



Resolving the Collective Action Problem of Violence Against Women and Children in Shinyanga District, Tanzania.

Unleashing People's "Power Within" and "With" to
Challenge Patriarchy and Everyday Violence in Shinyanga
District, Tanzania.

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ABSTRACT



Unleashing People's "Power Within" and "With" to Challenge Patriarchy and Everyday Violence in Shinyanga District, Tanzania @ 2023 by Kate McAlpine, Sia Tigo, Mathias Mkude, Janeth Semwene, Raphael Denis is licensed under CC BY-NC-SA 4.0

Violence against women and children is deeply rooted in inequality and is prevalent in Tanzania; resulting in far-reaching, long-lasting negative effects. This 2-year Participatory Action Research examines the complex system that leads to violence against women and children in Shinyanga District.

The research is underpinned by Gaventa's Powercube framework, uses Scharmer's Theory U approach to facilitating social change, and analyses the data using a grounded theory method. Researchers facilitated dialogues with over 900 women, children, men and representatives of government to understand their lived experience of power. Participants' main concern is how to renegotiate a painful patriarchal system where male privilege is unchecked and everyone experiences fear. Results indicate that the internal logic of patriarchy is coercion.

However, the patriarchal system is fragile because its inherently coercive form and attendant domestic violence contradicts the community's claimed values of collaboration, respect, and effort. The research concludes with a theory of action; proposing what needs to happen to unleash people's "power within" and "with" in service to challenging patriarchy and everyday violence.

KEYWORDS: Patriarchy, Domestic Violence, Coercion, Power, Violence Against Children, Participatory Action Research



Violence against women and children is prevalent in Tanzania

Intimate partner violence (IPV) is a pervasive issue in Tanzania, with alarmingly high rates of violence being reported in the country. Despite the need for more comprehensive data and research, available studies indicate that IPV is widespread and affects a significant proportion of women in the country.

A 2006 study by the World Health Organization (WHO) found that 50% of women in Tanzania reported experiencing physical or sexual violence from an intimate partner at some point in their lives (Garcia-Moreno, Jansen, Ellsberg, Heise, & Watts, 2006). This study is considered one of the largest and most comprehensive studies on IPV, providing important information on the extent of violence against women globally.

Other studies have also reported high rates of IPV in Tanzania. Results vary, but they reinforce the message that IPV is a serious problem, with 25% of all women reporting being victims of domestic violence (Gonzalez-Brenes, 2003), 21% of women reporting experiencing IPV in the previous twelve months (McCloskey, Williams & Larsen, 2005), and 40% of women having a lifetime exposure to physical or sexual violence by their male partners (Laisser, Nyström, Lugina, & Emmelin, 2011).

LITERATURE REVIEW



The prevalence of IPV is higher in rural areas compared to urban areas (Chegere, & Karamagi, 2020), and more research is needed to fully understand the extent and consequences of IPV in Tanzania. Nevertheless, the available data highlights the urgent need for comprehensive interventions to address IPV and protect women from violence.

In East Africa, approximately 73.5 million children report experiencing physical violence, 26.5 million children report experiencing sexual violence, and 30.8 million children report experiencing emotional violence (Ministry of Community Development, Gender, et al., 2011; Rwanda Ministry of Health, 2017; HakiElimu, 2020). A study by the United Republic of Tanzania found that 73% of children reported experiencing physical violence, 27% reported experiencing sexual violence, and 40% reported experiencing emotional violence (Ministry of Community Development, Gender, et al., 2011).

A 2021 study with children about their experiences of violence in schools found that 39% of students had experienced or witnessed corporal punishment and associated emotional harms. 33% of students reported feeling unimportant, 30% reported having their feelings hurt, 30% reported feeling uncared for, and 24% reported experiencing coercion, force, or threat. The study also found that children often experience chronic exposure to harm, with 53% of students reporting that the harms they experienced or witnessed occurred more than once (McAlpine, Dennis, & Semwene, 2021).



