in the Gender Exhibition, and active participants in plenary and workshop discussions.

In her welcoming speech, *Manjorie Mbilinyi*, the TGNP Programme Coordinator, emphasised the democratic nature of AGSC -- an open forum for the exchange of ideas and information on gender related issues, in order to further peace, development and equality. The atmosphere surrounding the conference is best described by the Keynote Speaker, the Coordinator of Development Alternatives for Women in a New Era (DAWN), *Peggy Antrobus*. Peggy commended the gender representation of both men and women, young and old, rural and urban, able and disabled at the conference and the use of animation through songs and drama involving all participants.

The main *objectives* of AGSC '96 were:

1. to build capacity in social gender analysis and animation, especially among intermediary and grassroots NGOs and other groups which are oriented towards women's/gender issues.
2. to create a forum for the exchange of knowledge, experience and information on gender, development and animation issues
3. to generate information about gender, animation and organisational capacity at all levels of society; and
4. to create a forum for networking, lobbying and advocacy activities during and after the conference.



Anyone was free to attend AGSC, so long as they paid the registration fee. Publicity was carried out through the radio, t.v. and press, and through a barrage of posters and leaflets to NGOs and CBOs in the TGNP network. Development agencies were invited to support local partners' participation, which many did. In the end, more than 400 people converged on the Institute of Finance Management, where AGSC was held. Some 100 facilitated the conference in some way, as paper presenters, workshop organisers, cultural actors, rapporteurs, conference guides and conference facilitators. They came from nearly every region on the mainland and Zanzibar. Other countries were also represented: South Africa, Kenya, Barbados and Uganda, reinforcing the internationalist outlook of the conference. People with a wide variety of backgrounds and experience took part, including grassroots leaders, activists, practitioners, policy-makers, artists and professors. The challenge was to meet the needs and interests of all the different participants.

At any one time, four different workshops were held on one of the four main themes: gender analysis/training, women's rights/human rights; policy and people's participation; and media, art and culture. Women's ability to make their own choices and their participation in social, political and economic spheres were common issues. For example the first theme, *Gender Analysis and Training*, explored the source of women's low position in most societies. The phenomenon was attributed to socially constructed gender relations which, being overwhelmingly patriarchal, did not favour women. Patriarchal relations had deepened as a result of economic reforms, which depended on the exploitation of female unpaid labour at the household level. At the same time, many women had been pushed more than ever before into the labour market, with emancipatory consequences. The second theme, *Human Rights and Advocacy*, explored the concept of rights as they relate to different segments of the society. The discussion focused mainly on the Girl Child and the disabled.

Theme three, *Policy and People's Participation* addressed the constraints in policy formulation and implementation that denied women full involvement in decision making at different levels of society. Lack of proper planning, monitoring and evaluating of projects at all levels was emphasised. A moving account of recent harassment was made by female students from the University of Dar es Salaam. The highest institution of learning has for too long been associated with human rights violations against female students, carried out mainly by their male counterparts.

Theme four, *Media, Art and Culture*, looked at how the portrayal of women and other disadvantaged groups in the media, perpetrated their low position in society by reinforcing negative attitudes and stereotypes regarding these groups. A high point was reached during the Poetry Recital session, when poets, young and old, male and female, read their poems aloud. Transformative poetry was in evidence, which challenged

mainstream views by, for example, praising our grandmothers/foremothers, and celebrating youth resistances against patriarchy.

A total of 32 sessions were organised, and separate clinics were also held on legal rights, cancer screening and HIV/AIDS counseling. Participants had to decide which workshop or clinic to attend, which was often a difficult choice. The only time when all participants were together was during the opening and closing ceremonies, the keynote address, and during evening cultural events.

Information dissemination was extremely important to enable conference participants to know *what was happening, where and when*. Timetables, direction signs, and venue signs were prepared every day, and conference guides showed the 'really lost' where to go. People rapidly learned to negotiate their way around the classrooms and lecture halls of the Institute of Finance Management (IFM), where the workshops and clinics were located, or across the street to the Gender Exhibition and meals arcade at the National Museum.

The combination of analysis and recommendations for action, art and abstract logic, energised the conference proceedings. Animation techniques were used in many sessions, which encouraged all participants to share their knowledge, experience and feelings with others. The conference medium of communication was Kiswahili, although most papers were originally written in English: nearly all presentations were in Kiswahili, as well as discussions. The level of participation was high, discussions were intense, and debates often heated. Throughout, there was fun *and* seriousness.

Another unique feature of this conference was that participants *were responsible for covering all expenses themselves, including registration fees*, in contrast to the usual *warsha wa bahasha* (workshop with allowances in envelopes). In return for the registration fee, participants received a conference bag with a copy of the Conference Programme, an *Ulingo wa Jinsia* supplement, and two TGNP book publications, *Gender Profile of Tanzania* and *Structural Adjustment and Gender*. The 28 written AGSC papers were sold to participants at the cost of reproduction.

*Who organised the workshops?* A large number of NGOs and other organisations took charge of facilitating workshops, including: KULEANA, IDSWG, SERO Business Women, TAHEA, TAMWA, TAWLA, TGNP, UNICR, University of Dar es Salaam (Department of Political Science) and the Gender/AIDS Research Project. Cultural events were presented by many other groups, including Paulwa, DTS, Bagamoyo Cultural College, Totós Group, and ngoma and cultural groups from Kinondoni and Mwanza.

The process was remarkably smooth, as well as exhilarating, in spite of the newness of the format and the large number of people involved as facilitators and participants. The main language of the conference was Kiswahili, which dominated the

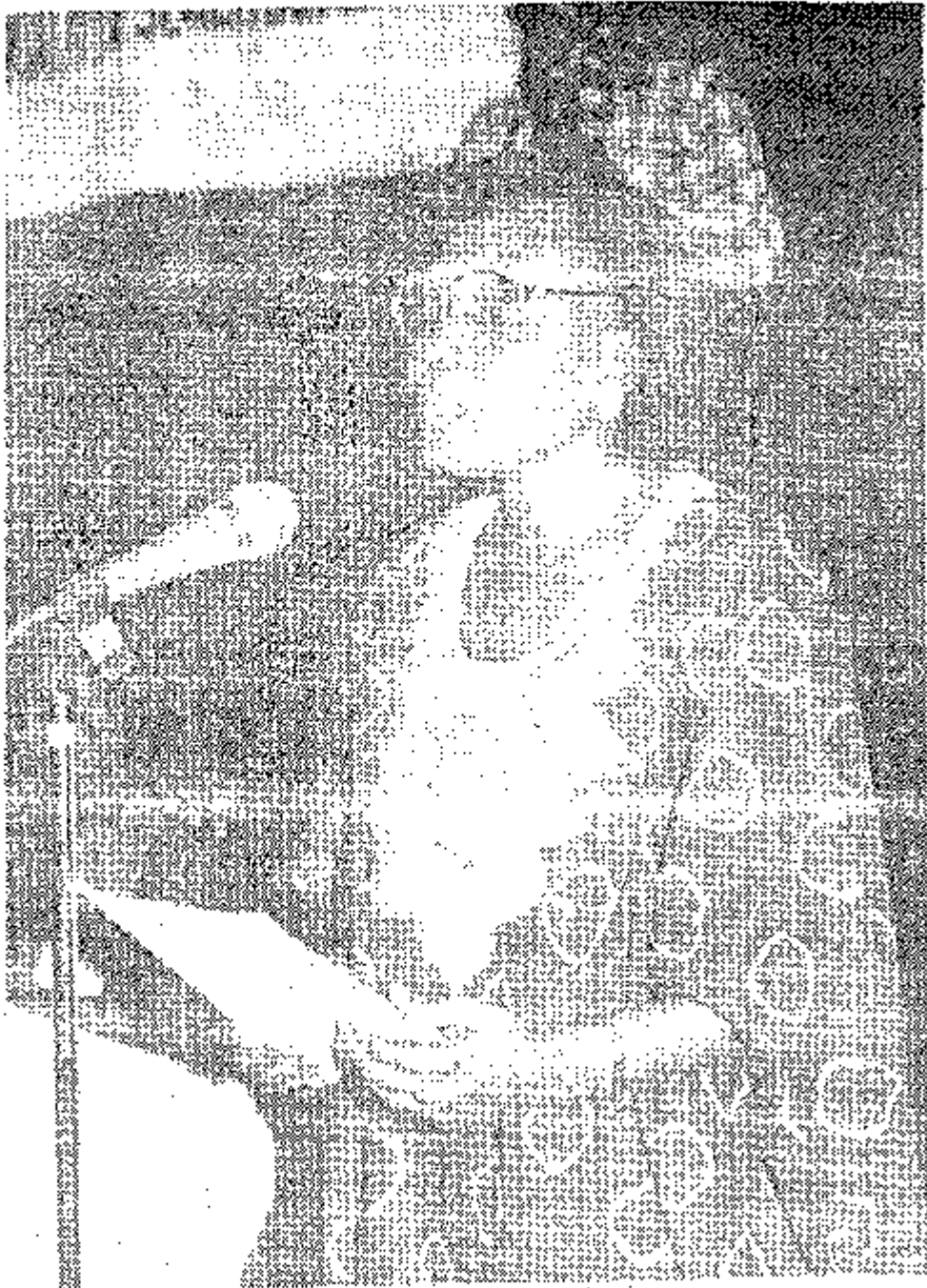
workshops and cultural events. Although nearly all written papers were in English, verbal presentations were made in Kiswahili. The main exceptions were the keynote address, and opening and closing speeches, which were presented in English, with simultaneous translation into Kiswahili.

A summary of all the proceedings is found in Part Two of this report. The keynote address, and opening and closing speeches are summarised in separate chapters (Chs 2, 3 and 8 respectively). Chapters 4, 5, 6 and 7 summarise all of the workshop deliberations for the four key themes: gender analysis/training, women's rights, policy and people's participation and media, art and culture, respectively. Art and culture events are covered in Chapter 7. While focusing on the key issues raised (i.e. content), the more innovative methodologies are also described wherever they were significant aspects of the process.

Given its innovative nature, AGSC '96 was a learning experience for Tanzania Gender Networking Programme (TGNP), the other NGOs who organised activities, and all other participants. Hence, an effort was made to carry out evaluations at the end of each workshop. The final set of workshops was devoted to an evaluative review of the whole process, and recommendations, which were presented in the form of workshop reports to the AGSC '96 assembly on the last day. The Assembly also made its own recommendations for the next AGSC in 1997. A summary of the results of the evaluation process and the recommendations are presented in Chapters 9 and 10 of Part Three, together with steps taken thus far to improve the conference preparations, publicity and proceedings, in the light of this feedback.

## PART TWO

### SUMMARY OF PROCEEDINGS



*Prof. Penina Mlama, officiating AGSC '96*

## CHAPTER 2

### THE OPENING:

#### THE ROLE OF NGOS IN THE PROMOTION OF DEMOCRACY AND DEVELOPMENT FROM A GENDER PERSPECTIVE

##### WELCOME AND INTRODUCTION TO TGNP

The Annual Gender Studies Conference 1996 began with song – songs were part of each plenary and many of the workshops. The Conference theme song, “*Tusonge mbele*” was sung by Carolla Kinasha and other members of the Totos group to greet the Guest of Honour, Professor Penina Mlana, Chief Academic Officer at the University of Dar es Salaam. The song praised women’s contribution to society as nurturer, sustainer and producer, and protested women’s unequal access to resources.

A *brief history of TGNP* was presented by the Chairperson, Fides Chale. Begun as an informal group in late 1992, the *facilitation committee* organised three animated workshops for women’s/gender NGOs during 1992-1993 in preparation for Dakar 1994 and Beijing 1995, with the support of the Royal Netherlands Embassy and SNV. More than 40 NGOs and other organisations from several regions engaged in a collective process to:

- assess and analyse the main issues concerning women’s conditions and gender relations since the 1985 Nairobi Forward Looking Strategies
- plan strategies for action to promote networking and to establish necessary support structures; and
- plan strategies of action for implementation before and after regional and world conferences during 1993, 1994 and 1995.

Several things resulted from this initial networking process: participation by 30 people in the East African Women’s Conference in 1993, led by TGNP; the publication of *Gender Profile of Tanzania* in 1993 which drew on the proceedings of the three workshops, and became a vital reference for many NGOs and development agencies; the strengthening of solidarity among women’s/gender NGOs; the stimulation of NGO networks in several regions; and ultimately, the transformation of the *facilitation committee* into a full fledged NGO named the *Tanzania Gender Networking Programme (TGNP)* in the fall of 1993.

The programme is headed by a Board of Directors which is responsible for policy formulation, planning and monitoring programme implementation. Programme activities

are implemented by a secretariat consisting of 9 full-time staff members. More detailed planning and monitoring are carried out by three programme committees: training/outreach, information, and lobbying/advocacy. The committees draw in members and associates of TGNP, along with representatives of other NGOs. The organisation's mission and objectives are presented in Box 1.

#### Box 1 TGNP's Mission & Objectives

TGNP's overall mission is to facilitate and promote gender equity, women's empowerment and social transformation with a gender perspective.

Its main objectives are to:

- identify NGOs with similar objectives at local and national level and work together so as to strengthen their capacity to change gender relations through lobbying and advocacy;
- to train for animation and gender analysis;
- to provide a forum for the dissemination and exchange of information;
- to generate and disseminate information about gender, animation, development and community-based action.

TGNP moved into its present office space in January 1994 with two full-time staff,<sup>1</sup> and has been expanding ever since. The weekly Gender and Development Seminar Series draws a large number of young people, as well as gender activists and practitioners with long experience. Open symposia have been organised to raise awareness about the male-bias in Structural Adjustment policies (1994) and to share experiences of Beijing 1995 with organisations who could not participate (1995). More than 100 organisations and individuals participated in each symposium. Training workshops have been organised at national level for members of TGNP and other NGOs to strengthen capacity in animation techniques (1995) and lobbying/advocacy skills (1996). Needs assessment and training activities have also been organised at district level in Kitondoni, Kondoā and Songea, and local networking has been strengthened.<sup>2</sup>

A quarterly newsletter, *Ulingo wa Jinsia*, is published, along with a series of popular booklets in Kiswahili, and other titles (e.g. *Structural Adjustment and Gender* (1994); *Kitita*, a facilitators' training manual in draft form). Information about women's and gender groups and relevant development issues is compiled in a computerised data

<sup>1</sup> Marjorie Mbilinyi, Programme Coordinator, and Agrippina Masha, then-Organising Secretary

<sup>2</sup> Since December 1996, additional training activities have been carried out in Mbeya, Songea, Kisarawe, and also at national level. See the 1996 and 1997 Annual Reports.

base. The TGNP Reference Library contains more than a thousand titles concerning gender, animation, participatory development and macro-economic issues.

The training and information programmes are oriented towards lobbying for gender transformation and women's empowerment. TGNP has continued to take an activist position concerning key issues. It organised voter education campaigns in eight different districts of the country on the mainland and Zanzibar during the 1995 electoral process, and has endeavoured to build a coalition of feminist NGOs (*Feminist Activists - FemAct*) to broaden the base for lobbying. The AGSC '96 represented a significant milestone in this process of networking, exchanging information, generating new knowledge and contributing to the building of a movement for transformation.

The *uniqueness of the Annual Gender Studies Conference* as a conference was emphasised by the Programme Coordinator, Majorie Mbilinyi, during the opening. AGSC '96 was the *first gathering of its kind* in the history of women's and gender studies in Tanzania: an open forum to lobby on key issues, to share the information needed and to strengthen analytical skills for the road ahead. An open forum was being created not for words alone, but for action and analysis; theory *and* practice. AGSC was a celebration of women's struggles, an acknowledgement of the challenges they faced, and a symbol of their determination to persevere. Building an activist movement nationwide across all social strata, women's/gender NGOs could use this space to examine priority issues such as the rights of the girl child, transformative education and inheritance and land rights.

The MC, Richard Mabala thanked Professor Penina Mlana for her willingness to "level" with conference participants, to share her experiences and strategies from a position of power. In reality, Penina Mlana is not only a top administrator in the university, she is also a pioneer in the development of popular theatre, as noted by Fides Chale in her introduction to the opening speech. One of the first women professors, she has been involved in the gender struggle for more than two decades. A summary of her speech is presented below.

## **OPENING SPEECH**

Prof. Penina Mlana expressed her pride in having the opportunity to open the conference, the first of its kind. A new era is dawning in Tanzania in which civil society is taking an active role to chart out the social and development agenda in an organised and coordinated fashion. Public debates in fora like this one enable a wide spectrum of stakeholders to share experiences, exchange views and chart out collective action. They also represent a challenge to the government to respond adequately and promptly to the demands of a proactive and informed civil society, and to become increasingly transparent and accountable to the men and women of Tanzania. This calls for shared responsibility and mutual partnership between the state and civil society.

The novel efforts of TGNP to build and disseminate a vision and methodology for social gender analysis and animation were praiseworthy, to be emulated by other organisations. Civic education programmes have been organised at grassroots level, which focus on grassroots' people's own knowledge and experiences, and the strengthening of analytical, lobbying and advocacy skills. Gender issues were understood to be social issues, not simply separate women's questions, and the responsibility, therefore, of all sectors of society. Popular education and close relationships with the media have enabled TGNP and other organisations to make real progress towards women's empowerment, and the winning over of resistant forces.

NGOs in attendance were challenged to join forces with TGNP in lobbying the government to implement the commitments it made to the Beijing Platform for Action during the March '96 *Bringing Beijing Home* celebration. Five priority areas were noted by the President: poverty alleviation; increased economic opportunities for women; political empowerment and access; improved education and training opportunities; legal literacy and legal reform; and prioritisation of the needs of the girl child. Through the Ministry of Community Development, Women's Affairs and Children (MCDWAC), a five year action plan has been prepared to meet those objectives. *What is urgently needed now is for the government to commit resources (human and financial) and to formulate measurable indicators for each action, and a timeframe of implementation so that action can be monitored.* The Platform for Action can only be translated into real action through the joint and complementary efforts by NGOs, CBOs, the government, donor agencies, political parties and the private sector.

The efforts by women lawyers and media to combat violence against women and girls - and boys- by sensitising the community and the public on the issue were commendable. Forces that perpetuate violence against and harassment of women and girls at all levels of society, including the so-called pinnacle of learning at the University of Dar es Salaam, needed to be confronted as a matter of urgency, lest they take the upper hand.

Penina Mlamba argued that gender equality is not an option, but a necessary basis on which to construct the future development of this nation. She called on all Tanzanians to work towards this goal, and ended by wishing participants resourceful deliberations, and declared the conference open.

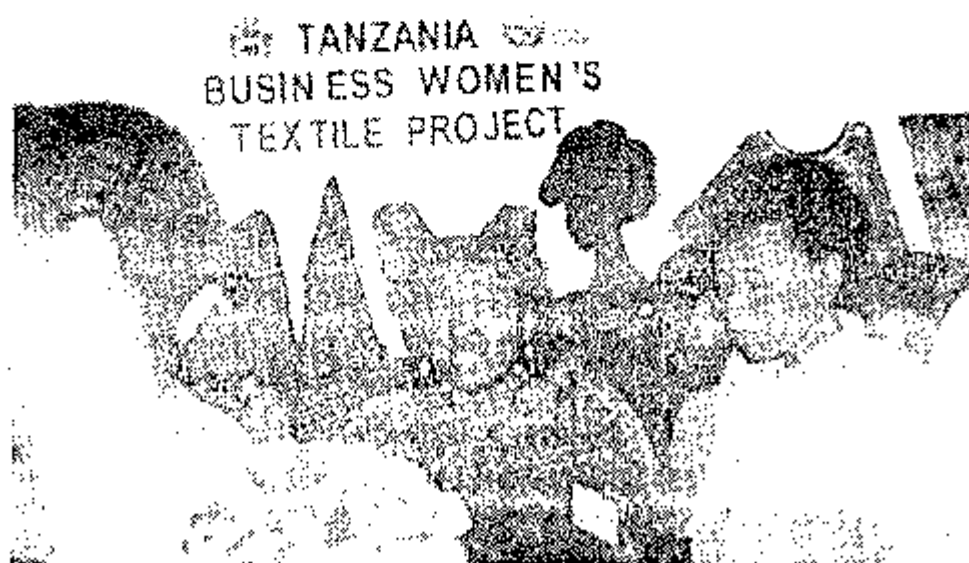
The opening session ended with a song, "*Mambo hudo*" led by Demere Kitunga, and a *vote of thanks* which was presented by Asseny Muro. Asseny called for the design of an appropriate strategy to ensure the implementation of the Beijing Strategies and Platform for Action, and joint action to reform or abolish those laws and policies which negatively impact women and the girl child. Afterwards, Penina Mlamba opened the *Gender Exhibition* and toured the many different stalls.



## **GENDER EXHIBITION**

The Gender Exhibition was held at the National Museum, and took over all of the ground floor as well as outside under tents. The exhibition was organised by Lawrence Muze and Deo Kafwa, with input from Marie Cidosa. Most of the exhibitors were grassroots women groups, who displayed batik cloth, tailored dresses and other clothing, children's toys, and other handicrafts. These groups included Harambee, Zinduka, Kibanda, ZAWOPA, AWATA, UWAMWA, JAGA, GOIG, KWETU, KONDOA groups, ZNB, Islamic Women group, IWWA, and those affiliated with Taaluma Women. NGOs exhibited photos and other publicity materials, along with publications and other outputs, including: Kuleana, TAWLA, TAHEA, TGNP, and WAT. A set of books on legal reform was displayed by an American professor, Susan Hirsch, who collected them with the support of her students, and later would be donated to women's/gender NGOs. The UN High Commission for Refugees and MATI-Miingano also displayed their work.

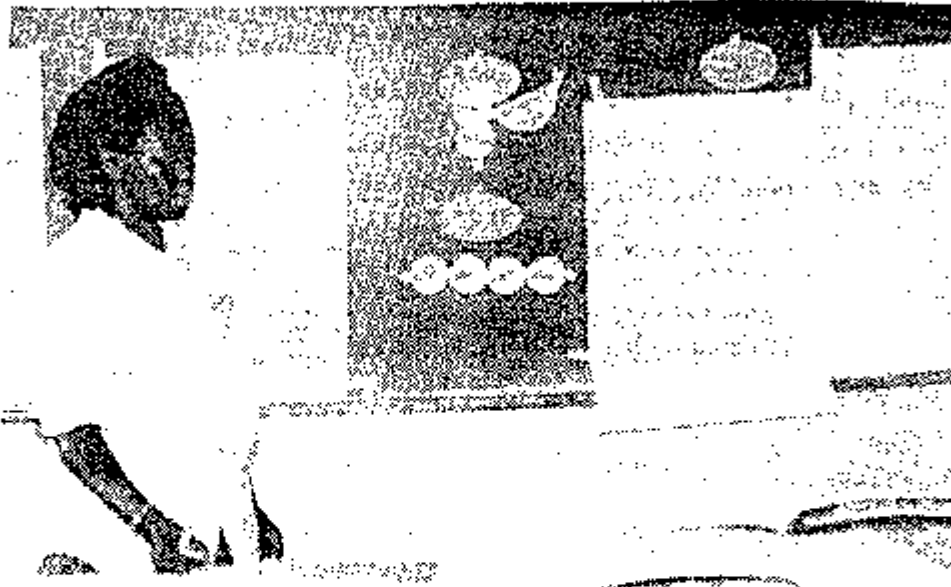
Participants browsed in the Exhibition during the lunch break and in the evenings, and several purchased gifts for themselves and others. The Exhibition did not draw members of the general public, however, because of insufficient publicity. It was agreed that more efforts would be made to publicise the exhibition in the future, as a separate though related activity.



*Gender Exhibition at AGSC '96*

## PART TWO

### SUMMARY OF PROCEEDINGS



*Above: Facilitating workshops; Below: Group discussions*



## CHAPTER 3

### THE CRISIS OF THE STATE AND CIVIL SOCIETY: A CHALLENGE FOR GENDER ACTIVISTS IN THE SOUTH

The *Keynote Address* by Peggy Antrobus, a high point of the conference, was presented in Plenary during the evening of the second day, following the *Juhudi Troupe* from Mwanza. The presentation reinforced many of the earlier workshop discussions on the economic crisis, political transition and the building of civil society. Peggy Antrobus (62 years) of Barbados, West Indies, was the then-Coordinator of Development Alternatives for Women in a New Era (DAWN), an international NGO which links Southern women activists in research, publications and advocacy activities. DAWN has helped to challenge *economic fundamentalism* and the growing power of transnational institutions such as the IMF and the World Bank. This was Peggy's last formal function as DAWN Coordinator. Her term had come to an end and Peggy was about to retire and concentrate on her studies and writing. Describing herself as an economist and feminist who is devoted to community work and service, as well as the critique of Structural Adjustment from a gender perspective, Peggy Antrobus is one of the most widely quoted critics of SAP.