Violence against women and children is deeply rooted in inequality

Intimate Partner Violence is deeply rooted in gender inequality and imbalanced power dynamics, which allow for women's subordination and excuse male violence towards their female partners (Chegere & Karamagi, 2020; Laisser, Nyström, Lugina, & Emmelin, 2011; McCloskey, Williams, & Larsen, 2005). Studies have found that women are particularly vulnerable during their childbearing years and if they have experienced difficulties in conceiving, have given birth to five or more children, or have only received a primary education (McCloskey, Williams, & Larsen, 2005). A 2015 study also found that 63.4% of victims of domestic violence attributed the violence to their male partner's suspicions of infidelity (Chalya, Massinde, Kihunrwa, & Kayange, 2015).


Violence against women is perpetuated by social norms and attitudes that tolerate or condone violence, or even view it as an acceptable way of resolving conflicts or maintaining order. In particular, IPV is often tolerated by women as a response to violating gender norms. A study of attitudes towards IPV in 17 Sub-Saharan countries found that women were more likely to justify IPV than men, citing reasons such as neglecting the children, going out without informing their husband, or arguing back with their husband as behavioural violations that warrant violent punishment (Uthman, Lawoko, & Moradi, 2009).

There is limited evidence to suggest a correlation between household wealth and domestic violence, according to González-Brenes (2003), but research has shown that external shocks such as floods or droughts can significantly increase the risk of domestic violence, especially in poorer households (Abiona & Koppensteiner, 2018). Additionally, women who earn income or own their own businesses are more vulnerable to domestic violence, according to a study by Vyas et al (2015).

The support network for children in Tanzania is limited, as close authority figures such as teachers and parents are often perpetrators of violence despite their claims to condemn such behaviour (McAlpine, Dennis & Semwene, 2021). The use of punishment as a means of discipline in schools is maintained by social norms. Students view parents and teachers as their trusted reference group, but these individuals are also perpetrators of violence. The students experience harm frequently at the hands of those they trust, which contradicts their claims of disapproving such behaviour. The lack of consequences for violent teachers and parents reinforces this problematic cycle.

Consultations with 12,000 women, children and civil society organisations (McAlpine, 2016) revealed that violence thrives when the interests of a few are prioritised over the well-being of the majority. In Tanzania, societal norms prioritise the interests of men over women and children, and the economic system prioritises the wealthy over the general population.





Violence has far-reaching, long-lasting negative effects.

Intimate partner violence and violence against children has far-reaching and long-lasting effects on women and children's physical, emotional, and psychological well-being. Adverse childhood experiences, such as exposure to violence, increase the likelihood of chronic health conditions, poor mental health, risky behaviours, and negative social outcomes in adulthood. Research has shown that a child who has experienced more than six adverse childhood experiences is, on average, likely to have a 20-year shorter life expectancy, a 4600% greater chance of using intravenous drugs, and a 5000% greater chance of attempting suicide (Felitti et al., 1998).

Women and children who experience violence are not only at risk of physical harm, but also experience psychological impacts such as anxiety, depression, low self-esteem, and post-traumatic stress disorder. Victims may experience social isolation, loss of relationships, and reduced social support, and may be pushed into financial dependence on abusive partners.