#### CHILD MARRIAGE AND HIV/AIDS

The *Juhudi Troupe from Mwanza* performed a skit in Plenary about a primary school child named Siwema, who was forced by her father, a farmer, to marry a banker in exchange for a lucrative dowry. After six months, she discovers her husband is dying of HIV/AIDS. After his death, her in-laws kick her out of the house, and she returns to her family, full of blame against her father. She and her mother hear about AGSC and decide to come to Dar es Salaam to participate so as to get empowered!

#### THE KEYNOTE ADDRESS

*Peggy Antrobus* prefaced her speech by commending AGSC for its gender balance, having so many men and women, young and old, and rural and urban participants. Animation enlivened the proceedings, and helped to strengthen the analysis. Visiting Tanzania was the fulfilment of a dream of long-standing -- Tanzanian policies of *socialism and self-reliance* in the 1960s and 1970s had symbolised hope for the Third World. Although mistakes had been made, the vision remained relevant today, and we had much to learn from a reanalysis of those early efforts to fight against underdevelopment and inequality.

The main focus of the keynote address was on the context of *globalisation*, "which allows states very little room for deviating from a policy framework which favours economic growth over social development and forces states to open up their markets to foreign competition...a context marked by contradictions." Two contradictory sets of objectives are projected: one, a focus on people-centred development and poverty alleviation (a return to the 1970s); two, macro-economic policies of structural adjustment which prioritise growth and market forces. Structural adjustment policies (SAP) are the major cause of socio-economic decline and poverty in the 1980s and 1990s, and are diametrically opposed to people-centred development. Economic growth at macro level is accompanied by the decline of incomes, employment and well-being among the majority -- "jobless growth". Rhetoric about free trade and market forces are opposed, in practice, by the protectionist barriers set up by the more powerful economies to protect their own business and financial interests. Nation-states, in North and South, become ever more powerless vis-a-vis giant transnational corporations, who endanger the global environment as well as its people. Women's voices are ever stronger in national and international arena, while fundamentalism and other forms of patriarchal backlash threaten to reverse the process of change.

History helps to explain these patterns of advance and retreat, including an analysis of colonialism and the early efforts at nation-building and the creation of a New International Economic Order, led worldwide by Tanzania. The debt crisis of the 1980s was the turning point, which enabled the International Financial Institutions (IFIs) led by the International Monetary Fund (IMF) and the World Bank (WB) to impose Structural Adjustment (SAP) conditions which counteracted the earlier redistribution reforms of the newly independent nations in Africa, as well as Latin America, the Caribbean and Asia. Economic policies were matched by a questioning of the role of the state in promoting development efforts. Rather than promote people-centred development strategies, the state was now charged with the task of supporting private business and their exploitation of natural and human resources -- i.e. the quest for profit on an individual basis.

The consequences are numerous: increased individualism, materialism and competition; increased poverty and social inequity; declining legitimacy of the nation-state, no longer able to provide for the welfare of its citizens. The debate of states vs markets, or socialism vs capitalism, is not helpful. "...we need strong states to protect the vulnerable and to set the framework for growth with equity, social security and environmental sustainability. We also need a private sector to provide the goods and services ... which is socially responsible; markets which do not exploit people and natural resources to the point of ... unsustainability."

As trade takes the place of production, a trade primarily in goods produced elsewhere, consumerism becomes a dominant ideology, side by side with the rise of fundamentalist forces which often target women in a negative, disempowering way. For example, South Africa has already retreated from the goals of its Reconstruction and

Development Programme, which focused on people-centred development from the bottom up. Such retreats and counter-reforms are of particular concern to women, given their dual role in production (economic activity) and reproduction (taking care of people).

Positive factors noted by DAWN in this gloomy context included the growing heterogeneity of the South, a shared sense of urgency to analyse and act vis-a-vis the causes of global crisis, the creation of new economic groupings, political reform and the growing influence of grassroots women's interests in setting the political agenda. The search for alternative strategies was best served at the national and regional level, not the global level, so as to strengthen a movement from analysis to action. New openings included dialogue within institutions like the World Bank and UNEPA over development priorities. This called for a strategy to link community experiences to an understanding of macro-economic policies at the nation-state level, and global trends. DAWN's Platform Document for the Fourth World Conference on Women in Beijing, **Markers on the Way**, focused on globalisation and its impact on the relationship between states, markets and civil society, and argued for a three-pronged approach out of the current crisis in development:

The first is to continue to challenge the detrimental dimensions and effects of globalization, locally, nationally, and globally. The second is to work to transform the state so that governments can begin to serve people and women in particular, and the third is to energize the building and strengthening of the institutions of civil society of which the women's movement is a part (p.29).

*"The challenge to gender activists in the South is therefore to do the conceptual and analytical work " necessary, to sensitise organisations of civil society about gender issues in their efforts to transform the state and to challenge the market. Advocacy is also needed at the global level. Examples include the Gender Consultative Group whereby NGOs lobby the World Bank to review SAP; mainstreaming of gender within UNEPA in line with Cairo Platform; and efforts to monitor the implementation of the World Summit on Social Development (Copenhagen, 1995) and Beijing (1995). TGNP could be part of these initiatives through DAWN, which currently focuses on: the political economy of globalisation; social reproduction; environment; political restructuring and transformation; cultural issues and implementation of UN Conference commitments. In this process, we should *hold our states accountable*, rather than seek to undermine them, ever mindful of their once progressive role in fighting against colonialism and for a more broad-based socio-economic development. *Strategic linkages* will be necessary, regionally and globally, to *transform our states, challenge globalisation and build institutions of civil society* to carry out these tasks. We also need to build coalitions with other groups and institutions within our countries.*

Peggy closed by reaffirming her belief that "gender equity and women's empowerment are the key to social transformation", and expressing her appreciation for

having been part of this impressive gathering, "which builds skills, knowledge, solidarity and commitment in our search for alternatives toward a more equitable, humane and sustainable world."

## DISCUSSION - 'CAN'T PAY, WON'T PAY'

The Caribbean slogan, "cant pay, wont pay" can be an inspiration, according to one of the participants, as well as the stand taken by women at the Copenhagen Social Summit *not* to pay the debt, since they had never been party to the decision-making process in the first place. In line with this point, someone else pointed out the need to popularise gender concepts so they became part of everyday popular Kiswahili discourse. Peggy agreed, but also pointed out the need to master and be able to operate within macro-economic language - "that's where the decisions are made". The ongoing meeting of heads of states in Singapore to endorse the World Trade Organisation (WTO) was mentioned as a case in point by one participant. Activist NGOs could petition against the WTO agreement, because of its detrimental implications for developing economies. At the same time, we needed to be realistic, Peggy noted -- NGOs had raised concerns over unfair trade deals during the Uruguay round discussions, but their governments signed the treaty anyway.

The silence over the HIV/AIDS crisis was stressed in discussion, reflecting a prioritisation given to economic growth rather than human -- especially African -- life.

A male participant praised the conference for enlightening him about the meaning of the gender concept. He viewed this to be a "cultural revolution" which requires the full involvement of men and the reexamination of existing and past economic and political theories.

"What about the divisions within the women's movement and the politics of exclusion?" asked another participant. The diversity of women's experience is extremely important. We should not try to build or represent it as a monolithic movement -- women do not speak in a single voice. Many groups of women are active within their own communities but marginalised within the movement. The challenge for gender activism is to find a way to reflect this rich diversity, while building alliances among male allies. If not addressed, this division threatens the movement as a whole in the future. Peggy concurred, and emphasised the need for the movement to welcome and build on diversity. At the same time, commonalities can be recognised. All women face violence and the duality of their production and reproduction roles.

When asked how DAWN planned to link with other organisations, Peggy clarified that DAWN is not a broad-based mass movement, rather it feeds the movement. DAWN endeavours to analyse development issues, including those gender issues already noted.

The best strategy today is to identify fellow activists and researchers working on similar themes and network together with women from other countries so as to impact policy-making at the regional and national level. This represents a shift from DAWN's earlier ten year effort to impact at the level of international meetings, which succeeded to raise the right issues, but did not lead to major changes of policy at the national -- nor international -- level.

Fatma Alloo, a Tanzanian founder member of DAWN, emphasised that DAWN had been a catalyst for many of TAMWA's programmes, and had also helped to strengthen gender within CODERSIA, a regional network of social scientists at the African level. DAWN is a vision and a way of analysis.



*Participants at AGSC '96*

## CHAPTER 4

### GENDER ANALYSIS AND TRAINING

The Gender Analysis and Training theme drew the largest number of participants - over 100 people took part in the gender training sessions, which had to extend beyond their time frame to meet popular demand. Seven different workshops were organised, three that focused on gender training ('Experiences in Gender Training' and 'Gender Training Skills', and four which concentrated on key socio-economic issues ('Gender Issues', 'Adolescent Sexuality and HIV/AIDS', 'Gender, AIDS and Women's Empowerment' and '50 Years is Enough of the World Bank'). Sessions were facilitated by several different organisations and individuals: the three gender training workshops by Christine Warioba (TCNP) and Bernadetta Ndunguru (IDWSG), Gender Issues by S.R. Kamazima and Verena Kuippel-Ruth, Adolescent Sexuality by WAMATA Youth, Gender, AIDS and Women's Empowerment by the Gender/AIDS Research Team, and 50 Years is Enough by TCNP. The proceedings of the three gender training workshops will be reported on first, followed by 'gender issues' and '50 Years is Enough', and ending with HIV/AIDS issues.

The main participants of the gender training workshops were members of NGOs, as well as staff in government and donor projects/programmes and self-employed gender trainers and others, a diverse group in terms of gender, rural-urban location, and educational backgrounds. Notably most were middle-aged -- how can we increase the number of youthful gender trainers? Participants shared experiences in gender training during the first two workshops, which were really one long session extending throughout the first day of the conference (5.12.97). A training session in gender training skills was the subject of the fifth workshop on the second day (6.12.97).<sup>3</sup>

#### EXPERIENCES IN GENDER TRAINING - I & II

The aim of the workshop was to review, discuss and analyse experiences in gender training in different sectors. The 100 or more participants were divided into five groups according to their location in society (district level government/other staff [2 groups consisting of district officials from northern Tanzania, and elsewhere], academics, regional staff and NGOs/national-level staff of government and donor agencies). The following questions were used to facilitate discussion in the groups:

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<sup>3</sup> See "Rapporteur Notes" (compiled by Salina Maoulidi) for detailed reports from each group in each workshop.



1. Whose agenda is it? Donors, trainers, governments and corporations, or Tanzanian men and women working at various levels?
2. Identify and discuss the target population reached by the trainer, outlining the geographical location and area of training
3. Discuss the methods employed by trainers during the training at various levels
4. Review and analyse the achievements acquired by the trainers during the training at different levels
5. Discuss problems and constraints participants face during training
6. Recommend future training methods, specifying the target population, geographical location to be covered, and the methodology and strategy to be used
7. Recommend the qualifications for gender trainers.

### **Whose agenda?**

Gender training is the agenda of *all people, both women and men*, according to all five groups. All classes (regional) and/or different levels of women and men (district staff and academics) are concerned, rather than one. Donors and trainers were specifically mentioned by NGOs/national-level staff.

### **Target population and area/location**

A wide variety of sectors of the population have been targeted for gender training, in many different kinds of locations: workers and their spouses on sugar cane and coconut plantations (NGOs/national, academics); disabled women in Zanzibar (NGOs); refugees (NGOs/national, regional staff); grassroots (regional); out-of-school youth (regional); farmers in general, and separate women's and men's groups (northern districts); retired officers (NGOs/national); religious leaders and heads of departments (district); village leaders and significant others (district); district leaders, urban and rural (northern districts); higher education institutions, and female students specifically (academics); schools (northern districts). Geographical locations reported included: Karagwe (refugees), Zanzibar, Muleba, Sumbawanga, Kahama, Ngara, Songea, Kondoa, Bukoba, Shinyanga (2) and Musoma; Dodoma, Singida; districts in the Northern zone.<sup>4</sup>

### **Methodologies**

Many trainers used an imaginative mixture of approaches in their work. NGOs/national institutions, academics and northern district staff provided the most detailed information on methodologies, and seemed to grasp the meaning of the question; whereas others reported on the content or target groups. Academics referred to meetings, research, counseling, seminars, workshops and textbooks; whereas NGOs/national institutions discussed community participation; art, song and drama, case studies and use of the media. Northern district staff mentioned pictures and drawings, the use of key words (conscientisation à la Freire), dance and poetry.

<sup>4</sup> A number in parentheses indicates a location mentioned by more than one social category.

### **Achievements**

Gender training has had a significant impact, according to the kind of achievements noted. Many focused on aspects of increased awareness:

- gender awareness, though lack of change in laws, education and health (regional)
- gender sensitivity (NGOs/national)
- awareness of women's rights (northern districts).

Increased power of decision-making among women and/or joint decision-making was mentioned by NGOs/national, academics and northern districts; male acceptance of female leadership and management and male support for women's development activities by district staff; and women's participation in leadership in the northern districts. Academics also emphasised women's greater economic independence than before; parental realisation of the benefits of joint responsibility for childcare, the insertion of gender issues into orientation programmes and other coursework e.g. at UDSM and IDM; curriculum review so as to include gender issues into textbooks; and greater interest in gender studies among both women and men students. District staff noted practical achievements such as the increased number of projects and of development group formation; and increased understanding of problems and their solutions. They also noted a decline in cultural forms of discrimination. Northern district staff noted the mainstreaming of gender into the development planning process.

### **Problems and constraints**

The problems noted suggest that there is real resistance against the objectives of gender training and/or gender transformation at different levels:

- resistance to the concept of equality (regional)
- lack of male support (regional)
- cultural inhibitions prevent women from participating in project planning (academics)
- women prevented from attending training (northern districts)

Gender was still understood to be a 'woman's issue' by many (regional, academics), and the government planning/administrative process continues to disregard gender (regional, district); partly perhaps because of a lack of appropriate data (northern districts). Trainers were not adequately trained and equipped, and lacked gender training skills (academics) and appropriate methodologies (northern districts). The low educational level of beneficiaries or target groups at the grassroots level was another problem. Once trained, many people failed to implement what they had learned. Other characteristics of local families and communities acted as barriers to change: lack of cooperation within families (academics), community conflicts (northern districts); and

women's mistreatment of each other (districts). Women faced discrimination in access to skills training (academics).

### **Recommendations**

Two different kinds of recommendations were made, one set which focused on the kind of social change desired; and another which emphasised how to improve gender training. Regional staff focused on legal reform, targetting laws which discriminated against women and children such as those regarding rape, and calling for action by the Ministry of Education and Parliament to change the law. Reform of inheritance laws was specifically mentioned by NGOs/national institutions.

With respect to gender training itself, the following were noted:

- target both women and men (NGOs/national)
- target men and women at district, community and household level (districts)
- target women and men separately (northern districts)
- target pilot locations, small areas and villages (northern districts)
- about women's rights (NGOs/national)
- leadership skills (NGOs/national).

### **Desired qualifications of trainers**

Regional staff thought that trainers should be gender conscious, patient, respectful of others and have a mastery of the subject-matter, i.e. gender analysis. Both district groups emphasised that both men and women should be trainers, and northern districts also pointed out that they should be people who were accepted in the community. Other groups did not answer this question.

### **Discussion in Plenary**

The discussion ranged from the sectoral-policy level to family conscientisation. The National Education Policy was still gender-biased and required further lobbying for change. Policy-makers remained an obstacle to change at different levels. Administration structures needed to become less bureaucratic and more efficient, with greater coordination across sectors and at all levels. Coordination was needed among gender trainers so as to reach a wider target, with less dependence on donors. Local resources could be generated, so as to increase negotiating power vis-a-vis donors in decision-making. Research could help to strengthen understanding of the local environment. At the family level, both husbands and wives should be encouraged to attend training/discussion sessions together, and priority needed to be given to increased understanding of gender analysis at the grassroots level.

## **GENDER TRAINING AND ANALYSIS SKILLS**

The aim of this workshop was to familiarise participants with basic terminologies and concepts in gender training and enable them to analyse issues through a gender perspective. A practical and participatory approach was used, drawing on people's own experiences and knowledge.

The distinction between sex and gender was the first step in the process:

- *sex* connotes the biological makeup of men and women
- *gender* refers to the relationship between men and women in society.

Gender relations were partly defined by gender divisions of labour which have been socially constructed (e.g. child-rearing and housework is considered to be women's work/domain, while control of the economy and politics is seen as men's work/domain). Differences are found from one society to another, depending on a variety of factors, including environment, religion, customs, politics, ethnicity, economic structures and social status.

The *rationale for learning about gender* was the second topic. Participants noted that many people misunderstood the meaning of gender and equated it with women; that gender analysis/training had to keep up with a changing situation; that such studies contribute towards advocacy against male-biased constructions of gender and for gender transformation; that women (and men) do not know their rights; and that training of trainers will improve the kind of gender training available.

*What is required for appropriate gender analysis?* Gender analysis included the following elements: (1) a review of women's and men's responsibilities, duties and decision-making power; (2) analysis of the problems they both encounter in fulfilling obligations and responsibilities. Participants identified the following as key problems facing women:

- many responsibilities and duties which block full engagement in development activities
- lack of full benefit from the fruits of their labour, i.e. 'sweat shop' conditions
- unable to own property or resources which has been generated by themselves
- unable to participate fully in decision-making, even on those issues that most affect them
- a male-biased socialisation process which prepared girls for familial and reproduction activities, blocked full participation in formal education, and made them feel inferior to boys; and, in contrast, prepared boys to rule, to dominate women, and to advance themselves in education.

Action was needed to rectify inequalities in distribution of work, access to resources and property, and voice. Specific recommendations were to promote equal opportunities at every level, a balanced division of labour, equal participation in making decisions on social issues and female access to the benefits of their labour.

The following *strategies* were identified to bring about gender equality across all ages:

- assess and change/abolish negative cultural elements which promote gender inequality while retaining positive elements, with women taking the initiative and men's full involvement
- promote female solidarity
- encourage women in leadership positions to participate in NGO forums such as AGSC so as to expose themselves to debate about key issues from the point of view of different sectors of the population, while accessing gender analytical skills and information, and
- increase men's participation in gender studies groups.

In their sum up, Christine and Bernadetta stressed that gender training was a vital element in the process of implementing the *Beijing Platform for Action (PFA)*. Full advantage must be taken of the government's stated commitment to implement PFA. The areas of concern with respect to gender imbalances are: poverty, inequalities of education; violence against women; situations of armed conflict; low economic status; lack of power in decision-making; violation of human rights; negative portrayal of women in the media; lack of protection from the legal system; unsafe living environment and abuse of the girl child. A multilevel approach is needed to analyse and act with respect to all these areas of concern, from the household and family level where the socialisation process is especially powerful, to the macro policy level.

## **GENDER ISSUES**

Two papers were presented in this workshop on *commercial sex work* and on *female migration to town*. In his paper entitled "*Commercial Sex in Urban Tanzania*" Swithbert R Kamazima pointed out how commercial sex developed in conjunction with the rise of centres of employment and trade in colonial East Africa i.e. on plantations and mining centres and in urban areas. The needs of different groups of men were met by sex workers, including German and English colonial authorities as well as African migrant labourers, but often by different categories of sex workers. The majority resembled migrant workers in many respects: full-grown adults, they supported their children and extended families 'back home' by means of wage remittances, built themselves houses in their 'home' areas and eventually returned to 'settle down'. Most had been married at least once, and supported their own children along with other dependents.

Many of today's sex workers were of a different character -- younger, unattached, oriented towards urban living, childless in many cases. Child prostitution was more common, with children as young as 11 years on the streets, both male and female. The demand for sex workers will increase to meet the needs of the ever-expanding tourist industry, along with expatriate workers and professionals. Health hazards are also increasing, for the sex workers themselves as well as for their clients - more than half were reportedly already infected with HIV/AIDS, many more with other sexually transmitted diseases (STDs). Aware of the dangers, they were able to charge double or more for unprotected sex: "better die by HIV than by poverty" a crystallisation of the impact which poverty has had on sexuality and livelihood.

In "*Women's Migration to Dar es Salaam*", Verena Knippel reported on the preliminary findings of research with 300 women, the majority of whom were aged 20-40 years. Women migrants now outnumbered men, a reversal of the colonial pattern. A growing proportion were younger women with some schooling, who came to town on their own to seek employment and/or further education. Another group were younger poor women who sought employment as house servants to help their families back home. Both categories depended on relatives to provide them with accommodation at the beginning of their stay, for which unpaid labour service was extracted. Older women usually came not of their own accord, but accompanied their husbands who sought work in town. Nevertheless, they, too, found some form of self-employment to support themselves and their families. One out of three of the women contacted was supporting at least one relative. Given the problems, Verena recommended that rural women should receive more information about the difficulties of urban life and more support for (self)employment opportunities so as to reduce rural-urban migration. At the same time, she noted the potentially positive impact of urban experience, as economically empowered women transform oppressive gender relations.

In the *discussion* which followed, the link between prostitution and poverty was recognised as a worldwide phenomenon. Government leaders, businessmen and other prominent people were major clients, and/or profiteers in the business, and ought to be punished the same as the prostitutes themselves. However, some participants cautioned against using coercive measures which oppress rather than liberate women.

One participant sought advice on how to handle her husband's efforts to stop her from travelling on business. The strategies she used to attend AGSC were considered a good start!

## ADOLESCENT SEXUALITY AND HIV/AIDS

*WAMATA Youth* organised this workshop and presented a paper, along with *Rehema Mwatela*. Well attended, the workshop began with a controversial song, "*Sote tuache uzizi*" ["Let us all stop adultery/fornication"] which excited a great deal of interest. *Zawadi Mnyoro* (*WAMATA Youth*) presented "*Factors of Youth Vulnerability to HIV/AIDS*". Youth were especially vulnerable to HIV/AIDS infection because of their high level of sexual energy, associated with physiological change, as well as social and economic pressures and the lack of adequate information systems. Most young people knew that heterosexual intercourse was the major means of transmission, but lacked enough detailed information about transmission and prevention. Religious and traditional *anyago* institutions no longer provided effective communications about sex, and sex education was not taught in the schools in an appropriate manner. Parents and extended family members did not cope well with the crisis. Moreover, young people also lacked access to cheap and reliable condoms, especially in the rural areas. The government had not responded in a timely and serious manner; the relevant bodies lacked enough resources to make a difference. Adequate family planning and STD services did not exist, in spite of research evidence showing that STD treatment can more than halve the risk of HIV/AIDS infection. Moreover, most preventative initiatives focused on female youth, leaving out males!

The link between poverty, unemployment and commercial sex made young women especially vulnerable, as expressed in the following saying: "You (girl) must get a boyfriend and a 'buzzy' to solve your economic problems". The most common occupations available were those of barmaids and domestic servants. Waitressing in bars was usually combined, willingly or not, with prostitution so as to earn extra income, get a meal and a roof over their heads. Street children and homeless youth were also at risk of rape, sexual abuse and prostitution.

*WAMATA* has discovered the following causes for low condom use among young people:

- shame to be seen buying condoms
- fear that parents will find out and punish
- financial cost, and the lack of adequate income to purchase
- disliking their partners use of condoms
- ignorance about how to use them
- misinformation
- lack of negotiating skills
- imbalanced power relations in decision-making about sexual practices, which disadvantage women, especially poor young women.

Young women had the highest seropositivity rates, because of their biological constitution, male-dominant gender relations and economic pressures to engage in sex work. WAMATA believed that action was needed at the family level, involving both women and men, with women taking an active role as 'main players', not subordinates. Alternative income generating opportunities needed to be expanded for women, along with access to reproductive health services and information.

Began as an NGO in 1994, WAMATA youth fought against the spread of HIV/AIDS in the following ways:

- HIV/AIDS education through schools and churches
- distribution of information through concerts, talent competitions, campaigns using role plays, songs and other techniques
- peer education programme at community level
- counseling to people with AIDS (PWA)
- research
- networking among likeminded organisations (e.g. through conferences).

The group recommended that action be taken to overcome the gaps noted: reproductive health education by parents, the community, religious and formal education institutions; development of a specific curriculum on HIV/AIDS; and more government action.

In *"Challenges of Fighting the HIV/AIDS Scourge among Teenagers in Tanzania"*, Rehema Mwateba stressed the uniqueness of teenage sexuality, and the contradictions which arose concerning it. At least 60% of young people, female and male, had engaged in sex before 15 years of age, and 30-50% of primary school children were sexually active. The increasing childbirth rate among unmarried teenagers meant that they were practicing unsafe sex, thereby endangering their lives from STD and HIV/AIDS infection. The HIV/AIDS infection rate was very high and was increasing among teenagers, and even among pre-teens.

What are the contradictions? Confusion about the definition of youth in different legal provisions sent mixed messages. Under the Education Act, it was a crime to have sexual relations with a girl below 14 years, whereas under the Law of Marriage Act girls cannot be legally married until they are 15 years of age -- i.e. thereafter they *could* legally marry, even though they are not physiologically mature enough to carry a full-term pregnancy and bear a child safely. In spite of high levels of sexual activity among youth, the government and other agencies did not provide them with sex education and counseling services. Gender imbalances among youth, and sexual relations between young women and older men existed and were increasing, but were not dealt with. Multiple sex partners was common among both women and men, as well as STDs -- both high risk factors. More work was needed to critically assess and improve information and other



services provided by religious institutions, traditional *jando* and *myago* initiation education programmes, and family life/sex education in the schools.

*Rehema* recommended that: education and contraceptive services be provided to anyone who sought it, with appropriate attention to age and individual needs; AIDS education be expanded as rapidly as possible, with pre- and post-adolescents targeted; prevention of teenage and unplanned pregnancies; STDS prevention; institution-building and networking among relevant organisations eg WAMATA Youth; *national guidelines* on gender and HIV/AIDS and a *National Youth Reproductive Health Strategy* should be created, enacted and implemented by government, with advocacy by a pressure group.

WAMATA Youth performed a role play about *the youth, Kigoda*, before the plenary discussion. Kigoda's parents encouraged him to abstain from sex or have one sex partner, something they had just learned at a HIV/AIDS seminar, but he rejected their advice. One of his girlfriends was chased from her home by her father – along with the mother-- when it was discovered that she was pregnant. Kigoda's father sought advice from WAMATA counselors when his son falls ill, and is informed that Kigoda has been infected by HIV/AIDS. Kigoda's death later was used to warn people to beware of AIDS.

In *discussion* which followed, participants praised the use of drama in anti-AIDS communications work, and suggested that such plays be performed at tourist and entertainment centres. Similar calls for improved sex education by parents, schools and traditional systems were made as noted above. Sexually explicit movies, videos, magazines and shows should be banned, according to one participant. WAMATA Youth was urged to open more branches in the regions.



*Giving her views in a workshop at AGSC '96*

## GENDER, AIDS AND WOMEN'S EMPOWERMENT

The Gender, AIDS and Women's Empowerment workshop was organised by the Gender/AIDS Research Team coordinated by Marjorie Mbilinyi.<sup>5</sup> Team members are drawn from several different NGOs: WAMATA, WAMATA Youth, SWAAT, WRDP, Tuhama Women and TGNP. A high level of participation was achieved among more than 60 participants, mostly women, from different groups involved in AIDS support work in the regions, as well as interested individuals. The space available was too small to enable small group work, however, as planned.

Four different papers were presented by authors, and an additional two papers were tabled but not formally presented.<sup>6</sup> All the researchers shared a similar framework, in which participatory research techniques such as focus group discussions, role play and feedback seminars were used to provide space for members of the community to discuss their own views and experiences about HIV/AIDS and sexuality.

WAMATA Youth opened the workshop with an AIDS song, which urged young people to use a condom and to have sex with one partner (monogamy), and called for supportive love for people with AIDS. *Feddy Mwangi* presented "*Capacity of Women and Youth in Struggle against HIV/AIDS. [Tegeta, Dar es Salaam]*", which documented the gap between knowledge and practice in terms of preventative action against HIV/AIDS infection. Most women and men believed that monogamy was not practicable, and they completely rejected abstinence. Many women would prefer condom use, but reported that their male partners -- especially husbands -- were unwilling to use them *with their wives*, and suspicious if the subject was brought up. They emphasised the need for access to female condoms over which they could have more negotiating power and control. Ultimately, wives were more powerless to negotiate safe sex than 'other' women or single partners, but single non committed women and men were considered by the author to be the most at risk. Young women were blamed by both older women and young men for being the medium of infection, because of their sex relations with older men in exchange for money, food and other goods.

Commodity sex was widespread in Tegeta, same as other places, among all ages of women. Male youth preferred casual relationships and avoided marriage because of the costs involved, in a context of low income and un/under-employment. A local rape

<sup>5</sup> The Gender/AIDS Research group consists of Prof. Marjorie Mbilinyi (National Coordinator), Dr. Zubeida Tumbo-Musabo (Assis. Coord.), Naomi Kaifuka, Japhet Lufuaba, Feddy Mwangi, Julius Mwabuki, Scholastica Mokake, and Dr. Janet Bujira (UK co-director); it is part of a joint Tanzania/Zambia comparative study (Dr. Carolyn Baylies, the other UK co-director, for Zambia), financed by ESRC (UK). The team used TGNP facilities during 1994-1996, and has since moved to IDS at the University of Dar es Salaam.

<sup>6</sup> Two members of the research team were unable to participate in the workshop, but their papers were tabled: Dr. Zubeida Tumbo-Masabo, "*When Nobody Wants to Talk about It...the Manzeze Case*" and Scholastica Mokake, "*Gender Power Relations*" [Kigamboni, Dar es Salaam].

support group had been initiated by TAMWA, but Tegeta women sustained the group on their own, and provided one another with solidarity. NGOs and community organisations needed to become more active at community level in the fight against AIDS. Communities were eager to learn more, and enthusiastic about relevant popular education initiatives, as shown by their participation in the setting up of a video-showing.

In "Youth Power and Control of Sexuality in the HIV/AIDS Crisis" [Manzese, Dar es Salaam], Julius Mweduki and Japhet Ladimba argued that young women and men were more vulnerable than others because of their ignorance, the failure of social institutions to provide adequate sex education and moral values, and the high level of sexual activity at an early age. Their study confirmed the early age of first sexual activity among most youth, and the prevalence of commodilised sex and rape, as well as the low adoption rate of condoms. An apathetic attitude was found among bagfids, who called AIDS *ajidi kazini* [occupational hazard]. Most young women felt relatively powerless to determine safe sex, since their partners were usually older, stranger and were holding the purse strings. Many young boys had misinformation about the mode of transmission of the HIV virus. For example, they thought that infection could only be transmitted by older people, whereas youth were 'safe' partners, and that anal sex was the safest method! At the same time, older men preyed on young girls in the belief that they would be 'safe' i.e. not infected. Poverty and unemployment pushed young women to enter the sex market, and thus a vicious circle was created.

A poem was presented by WAMATA Youth at this point, which encouraged young people to be monogamous and to practice safe sex by using condoms. Naomi Kaititu emphasised the dangerously conservative role of some Christian religious institutions, and the active advocacy role of others in "Religion, Gender and HIV/AIDS" [Kangwe]. In an area dominated by the Lutheran and Moravian protestantism, many laypersons, more than clergy, took a 'far-right' moralistic position that HIV/AIDS was a punishment for sins. On the other hand, some clergy remained silent in the pulpit, or preached against condom use, but facilitated the dissemination of information and condoms in private. They were caught in an intolerable situation of conflict between religious and moral principles. The official church strategy was to "keep young people" busy and celibate with church choir, Sunday schools and games. Specific AIDS education was not provided.

A major problem was the way that local Protestant churches were structured in a male-dominant hierarchy, with male elders at the top, and women and youth -- male and female -- at the bottom. In the community served by the church, the infection rate was especially high among youth aged 15-30 years, with unemployed and primary school leavers the most vulnerable to the vagaries of sex work and/or concubinage.

Naomi recommended that: the church cooperate with the family to provide sex education to youth; the church be encouraged to play a more positive role in AIDS

prevention and support work; income generating groups be supported for women and unemployed youth; gender-sensitive anti-AIDS content be introduced in religious studies curriculum; peer education be enhanced in and out of school.

*Marjorie Mhinyi and Julius Mnyabuki* carried out an analysis of organisational activities and problems among AIDS-support groups in Dar es Salaam, as presented in *"NGOs and the Struggle against HIV/AIDS"*. Nine NGOs, CBOs and departments were visited. NACP, the National AIDS Control Programme of government, AMREF, the international NGO, and TAP, the Tanzania AIDS Programme initiated by USAID to promote coordination among AIDS-oriented organisations, were large-scale organisations with substantial resources and several full-time staff, which operated at the national level. AIF International, fairly new on the scene, was a Japanese-supported organisation which had just begun a small programme in Dar to target young women. SALAMA, a part of the TAP programme, used social marketing techniques to distribute condoms and disseminate AIDS information. In contrast, KWEIFU Counseling, UPENDO and KOSHIKA were community-based organisations which worked with people with AIDS, and provided basic counseling and other services. SUWATA, a national NGO, was supporting youth AIDS groups at grassroots level.

What are the *achievements and problems* of these organisations? How do they sustain their activities, commitment, energy and direction in a context of inadequate resources, disease, stress and death, and not give in to despair or cynicism? The achievements were several and varied: increased awareness, information disseminated widely, increased number of clients contacted, increased distribution of condoms, more open discussion about sex and AIDS, and increased information about disease transmission and prevention. The problems seemed overwhelming, especially for the small and under-resourced CBOs: inadequate resources (human, material); increased infection rates, especially among young women; little or no behavioural change with respect to sexual behaviour; increased commercialisation of sex; lack of a clearly-defined government policy on AIDS. Most organisations lacked clearly articulated plans and assessments which linked objectives, activities and expected results. A growing sense of despair was felt by many women and youth, because of the persistence of risky sexual behaviour, a seemingly suicidal social response to the crisis. Women held major leadership and programme positions in the smaller community organisations, but were marginalised in lower level service positions in the larger NGOs and government agency. Similar to political parties, women were indispensable grassroots providers and campaigners, but lacked major power to control resources or determine policies.

*Networking* was used among organisations to share resources, e.g. by means of workshops where information was exchanged. More could be done, however, using social therapeutic and animation techniques to assist individuals and organisations to 'recuperate' and strengthen organisational/individual resiliency. Otherwise, they were in danger of burn-out, complacency and/or the inability to develop more radical, imaginative

strategies. Very little attention had been given to the personal needs of staff and members, in spite of the stressful nature of their work. This partly reflected the dependence on and limits of volunteerism. Grassroots leaders and members worked long hours with no remuneration of any kind. Profound commitment was juxtaposed with insufficient time, resources and skills to handle the crisis, including gender awareness and planning skills. The staff in the larger organisations felt constrained by the large volume of office work. There was also a tremendous gap between the urgent needs within the community and society at large to deal with the crisis, and the resources available at all levels.

Finally, the paper argued that the absence of a popular anti AIDS movement with which to align themselves blocked real change at the policy and micro level. On the other hand, how can an AIDS movement be built when organisations are bogged down meeting the urgent practical needs of their clients, and lack the time and resources to carry out lobbying and advocacy work?

Real practical issues were raised during the *discussion* which followed. One woman wanted to know what married couples should do when they wanted to conceive a child. They were advised to do blood screening to test for HIV/AIDS infection as an everyday matter before engaging in sex with a new partner, or attempting to conceive. Couples could have unprotected sex during the most fertile five days of the month for the woman, and practice safe sex during the remainder, thereby reducing the risks of infection. How safe were condoms? The good quality ones were safe, so long as they were big enough not to burst! Expansion of home-based care services was needed to support AIDS patients and their carers, along with fora for open discussions and group therapy. Mass distribution of condoms was needed, especially in rural areas, and especially of the female condom, at a more accessible price.

Many burning issues were raised and debated by participants: targeting youth in AIDS campaigns as a matter of urgency; AIDS testing before marriage; social and religious morals to be advocated, and adultery and fornication to be advocated against; economic empowerment/employment of women, to reduce their need to rely on commercial sex or marriage as a source of food/housing/income; government guidelines on appropriate female clothing [debated!]; cultural revolution needed; information dissemination in rural areas; urban-rural migration of people with AIDS, who infect others as they die; customs and traditions which increase AIDS infection to be reformed or abolished (eg widow inheritance, ritual sex cleansing after husband's death, polygamy, dry sex); stigmatisation of people with AIDS. The very different ideological standpoints reflected in these statements reflect the contradictory and ambiguous environment in which AIDS activists, including people with AIDS, must operate.

Members of the Gender/AIDS research team were joined by other participants in a series of *three skits* which exposed the problem of communications about sex and condom use. In the first, a young girl tried, unsuccessfully, to negotiate condom use with her young male partner - girls need to develop negotiating and assertiveness skills. A wife

urged her husband to use condoms with his girlfriend, who has multiple sex partners, in the second skit -- exposing the risks which faithful partners face. In the third skit, a father raised the subject of sex with his son and daughter, and gave them condoms to use in case they were sexually active. In the lively discussion which ensued at the behest of participants, people argued about the unrealistic nature of the last skit. One woman described the communication strategies she adopted with *her* teenagers: she gave them educational material about safe sex and placed condoms in an accessible drawer for them to take without having to be seen.

Workshop participants presented *recommendations* during the final session: religious leaders to agree on an AIDS message for use with their congregations; information dissemination about alternative ways of finding sexual gratification besides sexual intercourse; information dissemination about condom use; family life education in schools and for young children to be strengthened; increased openness among parents with their children concerning sex issues; positive aspects of traditional health education to be revived, while female circumcision to be reviewed; youth organisations which encourage confidence and love to be supported; emulate the Gender/AIDS Research team in communicating research findings to the target group/researched by means of, e.g. feedback seminars or popular booklets; change in sexual attitudes and behaviour to be emphasised; proper disposal systems for used condoms; strategies to cope with drunk partners to be strengthened.

## 50 YEARS IS ENOUGH OF THE WORLD BANK

Facilitated jointly by *Fides Chale* and *Marjorie Mbilinyi*, the workshop picked up on the kinds of issues raised in the Keynote Address delivered by Peggy Antrobus, who also participated. Several activist community organisations and NGOs participated, along with individuals, and shared information about their activities during the initial introduction. Marjorie provided a brief background about the concept "50 Years is Enough", which originated in lobbying activity of a coalition of NGOs to challenge the authority and power of the World Bank during its 50th Anniversary celebrations in 1995. Coming from the North and the South, they were led by the Centre for Concern and DevGap, two nongovernmental organisations based in Washington D.C. Tanzanian NGO leaders testified at the American Congress on behalf of the coalition, and many NGOs and individuals signed the 50 Years is Enough petition, including TGNP, members of the Gender and Development Seminar Series, and WRDP.

The World Bank was accused by the coalition of enhancing the imbalances between developed and developing nations while serving the interests of multinational corporations and the rich peoples of the developed world. In a form of *debt bondage*, underdeveloped nations were forced to make debt repayments, in spite of their bankrupt status, whereas in developed market economies, bankruptcy was legal grounds to waive a

debt. They were also forced to accept conditionalities of the IMF and World Bank, such as Structural Adjustment policies (SAP) and other economic and fiscal reforms, and to open their markets and resources to exploitation and domination by transnational corporations (TNCs) based North and South. Nation-states have had to reduce public support for social services, to privatise public enterprises including vital infrastructure, and to liberalise trade. In the case of Tanzania, foreign investors received more incentives to invest and security than locals, without adequate mechanisms of state regulation and monitoring. Open market policies and free trade zones robbed local and national economies of tax revenue, workers were denied their rights to organise, wages dropped, work became informal and/or temporary, and profits were siphoned out of the country instead of reinvested locally. Increased gaps between the rich and the poor, rising poverty coupled with high rates of unemployment, led to growing crime, violence -- including domestic violence against women and children -- and state repression, the opposite of democracy. The World Trade Organisation (WTO) had been empowered to enforce open market policies and impose globalisation worldwide, on behalf of transnational capital.

NGO campaigns have made a difference. The Bank has begun to show limited attention to environmental and gender issues, and has initiated an NGO programme to at least discuss critical issues with civil society. They have also agreed to join NGOs in launching the Structural Adjustment Policy Review Initiative, SAPRIN, in about eight countries, including Uganda, Zimbabwe, and Mali, to assess the impact of SAP and consider policy alternatives. Peggy pointed out the significance of other coalition work worldwide, such as the environmental coalition formed during the Earth Summit in Rio, which transformed NGO lobbying skills so that they could operate on the global stage of policy decision-making. Despite the gains made, people in the South needed to be cautious about the motives of different initiatives and conditions. There were some elements in the environmental movement, for example, who prioritised wild animals and forests above people, which was not in tune with *people-centred development strategies*.

More action was needed by activist groups at the global and national level to lobby for alternative strategies with a gender perspective. Peggy has been involved in this process, and some of her ideas are now used by the Bank in its review activities. The Gender Consultative Committee within the Bank has a DAWN member represented, endeavouring to *change from within*. A network based in Malaysia, Structural Adjustment Policies Women Human Initiative Network (SAPWHIN), disseminates information about macro economic policies on the World Wide Web.

In light of the above, the following *recommendations* were made by workshop participants:

- information dissemination about World Bank, IMF, SAP and SAPRIN as widely as possible, using drama and mass media
- young people targetted in information campaigns

- popularisation of information about SAP and economic reform in general to the public and the grassroots in particular
- economic literacy programmes so that the public can make informed decisions about macro and micro economic policy
- TGNP to be linked to DAWN, the Gender Consultative Group and SAPRIN
- alternative financing institutions to be created
- SAP study/action groups to be launched
- economic development to be boosted, nationally and locally
- lobbying and advocacy skills to be strengthened
- donor dependency to be reduced
- WTO agreements revisited so that they are more equitable, developmental and voluntary
- these deliberations and recommendations to be followed up
- our global objectives and voices to be popularised and amplified through existing mechanisms
- relevant concepts to be translated and popularised at grassroots level, as first priority, while boycotting meetings of international financial institutions (IFIs) [an interpreter].

Workshop participants were startled by the information provided during the workshop about the globalisation process and the World Bank/IMF. Many resolved to join the campaign against global economic reform which was identified with these imperial institutions. In closing, Peggy highlighted the significance of the networking process. TGNP could forge linkages with likeminded organisations in South Africa, and carry out comparative research on the effects of SAP which could be used in lobbying campaigns. She resolved to send TGNP the names and addresses of all the global networkings working with DAWN, as her contribution to the global third world movement.



*Group discussion*



## CHAPTER 5

### WOMEN'S RIGHTS ARE HUMAN RIGHTS

The workshops on human rights were conducted, on the whole, in a participatory way, and attracted many young people. Several different organisations were responsible for facilitating the sub-themes, as shown: Violence against Women (TAMWA), The Forgotten Majority: Children in Democracy (KULIANA), Women's Sexual Health (KULIANA), Democracy and the Rights of Children, Youth and Women (Tanzania Society for the Deaf), Lobbying and Advocacy Skills (ICNP), Gender Integration in Domestic Water Supply Programme (Domestic Water Supply Project, Shinyanga), and Practical Interventions (E. Mboma).

#### VIOLENCE AGAINST WOMEN

The workshop on Violence against Women attracted a large number of women of different ages and backgrounds: secondary school students, the disabled, professional women and rural farmers, and was conducted in Kiswahili. The facilitator, *Zeida Sheikh-Hashim* of TAMWA, introduced members of the Women's Crisis Centre, and described the outreach and information programmes of TAMWA, including the quarterly publication of *Sauti ya Siti*. TAMWA is currently carrying out a major campaign against violence against women.

A *brainstorming* session ensued to define key concepts, involving many participants. *Sexual harassment* was defined in multiple ways, mostly as sex discrimination. The Coordinator of the Crisis Centre clarified that sexual harassment specifically referred to rape and indecent assault, as well as the use of vile language, touching someone's body without consent, showing or publishing photographs or words which are sexually explicit. A Kiswahili equivalent was only coined in 1990, a reflection of the silencing which has taken place in our culture.

*Rape* referred to having sex by force, which could be sexual intercourse, oral sex or anal sex. The law, however, required that there be penetration of the woman's vagina by the penis to be legally defined as rape. Otherwise the act was defined as attempted rape. The crime was punishable by imprisonment, fine or corporal punishment.

Another form of violence against women was *battery*: six out of ten Tanzanian women reportedly had been battered, and according to recent research in 10 mainland regions, nine out of ten were battered by their husbands or partners. Participants agreed that this was not just, though one woman said that some women deliberately provoke their men into beating them.

*Defilement* referred to sexual intercourse with a child, which was understood to be forcible because of the age-group involved and the power relations underlying adult-child relationships, regardless of whether the child gave 'consent'. *Betty Munko*, a lawyer, informed the group that the minimum penalty for child defilement was 20 years imprisonment, and the maximum sentence was life imprisonment with or without corporal punishment, but the judiciary system did not practice the law in many cases. A counselor at the Crisis Centre, *Gloria Muganga*, read aloud some cases of defilement of young girls which occurred in Mabibo, a Mwananyamala primary school and in another Dar community, involving gang rape of a young girl for two days by three family friends. Some 102 defilement cases of children under 14 years had reportedly been referred to Muhimbili Medical Centre between June 1993-January 1995, 20% of which were below four years of age, and 13% between 5-9 years. According to official statistics overall, there has been a dramatic increase in defilement and rape cases during the 1990s, especially beginning in 1993 through 1995 when the last statistics for rape were reported.

Police mishandling of violence cases was common, such that many women were persuaded not to take action, especially if husbands or relatives were involved. Communal values were also a problem; cases were cited where women had been ostracized by their own relatives after rightfully accusing e.g. a child's uncle of defilement. Medical physicians often tried to avoid such cases, because of the delays in court cases. In response to non-action, some members of the community now argued that the accused should be denied bail, be castrated and/or hung. Mob justice had been carried out. These actions deprived defendants of their human rights, however, and participants agreed that alternative legal measures should be explored.

After Gloria's presentation on the psychological, physical and social impact of defilement and rape on children and women, participants discussed why so many women did not report rape: shame, blame by other members of the community - 'she asked for it', limited definition of rape blocks serious action in cases eg of sodomy or oral sex, complicated legal language, the fear of publicity because of the public nature of the courts. NGOs led by TAMWA and TAWLA were campaigning for the introduction of special courts to handle such cases. Additional *recommendations* suggested by workshop participants were that: privacy and counseling be provided for victims when reporting such incidents; information dissemination about correct procedures to follow after being defiled/raped, such as reporting immediately to the police or a health centre before washing; posting of police medical doctors at police stations; written statements of doctors to be admissible in court; more accessible language to be used on the PF3 form; creation of woman/child friendly language and practices among lawyers and prosecutors at court; sensitisation of the police and other enforcement agencies; a campaign against stigmatisation of the victims and for more support from family, community, the state; popularised information about child/women's rights with respect to sex crimes; expansion of reproductive health services such as those provided by UMATI, the Red Cross, MEWATA, KULEANA and TAMWA. One of the reasons for the increase in

defilement/rape incidents involving children: was the mistaken belief that sex with a child is 'safe' or a cure for HIV/AIDS infection. This belief was very widespread, and required specific action to correct the misinformation.

Participants were challenged to act to end violence against women from that moment, and to shout at the top of their lungs and in their hearts: "*Hatutaki! Basi, leo ni mwisho!*" ["We protest! As of now, no more!"] Leila recommended the following actions: women leaders initiate action on the issue; community support groups be set up; address the root causes, such as delayed marriage age among men. Others disagreed with the last point, in that many cases involved married men who raped other women and children. Alcohol was considered to be a key causal factor. More support could be provided by religious institutions in the campaign. Particular attention was needed for mentally handicapped children/adults and the disabled. A member of the *Tanzania Society for the Deaf*, herself deaf, highlighted the double burden faced by disabled women: a deaf woman is unable to talk directly to police, a blind woman will not see her assailant, a cripple can be physically overpowered and raped. People with disabilities have been marginalised in our society, which leads to a trivialisation of such cases when they occur. Specific steps were needed to meet their needs.

The suggestion by one person that girls were themselves to blame for 'roaming at night', having *mchumba* [fiances] and provocative dress was rejected by many others. Cases involving women nurses and others who work at night were given, or rape of small infants - 'how should babies dress?' Since 40% of the cases occur at home, the issue could not be reduced to female provocation, or male powerlessness to control their sexuality. Instead, moral decay was a major factor. Emotions ran high at this stage -- one woman asked men to explain why they carried out such acts, but others intervened, saying that the workshop was there to look for solutions, and not to point fingers at any one group.