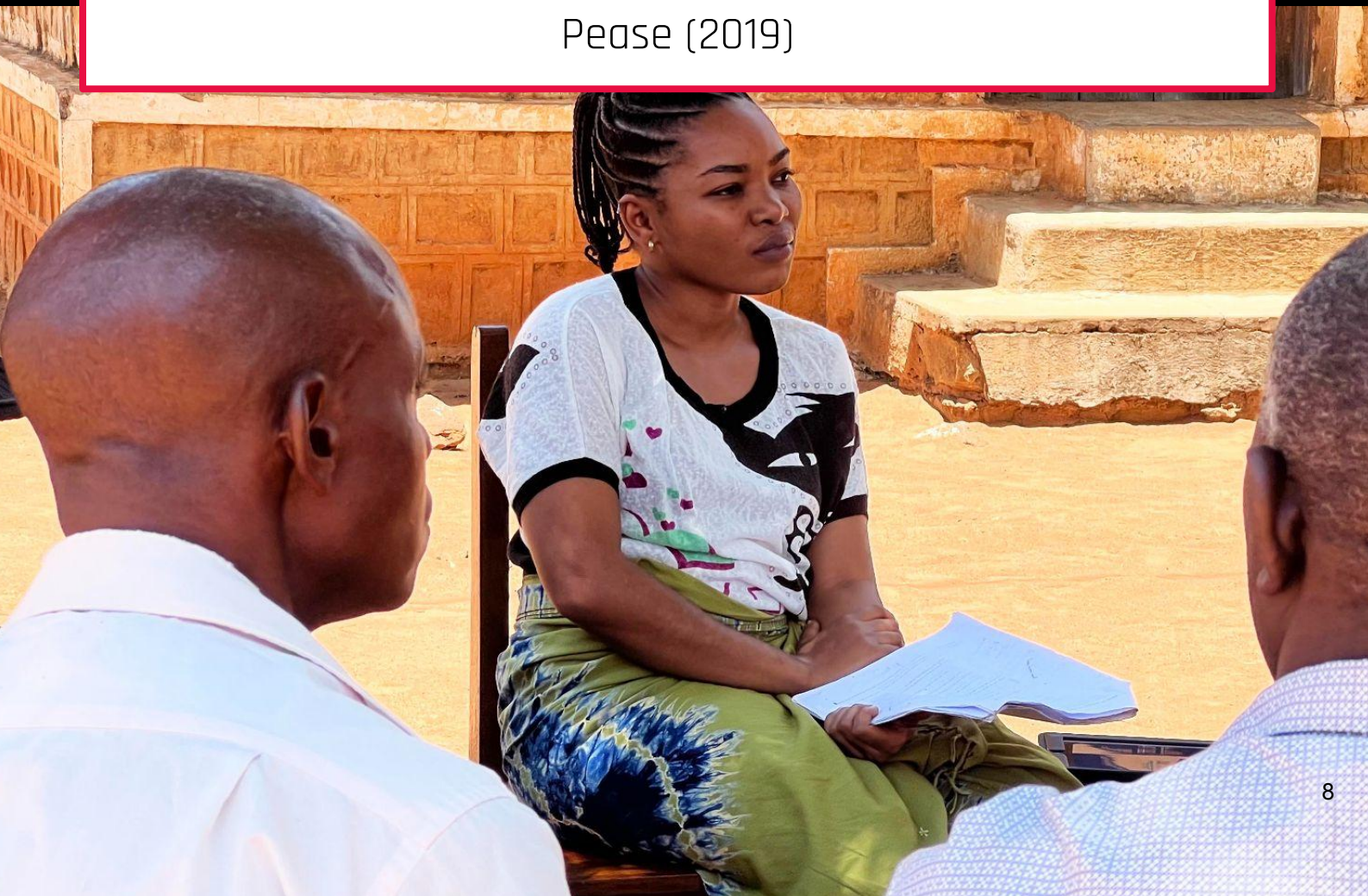
Children who witness domestic violence or are victims of it are more likely to suffer from behavioural and emotional problems, as well as academic difficulties (American Academy of Pediatrics, 2015). Violence interferes with children's physical, emotional, and cognitive development, making it difficult for them to reach their full potential. As a result, these children may be more likely to experience violence later in life, as well as negative outcomes such as poor academic performance, substance abuse, and criminal behaviour.

Finally, violence against women and children harms communities by perpetuating cycles of violence and destabilising social and economic systems (Campbell, 2002; Garcia-Moreno et al, 2005).

Patriarchy is a social construct that can be contested.

“ *We cannot understand men’s violence against Women without understanding patriarchy.* ”

Pease (2019)





Patriarchy is a social construct that can be contested

Patriarchy refers to a social system or belief in which men hold primary power and predominate in roles of political leadership, moral authority, and control of property. Johnsson (1997) defines patriarchy as having three dimensions: male domination, male identification, and male centrality. Male domination refers to men's authority and control over major social, political, economic, religious, legal, and military institutions. Male identification refers to men's determination of cultural ideals regarding masculinity and the ways in which women are devalued in society. Male centrality refers to the idea that male experiences come to represent human experience more generally.