In conclusion, participants agreed to use international conventions which the government had signed as a reference point, including the African Charter on Human and People's Rights and the Convention on the Elimination of All Forms of Violence against Women (CEDAW). NGOs and others should lobby the government to implement these conventions, which will require the introduction of specific legislation and enforcement mechanisms.

## **THE FORGOTTEN MAJORITY: CHILDREN IN DEMOCRACY**

*Deepak Naker (Kuleana)* began the workshop by providing a brief introduction to the work of Kuleana. Begun in 1993 with a street children project, Kuleana now focused on three main areas: street children, information dissemination, and lobbying/advocacy. Some 80 street children lived at the Street Children Centre and received health care.

The concept of *children's rights* was explored by means of brainstorming, and a heated debate ensued between those who took the stand that children have rights as human beings, same as their parents; and others who believed that children are too young to have human rights, which would spoil them -- they should be taught obedience. Deepak elaborated that a child was entitled to an education, love, recreation, shelter, protection, health, care, medication, rest, expression and to make decisions in some cases. It was agreed that the concept was relative and depended on the specific context. For example, in Africa, children worked in household activities and work values were encouraged, whereas in Europe this was perceived by some to be child labour. The limits for children and parents -- or teachers -- needed to be defined.

What was the *source of children's rights*? God, UNICEF, parents? Participants thought the community provided children's rights, beginning with parental treatment in the home. The subject of corporal punishment at home and school was constantly referred to in the discussion. Several speakers defended the practice. There was very little public awareness of government commitments concerning children's rights, and more publicity was needed along the lines of the *Kuleana* articles in the press and the *Kuleana* murals in Mwanza, Dar and elsewhere. Publicity alone was not sufficient, however, as shown by the mistreatment faced by school children by bus conductors.

Participants recommended that: parents be sensitised; parents to increase communication with their children; NGOs to take more action; the government to act more effectively; a national children's campaign be undertaken to promote children's issues; people to speak out and intervene, individually and collectively, in cases of e.g. harassment on public transport systems.

## WOMEN'S SEXUAL HEALTH

The workshop on sexual health, which was facilitated by *Deepak Naker of Kuleana*, focused on the principles enumerated by *CEDAW* and the means by which these could be realised in Tanzania, along with the goals set out by the *Platform for Action* by the year 2000. Deepak provided background information about *CEDAW*, which guides state action around the world to reduce and abolish discrimination against women. More recent UN conferences gave added force to the convention, such as Nairobi '85 (women), Vienna '95 (human rights) and Beijing '95 (women). Tanzania was a signatory, but people's human rights were violated everyday, as witnessed in the media.

In the discussion which followed, participants noted that a change in attitudes about women was required. Most decision-makers were men, who represented a stumbling block. Women policy-makers did not always promote other women, due to jealousy, a lack of self-esteem as women, and the male-dominant structure overall, such that men were more likely to get their views implemented. Child-rearing practices needed

changing, to become more gender balanced and supportive of the girl child. One participant expressed the view that women were biologically inferior to men, and had different thought processes. Others rejected his assertion of female inferiority -- they noted that women may process information differently from men, but they were equally intelligent.

People had different views about religion, some seeing it as male-dominant and oppressive, others as supporters of the rights and roles of women. Islam, for example, enabled women to hold and assume any position so long as it was legal and within the parameters of Islamic law and conduct.<sup>7</sup> The position of Imam was restricted to men because of its multiple political, religious and social responsibilities, beyond the capacity of women because of their maternal roles. Islamic women could negotiate elements of the marriage contract to meet their own interests.

Another debate emerged over the pace and structure of change: a slow, step-by-step process, or more swift, radical transformation? Those in favour of a more evolutionary approach noted the many barriers against gender equality, including the rising costs of education; and the challenges faced in trying to overcome male-biases in the gender division of labour as it affects male and female children. Others observed the need for constant advocacy for equality, and to act effectively and immediately as soon as openings for change are identified. Deepak referred at this stage to the PFA areas of concern from Beijing, which included greater opportunities for women to advocate for their rights. He suggested lobbying and advocacy on gender issues in the following spheres:

- rights of the girl child, targetting the home and family
- economic alternatives for poor women and the homeless, in particular (economic empowerment, poverty)
- action against violence against women e.g. on public transport
- action against violence against grandmothers and other female elders, accused of witchcraft, for example, dispossessed and sometimes murdered
- equal opportunities for female students
- equal opportunities for women in the workplace.

Will all of these aspects be dealt with by the year 2000? Participants responded by urging the government to fulfill its human rights policy (sic! the government has not yet declared a human rights policy). Each of these goals feeds into and strengthens the other; for example, equal opportunities in education would enhance equity in employment. Society was changing, which should encourage women to be more assertive and independent.

*Sexual health*, according to Deepak, was the totality of all the rights enumerated above, with specific reference to sexual well-being and fulfillment. Many women in

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<sup>7</sup> Course, this was the problem - the potentially negative impact of such parameters.

Mwanza with STD's understood the basic cause of their problem to be inequality in power relations pertaining to sexuality, and their relative powerlessness to negotiate safe sex practices such as male use of condoms. Lack of access to information about family planning procedures was another cause. In the discussion which followed, one person noted that the solutions had an individual and a collective dimension. Treatment of the disease would meet individual needs, but not change the situation, whereas popular education to inform others about STDs and their underlying and basic causes would have a broader, more long-lasting impact. Men needed to take more initiative to educate themselves about gender issues, just as women have done in the past i.e. it is not women's responsibility to sensitise men, any more than it is the responsibility of blacks to educate whites about racism.

Some of the initiatives taken in Mwanza to protect women from STDs included the opening of women's breast cancer clinics, increasing community awareness, home visits, and education by way of seminars, counseling and blood screening for HIV. Other problems emerged that required assistance as well, such as domestic violence and sexual abuse, and these should be considered barriers to women's sexual health.

Participants emphasised the need to target men as well, since they were part of the problem. Increased access to blood screening facilities in rural areas was a major issue, along with access to condoms, counseling and information systems. This led to a debate over condoms, between one stand that government should prohibit condoms on the grounds that they led to sexual licentiousness, and the more common stand, that any such regulations would harm women most, since they are most at risk of HIV infection. The risks of blood screening were also pointed out, with examples of bribes being made by men so as to get a 'clean' certificate of health before marriage, only to die shortly thereafter of AIDS.

The entire concept of sexual health needed to be broadened to incorporate female pleasure in the sexual act, along with that of men, argued one woman at the closing of the session. If a woman is comfortable enough in the relationship to express her own needs and desires, both she and the man will benefit, while her sexual health will be assured, physically, socially, emotionally.

## **DEMOCRACY AND THE RIGHTS OF CHILDREN, YOUTH AND WOMEN**

*Malise Mwakitobe of the Tanzania Society for the Deaf* facilitated the workshop on Democracy and the Rights of Children, Youth and Women, which consisted of two main presentations on democracy and the rights of children, and on sign language. Malise spoke through a signs interpreter throughout the session. *Deepak Naker (Kuleana)* began the discussion on *democracy and the rights of children* by asking participants to define what this concept meant to them? A variety of definitions emerged in the brainstorming which

followed, ranging from freedom to think, feel, act and do as one pleases to changes in decision-making institutions. Did children have the right to participate in the democratic process? Some felt that children had the same rights as adults to participate in decision-making, whereas others felt that their rights were limited, because of age and dependency on others, and that their parents/guardians had to decide on larger issues.

Children made up 55% of the Tanzanian population, yet they were the most neglected sector of society, vulnerable to sexual abuse, imprisoned and harassed unfairly by some law enforcement officers, with little or no support from government departments. The Ministry of Community Development, Women Affairs and Children (MCDWAC) had taken little action to implement the provisions of the Convention on the Rights of Children, after signing several years ago. In fact, macro economic policies and the sectoral policies associated with them, such as the reduction of public support for education, cost-sharing, and privatisation reduced the access of poor children to basic social services, and limited their basic human rights to education, health and a livelihood.

"Whose voice is most often heard in our society?" asked Deepak. "Men's" and "People with the right connections and money" were the most common replies. Action was needed to ensure that children's voice was heard. Governments needed to be lobbied to open up to democracy, to provide an enabling environment for NGOs to flourish, rather than to try to clamp down and regulate them. Economic crisis and debt also acted against children's priorities; indeed, poverty and the deepening of market forces increased the exploitation of child labour. At the local level, people have grown cynical about government intentions and capacity to assist them. On the other hand, democracy historically has been built through struggles led by members of civil society, organising and articulating their interests on their own behalf. To make a difference, different social sectors need to be united on the campaign for democracy, and fight against divisiveness.

In "*Lugha ya Alama*" ["*Sign Language*"], Malise Mwatitobe began by clarifying that deafness is not a disability in communication, but rather of hearing; sign language provided a means of communication among the deaf and between them and the non-deaf. The deaf faced many barriers caused by misconceptions and stereotypes among the hearing. They were ostracised; considered mentally deficient if not insane; and denied access to many events and services because of the failure to provide sign interpretation. The first school for the deaf in Tanzania started in 1963 in Tabora. Education facilities remained dependent on religious organisations and other private agencies up to the present time, because of the government's failure to provide any form of public education for the deaf. Most deaf students did not go beyond secondary level education, because of the lack of support and the costs involved. Malise challenged other disabled groups to create a united pressure group to lobby government on urgent issues such as *access to public buildings*, and the community to support disabled people as full members of society.

The National Chairperson of the Society for the Deaf highlighted the need for more support from NGOs and others to improve communications. The deaf had different needs among themselves, depending upon the cause of deafness. Those who acquired deafness after having learned how to speak as a hearing person sometimes retained a limited ability to communicate through verbal language. Each country also had its own standard sign language, which were not all compatible. Increased education would help the deaf overcome their problems.

In the discussion which followed, a deaf woman in the audience explained that deaf parents could bear a hearing child, especially if one of the parents was hearing. She was a case in point. Her husband was hearing, as were their children, and the family communicated through both languages, verbal and sign. Another deaf woman and her husband, also deaf, used sign language to communicate with their hearing children.

Democracy depended on the ability of every member of society to communicate with others. Should someone be deaf, people were urged to look for assistance in the form of sign interpreters, and to expand the exposure to sign language among hearing people, as well as the deaf.

## **LOBBYING AND ADVOCACY SKILLS**

*Richard Mabala (TGNP)* facilitated an animated workshop which aimed at introducing basic lobbying and advocacy skills for different issues and at different levels. The workshop consisted of a diverse group of mainly female leaders and members of NGOs from different regions, who participated with enthusiasm and commitment. Mabala began by noting that there were many different words in Kiswahili for the concepts of lobbying and advocacy, and no one terminology as yet. During the introduction exercise which followed, each participant introduced themselves to the person sitting next to them, and carried out interviews about which issue concerned them most. Identification of key issues was the first step in lobbying. The issues of concern were:

- economy controlled by a few
- lack of transparency and accountability in use of district funds
- oppression of women
- ridicule and discrimination against the disabled
- sexual harassment
- disregard of children and their rights
- denial of the rights of girls
- gender rights
- male-biased marriage
- domestic violence



- discrimination against women based on tradition and culture, e.g. female genital mutilation
- discrimination; gender disparity in different sectors eg education, employment
- gender division of labour in the family
- women's workload
- gender inequality in property distribution; barriers to women's ownership of land/property
- negative portrayal of women in the media and arts
- gender-insensitive policies
- addressing and controlling the AIDS problem
- strengthening income generating activities
- denial of women's status as matriarchs
- gender issues
- prohibit prostitution.

Mabala explained the need for development advocates/researchers/community workers to listen to the problems articulated by the target group themselves, rather than to tell them or shout at them, as done by most politicians. The community needed to be supported in devising their own solutions to those problems which they have prioritised. Animation was illustrated by a *riddle*: "I know someone who cannot speak but is a great communicator and helps in giving ideas." Noone got the right answer - "cars".

A true *case* was presented which occurred in a Ugandan community plagued by chronic diarrhea. A health officer was sent to sensitise the population to build latrines, but the community wanted to build a football field instead. They felt that the field would strengthen solidarity among community members. Mabala asked the workshop what they would do if faced with a similar challenge: build the field or the pit latrines? Initially several speakers said they would press the community to build latrines, but after listening to one another's opinions, the majority voted to build the field, which was exactly what the health worker did. The community was brought together while building the field, their trust in the health worker was won, and later they went on to build latrines in all their homes.

We have to learn to listen to the people, even with respect to issues which seem transparently clear. For example, some ethnic groups in Southern Tanzania began to lower the age of initiation for their girls to preschool ages, and to do it secretly in response to efforts by the colonial and post-colonial state to keep schoolgirls in school by blocking initiation rights when they came of age. Reliance on state repression and other top-down strategies encouraged the politics of silence, making cultural practices/actors go underground, where they were actually be strengthened as part of community protest against state interference in their lives.

The *ingredients of animation* included:

- equality between all the actors, particularly those who were marginalised
- acknowledgement that everyone had equal ability, potential and creativity
- facilitating the opportunity for the community to express their creativity and views
- participation without coercion, such that community members initiated thoughts, ideas, plans; accept them; are ready to implement them.

Another *case*, from Mbeya, was presented to illustrate the point. Some donors initiated and funded an irrigation project, but at the handing over ceremony, the community denounced the project, saying that they wanted nothing to do with it, nor did they see the need for it. They argued that they had not been consulted. Animation is a two-way traffic: there were no experts, nor was the community ignorant. Both experts and the community learned from each other, and shared each other's information and skills.

In the discussion which followed, someone asked how one determined when animation was appropriate, or mobilisation campaigns as used in the past by politicians? In times of crisis, mobilisation campaigns might be the only solution.

How do community members respond to outside intervention? Examples were given by Mubala: the culture of silence, where people refuse to communicate with the researcher in the hope that they will go away; an attitude of resignation, such as 'let it pass', 'get it over'; pretending to be stupid; the dependence syndrome, whereby they emphasise their poverty and seek assistance; and secrecy, especially over efforts by outsiders to stop certain practices.

*Lobbying* was the next main topic, which involved: an important issue, which was interesting, concrete, and could be specified. Participants were asked to pick three issues (i.e. to *prioritise*) by ticking on the earlier list of issues of concern. The following issues were chosen: rape/sexual abuse; domestic violence; discrimination based on culture/traditions; gender division of labour in the family; neglect and disregard for children and their rights. Then the workshop formulated an *action plan* together, which involved:

- preparing a strategy to disseminate the message or information
- conducting a small research to identify the community's needs/priorities
- defining whom the message targets
- determining how the target group will be reached.

Five groups were formed, each to prepare a lobbying message for one issue. In group 1, the issue chosen was "children have no advocate and cannot advocate on their own behalf." The message was: "How often is a pregnant girl sentenced justly?" The issue in

group 2, "unequal division of labour in the family" was to be portrayed on posters or placards saying: "Men, do not age your wives by overworking them" or "Men who love their wives help at home" or "A peaceful family works together" or "A happy family plans tasks together". "Rape and sexual assault" was group 3's issue; the message, "Rape is inhuman; you are murdering someone's soul", written on a poster with a picture of a young innocent-looking girl or baby.

In group 4, on "domestic violence", the message would consist of posters with two photos. In one, a father is hitting the mother, and the written message says "Today you abuse Pili's mother". In the second photo below of the daughter, now grown and in a home of her own with her husband: "What of Pili in the new future?" A skit was performed about female genital mutilation by members of group 5, which focused on "gender discrimination based on culture and tradition." The skit portrayed the negative impact of circumcision: the destruction of sexual responsiveness in a grown woman, who is eventually rejected by her husband; and the death of a young newly circumcised girl.

In the plan for lobbying, a group needed to identify *who they want to lobby*, i.e. who were the people who could help or who had decision-making power concerning an issue, and those who were accessible. The *message* should be simple, easily understandable, positive - which encouraged action, feasible, catchy and attractive. A variety of *medium* could be used: petitions or letters to be signed, demonstrations, meetings with decision-makers, publicity in the media and door-to-door campaigning. Lobbying groups needed to prepare themselves for hostile reactions from their target groups, who might do any or all of the following: try to make you feel stupid; pretend you do not exist; refuse to divulge information; engage in the blame game; or punish you doubly by asking you to take further responsibility for an issue eg do more research, rather than they themselves taking action.

In conclusion, Mabala recapitulated the need to address a popular issue about which people had strong feelings, and to take into account the environment in which lobbying takes place (the threats and promises of the situation).

## **GENDER INTEGRATION IN A DOMESTIC WATER PROJECT**

The *Domestic Water Supply Project (DWSP) in Shinyanga*, began in 1974 by the Dutch and Tanzanian governments; the current phase on water development extended from 1993-1998. The project aimed to improve people's health by providing clean water, and to provide women with leadership opportunities in project implementation. The workshop was facilitated by DWSP staff, who began with a skit which highlighted the lack of access to water, the impact on women's workload, and actions taken by DWSP and members of the village. A baseline survey was carried out, but no women attended the village meeting called to plan water activities. DWSP challenged the men: "How many

men collect water?" None. "How can they analyse the problems of fetching water when they do not do it?" The meeting was postponed until women were present, in spite of grumbling among the male villagers. Women attended the next meeting, which had as its main agenda an explanation by DWSP of the rationale for cost-sharing of water services, especially to cover costs of purchasing and housing a water pump. A six-member water committee was set up, consisting of equal numbers of men and women, but again, only after debate over the 'usefulness' and possible contribution of women to decision-making. In a later meeting, with women villagers, DWSP staff encouraged them to articulate their priorities themselves, and to promote other projects. In the final scene, the villagers constructed the well and the pump was installed. The actors, all DWSP staff, explained that the intention of the skit was to illustrate the need to involve both men and women in programme implementation, so that women were empowered and men recognised the positive results.

DWSP staff outlined the *programme's achievements*, including: the formation of 1050 water reserve groups; completion of 700 wells in 63% of the groups; achieving 50% female membership in the water committees; creation of regional training and development centres in water related fields which cater to the needs of villagers (groups, individuals), support for women's pottery groups; provision of gender training and equal employment opportunity at all levels (e.g. 5 of the 8 project engineers are women).

In the *discussion* which followed, DWSP clarified that they operated at district level; each district had its own budget and human resources. Most of the budget was provided by the district (eg 75%), with villagers contributing the balance (eg 25%), along with labour costs for water projects, backed up by district expertise.

## PRACTICAL INTERVENTIONS

Facilitated by *Nezerena Alboma*, the workshop focused on how local resources, including women's knowledge and skills, could be mobilised to meet basic needs. Two papers were presented on mushrooms, with the support of teaching aids. "*The Use of Agricultural Wastes in Cultivating Mushrooms*" by *Aisha Mbeti and Angelina C. Mtonya* examined the potential value of organic wastes like paddy hay and sisal wastes, some one hundred tonnes of which was produced annually. The authors provided details on the techniques of mushroom preparation in the laboratory, and on the preparation of organic wastes. If used to cultivate mushrooms, value was added to agricultural waste, and a viable commercial crop established, namely mushrooms, for export, as well as to meet nutrition needs at home. There were many benefits of the process: no pesticides cost; small space requirements; short time period to mature; no special expertise required; generates income; an annual crop; low water requirements; alternative protein food.

*A M Mshandete* presented his paper on the latter subject, "*Edible Mushrooms as an Alternative Protein Food*". Local edible mushrooms provided nutritious food, and a Vitamin C, D, E, K and supplementary iron, carbohydrates, protein, plus minerals. They were good for flavour, fibre content, with low fat and low calories, and especially healthy foodstuffs for cardiac and diabetic patients and pregnant women. Mushrooms were already being cultivated in Mbeya and Tengeru, Arusha, but more work was needed to disseminate information about it.

In the *discussion* which followed, participants learned that mushroom spawn can be acquired at research institutions such as the University of Dar es Salaam. Mushroom cultivation had relatively high capital requirements, making it difficult for smallholder farmers to become involved at village level. Mushrooms also had medicinal value, and were used in treatment of cancer and heart conditions; they stimulated bodily resistance to disease and helped cure TB and skin diseases. According to the saying, "mushrooms are without leaves, flowers or buds, yet they are fruits as food, tonic and medicine."

#### **LEGAL AID CLINIC - TAWLA**

TAWLA organised a legal aid clinic during a two days period, which provided free counseling and advice to four people on labour disputes, matrimonial disputes and probate and administration issues. Another two visitors from overseas and Arusha sought information about TAWLA and its activities. The low turnout was attributed to poor publicity, insufficient information as to location, and the overloaded conference schedule.



*Presentation at workshops*

## Chapter 6

### POLICY AND PEOPLE'S PARTICIPATION

A wide range of subject-matter was covered within the theme of Policy and People's Participation, as shown in the workshop titles given below, with their respective facilitators: "Women in Political Transition" (Students, Sociology Department, University of Dar es Salaam), "Increasing Women's Profile in Trade and Business" (SEBA/SERO), "Women Political Refugees" (UNHCR), "Economic Crisis and Reform" (Bertha Koda, IDSWSC), "Monitoring Community Participation and Gender in Development Programmes" (Asseny Muro, TGNP); "Food Security" (FAHUA), and "The Girl Child" (Richard Mabala, TGNP/UNICEF). Together, the sub-themes were relevant to several of the areas of concern of the Beijing Platform for Action.

#### WOMEN IN POLITICAL TRANSITION

Facilitated by *Mtotoka Chacha*, a student in the Department of Sociology, University of Dar es Salaam, with the background support of Dr. Ruth Meeua (Department of Political Science, UDM), the workshop attracted many University students, members of the disabled community, people from the regions and outside of Tanzania. A conventional format was used, largely devoted to paper presentations, with little time for debate from the floor. There was one written paper, and four verbal presentations.

*Kathleen Hansel*, researcher and post-graduate student, presented "*Women and Local Level Politics...*" [*Upevu, Kilimanjaro*], a preliminary report of ongoing research with women's groups in Mtwara, including trade unions, political and community groups. Her major finding was that women -- as well as others -- did not recognise the political nature of their activities and organisations. Most were oriented towards income generation, but realised very low returns. The Society of Muslim Women, for example, which had 100 members, operated a bakery. They met weekly to exchange ideas and to educate themselves about small enterprises. Usungu Women's Union, consisting of about 40 retired teachers and other civil servants, also ran a bakery. Efforts to expand came to nil because of the lack of enough capital, and sometimes vision as well. Those micro-enterprises which benefited from women's credit schemes provided by government and donors, had low profit margins which were not sustainable, because of the small size of the loans. Moreover, most of the entrepreneurs lacked adequate training in business management.

Trade union women's groups also engaged in income-generation activities, whereas community organisations emphasised service provision such as educating/training secondary school drop-outs. Political organisations such as BAWATA and UWT were

not active in the area. UWT had a dwindling membership and scarce resources, whereas BAWATA emphasised support for women's small projects but provided little financial support. Local women seemed highly depoliticised, partly because of the prevalence of poor administration and misuse of resources at the local level, and felt that politics were a Dar es Salaam matter.

Which comes first, economic empowerment or political engagement, was the first topic raised during *discussion*. A male participant agreed with the local women that politics were essentially Dar matters, given the likelihood that Dar issues would receive more attention from the government and/or political parties. Kathleen pointed out that the chronic water problem was embedded in local politics, as was the allocation of existing funds to other priorities. Another participant suggested that political issues could be understood in three ways: as matters of political awareness, political participation and/or analysis. "Life is politics" and was found at the grassroots, same as in town. Kathleen responded that the failure to involve women in development planning acted as a disincentive for them to be involved in implementation, along with the experience of failure in small women's projects. Clarifying development needs of women was considered essential in the discussion, along with greater coordination among NGOs and government agencies. A female villager argued that village women were less politically active because of low education, culture and tradition, their heavy workload and the priority given to financial needs.

## **GENDER AND DEMOCRACY**

*Alfred Nchimbi, a student in Political Science (UDSM), provided a brief overview of the development of the concept of democracy, and the different models which have developed in the context of oppressive relations. The dominant model of democracy today was Western in origin, based on five principles: good governance; public provision of social services on an equitable basis; equal rights and respect for human rights; rule of law; political and economic transparency and freedom. Access to information was fundamental, enabling people to make informed choices through the ballot box or as individuals. While recognising the advances made as a result of women's political struggle, including the anti-colonial struggle led by Bibi Titi Mohamed, the situation of women had not changed much, in spite of multiparty political reform. He urged men to support women's struggle, in order to develop society.*

## **IMPORTANCE OF STUDENTS IN DEMOCRACY**

*Jumanne Issa highlighted the underrepresentation of women in major decision-making bodies such as the judiciary, legislature and the more powerful committees and boards of directors. Multiparty democracy requires the full participation of all segments*

of society, without the domination by one party or sex. The Nyulali Commission was a case in point: consisting of only one woman member, its analysis was gender-blind and it has failed to make any significant changes to the advantage of women. He urged women intellectuals to act practically, not just theoretically, by conducting grassroots workshops and enabling a wider participation in such forums.<sup>8</sup>

## VIOLENCE AGAINST WOMEN AT THE UNIVERSITY OF DAR ES SALAAM

Herself, a victim of male harassment, *Budra Haji* recounted the experiences of sexual harassment faced by women students at the University of Dar es Salaam, who represent 20% of new intake. Male students succeeded to regulate and control their movements and to define gender according to space: which pathways to use; when and where to eat at the cafeteria; and not to speak up in class discussion. Male sanctions included verbal abuse, snide comments and graffiti on notices for women's meetings.

Female leaders in the student government body, DARUSO, numbered only 1%; they were considered puppets, who were used against other women. Wall literature, *punch*, was a device to control and assert male dominance by means of pornographic attacks on outspoken independent women. Some women had dropped out of school after being punched, and *Revina Atukosa*, a first year student, killed herself in despair in her university dorm in the early 1990s. Late November 23, 1996, many women resisted pressures to attend the Annual Baraza (Assembly), because of their objection to the discrimination they would face should they raise their voices, and their otherwise passive role. The response of DARUSO male leadership, including the president and his ministers, was to invade their rooms, using verbal and physical abuse with bricks and metal rods to force them to attend the meeting. Efforts by female academic staff and the Chief Academic Officer to intervene on their behalf were denounced by DARUSO leaders.

The facilitator, *Matoka Chacha*, defended DARUSO action, on the grounds that it was in women's interests as students to attend the meeting! He also acknowledged, however, the patriarchal nature of their behaviour, which was consistent with their rural upbringing. Other participants expressed their shock and outrage against the oppressive behaviour of DARUSO, and their sympathy with the female students. *Budra* expressed her disappointment with the response of women academics, the majority of whom did not take a stand during and after the attack. Moreover, the University Administration took no action against the male students involved. Most of all, she and her fellow women students were surprised at the brutality with which men behaved towards women, which was contrary to male imagery about delicate and fragile femininity. Explanations included

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<sup>8</sup> This is the only session in AGSC '96 where participants forced a speaker to stop talking because of their dissatisfaction over the "boring presentation", according to rapporteur notes.



single sex male education, male preference among parents, and male-biased child rearing practices.

*Marjorie Mbilinyi*, a Professor at the University, as well as Programme Coordinator of TGNP, congratulated women students for having taken a united stand - the first time they had done so, during the decade or more of particularly virulent male violence against women at 'the Hill'. She invited participants to consider the significance of the fact that one of the most oppressive places for women in our society was the University of Dar es Salaam, and that their oppressors were the most highly educated and literate elite of their generation! More research was needed into the causes of the oppression, linked to firm action to stop it. She assured the women students of full support from TGNP and other NGOs. Other participants wanted to know what action had been taken thus far by the female academics at the Hill, as well as the government. *Badra* informed the gathering that action had been taken by the female student victims to organise themselves, along with other women students, to identify the perpetrators of violence, and to review their rights. They prepared a report which was sent to the University administration, but so far there has been no reply and no action, besides individual questioning.

Other participants noted that such problems existed in other institutions as well, in spite of laws to the contrary. Do male students behave this way at home? Some of the male students in the workshop emphasised the temporary nature of the violence, aroused by mob consciousness, and not symptomatic of normal male behaviour. The workshop concluded by stressing the importance of popular education, beginning at the grassroots, to empower the girl child through knowledge of her rights and her capacity to resist oppression. The male child should also be targetted to respect his sisters.

## INCREASING WOMEN'S PROFILE IN TRADE AND BUSINESS

*Joke Hoogerbrugge* facilitated the session on Increasing Women's Profile in Trade and Business, and presented a paper (titled the same as the workshop) on behalf of her co-author, *Victoria Kisiyombe*, of SEBA/SERO. Although few people participated in the workshop, a meaningful discussion took place. Joke began by introducing SEBA, the SERO Businesswomen's Association, which began in 1992 and supported income generating activities through education, training, leasing of equipment and provision of credit. The paper argued that SAP had had a negative impact on women by increasing market competition in the private sector, in a context in which women, especially indigenous African women, were already at a disadvantage. SAP had increased unemployment among women, and men, and thereby increased the financial burdens on wives; increased job competition among women and men in the informal sector upon which women have historically depended; and decreased real wages and producer incomes while increasing production costs. Women were engaged in *survival business* (eg. *mama*

*utilita*-sales of cooked food, petty trade), using very small capital derived often from *madu* (savings and loans groups) consisting of 5-10 women; *micro-entrepreneurship*, investing in permanent business such as small liquor stores, groceries and canteens, using small capital usually acquired from informal credit markets; and *smallscale business*, including big shops, hotels and small clothing manufacture which require big capital and hired labour, often that of other women.

In spite of their differences, all women faced some of the same gender issues: the legal right to possess income and property, according to male dominant principles of marriage and the extended family; insufficient time resources due to the division of labour at home; poor health; poor education; and lack of market and business information. What were women's strategies? Some scaled down, consciously decided to operate at the level of small capital and low skills. Others engaged in multiple business ventures as to spread risk. Some accessed resources and skills through their membership in groups. Group 'ownership' acted as a protection against efforts by husbands or relatives to acquire income or property. The authors recommended more concrete action to empower women, economically, by means of credit and increased power of decision-making: "helping one woman is helping a hundred others who will learn from her example."

## SEBA

A Programme Officer of SEBA/SERO, *Safia C. Kassy*, provided more detailed information about the organisation. SEBA, located at Mikochei B, is open to all women, and currently has about 1000 members. SERO is the business section of SEBA; SERO Enterprise Initiatives operates three business units: Elektronika which specialises in domestic appliances; Sebuce, which trades in office furniture and supplies; and Sellina which deals with leasing and financial services and is the core of SERO. SEBA objectives were to empower women in enterprise development; to share knowledge, experience and strategies with other women; to increase women's awareness; and to devise gender-sensitive strategies to strengthen women's position economically. More a support organisation than a charity, dedicated to the establishment of a class of businesswomen, SEBA employed business principles in providing credit and training. A First in First out policy (FIFO) was used in leasing and finance, i.e. the first member to submit an application was given first consideration.

Two SEBA members provided *personal testimonials*, *Mama Majani*, a foodstuffs entrepreneur, and *Monica Kinaubi*, owner of a soda kiosk. In the discussion which followed, participants learned that SEBA had a relatively short waiting period for realisation of a loan, once approved. Applicants must register, become SEBA members (which entails a membership fee), own a permanent work place, and undergo training. SEBA networked with the Savings League, SUCULT. The workshop urged the

organisation to set up zonal branches so as to reach women in the regions and on Zanzibar.

## WOMEN POLITICAL REFUGEES

Four presentations were made during the Women Political Refugees workshop, which was facilitated by UNHCR. The presentations absorbed most of the time available, leaving little time for discussion or participation by others. *Portuade Nyonyoni (UNHCR)*, traced the history of UNHCR and its women's programme, which began in 1989 as part of 'people's oriented planning', and in 1995 led to guidelines on the prevention and response to sexual violence directed against women. A short film was shown, entitled "*Refugee Woman*", which presented life in the refugee camps. This was followed by *Amina Kissenge's (OXFAM) presentation, "OXFAM Karagwe Refugee Women Programme"*. Some 130,000 refugees from Rwanda lived in Karagwe, a large portion of whom were women. Working together, OXFAM and UNHCR started a specific women's programme in 1994 that focused on water, health education and sanitation. In response to increased incidences of rape and sexual abuse, steps were taken to reorganise activities to make them more safe for women and children. Separate meetings were held with women to identify their own needs and priorities, which led to the 'Refugee Womens Programme', involving some 70% of the target group. Training in gender/leadership skills has helped increase the level of participation among women in public meetings, and their competition for leadership positions in the camps.

Hardly any women had formal education, and early marriage was common among young girls. Sexual abuse of infants and small children was also increasing, as a result of the breakdown of the social system and emotional stress. OXFAM carried out mass education campaigns against early marriage, and provided counseling for victims of abuse. The fairly typical recommendations included specific efforts to keep girls in school, and to ensure that sexual abusers/harassers were punished. Culture was a major limiting factor, partly because the camp social structure was completely alien to Rwandese social fabric and traditions.

*Francis R. Selasini and Elisa Muhingo (UMATI Refugee Project)* presented their paper, "*Gender Analysis on Rwanda/Burundi Refugees, UMATI Experience*". UMATI began promoting their family planning programme for refugees in Ngara in 1994, which was extended to Karagwe in 1995, reaching some 630,000 people. They collaborated with other NGOs involved in family planning and health, and built capacity in family planning among other agencies; provided technical support, monitoring and distribution of condoms and contraceptives. There was a high rate of pregnancy, some unwanted due to rape, but also due to the desire to have children so as to access additional welfare support, to establish supportive domestic structures for security, and to replace the thousands of killed persons. The probability of STD and HIV/AIDS infection was high.

Men were frustrated because of the lack of local (self)employment opportunities, and the restructuring of social relationships such that the role of provider in the household had increasingly been taken over by wives and/or humanitarian agencies. Their response was often negative -- excessive drinking and violence against women. Specific steps were needed to involve men in camp management and in their families' welfare.

*J. S. Mkuchiu* presented information about "*The Christian Council of Tanzania Intervention to Women Refugees*", focusing on Ngara. The Christian Council of Tanzania (CCT) also supported women's income generation activities, and child care centres, including training in tailoring skills. A programme to reunify families was being carried out, as well as reconciliation programmes between the conflicting ethnic groups. With UNICEF, it supported and coordinated education programmes for all ages. In reply to a question, she affirmed that CCT reached out to all refugees, including Muslims, regardless of religion.

## **ECONOMIC CRISIS AND REFORM**

Well attended, the workshop was facilitated by *Bertha Kodia (HDS/SSG)*, and consisted of three presentations followed by a lively discussion. *Bertha* began with her paper, "*Land Issues...*", which highlighted existing patriarchal relations which governed access and control over land, and limited women's independent rights to land. The expansion of market values over land and the proposed policy of land liberalisation, (will) had had a negative impact on women by decreasing their security of access and tenure, as men were empowered to rent or sell land without consulting other members of the family/household. Moreover, government farm policy now favoured large scale commercial growers, which represented a switch from its former bias towards smallholder farmers in the 1970s. The government was under great pressure from big investors (foreign and national) and the donors, led by IFIs, to repay its enormous debt (39% of the annual budget goes to debt servicing) and to intensify the liberalisation process.

Women farmers were the most at risk of being dispossessed and/or sold out, because of inequalities in access to and control over improved technologies. SAP policies had also shifted resources from food to export crops, which were usually controlled by men. Company agents preferred to deal with men. Market liberalisation had not led to positive change for women, in fact, the reverse, since public institutions in the past, in contrast with the private sector, were under government pressure to become gender sensitive. Women farmers struggled to acquire land in their own right, by direct purchase, inheritance, and by village allocations. Some women used land as their dowry, in Islamic marriage; others ensured that their daughters received land as gifts before death, or as inheritance. Women had not resigned themselves, and struggled to overcome the barriers against them so as to liberate themselves.

*"Big and Small: Changes in Tanzanian Agriculture"* was presented by *Marjorie Albilinyi*. Her basic argument was that the present restructuring of agriculture represented counter-reform, a reversal of the earlier policies in the late '60s and '70s, when labour and farm policies were adopted by the state to support the indigenous smallholder farmer. In the colonial days, the state provided special subsidies and support systems on behalf of the white settler farmer and the large corporations which owned huge plantations growing sisal, tea, coffee and sugar cane. Racial policies were used to block efforts by Africans to advance themselves, and to sustain the migrant labour system which provided cheap labour to plantations, mines and agro-processing industries in the territory, as well as in then-Rhodesia and South Africa. Smallholder farmers were able to evade the migrant labour system by growing and selling export crops like cotton, coffee and cashew in certain areas, where market and communications infrastructure was sufficiently developed, but they were denied access to any form of official or bank credit until the eve of independence, in the '50s. What we know of today as patriarchal gender relations in farming and in the rural household was primarily a product of changes which occurred in the colonial era – in other words, a modern, not a traditional, phenomenon.

Women farmers had been active as unpaid family labour in export crop production, and also managed and controlled many forms of food crop production, mainly for domestic consumption but also for the market. Plantations and large farms also employed female labour in weeding, harvesting and/or processing, depending upon the crop, but primarily on casual terms. Women took advantage of the radical changes associated with *Ujamaa* to acquire land in their own right from village governments, to set up women's cooperative shops and farms, and to access credit, farm inputs and training. However, SAP and other economic reforms had reversed the advances of the '70s, by prioritising large scale export farming and production for the market, raising interest rates, abolishing farm input subsidies and pan-territorial pricing, and doing away with soft loans for farmers, women and others in the formal banking system. Smallholder farmers, male and female, could no longer maintain themselves on the basis of farming alone, and supplemented farm incomes with off-farm (self)employment activities. A growing number worked as casual labourers on big farms and plantations. Women smallholder farmers needed to organise themselves, in alliance with men in their class, to challenge the counter-reform process and to develop alternative development strategies.

In *"Situation of the Primary School Women Teachers during the Economic Crisis in Tanzania"*, *Bibiana Shauri Komute* represented primary school teachers as both actors in the informal economy and in farming, and as victims of poverty. Some 60% of the primary school teachers in her Mzumbe Ward study engaged in informal economic activities to supplement their exceedingly low wages, including tuition. She sketched five different phases of economic policy in Tanzania. Teachers enjoyed favourable conditions during phase 1, the era of private enterprise (1961-67) and phase 2, that of socialism and self-reliance (1967-76), but experienced a sharp deterioration in standard of living along

with most other citizens in phase 3, the crisis (1976-84). During phase 4, the economic recovery programme (1985-89) and phase 5, Structural Adjustment with donor support, conditions for teachers worsened, partly because of the withdrawal of state support for public education services, as well as the negative impact of devaluation and wage freeze policies.

Workshop participants were especially concerned about the possibility of landlessness, arising from privatisation and liberalisation of the land market, in the *discussion* which followed. There was a division of opinion as to whether traditional land tenure systems should be sustained so as to protect land rights of the community, including women; or should be abolished, as the cause of female dispossession. The need to document and place a value on women's unpaid work was noted, and to ensure that it was incorporated into calculations of GDP. While recognising the hidden plight of primary school teachers, the workshop was urged to also recognise the divisions which existed between teachers, as members of the petty bourgeois, and other rural people. Many teachers were leaving the profession because of low pay, especially in public schools which lacked enough resources to provide teachers with meaningful incentives. Someone else thought more analysis was needed of the gender differentials among teachers.

Another issue being silenced was the plight of plantation workers, *manumba*, who were in danger of real landlessness - now living far from their 'home' areas, given small plots of land to farm food by present company owners, but likely to be dispossessed of the same by the new private investors. Differentiation among women had to be considered: which women really own land, if not the rich?<sup>9</sup> We need to study how different groups or types of women have responded and/or resisted against the restructuring process, so as to support their efforts. More education was needed, especially in rural areas, and networking among different social groups (teachers, plantation workers, farmers) to campaign for their issues. TGNP in cooperation with other organisations can assist in the struggle for social and gender equality and justice.

## MONITORING THE ASPECTS OF COMMUNITY PARTICIPATION AND GENDER IN DEVELOPMENT PROGRAMMES

The workshop on Community Participation and Gender in Development Programmes, facilitated by *Asseny Muro (TGNP)*, attracted equal numbers of women and

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<sup>9</sup> *Editors' note:* In many areas (eg Mbozi, Morogoro, Rungwe) in fact, poor and middle status women farmers rented land on an annual basis, at affordable rates, but market values had increased with the rise of land market, and rent levels had risen beyond their means in some cases. Many of the same women were also able to purchase small quantities of land in the past -- often less fertile, but farm land all the same; others received annual allocations from village governments. All three sources of land -- rent, purchase and allocation -- were endangered by the present land reform, at least for the poor and middle farmers.

men from the regions and Dar es Salaam. The workshop began with a *skit on gender monitoring in projects*, conceived and directed by Mary Ruzimbi (TGNP) and Stella Manda (UNICEF). Several members of the audience also participated, along with AGSC guides. The skit presented the history of a woman's sunflower farm project, which was initiated after meeting a programme officer who offered them a loan. In spite of a successful first year of operation, enabling them to repay part of their loan, the village chairman allocated their farmland to a private school project. The women's group sought assistance from the Programme Officer, but she explained that she had no mandate over land, but would ask the donor to intervene with the Ministry of Lands and Natural Resources. However, the donor official, a European woman, refused to get involved in what, she argued, were the 'internal affairs of the community'. The women were advised by the Programme Officer to start a smaller project which did not require land.

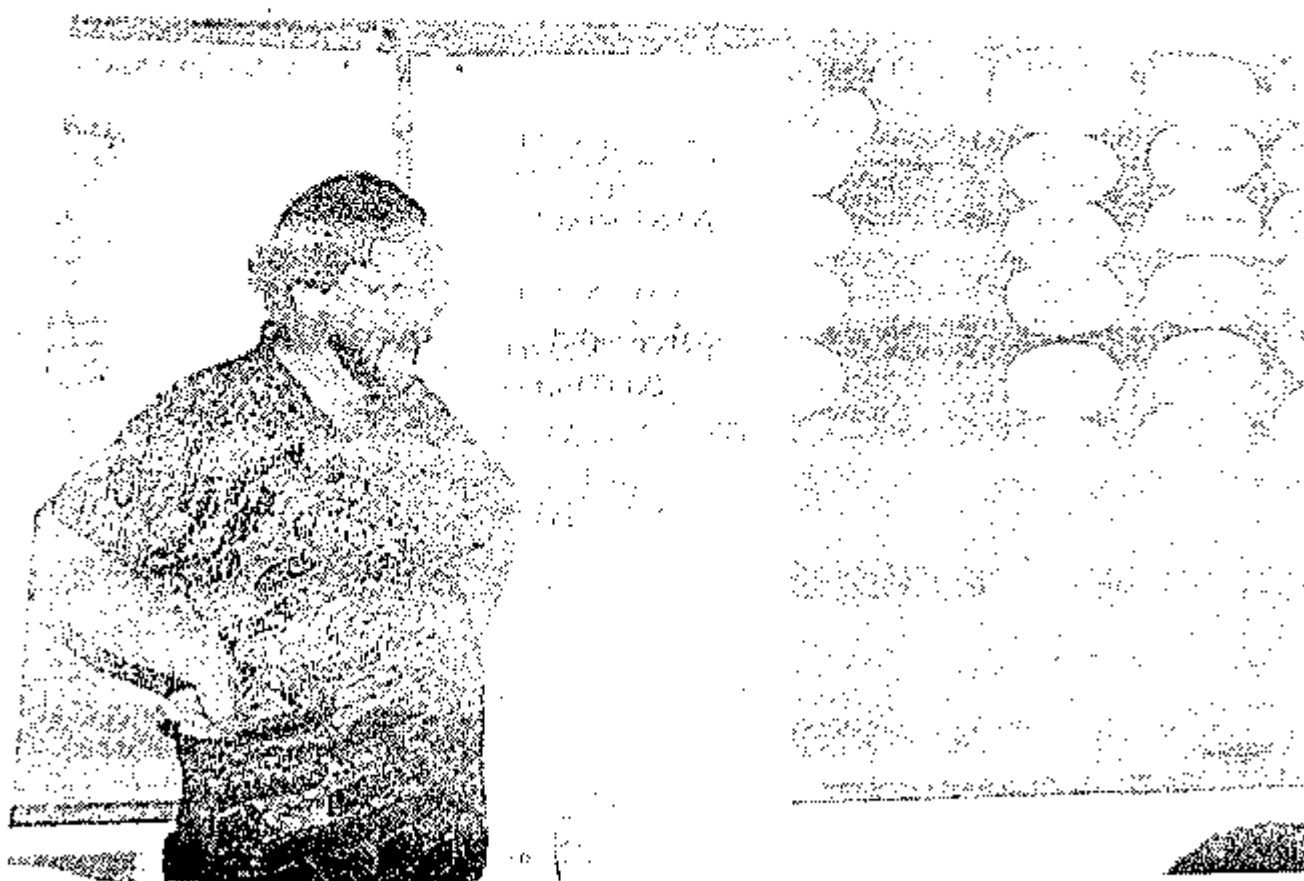
The skit illuminated the contradictions that have emerged in women's projects, and between the objectives of different stakeholders. When women were allocated land, it was on an access basis, not as full ownership, and always subject to loss. In the *discussion* which followed, workshop participants pointed out that women and men had not been allowed to participate in the initial identification of project objectives. Gender inequities in control over resources were another factor. The conflicting interests in the community needed to be properly addressed before moving forward. The choice of point of entry in identifying and implementing a project was another issue, so as to move from a top-bottom to a bottom-up approach.

*Who should monitor the project?* Stella asked the participants. Donors were the usual ones in charge of monitoring, they replied. An alternative approach was needed, which enabled the community to carry out its own monitoring, such as *Mradi watthai. Ulinzi na Maendeleo ya Watoto* (Child Survival, Protection and Development Project - CSPD) under the MCDWAC and supported by UNICEF. Villagers acquire skills and knowledge about nutrition, maternal and child health, and monitoring, and organise their own village health days to monitor children's nutrition status.

Mary Ruzimbi (TGNP) presented a talk on "*Gender Aspects in Monitoring Community Projects*". Most monitoring and evaluation exercises focused on the outcome or results of a project, in quantitative terms, whereas gender monitoring was concerned about the process and qualitative change. The entire project cycle needed restructuring to ensure that the community, and especially women, were full participants from the beginning, during the first stage of problem identification. Programme officers in government or donor agencies had limited powers to challenge policy-makers and donor funders, on their own, and needed the support of local pressure groups, while grassroots women were in a position to demand transparency from all stakeholders. Mary recommended that monitoring systems be reviewed and revised; policy-makers support women's efforts to champion their rights; sustainable women-specific indicators be

designed; and projects move from welfare to control issues (according to the women's empowerment framework).

Workshop participants agreed in the *discussion* which followed that the community be fully involved in planning and monitoring implementation, and therefore help to design the indicators. Capacity-building in planning, management and monitoring skills was essential at community level, especially for women, in order to ensure *real* informed participation. Gender awareness raising activities were also essential, targeting men as well as women. In her sumup, *Mary* recommended that participatory methodology be used in monitoring, a review of policy-makers and their actions be included, and a framework of analysis developed to guide monitoring for different stakeholders involved, including NGOs. The workshop ended with a song, but participants remained behind to debate the issues.



*Facilitation of workshops*



## FOOD SECURITY

*Frida Chale* (President, TAFHA) facilitated this lively workshop, which consisted of three formal presentations, brainstorming by workshop participants, personal testimonials, and practical displays. Self-introductions at the beginning revealed that most people came from the regions, along with a few nationals from other countries. In "*Food Security and Gender Issues*", *Frida Chale* argued that many food security programmes had not succeeded because of their failure to address the specific needs and roles of different social sectors involved in food production, especially women. Participants were invited to brainstorm on the causes of food insecurity, and produced a wide variety of factors, ranging from poor education; laziness; alcohol abuse; to lack of appropriate technology, food storage facilities and adequate extension advice; to lack of land and rainfall, a degraded environment and unequal division of labour between men and women. A debate followed which thrashed out the interaction among these factors, and identified key issues such as foreign food dependency and the failure to develop indigenous knowledge and skills. Gender inequalities in access and control over land and other key resources were considered a basic cause. The government's agricultural policy was gender-blind and male-biased, and rural women were excluded from the process of decision-making about macro and sectoral policies. Poverty acted as an over-riding constraint, which forced the farmer to sell food crops at harvest time for extremely low prices, and purchase food later when prices had more than doubled.