Pease (2019) identifies five pillars of patriarchy: men's structural power over women and other intersections of gender power and other inequalities, patriarchal ideologies, patriarchal peer relations, coercive control in family life, and patriarchal subjectivities of individual men. The first pillar refers to men's control over institutions in the public sphere. The second pillar refers to the deeply embedded patriarchal ideas in individual men's psyches and the patriarchal customs, rules and laws that are in social institutions. The third pillar refers to the generation of dominant forms of masculinity - emotional detachment, competitiveness and the sexual objectification of women - through men's relationships with other men. The fourth pillar refers to private patriarchy whereby men control women and children in the home. The fifth pillar refers to the shaping of men's sense of self by patriarchy.

These pillars of patriarchy highlight the multiple ways in which men's power and control is perpetuated and maintained in society, from individual subjectivities to institutional structures. Understanding these pillars helps us to see how patriarchy affects not only women and other marginalised groups, but also men themselves, who may be vulnerable to its negative impacts.

"All men are under pressure to measure up to traditional notions of manhood to avoid being called out as feminine" (Pease, 2019, pg 78).

Gender norms are sustained and reproduced within social institutions as well as being deeply embedded within the subjectivities of individuals. This reinforces patriarchal power structures and perpetuates the domination of men over women and other marginalised groups. This research study seeks to understand how the 5 pillars of patriarchy reveal itself in the lives of the Sukuma people in Shinyanga, and aims to explore ways to disrupt men's emotional investment in their privilege.

Stark (2007) argues that many men resort to coercive control when they feel that they lack power in the public realm. This highlights the interconnectedness of patriarchal power structures and the need to address these structures in order to prevent men from resorting to violence and control as a means of asserting their power.

In addition, Seidler (2007) argues for the need to acknowledge men's vulnerability and to understand the relationship between men's emotional experiences and their exercise of power and control. This research seeks to address the barriers that inhibit men from showing compassion, empathy, and sadness at others' suffering. By understanding the ways in which patriarchy affects men's emotional lives, we can begin to challenge patriarchal norms and work towards creating a more equitable and just society for all.

THE POWERCUBE FRAMEWORK



The Powercube framework (Gaventa, 2007) helps us to understand how power operates and influences decision-making at different levels and in different spaces. It provides a comprehensive approach to analysing power, allowing us to understand the various dimensions of power, including structural power¹, relational power², cultural power³, discursive power⁴, political power⁵, and economic power⁶, and how they interact to shape outcomes.

Gaventa's concept of power over, power within, power to, and power with, highlights the different ways in which power can be expressed and experienced. Understanding these forms of power is important because they shape how we think about power and how we interact with others. Briefly, power over refers to the control or domination by one person or group over others. Power within involves developing self-awareness, self-worth, and self-belief that enables a person to exercise agency; and power with is the collective power that arises from speaking out and acting jointly.

Gaventa also speaks of the spaces of power, which are the arenas in which power is exercised and where decisions are made. These spaces can range from closed spaces where decisions are made by experts and bureaucrats, to invited spaces where people are invited to participate, to claimed spaces where people assert their power and demand a voice in decision-making. Finally, Gaventa highlights the levels of power, which are the different layers of decision-making and authority in which people engage. These levels can range from local to national to global.

The Powercube framework provides a useful tool for analysing power and understanding its various dimensions, forms, spaces, and levels. It can help individuals and communities to better understand the sources and dynamics of power and to take action to shape outcomes in their favour.



¹ Structural power; the underlying systems, institutions, and structures that shape power relations and distributions

² Relational power; the power that arises from relationships between individuals and groups

³ Cultural power; the power of norms, values, and beliefs that shape social attitudes and behaviours

⁴ Discursive power; the power of language and communication to shape perceptions, attitudes, and beliefs

⁵ Political power; the power of decision-making processes, such as the power to create and enforce laws and policies

⁶ Economic power; power that arises from control over resources and the ability to make decisions about their allocation and use



Unwritten rules are the architecture of life

Unwritten rules are inherited beliefs about what others do; stemming from customs and traditions, from biblical injunction or created within familial or communal settings. They are similar to social expectations - one's beliefs about what others do and one's beliefs about what others think one should do. Social expectations are a concept that informs social norms theory (Mackie et al., 2014).