The positive contribution which the *discipline of home economics* has made to the promotion of food security was emphasised by *Frida* in her summary. Home economics analysed the question of resources and their use at household level, and the decision-making structures involved, and it advocated efficient use of available resources at all levels to meet social needs. TAFHA subscribed to the *4 A's approach*: insure access to food production; *availability* of resources necessary for production; *adequacy* of production and *acceptability* of the produce. The association has identified appropriate food preservation methods and food preparation techniques, with a gender perspective.

The next presentation, "*Distribution of Food Preparation Technology*" was made by *Dorothy Ngubiagui*, the Chairperson of the *Imani Catering Centre* and a Home Economics Teacher at *Kisumu Secondary School*. She stressed the need to prepare food according to the specific needs of different age groups (i.e. infants, children, the elderly) and for the sick and the working mothers. Several food mixes were displayed, many in powder form, ready for mixing into porridge, as well as locally prepared dried foods and vegetables; flour, and written material on food and nutrition. The *protein mix* highlighted helped to increase a child's appetite and offset protein-deficiency, and consisted of dried rice, dried boiled beans and freshly roasted ground nuts.

Three women whose children had been severely malnourished but recovered after they were put on the protein-rich porridge presented *personal testimonials* - *Mama*

*Zainabu*, of Dar es Salaam, *Mama Sheila* of Rubane and *Mama Furaha* of Kondoa.<sup>10</sup> Mama Furaha sought assistance from several hospitals when her child did not gain weight, before she met Dorothy and began to use the mix. Zainabu was a low birth weight baby and developed milk intolerance. In the *discussion* which followed, participants urged the Imani Centre to link its activities with other health projects for children and with relevant hospitals. The school curriculum should include such information, and both parents should be educated on the importance of proper diets for children.

*Daniel Kajumula*, Director of Food Security, Ministry of Agriculture(MOA); and National Secretary of the World Food Summit 1996, presented feedback from the Food Summit 1996. African states have not benefited from past food summits. According to 1995 statistics, people in Sub-Saharan African countries consume an average 2500 calories per day per capita, compared to 3300 calories per day per capita in developed countries - but in Tanzania, the average calories consumption per day was only 1960-2100. The 1996 summit addressed the issue from a human rights perspective, and adopted a developmental approach. Governments were urged to invest in agriculture so as to assure adequate food production, as the basis of food security. A 'Food for All by the Year 2010' policy was adopted, along with other resolutions, which included: recognition and support for women's role in food production; adoption of a multi-sectoral approach in food planning involving NGOs, civil society, governments and the community; eradication of poverty and gender imbalance; government provision of a conducive political and social environment; implementation of relevant policies; appropriate environmental policies; and the promotion of other economic sectors so as to increase domestic purchasing power.

A participant noted in the *discussion* that food should not be compartmentalised as a woman's issue - it involved the whole society. The MOA broadcasts information about food markets and prices on the radio, and has allowed cross border trade in southern regions, thereby increasing farmers' buying power. Emergency food aid was reportedly available when and where needed. When asked about 'the green revolution' (i.e. farm packages consisting of improved seeds, fertilisers and other farm inputs), Daniel pointed out that Africa had not benefited compared to Asia, because of political unrest, AIDS, environmental degradation, inflation, reliance on female farmers for food production, traditional landholding systems, livestock diseases and natural disasters.<sup>11</sup> The issues raised here aroused a lot of excitement, and participants remained behind to debate the issues after the end of the workshop.

<sup>10</sup> Names have been changed in order to preserve the anonymity of the people involved.

<sup>11</sup> Editor's note: The MOA official is hereby 'blaming the victim' i.e. women farmers, for low production; and arguing for abolition or change of traditional land use systems, presumed to be in support of liberalisation land policies which are now being advocated by big business (foreign, national), the World Bank and the government itself. Asian countries faced far worse conditions, such as a highly inequitable structure of land ownership and distribution. Moreover, the green revolution ultimately benefited rich growers and large companies, not the majority of landless and near landless farmers.

## THE GIRL CHILD

Facilitated by *Richard Mabala (TGNP)*, the Girl Child workshop attracted equal numbers of men and women, mostly from the regions, and was organised in a highly participatory way. Time was lost, however, due to confusion over the venue.

*Mabala* began by noting the low level of female enrolment, especially in secondary schools, and the inequities and stereotypes within the school curriculum at all levels, which reinforced patriarchal values and relationships. The gender division of labour in school and classroom strengthened male domination, and deprived girls of equal opportunity by overloading them with menial work for teachers. Nevertheless, some women managed to achieve high academic standards. A debate then ensued as to who was to blame for gender inequalities in education, the school system itself or society at large (i.e. family, religion, culture). Workshop participants agreed at the end that it was impossible to disentangle the two sets of forces. The conservative role of intellectuals was highlighted - exemplified by the organisation of 'bridal showers' where women were deluged with gifts that reflected stereotyped roles: spoons, pots, mortars. A male participant praised his illiterate mother, who raised her children equally.

*Mabala* challenged the workshop by asking, "*Why do you send children to school if it is so detrimental for them?*" Most people replied that they were obliged by national policies; others said that a child's bridewealth would increase with education, or they would make a contribution to society.

Five groups were formed to discuss what could be done to develop the girl child, and what action in the context of: the present education system, detrimental cultures and traditions, the low status of the girl child after leaving primary school, HIV/AIDS and gender imbalances. Before groups reported, *Mabala* described the horrific situation which has developed in Kondo: parents have reduced the age of female circumcision because *older girls refused to be circumcised*. Female circumcision has become the source of major conflict at the local level. On the other hand, in parts of Migurusi where women were not supposed to inherit land, parents have begun to give their daughters land, so as to induce them not to go to town, partly because of their fears of the HIV/AIDS infection.

Concerning *the girl child after primary school*, the group recommended, with respect to child development, that policies be formulated which supported the girl child's development; promotion of equal educational opportunity; and government implementation of positive policies. Concerning action, gender awareness raising activities which focus on positive child rearing practices were recommended, and action by NGOs and the community to initiate appropriate activities. Many workshop participants rejected the idea of affirmative action policies which favoured the girl child, however, and emphasised the raising of awareness of the girl child about her rights. *Mabala*

recommended equal distribution of work at home and in the school; and encouragement of single sex girls schools, where girls perform better.

The group on *negative culture and traditions* argued that, since culture and traditions were dynamic, parents and teachers also needed to be dynamic; schools should teach about harmful traditional practices; community and religious leaders should be sensitised about harmful practices; and teachers/trainers should be trained on how to address the issue. Specific action recommendations included grassroots education, research and gender analysis to guide this education, 'best conduct' among educators and teachers, and formation of lobbying and advocacy pressure groups to push for change, involving NGOs and wider civil society. AGSC '96 should take these resolutions to the higher authorities. Workshop participants remarked on the visible absence of 'higher authorities' at the conference, in spite of having been fully informed, and called for action, not rhetoric. Mabala cautioned people not to disparage local customs as *potofu* (*harmful*), and instead work through an understanding of the local rationale and meaning of given practices with the community, while encouraging people to analyse cause and effect.

The group on *curbing HIV/AIDS in the girl child* urged: parents to overcome their fear of discussing sexual issues with their children, so as to provide them with HIV/AIDS education; community organisations to target children for popular AIDS education; the school system to incorporate AIDS education into the curriculum at all levels; development agencies to support income generating projects; government to make female circumcision illegal; and the judiciary to punish sexual crimes severely, even by castration. Special efforts should be made to educate the girl child about HIV/AIDS. Mabala cautioned that top-down banning of circumcision would not be productive; better to improve the life skills of the girl child and raise her self-esteem.

The *education* group recommended that: families provide equal opportunities to both male and female children, and provide special support for female children; school books and other teaching materials be reviewed and revised so as to ensure gender balance; transform the stereotyped gender division of labour in the school and classroom; encourage the girl child to complete primary school and seek further education instead of early marriage, with the full support of religious institutions; government to formulate policies for gender education at all levels of the school system; teachers to provide special support for female students to overcome their disadvantages. Popular education programmes and mass media should advocate gender transformation.

The *eradicating gender imbalance* group recommended that oppressive laws be reviewed and revised; the law be implemented, with punishment of law breakers, including government and community leaders who use their positions of authority to harass women; gender issues be taught at all levels; harmful traditional practices such as female circumcision be stopped; and religious values be promoted and respected.

The workshop ended with a *video clip* entitled *Sara - Zawadi maalum* [Sara - a special gift], part of the girl child advocacy programme which is supported by UNICEF in the South. Sara, a Standard 7 pupil, lived with her mother, aunt and uncle; her father lived and worked in town. The action centred around Sara's efforts to continue her education, in the face of her uncle's embezzlement of wage remittances sent by Sara's father and his refusal to finance her secondary education. Sara was portrayed, not as a victim, but as an assertive and inventive young girl, and her father as a hardworking, supportive man, who declared: "having an intelligent daughter is a special gift, not secondary school." Workshop participants praised the video for its relevant content and attractive format, but expressed dissatisfaction with the limited time available for discussion.



*Facilitation of workshops*

## CHAPTER 7

### MEDIA, ART AND CULTURE

The combination of analytical workshops and cultural events helped to ignite the conference deliberations. Two of the three evening plenaries were devoted to plays, and songs, skits and games were incorporated into many workshops. The participants derived creative energy, enthusiasm and the joy that comes from having *fun!* This chapter will report on the major cultural events of the conference, along with five workshops: Role of Art and Culture (Feisal Riyami), Gender Construction of/by Education, Mass Media and Religion (Fides Chale, TGNP), Art Theatre: Gender and Democracy - *Jamanda* (Plenary I- PAUKWA), Poetry Recital (Demere Kitunga, TGNP), Female Cancer Sensitisation (TOWA), *Maonyesha ya Ngoma na Samaa* [Dance and Art] (Plenary III- Bagamoyo Women Artists), and The Benefits of the Neem Tree (WODSTA). Two of the workshop topics - female cancer sensitisation and the Neem tree, were practical activities that could as easily fit in the first theme on gender analysis/training, and/or in the human rights theme for the cancer topic.

The cultural events attracted high attendance with a great deal of audience participation, especially during Plenary I, but there was a low turnout for some workshops. This may reflect a tendency to disregard the significance of culture, art and literary/cultural criticism, in spite of their contribution *both* to the support of oppressive patriarchal relations, *and* of transformative challenges.

### THE ROLE OF ART AND CULTURE

An independent writer and poet, *Feisal Riyami*, facilitated the Art and Culture workshop consisting of three presentations. Interestingly, the majority of participants were men, unlike nearly all other workshops. In "*Mashairi yamavyoweza kutiamasisha haki za kijinsia na maendeleo ya wanawake*" [The role of poetry in promoting the gender rights and development of women], Feisal combined analysis and readings of his own poetry. Poetry can be both liberating and oppressive of women. In a review of some 300 poems, only three were discovered that espoused women's right. The majority portrayed women as objects of pleasure, the fulfillment of male fantasy. Action needs to be taken to promote women's liberation in the arts, as well as in general society. Feisal concluded that artists had a duty to promote gender issues, while exposing those factors such as sexual harassment and discrimination which oppress women.

One of the questions in the *discussion* was how to distinguish between compliment and insult in an artistic work. Another was whether the poet/artist ought to be an advocate of particular positions e.g. concerning issues such as the legalisation of

prostitution. Feisal advanced the notion of the poet/artist as popular educator, exposing different positions on a given issue, without necessarily advancing one stand.

*Masaya Jengo* presented "Women in the Arts", a critique of the position of women in the theatre. Many people regarded women actors and singers as if they were prostitutes, including their own families, often opposed to their entering the theatre world. Moreover, women faced gender discrimination within the theatre, and were relegated to subordinate positions with low wages. Positions of authority and power were dominated by men, within the actual administration, as well as within the content of drama itself. Men got to play roles as managers and leaders, whereas women ended up the prostitutes, barmaids and bitter wives. Women artists needed to organise themselves to change the status quo.

In "Performing Nationalism and Gender in Tanzania", Laura Edmondson challenged the totalising view of an all-powerful state and patriarchal ideology. Examples were shown of space being created for innovation and resistance within the theatre arts, exemplified by the September '96 National Theatre Festival in Bagamoyo, the Children's Art Festival at the University of Dar es Salaam and popular forms such as *taarab*. Women artists could resist gender stereotypes and use the many fora available in dance and drama to reflect changes in society and the new roles of women.

Several recommendations were made by workshop participants to: establish an institution which brings different art and culture groups together for the promotion of women in the arts; raise awareness and parenting skills among men about their responsibilities/opportunities in child care; promote rights of the girl child not to be discriminated against at home or in the community; and to build self-esteem among women in the arts.

How can art and culture contribute to women's emancipation? The workshop proposed the following: the creation of an Arts and Culture Policy; research on people's perspectives concerning oppressive cultures and attitudes and dissemination of findings with the support of the media; establish the 'Year of the Women Artists'; closer cooperation among artists and NGOs to lobby government for change; advocacy on gender issues by artists in different form; and organisation of a symposium on Art and Culture to address these issues.

## **GENDER CONSTRUCTION OF/BY EDUCATION, MASS MEDIA AND RELIGION**

Two papers were presented in the Gender Construction Workshop which was facilitated by *Fides Chale (FGNP)* and drew a cross-section of the conference participants. *Riziki Shahari* exposed the contradictions faced by Islamic women in her

paper, *"Inheritance in Islam": a Western bias in feminist critiques of Islam, on the one hand, which generalised about women's subordination; and on the other, struggles to advance women's needs and to challenge inequalities, especially in inheritance, within the community. Women had rights of inheritance as daughters, sisters and wives, but less than those of men. Differential inheritance was rationalised by the responsibilities which men had to provide for all of their wives's needs. Unfortunately, in practice, Arabic custom was often confused with Islamic principles, thereby reinforcing patriarchal ideology and relations. Islamic laws were considered unchangeable, and governed many aspects of daily life.*<sup>12</sup>

In *"How Problems in Schools Affect Girls Education: a Survey of Dar es Salaam Region"*, R.C. Kichari highlighted the main problems: overcrowded classrooms, inadequate furniture; low participation and attendance; inadequate teaching materials; double sessions and sexual harassment. Having to sit on the floor was given special prominence, especially when girls have their period, and may lack adequate sanitation materials. Class inequalities discouraged low income students, unable to afford private tuition or enrolment in high performance private schools. Girls faced sexual harassment by teachers, as well as discriminatory content in text books and other teaching materials. Only the pregnant school girl was expelled from school, not the male teacher or student who may have fathered the child. The efforts of some teachers and NGOs to organise alternative training programmes for pregnant school girls were acknowledged. Recommendations included the formation of a teacher-parent association; gender sensitisation of teachers and the provision of more scholarship for girls.

In *discussion* of both papers, participants remarked on the power of novels, for example, to promote racist indoctrination, citing the *Allan Quarterman* novel as an example. Religion had similar powers, and had to be critically examined and adjusted. In response to a question on media misrepresentation of Islam with respect to gender relations, Riziki pointed out that individual actions were too often confused with religious teachings and practices. Moreover, the media was biased against Islam, witness their negative portrayal of Muslim parents' campaign for Islamic attire for children, and silence over the parading in beauty contests of young girls in their underwear before all the world. The recent harassment of female students at the University of Dar es Salaam was used as an example of non-action on the part of educational authorities and teachers. The expulsion of pregnant school girls was considered unjust and more assistance was required.

The workshop recommended that the school bus project be revived, sexual harassment of students be stopped, pregnant school girls be supported by means of

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<sup>12</sup> See also Hawra Shamsi, *"Mirathi katika Uislamu"* (AGSC Paper # 17), which provides detailed information on inheritance issues within Islam, and a gender critique of exploitative relations within the home. The paper was not presented, as planned, but is available at TGNP.



projects; school girls be given assertiveness training so as to resist sexual harassment; and parents be encouraged to be more loving and patient.

## FEMALE CANCER SENSITISATION

A practical clinic session organised by the Tanzania Oncologist Association (TOWA), TOWA members began by introducing participants to the work of the Cancer Centre at Ocean Road Hospital, where their organisation is based. Female doctors decided to organise themselves in order to meet the specific needs of women patients, the majority under their care (e.g. 900 women out of 1006 patients). The most common cancer cases were cervical and breast cancer, both restricted to women. Most cases arrived at an advanced stage because of poor treatment, even if detected early; delayed diagnosis; feelings of shame, leading to delayed action; inadequate private funds for transport to Dar es Salaam; and ignorance.

TOWA aimed to empower women to know the signs and symptoms of cancer and to seek early diagnosis and treatment. *Most cancers, if detected early enough, could be treated and cured.* Case studies of cancer patients were presented, and one woman, *Zainabu*, provided a personal testimonial which exposed the lack of public information about services available at Ocean Road Hospital, and the failure of other medical facilities such as Mwananyamala Hospital to provide adequate treatment, and even appropriate referral and counseling.

A woman participant, drawing on the personal experience of her husband who died of cancer while being treated at the same Mwananyamala Hospital, pointed out that some doctors killed their patients unnecessarily by sheer negligence. The demand for bribes also acted as an obstacle for many. Ignorance could be combated by popular education by women's organisations and other groups. Ultimately it was the responsibility of each individual woman to examine themselves, i.e. to carry out monthly breast examinations. TOWA ran training sessions on how to do this, and the Cancer Centre at Ocean Road Hospital provided counseling and practical breast examinations.

Participants were shown how to examine their own breasts, and encouraged to do the examination under the shower, using the palm of their hand to go over the whole breast in circular motions. Any hard growth or lump might be a sign of a tumour, and should be examined further by a medical person. Early detection meant longer life and often a full cure. The signs of breast cancer included: unusual swelling of a breast, distortion or discolouration of the nipple, discharge of pus or blood from the nipple, which often becomes retracted; painful breasts in the later stages; and signs of metastasis without obvious lesions on breast e.g. lymph node swelling. Breast cancer could be treated by surgery, radiation or chemotherapy, depending on the stage of the cancer. Many patients were forced to undergo radiation treatment unnecessarily because they cannot

afford the high costs of drugs (six doses @ Tshs 100,000/ per dose). Conflict within the medical profession was another problem, with some profit-oriented doctors attempting to block efforts to promote advocacy and popular education programmes.

What factors predisposed some people to become infected by breast cancer? They included family history of cancer; increased exposure to the female hormone estrogen (eg through contraceptive pills and hormonal pills during menopause); late first pregnancy; low parity; never having given birth; a diet rich in animal fats and no breast feeding experience. Cervical cancer was the other common infection, which had the following warning signs: abnormal vaginal bleeding in post-menopause; irregular bleeding during reproductive age post-coital bleeding (i.e. after sex); contact bleeding; pain in the vagina, below the umbilicus, during intercourse and/or while urinating; foul smelling discharge; early intercourse and early pregnancy; many sexual partners; STDs and poor hygiene.

In *discussion*, women were encouraged to become more open about sexual and physiological matters, to discuss them with friends and partners, without shame, and to go for routine gynecological check-ups. They should resist those doctors who promote D & C, as the best action remains a check-up with the speculum and proper laboratory tests. Men also needed to be educated about cancer of the penis, and steps that could be taken to reduce the risk. Workshop participants were enthusiastic about TOWA's work, and encouraged them to expand their activities in the regions, and via ante- and post-natal clinics, so as to reach grassroots women, especially in rural areas. In turn, they were urged by TOWA members to reach out to other women and spread the knowledge which they had acquired.

#### **THE BENEFITS OF THE NEEM TREE (MWAROBAINI)**

A grassroots group based in AruMeru organised this impromptu workshop, which drew several people even though it had not been scheduled. The group worked in cooperation with WODSTA and Kikaliti to enhance indigenous knowledge, by producing medicines and cosmetics using local indigenous plants. The neem tree was first introduced in their area in 1993 as part of a reforestation campaign. Later they discovered the tree's additional benefits. In the area of medicine, the tree contains curable properties for 40 diseases -- hence its Kiswahili name, *mwarobaini* -- including skin diseases, elephantiasis, and TB; it acts as a contraceptive (spermicide) if placed in the vagina; and cures some cattle diseases. As a hygiene agent, it purifies water and the air, and its bark can be used as a toothbrush. Agricultural benefits include natural pesticide properties against mosquitoes and other pests, if its leaves are dried and burned; when its seeds are mixed with ashes and cow's urine, a pesticide against vegetable-eating insects. The tree provides natural fertiliser of the soil, as well as shade. All these potential uses can be developed as income-generating activities, for the market.

The group has already carried out research in conjunction with WODSTA on treatment of over 28 diseases. They plan to expand a cosmetics industry for hygiene products such as liniment, pomade, lotions and soaps, using natural products. Their products were available for inspection and sale at the Gender Exhibition.

## POETRY RECITAL

Facilitated by *Demere Kitunga (TGNP)*, the Poetry Recital workshop provided space for the youngest segment of AGSC, i.e. primary school children and secondary school teenagers, along with a young woman and older women and one man. The time was devoted to the presentations themselves, with no discussion because of a delayed start, while awaiting more participants. Participants were very enthusiastic, and chose two poems to be recited at the AGSC Assembly during the last day of the conference.

*Demere* explained that the aim was to celebrate, enjoy and contemplate, while acknowledging the talents of the poets and providing them with the opportunity to share their work with others. Work was presented in both Kiswahili and English. Some was drawn from written publications, but most were original work and presented by their authors. The poems and their authors and/or presenters are given below, along with a brief synopsis of their contents:<sup>13</sup>

- “*Do I Have a Chance?*” read by *Marylouise Makwata*: a young girl contemplates her future following the 1995 Beijing Conference, and wonders if she’ll have a better chance to realise her dreams of becoming a leader or professional – “I dream that one day/There will be no wars in the world/And that women and men will work together/To make this dream come true.”
- “*Midway*” read by *Nendiwe Yassin*: a reaffirmation of determination to persevere and to develop one’s self after surviving oppression – “I’ve come this far to freedom/And I won’t turn back”.
- “*Sehemu ya Wimbo Mpya wa Unyago*” written by *Elizabeth Khaxas*, translated by *Demere Kitunga*, read by *Rehema Chachayo*: Words of wisdom to a young woman who has come of age, the poem affirms women’s dignity and independence, her right to make her own choices concerning marriage and reproduction, and reminds her to value herself and her body and resist anyone who seeks to violate her rights – “kumbuka ndoa na uzazi/daima ni chaguo/ na kwamba una haki/ ya kubadili mawazo/ wakati wowote...”

<sup>13</sup> The AGSC '96 Poetry Collection is available from TGNP.

- *"That Day is Now!" read by Mkunde Chachage:* Husbands and sons perceive women as wives and mothers, someone to tend to their needs, but women are determined to change both perceptions and reality -- "Then we asked a boy, 'who is a woman?'/ She is my sister/ Helps mother to cook /... But may be one day, this will change/ And we say that day is now."
- *"Maisha ni Mlima"* written by Maria Shaba, read by Salama Shekilango & Miriam Chemmoss: The poem is an expression of a mother's mixed emotions about the wedding of her daughter; of anguish and joy, and disbelief that her daughter whom only yesterday she cuddled and breastfed was now about to start her own family! She reminds her daughter that life is a struggle but she would always be there to support her -- N'nali ulinifundisha u-mama/Kwani unama ni ehuo!/ Masomo yake ni mengi na magumu/...Leo unenibitimisha, Acha nifurahi!/ Sasa wewe ni mwenzangu Wakahi Bilahi/ Rafiki yangu, sio kale katoto.<sup>14</sup>
- *"Tunataka Haki Zetu"* written by Flora Nzigilwa, read by Flora Nzilingwe, Anina Forogo & Violet Mramba (Kisutu Secondary School Students) Female children protest against discrimination, denied educational opportunities and forced marriages, as well as rape and sexual harassment of women by strangers, but sometimes by their own relatives -- "Usiwa tunataka, wasiehana tupatiwe/ Mashuleni tena sana, kipatimbele tupewe/ Msifanye hiana, haki zetu tufanyiwe./ WASICHANA TANZANIA, TUNATAKA HAKI SITU."
- *"Waja Ukichechemea"* written by Demere Kitunga, read by Kisutu Girls Secondary School students: A woman has just been beaten by her husband and is receiving sympathy from her woman friends, who point out that oppression is caused by a discriminatory culture which gives men the upper hand in every sphere and denies women dignity from childhood. Men and women are encouraged to change the oppressive system -- "Chasufa na wanaume/ Watawala wa vilinge/ Wana wake tushikane/ Tuvute na wanaume/ Mfumo toubadilishe."
- *"Children's Rights"* read by Janet Maeda, Asha Ramadhani & Eleanor Museke (Weru Weru Secondary School students): The poem emphasises the need to observe children's rights so that they may have a better future, including attention and care, food, shelter, education and love. Weru Weru students carried posters featuring different kinds of children's rights -- "I let my eye wonder around the street/ What do I see?/ Children rummaging about the wastes pile/ Looking for something to eat."

<sup>14</sup> The poem was originally prepared for the send-off celebration of N'nali Tausi Mbilinyi, first daughter of TGNP's Marjorie Mbilinyi and Simon Mbilinyi, and read by Marjorie at the send-off; it was dedicated during the AGSC reading to the memory of Sibongile, beloved daughter of TGNP/FAMWA's Marie Shaba and Generali Ulimwengu.

- *"African Woman Liberation" read by Weru Weru Secondary School students:* The poem challenges African women to strive for success, following the achievements of other women, in spite of cultural and social obstacles, by overcoming their own defeatist attitude -- "Woman, why are you despising yourself?/ Woman, why are you ignorant?/ Woman, why are you sleeping?/ Take out the answer 'I can't'! For leadership say I can/ For education say I can/ For speaking say I can..."
- *"Incorrigible Sexism at the Hill" written by Sabina Maoulidi:* A protest against recent acts of sexual harassment by male student leaders and others at the University of Dar es Salaam, the poem examines the sexist environment which nourishes such acts. The author was a student during the 1990/91 crisis when similar incidences occurred. -- "And one wonders why Levina killed herself?/ Or, the others who silently took their lives/ While at the Hill? ...Some come back, determined and stronger,/ Many do not find the courage./ Indeed, higher learning is not a place women need to be./ And it seems, that is how most in authority want it to be."
- *"Mwanamke Kinyanyaswa" written by Fatma Saleh:* The poem narrates the life of a woman, from her birth to her death, a life full of hardships and sadness, oppressed not only by the patriarchal system but by other women.-- "Mtoto akizaliwa, wakike kwenye jama./ Baba hatofurahiwa chini atajinamia./ Na kwa siri achukiwa, japo atashuknia/ TUACHE KUWANYANYASA, WAKE KWA KIJINSIA."
- *"Worldwide Segregation" written by Jamilla C. Cushman:* The poem is a candid exposure of segregation on grounds of race, gender, ethnicity, religion, even profession. Women are diverse, and should use their diversity as a point of strength, not persecution of each other on account of difference. -- "Invariably each of us is categorized .../ 'You are Muslim, we are Christians./ Your skin is brown... in fact almost white.../ Ours being jet black --/ shows yours ain't quite right.../ You are a wife... we are single and free/ You are from Zanzibar, Jamaica, Haiti/ We are pure bred African.../ We claim we seek to unite... cease the bickering/ Petty fight... You or I... / We are all tops... As sisters."

*"Watoto Kuharibiwa" written by Umney Alley Hamid:* Written in response to the growing incidents of defilement of young children, the poet is appalled by the practice, protests the violation of children's rights and advocates stringent punishment for those found guilty of the offence on earth, while they also burn in hell. Plentiful tears were shed by listeners to this and the next poem written by Umney. -- "Wengine huwafisidi/ Watoto wakowazaa/ Wakafanya uliasidi/ Kwa siri kuwahadaa/ Na tena kwa makusudi/ Huwasha zao tamaa/ Na tufanyeni juhudu/ kuwauwa inafaa."

- *“Unyanyasaji wa Kijinsia”* written by *Umney Alley Hamid*: A protest against the different forms of sexual harassment and discrimination which women face at home, in the workplace, school and community, the poem touches every stage in a woman’s life, from childhood to old age. Women have had enough of degradation, and urge the Parliament to act now to create appropriate laws, and experts to find solutions to what has become a general social disease -- “Mwamaunke akitaka/ Nafasi ile kushika/ Akubali patashika/ Bosi kumkubalia// Kuyaridhia ya Bosi/ Matakwa yenye mkosi/ Kwa wingi wa wafuwasi/ Hwenda akadikirwa.”
- *“Mjomba mkia wa Komba”* written by *Richard Mabala*: A woman stops sexual advances being made on her by an elderly relative, perhaps her uncle, who has mistaken her humility for weakness -- “Kazi yako kuita/ Yangu kuitika/ Kotanika/ Kwa kua wabweka/ Najibu labeka/ Huku ninacheka”.
- *“The Ways of the World”* *Richard Mabala*: The life of a young girl in town, secondary school student by day and a lifeist by night, is portrayed as she moves from high hopes for her future to anguish and defeat. A pregnant woman no longer captures the attention of men, her lovers desert her, and her education is aborted, thus robbing her of the chance to become economically independent.
- *“Walking Down the Road”* written by *Demere Kitunga*: A woman moves from despair over hardship and oppression to a realisation that she is not alone, and finds strength in joining others in the struggle for peace, equality and development -- “/ joining the vanguard of this struggle/ learn to humble myself/ and learn the new meaning of love/ just and uplifting/ that knows no privileges/ only rights.../ which are equal/ with this love/ I hope to bring father home where he belongs/ to join us in this march.../ along the long, no longer lonely, but winding road.”

The following criteria were chosen to select three poems to be read at the AGSC Assembly: representation of different subject matter; focus on popular messages; short and effective; appealing; representative of different age categories. Weri Weri students were chosen to read a poem, because they already had been allotted time for a song and dance performance. The facilitator and a small committee were delegated responsibility to choose the other two poems, which were Richard Mabala’s “Mkomba mkia wa kopa” and Umny Alley Hamid’s poem on child defilement, “Watoto Kuharibiwa”.

#### ART AND THEATRE: GENDER AND DEMOCRACY – “JAMANDA”

*“Jamanda”* was performed during the first evening of the conference by the PAUKWA theatre troupe, to a packed hall. The play explored key issues which women encounter during their life time, such as forced marriage, rape, and discrimination at work.

A high level of audience participation was achieved because of the excellent acting, relevant topic matter, and participatory methodologies used. A variety of artistic devices were used such as flash-backs, audience participation, monologues, music and dance, and a quick pace kept the momentum going from start to finish.

The play opened in celebratory mood. Performers converged on the stage from all corners of the hall, singing "Mambo Bado" and dancing, and joined by members of the audience. In Scene 2, an elderly woman pulling items from her basket becomes the centre of attention. Different people recalled her checkered history: gossip who broke up people's homes by telling stories about wives; a widow who inherited her husband's wealth to the chagrin of her in-laws; a grandmother of eight who favoured her grandsons; a beautiful young woman who bore 15 daughters, searching for the son to please her husband; a generous, wise and resourceful person; a gifted herbalist; hard working farmer whose proceeds were regularly appropriated by a lazy nonproductive husband.

The woman laughed bitterly at their rendition of *her* life story, and later asked the audience whether they wanted to hear the real story. Responding in the affirmative, she agreed, so long as they promised to answer her questions and provide her with advice. She invited the audience to join her in singing a song. And the basket full of things? These were her life secrets, reflecting all the events of her life. She received the basket from a woman as a young child (during the third scene), marking the end of her childhood, while marriage arrangements were being made for her without her knowledge. The only person who spoke up against her marrying at such a young age was her mother, only to be outnumbered by her father, grandmother and other relatives and neighbours.

Her paternal aunt arrived in the midst of final wedding preparations, and was shocked to discover news about the wedding, which conflicted with earlier plans for her niece to join her and go to school in town. The father insisted that the wedding must proceed, so as not to cause shame for the family -- having already accepted the bridewealth. In the midst of this confusion, the girl ran to the edge of the stage and asked the audience for advice. She herself did not want to marry, she wanted to continue her education, but she did not want to anger her father. All this while, she has been carrying a snuff box received at the start of betrothal deliberations. After receiving a variety of often conflicting advice from the audience, she decided to leave for town with her aunt.

Ten years later, in scene 4, the daughter was making preparations to return and visit her mother, whom she hasn't seen since she ran away to town. A school friend arrived with an assignment, which they discuss with the aid of the audience: "how the relationship between men and women should be?" A variety of ideas were generated: cooperation in work, making decisions, and in development issues; equality of inheritance; equal employment opportunities; shared child rearing responsibilities; equality in politics and in pay. Her aunt advised her to be wary of men, and to wait for the right one to come along. Later, her uncle rapes her when the aunt was away. She returns to find the girl

screaming for help, but it was too late. Overcome with remorse, the aunt asks the audience what she should do? A debate emerged among the participants: take her husband to the police - but that will leave her alone to care for her children; separate the husband from his children so as to keep them safe from his advances - she has managed all this while and will be able to survive without him; visit the Crisis Centre run by TAMWA at Magomeni; take her niece to the doctor; hide her husband's shame - but others rejected this immediately; accuse her husband to her in-laws; seek strength and solidarity from other women in similar situations; blame herself for failing to satisfy her husband sexually.

The daughter has to choose between fun and pleasure, further studies, a job and marriage in the fifth scene, and abruptly was married off. She asked the audience what marriage was, and got the following replies: to laugh and smile together; to cooperate; to be headed by a man who naturally takes the lead in decision-making; to tolerate each other -- to which others ask, 'until when?'; a struggle; a school; trust; a mixture of love and hate.

In the sixth scene, the daughter, now a grown woman, had to confront an unsympathetic female boss in order to get leave to return home and campaign for village representation in politics. She reminded the community about all the false promises and deceits of past leaders. After people reviewed the past, they recognised that the solutions lay with themselves. Someone relieved the woman of her basket of stories, and the community joined together to dance in celebration with the members of the audience.



*Presentation at workshops*



## ART AND CULTURE - BAGAMOYO WOMEN ARTISTS (BAWA)

Bagamoyo Women Artists performed during the last evening plenary, which followed their earlier demonstration of traditional dance at the National Museum grounds. Accompanied by male drummers, they presented a wide variety of song and dance, reflective of Tanzania's rich cultural diversity, before staging their play, "*Matatizo*", meaning "Problems".

In the first scene, women share their problems with the audience, asking them to judge who has the biggest problem: a widow who has been disinherited by her in-laws; an employee discriminated against because she rebuffed her boss's advances; a wife on the eve of promotion at work who is forced by her insecure husband to choose between him and her job; a wife who has been replaced by her housegirl; a working mother and wife whose husband provides no assistance and is never home; a mother of ten children whose husband refuses to practice family planning; a woman raped by 20 men, too ashamed to tell her parents, and finally chased away by her father when she becomes pregnant; a daughter married forcibly at puberty and thus denied an education. An older woman appeared on stage at the end and asks, when will women emancipate themselves?

The second scene focused on the work of young prostitutes, competing for clients on the streets. A thin girl is rejected by all, because of their fears that she was infected with AIDS, whereas she assured the audience that she was 'clean', but was endowed with an 'English figure'. One of the clients, thoroughly drunk, took his prostitute home, and demanded that his wife prepare the bed for them. He blamed her for having demanded that they engage in safe sex, thus forcing him to sleep with other women. Eventually she succeeded to get her husband to leave the prostitute, but not before the latter had seized money from him, in compensation for her loss of business.

The next act focused on the story of a young girl, Time, the daughter of smallscale farmers and a student at the University, who has written to tell them the good news -- she had been offered a job as a University teacher. Estatic, the parents remember how the father had had to be persuaded not to marry Time off when she was younger. In the next scene, the community made ritual offerings to the spirits in thanksgiving and to seek their protection of Time and all female children. In a later scene, a young *mwali* was initiated in an *unyago* ceremony. Older women instruct her in how to become a good and obedient wife and mother, and how to arouse sexual pleasure by moving her body.

In the next scene, a successful business woman was visited by her mother, and advised that her husband and she should make a will so as to protect all their new property. The daughter dismissed her mother's worries, and reminded her of how close she and her husband were, as well as her in-laws. During her visit, shocking news was received about the accidental death of the husband. The following scene presents the situation after several months, in the home village. The in-laws fight over the property of

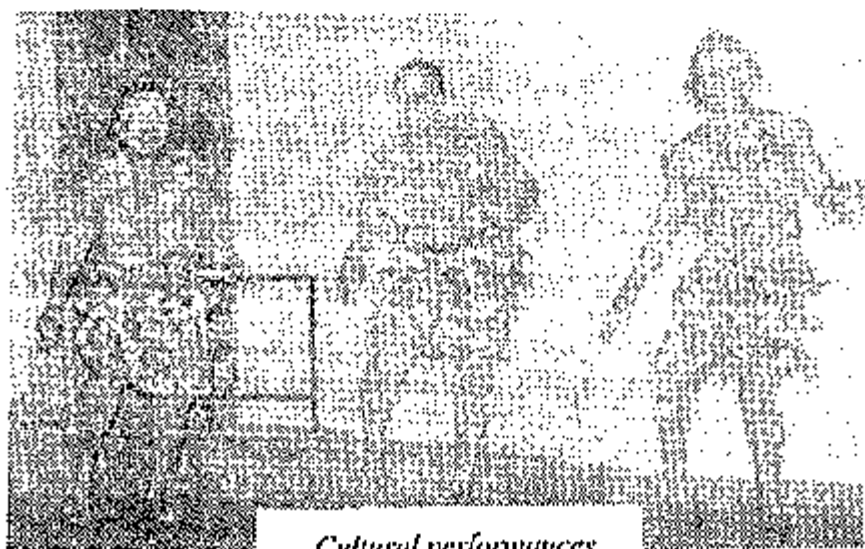
their dead brother, but are confronted by their mother -- the mother-in-law -- who defends her daughter-in-law's rights of inheritance. Hers is a minority voice, however, and the family, led by the father-in-law, tell the widow to leave, taking only her few clothings with her. The widow could not believe that this was happening, after all that she had done to help her in-laws, and sought advice from the audience.

She was blamed for her naivete, reminded that her mother had advised her to have a will, and advised to seek help from the police, and/or to institute a civil action case in court, and/or to report to her ward representative. At the end, the performers broke into song, "*Wanawake, watoto tumataka haki*" (Women and children want our rights) and "*Wanawake tusilale*" (Women let us wake up, and sleep no more).

### CANCER SCREENING CLINIC - TOWA

Five doctors who belong to TOWA provided counseling and breast examination at their clinic: *Dr. Zainab Mkocha, Dr. Mkiwa Mhina, Dr. Sara Maonyezi, Dr. Edna Mchau and Dr. Mwanamvua Chollo*. Some 27 women visited the clinic, from all age groups. Some complained of breast pain, while others wanted a breast examination as a precautionary measure. Each person had to provide a short medical history of themselves on a questionnaire, before being attended by the doctor. Several other women approached the clinic, but left out of fear of what they might find out. TOWA members urged people to seek correct information about their conditions so as to be able to take preventative action.

The location of the clinic was not conducive. It lacked privacy, proper examination beds and other equipment, and TOWA as a group, also lacked their own equipment. They were often forced to refer suspected cases elsewhere for treatment, i.e. not just during the AGSC but in general, at exorbitant fees which were beyond the reach of many of their contacts.



*Cultural performances*

## CHAPTER 8

### THE CHALLENGE AHEAD

Her Excellency Thandi Lujabe-Rankoe, the South African High Commissioner, presented the closing speech on the last day of the conference, following the Assembly, in place of the South African Deputy Minister of Justice, Dr. Tshabalala-Msimang, who was unable to participate at the last moment. The Assembly focused on an evaluation of AGSC '96, recommendations for AGSC '97, and policy recommendations in the light of the issues raised during the three days of workshops, and will be reported in Part Three of this report.

*Richard Mabala* read his poem, "*Mjomba Mkia wa Kopa.*" as a prelude to the High Commissioner's presentation. The TGNP Chair, Fides Chale, provided a brief introduction, informing the conference about Ms Thandi Lujabe-Rankoe's long history of struggle as a leading member of the African National Congress (ANC). She served in exile in many countries, including Tanzania as well as Zambia, Zimbabwe, Nigeria, Botswana, Egypt and Norway, and also worked within the ANC Women's Movement. Her being posted as the first South African High Commissioner was like coming home.

*HE Thandi Lujabe-Rankoe* celebrated women's many roles as mothers, benefactors, reliable persons, silent warriors, and slow to anger. She noted the changes that have occurred in Tanzania since she first came here. "Never in the history of Tanzania have the women of this country had the opportunities they have today, nor the choices. Never have they been more powerful. Never have they received so much attention...It is a most unique opportunity: make maximum use of it to air your needs and ambitions."

*HE Thandi* congratulated the conference participants and TGNP for having organised such an educative forum as AGSC. Having attended the opening, she predicted that it would be a success because the hall was full to capacity, with women coming from every corner of the country. She has visited many parts of rural Tanzania, and witnessed the suffering of the women, carrying pots of water for miles on their heads, with babies strapped on their backs. She challenged the participants to understand that their emancipation lay in their own hands. Every woman had to intensify her efforts to become successful, and attain an equal status with men. "You must know that there are times when you must push your way through by force, because opportunities will not be given to you on a silver platter." Lessons were shared from South Africa, where during the initial negotiations, only four or five women were invited. Women surrounded the conference hall in protest, and successfully demanded that the number of women be increased. They have become active at all levels -- indeed, the Speaker of Parliament is a woman and an activist. Ms Gene Chinwala, who once worked in Tanzania in the media.

Women in Tanzania needed to intensify their struggle for equality and recognition in the economy, education, health, the legislature and the judiciary system. They faced prejudice and many other obstacles, including the lack of self-esteem and confidence in their own abilities. Lack of assertiveness, lack of commitment to their careers and hypersensitivity about gender discrimination inhibited success. Personal struggles were not enough. They could join forces with others in order to find workable solutions. Women had a special contribution to make as mediators in accommodating the different needs and aspirations of the many different groups in Tanzanian society. Solidarity among women was essential

*HE Thandi* closed by quoting from President Nelson Mandela, "I have walked that long road to freedom. I have made mistakes along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are more hills to climb." We women knew that this was our reality -- more hills to climb.

The speaker wished AGSC participants prosperity, peace and security, and offered them season's greetings, and officially closed the conference.

The *Programme Coordinator of TGNP, Marjorie Mbilinyi*, provided thanks on behalf of the organisers of the conference to all those who made it a success: TGNP staff, leaders and members who worked so hard to make AGSC a reality; the drama artists and entertainers, the organisers of the Gender Exhibition and all those who exhibited within it; all the participants and presenters who contributed their ideas through papers, questions and discussion in workshops and plenary sessions, and in informal meetings. Special mention was made of top leaders who attended as 'normal' participants, including the Minister of Health, *Hon. Zakia Meghji*, the former Minister of Justice, *Ms Julie Manning*, *Ms Jitto Ram*, *Professor Penina Mlamba*, Chief Academic Officer at the University of Dar es Salaam, who opened the conference and returned during conference proceedings and *Mama Tumbena*. They exemplified the spirit of AGSC, of coming together to share experiences as women and men, actively engaged in the struggle for gender transformation.

*Ms Lydia Joachim* was invited to give a vote of thanks on behalf of all participants. *Lydia*, a leader of Women Development for Science and Technology (WODSTA) in Arusha, thanked *HE Thandi Lujabe-Rankoe* for her words of wisdom. She promised to continue the struggle which had been reinforced by AGSC, and would take back the resolutions and recommendations for implementation in her region. All other participants were challenged to do the same in their respective locations. *Lydia* concluded by thanking the organisers and participants, and said she looked forward to an even more successful AGSC in 1997!

The session ended with song, a drama and then informal networking and celebration with the Women Musicians Totos Group. Participants sang the Beijing Platform Song, "*Gonna Keep Moving Forward*", led by *Mama Zippora Shekilango*,

associate member of TGNP. The Lighters Art Group performed a play entitled "*Pembezeni*", which explored the social divisions among women and their different roles: farmer, housewife, mother, housekeeper pounding maize and professional. Set first in town and later in the countryside, the play centred around the activities of two professional women who distanced themselves from the village women seeking their support, and the obstacles which village women faced within their own community. The two worlds come together at the scene of a harvest celebration in one village, when the local chief raises local taxes and reinforces male-supremacist regulations concerning inheritance. The middle class professionals and women farmers are divided on top priorities, and fail to win support against the chief.

The *Women Musician's Totos Group* led by *Carolla Kinasha* entertained the conference afterwards on the grounds of the National Museum. They were joined by other female artists including Taj Mbarak, Mwanvua Juma, Modesta Morris, Shariffa Bernard and Stella Ben. Conference goers sang Totos songs together (e.g. "Women Let's Fight", "Women and Work", "Equal Rights" and "Women Let us Liberate Ourselves"), danced and ate their lunch on the museum lawn. Others visited the *Gender Exhibition*, where handicrafts, books, medicines, herbs, clothes and other items had been on display and for sale throughout the four days of the conference. Women's groups and other organisations had come from Zanzibar, Arusha, Dar es Salaam and other regions to exhibit.



*Cultural performances*

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**PART THREE**

**LESSONS LEARNED AND RECOMMENDATIONS**

**FOR THE FUTURE**



*Participants at AGSC '96*



## CHAPTER 9

### REVIEW AND RECOMMENDATIONS

Three mechanisms were used to evaluate the conference: individual workshop evaluation forms filled in by workshop participants at the end of each workshop; thematic group evaluations carried out together during the last workshop sessions of the conference; and assembly deliberations on the last day of the conference. This chapter will focus mainly on the output from the joint thematic group evaluations and the assembly. A brief summary is presented of the results from the individual evaluation forms; details are available for each workshop in the *Rapporteur Notes*.

#### INDIVIDUAL EVALUATIONS OF WORKSHOPS

At the end of each workshop, participants were requested to fill in workshop evaluation forms.<sup>15</sup> The rate of return ranged from 90% to 24%, lower returns occurring in the larger workshops with 100 or more participants. Participants were asked to state what they liked and disliked during the workshop, assess the adequacy of topic coverage, method, and participation; and provide additional contributions and/or recommendations.

An immediate reflection of *interest* in a given topic was the number of people who attended a given workshop. The workshops which drew the highest numbers were (numbers in parentheses): Experiences in Gender Training I (121), The Girl Child (90), Adolescent Sexuality and HIV/AIDS (87), Gender, AIDS and Women's Empowerment (74), Experiences in Gender Training II (61), Violence against Women (54) and Economic Crisis and Reform (53). The Table in Annex 3 provides the complete breakdown of workshop attendance.

The most common items mentioned as things which workshop participants *liked* were: participation and discussions; content of presentation; methodology and facilitation. There was sometimes a trade-off between high level of participation/discussions and content, when presentations were appreciated but used up all the time, leaving no space for plenary discussions.

What was disliked? The most common items in the first day of the conference, and primarily in the gender training group which drew many delegates from upcountry, were poor organisation/reception/general inconveniences in accomodation. Thereafter, the most common was actually 'nothing' i.e. nothing disliked. Most items of dissatisfaction

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<sup>15</sup> See Annex of *Rapporteurs Notes* for detailed data analysis of evaluations at workshop level.

were specific to individual workshops: interruptions/moving<sup>16</sup>; time cut short by timetable changes\*; time too short; no discussion time\*; medium of exchange/ language; presentation off-point; poor government attendance; content required background knowledge; small hot room; too technical. Many other comments took sides with issues which were debated during workshops.

Most participants agreed that topics were covered adequately, ticking 'yes' or 'average' in reply to Question 3 on the form, though some workshops received more critical assessments.<sup>17</sup> Positive assessments were also given of methods used, usually in the 'good' range. Workshops which were organised in a participatory way, with animation techniques, were the most highly rated; and secondly, those which allowed enough time for discussions in plenary, if not groups and/or those which used visual aids and practical displays.<sup>18</sup> Positive ratings were also given for participation in most cases (i.e. 'good' and, though fewer, 'very good'); very few workshops received a significant portion of 'no's'.

A wide range of comments were made in the open contributions section of the evaluation form. Many were specific to the issues raised in a particular workshop, and reveal the extent to which people had become fully engaged in debates. Most of the organisational comments were repeated later in the thematic theme evaluations and during the assembly deliberations and are presented below e.g. NGOs expansion in the regions; the need for lobbying by NGOs; the need to network; expansion of gender training upcountry.

## THEMATIC THEME EVALUATIONS

Very few conference participants took part in the evaluation workshops for each evaluation. The contributions should therefore be taken as indicative, but not representative of the views of others. Moreover, several expressed their own unease, because they had participated not in one theme, but several, and therefore could not provide valid assessments of the theme's workshops overall.

The review of workshop proceedings will be presented first, followed by recommendations which will be presented in the form of matrices, based on the group presentations which were made during the Assembly on December 8th, 1997.