Unwritten rules are the architecture of life, underpinning almost all social interactions, and structuring morality. They can be helpful because they give us guidelines on how to behave, easing social life and reducing the need for negotiation. They can also be unhelpful because they justify discrimination.

Unwritten rules are largely unconscious. People follow them habitually and comply without being aware of them. It is possible to see an unwritten rule operating when one hears the words "should", "ought", "must" or "got to". In Swahili the word "*lazima*" indicates that unwritten rules may be present.

Unwritten rules can shape how we feel, think, and behave by influencing our perception of what is considered appropriate or acceptable behaviour. For example, unwritten rules may dictate how we should interact with others in different settings, such as the workplace, social gatherings, or at home. They can also shape our expectations around gender roles, relationships, and communication styles. Unwritten rules may be deeply ingrained in our psyche and influence our actions and reactions even when we are not aware of them.

The impact of unwritten rules can be both positive and negative. On the positive side, they can provide a sense of structure and stability in our social interactions, allowing us to navigate unfamiliar situations with ease. However, unwritten rules can also limit our freedom of expression and reinforce harmful cultural stereotypes. Additionally, violating unwritten rules can lead to social exclusion, and people may feel pressured to conform to them even if they do not align with their personal values or beliefs.

Therefore, it is important to be aware of unwritten rules and how they can shape our thoughts, feelings, and behaviours, and to question and challenge them when they are harmful or limiting.





METHODOLOGY.



This 2-year Participatory Action Research project examines the complex system that leads to violence against women and children in Shinyanga District, with the goal of creating an environment where citizens actively promote protective norms.

The project takes an intersectional approach to ending violence against women and children, meaning that it recognises and addresses the multiple and interconnected forms of oppression and discrimination that contribute to the issue. Our objective is to establish a substantial group of citizens who act as protectors; advocate for community-based protection programmes to be prioritised; enhance the National Plan of Action to End Violence, and provide valuable insights for the feminist and child rights movements.

A research philosophy that seeks to generate critical knowledge about the system in order to effect change

Pease (2019) highlights a deficiency in violence prevention efforts, which he attributes to a depoliticisation of the language used to advance gender equality and an absence of engagement with the patriarchal power structures that contribute to violence. He challenges the notion that patriarchal and gender equal societies can coexist and contends that "work with men focussed on changing norms fails to understand how deeply embedded patriarchal ideas are in men's psyches and subjectivities" (Pease, 2019, p. 64).

Pease argues that positivist research paradigms, which form the basis of most public health promotion models, are inadequate for addressing the complexities of violence against women. He asserts that knowledge cannot be separated from context or social relationships, and that the public health frame has depoliticised anti-violence efforts. This approach, which focuses on individual risk factors and changing attitudes and behaviours in specific settings, is not equipped to address the underlying structural and discursive causes of violence.

According to Pease, the social ecological approach, which focuses on individual and environmental determinants of behaviour across micro, meso, exo, and macro systems, does not account for the dynamics between men and women in a patriarchal society. This approach fails to consider power and privilege and assumes that social ecology can be objectively observed rather than being a socially constructed metaphor. Furthermore, this approach views violence as a stable phenomenon that can be objectively measured, rather than as a product of social relations and political context. As Pease states, "the mantra of 'what works' overlooks the social relations and political context of the local site" (Pease, 2019, p. 20).





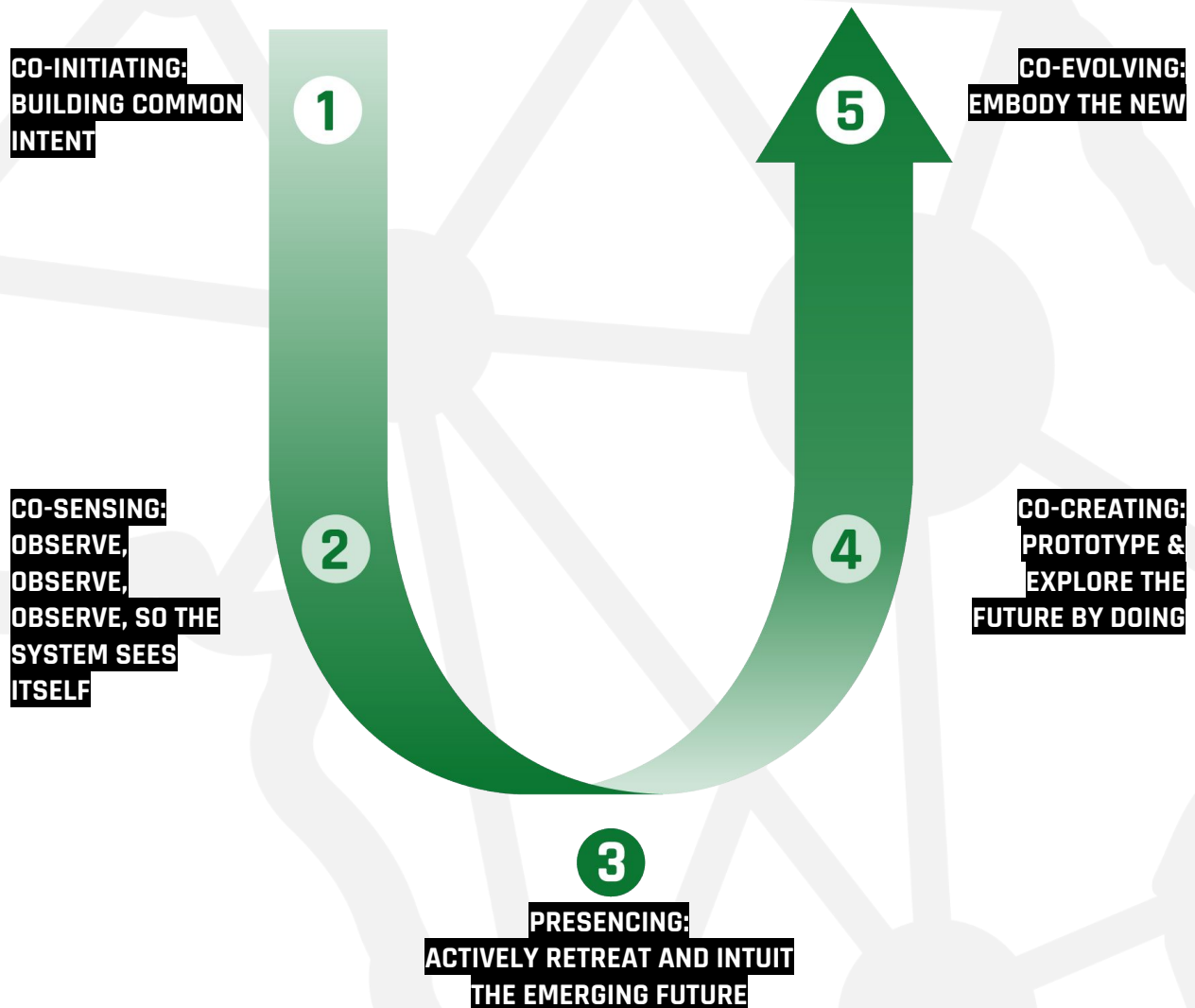
This study seeks to address the limitations identified by Pease by adopting an Integral Activist Epistemology (McAlpine, 2014) to generate useful data about people's lived experience of violence without relying on researcher-defined constructions of violence. Integral Activist Epistemology is a values-driven approach to scholarship and practice that incorporates elements of Action Research, Integral Research, and Activist Research (Chandler and Torbert, 2003; Esbjörn-Hargens, 2006; Fine and Vanderslice, 1992; Gergen 2003; Hale, 2001; Heron and Reason, 1997; Lathar, 1986; Park, 1999). This approach seeks to generate critical knowledge about the system in order to effect change, as it is founded on the belief that individuals and groups create their own realities through the meaning they assign to their experiences. The objectives of Integral Activist Epistemology are to:

- 1. Empower and transform by shifting power dynamics and distribution**
- 2. Understand people's interior world and their sense of personal power**
- 3. Generate practical knowledge that supports personal growth and collective action**
- 4. Encourage change by tapping into people's personal power and sense of urgency**

Gaventa's (2007) Powercube framework informs the research design, data collection, and analysis process, as well as the presentation of findings in this research report. The power analysis stems from bringing together all stakeholders affected by violence to understand its underlying dynamics and drivers, through a process of *"Involvement of all"*. This approach shifts the focus from violence itself to power, in order to gain a deeper understanding of social relations. The use of deliberative dialogue empowers citizens to cultivate a shared understanding of their situation, leading to new insights and a sense of urgency for change, or *"Shared ambitions"*. The approach also prioritises decentralised action by co-creating new social practices with citizens that they aim to embed in their communities, or *"Reinforcing actions"*.



DATA COLLECTION AND SAMPLE.



The study used mixed methods, combining Action Research, Social Network Analysis, Field Work, Narrative, Qualitative and Grounded Theory approaches. The research was conducted in eighteen wards of Shinyanga Rural District - Lyabukande, Mwakitolyo, Salawe, Solwa, Iselamagazi, Lyamidati, Mwalukwa, Pandagichiza, Didia, Ilola, Mwamala, Nyamalogo, Puni, Itwangi, Masengwa, Nyida, Tinde and Usule.

The research method innovates by using Theory U (Scharmer, 2009), which is a process for facilitating transformation in complex situations. Theory U is a theoretical framework for leading profound change. It is based on the idea that to bring about meaningful change, individuals and organisations must be able to let go of old habits, assumptions, and mental models in order to access new forms of knowledge and awareness.



Theory U outlines a process for leading change that involves moving through several stages of consciousness, starting with sensing and observing what is happening in the world around us. This is followed by a stage of Presencing, in which individuals and organisations access deeper knowledge and insights about the future they want to create. The final stages involve prototyping, reflecting, and embedding the new insights and changes into the wider system. Theory U emphasises the importance of embracing complexity, fostering collaboration, and co-creating solutions with a diverse group of stakeholders.

The data collection process in this study was a multi-stage process that involved engaging various stakeholders and seeking their perspectives on violence against women and children in Shinyanga. The stages of the data collection process were as follows:

1. Co-initiating: The objective was to get the whole system involved in the study and to identify a common agenda. This stage involved conducting a household survey to identify the 1,264 most connected citizens and inviting 54 of them to form the [Backbone](#) of the research. Additionally, a [survey](#) was conducted among 128 government representatives to understand their views on violence and their sense of responsibility towards addressing it.

2. Co-sensing: The objective of this stage was to help the system understand its own experience of violence against women and children. This was achieved through group dialogues with over 900 participants, which generated 86 transcripts and 6,184 rows of qualitative data. See Appendix 1 for the facilitation process used in the group dialogues.

3. Presencing: The objective was to allow participants to retreat and intuit the emerging future. This was achieved through a large-scale design meeting facilitated with the 84 members of the Backbone, representatives from Shinyanga District Council, Junior Council and a group of teachers. A group meditation was also facilitated to support participants to tap into their intuition.

4. Prototyping: The objective was to explore the future by doing. The participants worked together to co-create 7 prototypes that are being run by the Backbone in the 18 wards. These prototypes are being monitored through bi-weekly check-in meetings and a continual survey of parents, community leaders, children, women and men to understand what is changing.

5. Co-evolving: The final stage involves finding ways to integrate successful prototypes into the institutional functioning of the wards, local government and Women Fund Tanzania - Trust. A Solution Summit will be hosted to share insights and strategise on next steps.