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<sup>16</sup> when this occurred - to be marked by \* hereafter.

<sup>17</sup> namely 2A Experiences in Gender Training 1 (40% no, mainly due to lack of clarity of content at the start); 4A Gender Issues (33% no, too focused on sex workers, too short); 6D Counseling on HIV/AIDS (100% no, due to non-attendance by WAMATA organisers).

<sup>18</sup> People 'voted with their feet' in the case of Workshop 3D Gender Construction of/by Education, Mass Media and Religion - they left in the middle of presentations: those who remained commented on the patronising attitude of some participants, and the failure to discuss gender construction in Islam in the plenary discussion.



The *Gender Analysis and Training* group had the highest attendance during evaluation, and worked in small groups to discuss the following priority issues: (1) the need for gender trainers to understand the lessons, methods and facilities at different levels; building capacity among facilitators at all levels; introduction of gender issues into curricula at all levels; popularisation of gender training at community and household level, targetting groups which have not been reached. Their overall assessment of the content of thematic workshops was positive, because it was based on the rich experiences of the participants themselves.

The *Human Rights and Advocacy* group decided not to evaluate the theme's workshops, because of irregularity in attendance. They focused their energies instead on prioritisation of key issues and recommendations for lobbying and advocacy activities in small groups, which are presented in the matrix. Specific recommendations for AGSC have been incorporated in the list below.

The *Policy and People's Participation* theme carried out a joint assessment of proceedings, using participatory techniques. In general, they observed that workshop contents were good to excellent, with a lot of information generated among participants. Some sessions were not well-focused, and many interpreted gender to mean women. The focus on action recommendations was considered positive. In terms of workshop format, the time was considered too short, and worsened because of poor punctuality. Some workshops had too many presentations, with too little time for discussion from the floor. Some presentations were not fully covered. Mixed views were expressed, with some endorsing the element of choice contained in the present format of simultaneous workshops, and others desiring one-stream plenaries. Concerning workshop methodology, in general, people praised the flexibility in methodology, the high level of active participation, and the allocation of most time for discussions rather than presentations. Some facilitators, it was noted, failed to involve all participants. The use of multi-media devices such as overhead projectors, VIPP cards and drama could be increased and improved, as well as case studies, films and presentations.

The *Media, Art and Culture* group discussed their evaluations systematically. Concerning workshop content, they noted that the time allocated during workshops was not sufficient, and acted as a constraint on presenters, while reducing the level of participation from others. Papers were distributed late, which limited participants ability to grasp the subject matter and make effective contributions. The themes were too diverse and numerous for such a short conference. Fewer themes would allow more in-depth analysis and understanding. In terms of format, the language problem could be better addressed, so as to include foreigners who were unable to follow the Kiswahili discussions and lacked access to immediate translations. The conference schedule was inconsistent and lacked a thematic flow. The venue was not conducive to serious work, and workshop papers were not accessible to some because of their lack of prior

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knowledge that they would be for sale. TGNP had been too domineering in selecting workshop themes and sharing experiences, and should have allowed for more input from NCOs, especially from upcountry.

*Recommended themes for AGSC '97* were as follows [with thematic group in brackets[]]:

- Gender [Gender analysis/training]
- Get to the Grassroots [Human rights and advocacy]
- Gender, Democracy and Development, as in AGSC '96 [PPP]<sup>19</sup>
- Economic Development in relation to Women's Empowerment [Media, Art and Culture].

*Specific recommendations for AGSC '97 in terms of organisation and administration* were:<sup>20</sup>

- participants to be able to participate in all sessions (i.e. do not run separate workshops side by side according to theme; everyone attends the same themes, now in plenary)
- simultaneous workshop themes to be retained
- fewer themes to be presented, to allow more in-depth analysis
- papers to be available on time and/or before sessions
- cost of papers to be included in conference registration fees
- participatory approach to be used throughout
- ensure transport availability
- accomodation near conference site
- alternative venue be sought which is more conducive
- more input of organisational experiences outside of Dar es Salaam in terms of workshop themes and paper presentations
- NGOs to contribute experiences in gender sessions
- feedback of workshop proceedings before each session
- each participant to report on commitments they are making for future actions
- policy makers to be invited
- more time for workshops
- use the AGSC '96 report as a lobbying tool for activists and policy-makers
- AGSC '96 report to include participants' contributions
- AGSC to be moved from region to region
- communications on workshop locations to be improved
- large enough rooms to be secured
- gender training sessions to be more practical

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<sup>19</sup> The PPP group first prioritised on the basis of the following ideas which members had presented: Review of Women's Empowerment, Review Structural Adjustment, Where have we women come from and where are we heading, Violence against Women and Children, Rights of the Girl Child, Gender, childhood and old age, same as AGSC '96, and Mothers and the girl child.

<sup>20</sup> consolidated for all thematic groups, because of duplication; see "Assembly" in *Rapporteur Notes*.

- women's involvement increased eg as conference photographers
- AGSC '96 participants list to be disseminated before AGSC '97
- possible topics and facilitators to be expanded
- number of NGO publications on exhibit to be increased.
- interpreters to be available during plenary and workshop sessions.

*Other individual recommendations for action* included:

- government to support grassroots actions as part of regional integration
- men should be more involved as partners rather than as enemies
- government to sensitise communities to participate in problem-solution
- direct funding of NGOs and CBOs to be encouraged, to reduce the blockage by the 'umbrella network'
- excessive financial support to be discouraged because it disempowers
- researchers to provide feedback to villagers and others involved in research
- government to become more transparent concerning national expenditures
- a group to be identified to lead gender training nationally
- gender trainers to be strengthened
- awareness-raising against violence against women and children
- gender awareness and promotion through the arts
- police to provide more support and investigation in cases of wife battering
- income generation activities of children and youth to be supported
- business women to be supported
- 1997 to be declared the Year of the Woman Artist
- religious leaders to be involved in discussion of gender and religion issues, by means of the creation of a lobby group
- gender activists to give more attention to religious issues
- a fashion show to promote decent attire which targets young women
- linkages between media watch activities of TAMWA and TGNP to be strengthened for impact and the improvement of the image of women
- TGNP to facilitate a meeting of relevant networks concerning media, art, culture and religion and to strategise on the implementation of these recommendations by January 1997.

The *action recommendations* of each thematic theme group are presented as matrices in Tables 1a-d below. For each priority issue selected by the group, recommended actions are presented, along with actors, time frame, and in some cases, location ('where').

The *Gender Analysis and Training group* focused on the four priority issues mentioned above: training gender trainers, capacity building of facilitators, mainstreaming of gender issues into curriculum, and targeting groups for training who have not been

reached as yet. The issues in Table 1a could be read as objectives, and the recommendations as activities, with detailed steps shown. Key actors were NGOs, MCDWAC, MoEC, CBOs and religious institutions. Immediate action was called for.

The *Human Rights and Advocacy group* focused on discrimination against women, gender training, opportunities for the girl child and grassroots perspectives (Table 1b). Their recommendations emphasised legal literacy, lobbying, advocacy, and building of coalitions (networks) to do the lobbying work by means of a women's task force. The perspective of the grassroots should be given more predominance by increased participation of grassroots organisations in lobbying and research activities. Key actors were the women's task force (once created), women lawyers and other legal groups, relevant NGOs, MCDWAC, MoEC and donors. Again, an immediate timeframe was adopted.

Six issues were emphasised in the action plan of the *Policy and People's Participation group*: people's participation in policy making, increased lobbying and advocacy, social movements against HIV and gender discrimination increased, the land tenure system reviewed, gender education and information provided at all levels, and an increase in the number of women in policy-making positions (Table 1c). The main activities recommended were lobbying and advocacy, and gender, legal and civil education at all levels - beginning from the community level up. Specific lobbying activities were needed to focus on Structural Adjustment policies and the promotion of alternative development strategies. Main actors were community and religious leaders, gender sensitive people, women experts, government, political parties, NGOs, individuals and the community. An immediate timeframe was adopted.

The *Media, Art, Culture and Religion group* presented two main sets of action recommendations concerning their theme - women's role in art and culture; and women in religious and moral issues (Table 1d). Activities included the declaration of 1997 as The Year of the Woman Artist, and improved imagery of women and children in the media by means of greater cooperation among media watch groups of TAMWA and TGNP. The group also recommended the greater involvement of religious leaders and members in gender issues, on the one hand, and greater sensitivity to religious issues among gender activists. Beyond denunciation of beauty contests, the group recommended that an alternative fashion show be organised, which highlighted 'decent' attire for young women. The main actor named was TGNP, but its role was to help coordinate and facilitate the establishment of networks. Activities were to be carried out during 1997.

**Table 1a Action Recommendations of the Gender Analysis and Training Group**

Issue	Recommendation	Actor	Wh
1. Training Gender Trainers	Gender TOT programme to be worked out with the following objectives: - Gender trainers to be competent in gender - Gender trainers to be able to train others - Gender content to be thorough, clear, relevant to local context - Gender trainers to consist of men & women, girls & boys, community & religious leaders; peer groups; extension workers; school teachers - Gender training/sensitisation to move from project to public approach - Bottom up approach to be used	All NGOs & other actors; TGNP to coordinate	cour
2. Capacity building of facilitators (women, men) at all levels	- Facilitators & animators identified at all levels - Short courses in gender analysis/training developed - Gender coursework introduced in all colleges and training institutions - Methodology & training materials developed & implemented - TOTs organised at all levels	All NGOs & other actors; TGNP to coordinate	Cou wide leve
3. Gender issues introduced in curricula	- Gender integrated in education & training curricula at all levels, each sector - training manuals and other materials developed	Curriculum development institutions, adult education, MCDWAC, MoEC, NGOs, CBOs, religious institutions	TGI coo:
4. Gender training targeted to groups not yet reached	Household levels & other levels reached by means of mass media, community and popular theatre, seminars, public meetings, PRA, songs...	All concerned parties: eg teachers, youth & women groups, govt & religious leaders, extension workers,	All with proj

**Table 1b Action Recommendations of the Human Rights and Advocacy Group**

Issue	Recommendation	Actor
1. Discrimination against women <sup>a</sup>	<p>1.1 Women's task force on women's human rights established, with a defined legal framework &amp; resources, initially provided by participating organisations; task force to focus in the first instance on the first three objectives below:</p> <ul style="list-style-type: none"> <li>- Increase legal literacy among women, police, judiciary, men</li> <li>- Increase counseling services for victims &amp; perpetrators</li> <li>- Develop networks &amp; lobby</li> <li>- Increase knowledge of rights</li> <li>- Increase struggle for women's rights</li> <li>- Build alliances with the media</li> </ul> <p>1.2 Priority areas for lobbying chosen</p>	<p>Women lawyers, other legal organisations &amp; relevant NGOs</p> <p>Women's task force Women lawyers &amp; other legal organisations Relevant NGOs</p>
2. Gender training	<p>Uniformity created in gender training programmes Adequate joint training for facilitators</p>	
3. Opportunities for the girl child	<ul style="list-style-type: none"> <li>- GEA and WEA</li> <li>- Community work to increase resources for girls at household &amp; community level</li> <li>- Life skills training</li> </ul>	<ul style="list-style-type: none"> <li>- NGOs oriented to community work, MCDWAC, donors</li> <li>- MoEC, NGOs concerned with education</li> </ul>
4. Grassroots perspective	<ul style="list-style-type: none"> <li>- participation of grassroots organisations increased</li> <li>- transparency of governments &amp; donors increased</li> <li>- community participation &amp; control of research increased</li> <li>- government facilitation of CBOs furthered</li> </ul>	

<sup>a</sup> Areas to be covered were domestic violence, female genital mutilation, inheritance, ownership, education.

## ASSEMBLY

Held on the morning of the last day, 8th December 1997, the AGSC Assembly consisted of all conference participants, as well as workshop organisers, art and culture groups and the conference organisers, TGNP. An intense exchange took place as each thematic group presented their evaluation of the conference and recommendations for future AGSCs and for actions related to their themes. The M.C., *Richard Mabala*, succeeded to hold the process together by animation, clarity of vision and good humour.

*Fides Chale*, TGNP's Chair, welcomed conference participants to the Assembly, and outlined the main objectives, i.e. to assess the conference, prioritise issues and strategise actions for lobbying and advocacy in 1997. *Wetu Wetu* students sang a song, "*Tanzania, Our Motherland*" which extolled the diversity and unity of Tanzania, and recited a poem, "*Children's Rights*" which urged parents to love and nurture their children (see Poetry Reciting workshop). They ended their performance with a dance from southern Tanzania, "*Mganda*".

The four thematic groups proceeded to report on the results of their evaluation and planning sessions, which have already been presented above. An open discussion of burning issues followed. The need for greater sensitivity towards religious issues was raised from the floor. Someone wanted clarification about the question of ownership of AGSC papers, in that paper presenters submitted their papers to AGSC for reproduction, did not receive any kind of payment as authors, but noted that TGNP was selling the papers at cost of reproduction. TGNP clarified that the paper charges were set at the cost of photocopying alone as a partial cost recovery measure. In advertisements for the conference and in invitation letters (written in response to proposals of titles and abstracts), participants were invited to submit papers and were informed that TGNP would take responsibility for reproducing those papers which were received on time. It was agreed at the Assembly that the author's permission would be sought if AGSC papers were selected for publication.<sup>21</sup>

In reply to a statement that TGNP had dominated the conference and singlehandedly set conference themes, TGNP reminded participants that a 'call for papers and workshop themes' had been circulated to NGOs, government offices, donor-led projects and individuals, and publicised in the mass media. The four thematic groups were constructed on the basis of suggested topics received from conference participants, along with nine workshop themes which were proposed ahead of time by TGNP, and for which other NGOs were invited to take charge. Only nine of the 36 workshop titles were actually facilitated by TGNP members or staff, i.e. one-fourth; *three-quarters of the workshops were facilitated by other NGOs or individuals*, not TGNP. The mistaken

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<sup>21</sup> Thus far, no AGSC paper has been selected for publication by TGNP. Papers were of mixed quality; most would require extensive revision before publication, as is typical of conference papers.



perception of TGNP as 'domineering' the workshops was probably based on the fact that so many organisations and individuals worked closely with TGNP and its networks.

What *was* true, as noted in the evaluations presented above, was that the conference was dominated by NGOs based in Dar es Salaam, in terms of workshop facilitation and presentations. The novelty of the conference format -- its very openness -- was not fully appreciated this year, and few submissions of topics were received from upcountry. Participatory methods ensured that participants from upcountry had ample opportunity to share their own experiences, and many took advantage of the Gender Exhibition to exhibit their work. Nevertheless, more efforts were needed in the future to encourage NGOs from outside of Dar es Salaam to take charge of workshops and paper presentations. Another conference participant suggested from the floor that regional networks should start planning for next year's topics and themes.

Alternative ways of publicising the work of different NGOs during the conference were needed, according to another participant, so as to enhance networking. The lack of full media coverage was emphasised as a major disappointment. Conference participants were informed about the efforts made by TGNP to involve the media: a press conference held during the week before; special invitations extended with coverage of registration costs and a modest transport allowance for one journalist from each of the key newspapers and tv stations; a press conference during the last day. These were direct contacts with the media, in addition to TGNP's own publicity, which included paid advertisements in the press, and 'free' bytes on radio and tv. The conference agreed on the need to try harder next year, and to work hand in hand with TAMWA, who were in a position to promote publicity.

What can be done to lobby practically and strategically after AGISC '96, and for AGISC '97? The conference organisers explained that key government institutions had been invited to participate, and that MCDWAC was allocated workshop space after expressing their intention to present the government's Women in Development policy for discussion. Unfortunately the paper presenters did not attend the conference. Hopefully the situation would change as the conference became more popular and would be taken more seriously by relevant ministries and other institutions and organisations.

Was 1997 too soon to declare the 'Year of the Woman Artist'? A member of the Art, Media, Culture and Religion thematic group assured the participants that preparations had already begun. The plays and other cultural events of AGISC bore testimony to the growing significance of women in the arts. Only a decade ago, women in dance and theatre were discriminated against as 'loose women', especially in the Muslim community, or for a Muslim woman like herself, a performer wearing the 'hijab'. A cultural revolution was under way.

**Table 1c Action Recommendations of the Policy and People's Participation Group**

Issue	Recommendation	Actor
1. People's participation in policy making	<ul style="list-style-type: none"> <li>- Discussions with key people</li> <li>- Equal representation in terms of gender</li> <li>- Committees formed to work on specific issues</li> <li>- Actors (gov't, NGOs, CBOs) trained in PRA theory &amp; methods</li> <li>- Needs, views &amp; suggestions surveyed of different social sectors &amp; incorporated into lobbying/planning activities &amp; policy-making</li> <li>- Animation &amp; participatory methods used</li> </ul>	Community leaders, religious institutions, gender sensitive women experts, gov't, political parties, NGOs, individuals, the community
2. Lobbying & advocacy increased	SAPs addressed & alternative policies lobbied for	as above
3. Social movements against HIV & gender discrimination increased	Public condemnation of sexual harassment & gender discrimination	as above
4. Land tenure system reviewed	Establish more forums like legal clinics which provide advice at grassroots level	as above
5. Education & information provided at all levels	<ul style="list-style-type: none"> <li>- Gender sensitisation &amp; education from the grassroots to other levels conducted</li> <li>- Civil education provided to women</li> <li>- Gender sensitive newspapers published</li> <li>- People empowered to improve their economic situation</li> <li>- Information analysed &amp; facilitated by village leaders, NGOs &amp; gov't officials</li> </ul>	as above
6. Number of women in policy-making positions to be increased by gov't	<ul style="list-style-type: none"> <li>- Women encouraged to participate in politics</li> <li>- Number of women increased in judiciary, legislature, cabinet, financial institutions &amp; other decision-making levels</li> </ul>	as above

**Table 1d Action Recommendations of Media, Art, Culture and Religion group\***

Issue	Recommendation	Actor
1. Women's role in art & culture	<ul style="list-style-type: none"> <li>- more women involved in art &amp; culture</li> <li>- 1997 declared the Year of the Woman Artist</li> <li>- Media Watch of TAMWA &amp; TGNP linked for greater impact in improving imagery of women &amp; children in media</li> </ul>	TGNP to facilitate & coordinate meeting of relevant networks
2.1 Women & religion  2.2 Moral issues	<ul style="list-style-type: none"> <li>- Religious leaders involved in gender issues discussions</li> <li>- Lobby group set up involving religious leaders to discuss gender issues</li> <li>- Gender activists to network with religious institutions &amp; increase their understanding of religious issues</li> <li>- Young women &amp; girls encouraged to dress decently</li> <li>- Fashion show organised which displays decent &amp; attractive attire for girls</li> </ul>	TGNP to facilitate & coordinate meeting of relevant networks

\* A third issue, 'general', and its set of recommendations concerned specific recommendations for AGSC which have been seen in the Assembly section of *Rapporteur Notes* for original.

Another delegate from upcountry pointed out that the high level of diversity among upcountry participants reflected the success with which grassroots organisations had been able to acquire funding to participate in AGSC. However, most grassroots people met each other for the first time here at the conference. Since regional and district organisations are closer to the people, they should facilitate networking meetings for grassroots groups before the next conference, to plan ahead. This will ensure implementation of goals and strategies. She also emphasised the need to include other disadvantaged groups, in addition to the deaf, who had mobilised themselves ahead of time and came with sign interpreters. The need to increase the involvement of youth was added at this point by another person.

The workshop resolutions and recommendations will need to be made available to all participants, one person stressed. Another participant deplored the tendency of some women's groups to 'hoard' information, or to carry out a politics of exclusion when deciding how to disseminate information. Such an attitude contradicted the aim of unifying all women and the community to move in a common direction. She also asked, "How representative are groups that claim to represent groups or institutions? What mandate have they and how can the mandate be verified?" The politics of *inclusion or exclusion* needed to be confronted, agreed a TGNP member, in order to ensure that networking benefited women from all spheres and socio-economic backgrounds.

Following this frank exchange of views, a poem on child defilement was recited by the author, *Umny Alley* (see Poetry recital workshop). Afterwards, *Demere Kitonga and Marjorie Mhilinyi* provided a sum-up of each workshop report, using flipcharts. They included action recommendations based on thematic issues, as well as those specific to AGSC.<sup>22</sup>

Suggested themes for AGSC '97 were listed: gender and development; review of women's empowerment; assessing the Platform for Action's impact on grassroots interventions; gender, childhood and old age; rights of the girl child; and media culture and its relationship to women's empowerment.

Burning issues that emerged from the contributions included:

- bigger name tags
- grassroots participation and involvement
- increased transparency and information-sharing within and among NGOs and CBOs
- clarification of what is content and what is curriculum
- postpone the Year of the Woman Artist to 1998 to ensure adequate time for preparations

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<sup>22</sup> Since the sumups were summaries of the matrices which have already been presented, they will not be reproduced here (see *Assembly in Rapporteur Notes*).

- disabled people to be included in such events and their issues addressed
- resolutions of AGSC '96 disseminated to the media and official authorities
- publicity increased for the Gender Exhibition
- regional cooperation and networking increased and to be reported on at AGSC
- youth participation increased, given their significant role in and potential for change
- more space for regional and rural representatives to share experiences, activities and products
- lobbying and advocacy skills strengthened
- a more positive Kiswahili term for the concept 'gender' to be identified
- information on gender to be disseminated so as to dispel misconceptions
- gender activists to build on the positive aspects of religion and avoid preconceived notions
- advances in gender awareness within drama to be acknowledged, based on the presentations during AGSC '96.

*Richard Mabala* then moved the assembly into the closing session, with a recital of his poem, "*Mjomba mkia wa kopa*" (Ch. 8).

**Annex 1    Timetable**

## **Annex 2 TGNP Board of Directors, Members, Associates and Staff in 1996**

### **Board of Directors**

Fides Chale, Chairperson  
Mary Rusimbi, Vice-Chair (Training)  
Heslon Mahimbo, Vice-Chair (Information)  
Asseny Muro  
Nyasugara Kadege  
Dennis Muchunguzi

### **Staff**

Marjorie Mbilinyi (Programme Coordinator)  
Aggripina Masha (Org.Sec./AGSC Coordinator)  
Demere Kitunga (Prog.O.-Information)  
Christine Warioba (Prog.O.-Training)  
Scholastica Makwala (Information Assistant)  
Farida Katuli (Administrative Assistant)  
Matilda Massawe (Bookkeeper)  
Sanze Abdallah (Office Assistant/Driver)

### **Members**

Fides Chale  
Crispin Hauli  
Demere Kitunga (staff)  
Richard Mabala  
Heslon Mahimbo  
Marjorie Mbilinyi (staff)  
Lucy Mboma (absent on study)  
Aggripina Masha (staff)  
Fenella Mukangara  
Asseny Muro  
Mary Rusimbi

### **Associates**

Nezerina Boma  
Charles Chipungahelo  
Naomi Kaihula  
Edward Mhina  
Rehema Mwateba  
Marie Shaba  
Zippara Shekilango

### **AGSC '96 Rapporteurs**

Salma Maoulidi, Chief Rapporteur  
Adam Shafi Adam  
Jaffer Hussein  
Juliana John  
Majuto Kilimba  
Halima A Maulidi  
Joyce Mbutta  
Suzana Raymond  
Lilian Rugziyamu

### Annex 3 Workshop Attendance

[Note: All workshops with the same number took place at the same time, eg #2 at 11am, December 5th; #3 at 3pm on December 5th - see Annex 1 for Timetable]

Workshop No	Workshop Title	Number of Participants
2A	Experiences in gender training I	121
2B	Violence against women	54
2C	Increasing women's profile in trade and business	22
2D	Role of art and culture	10
3A	Experiences in gender training II	61
3B	Children's rights	24
3C	Women in political transition	35
3D	Gender construction of/by education, mass media and religion	20
4A	Gender issues	37
4B	Women's sexual health	40
4C	Women refugees	21
4D	Beijing one year after	30
5A	Adolescent sexuality and HIV/AIDS	87
5B	Democracy and the rights of children, youth and women	27
5C	Economic crisis and reform	53
6A	Gender analysis and training	48
6B	Lobbying and advocacy training	32
6C	Monitoring gender in projects	39
6D	Counseling/discussion on HIV/AIDS	5
7A	Gender, AIDS and women's empowerment	74
7B	Gender integration in DWSP	41
7C	Food security	34
7D	Poetry reciting	27
8A	50 Years is enough of the World Bank	19
8B	Practical interventions - mushrooms	17
8C	The girl child	90
8D	Female cancer sensitisation	17