215 hours of audio recordings from the dialogues were transcribed. The researcher analysed the transcripts line by line to inform memos that describe the participants' responses to the different dialogue questions. These are differentiated by participant groups so that it is possible to see where women, men and children's experience aligns or differs. The memos and their associated theoretical codes were used to identify the participants' main concern, using Glaser and Strauss' (1967) concept of a main concern as the driving force behind a person's actions and decisions. The memos were then imported into a Causal Map software to build a visual representation of the relationships between different variables and how they impact one another. The resulting causal maps help to clarify the complex system that drives violence and identify causal relationships.

Based on the findings, a theory of action was developed to explain how the unwritten rules of Sukuma society affect power dynamics between different genders and ages. The theory draws on Gaventa's Powercube framework (2007) to explore how power over, within, and with manifests in society. The conclusion is that the patriarchal system is inherently coercive, and the theory of action aims to address this issue and promote more equitable power dynamics.



RISKS & BENEFITS



The benefits of the research include increased safety for children and women, access to new knowledge and skills that promote protective behaviours and promote inclusiveness and safety in the community, and evidence of progress towards the Tanzanian government's aspirations to protect women and children from harm. Additionally, the Global Partnership to End Violence and the Elevate Children Funders group will benefit from a deeper understanding of the context in which violence prevention operates in Tanzania, while Women Fund Tanzania - Trust will gain deeper insights into the mechanisms of change and be able to effectively support grassroots child rights and feminist activism.

The risks associated with the research include participants disclosing experiences of violence, which may lead to identification of perpetrators. Adults in the community may feel threatened by the topic and discourage participation, leading to a potential lack of honesty in disclosure. The prevailing cultural narrative surrounding protection may make it difficult to uncover harmful underlying values. The discussion and reflection on violence may trigger traumatic thoughts and memories, causing discomfort for participants. Additionally, there may be inadequate protection of personally identifiable information, putting participants' anonymity at risk.

Measures were taken to minimise the risks involved in the research. The informed consent process clearly explained the limits of confidentiality and the circumstances under which reports of violence would need to be reported to authorities. The survey questions and dialogue design were approached from a strengths-based perspective and did not use language such as "abuse" or "violence". Instead, the research aimed to create a space for participants to define acceptable and unacceptable behaviours. The community was introduced to the research as an exploration of power and protection. The research team was trained to recognise and respond sensitively to participants in distress and to make referrals to trained counsellors at the Child Helpline. All personal information was stored in compliance with the General Data Protection Regulations in the UK.

The project was reviewed and approved by the Institutional Review Board of the University of Dar es Salaam and the Commission for Science and Technology in Tanzania.



RESULTS.

Participants' main concern is how to re-negotiate a painful patriarchal system





“

*We live gender.
We are socialised not to think about it.*
WFT-T male staff member

”

In Shinyanga district, Tanzania, the participants' main concern lies in how to renegotiate the patriarchal system in a way that recognises and honours the diverse expressions of power among women, men, and children. Tanzania is in a state of transition, as it moves away from traditional customs and towards modernity, characterised by changing cultures, expanding education and technology, and urban life.

Young people, women who are building their economic autonomy, and progressive men are challenging patriarchal beliefs and traditions that have justified male domination. However, these challenges to the status quo are often minority voices, as many men, representatives of the ward-level government, elders, and women still maintain patriarchal customs, arguing that male domination is in the best interests of the community.

To bring about change, people must be willing, able, and not prevented from changing. This study seeks to explore the unwritten rules that underpin the patriarchal system in Shinyanga, seeks to understand people's willingness and ability to challenge these rules, and concludes by developing a theory of action to support the emergence of protective norms.

Power is Dynamic, Multidimensional, Context Dependent and Relational

The prevailing assumption in Shinyanga district is that power is expressed as strength and that it 'just is' - something that is largely unquestioned, immovable, and inherent within the social and familial structure and associated social roles. These results reveal the personal and social costs that are experienced by those who challenge unwritten rules about who has power and how it should be exercised.

Despite a widespread belief in Shinyanga that patriarchal systems give men a dominant position of power, there are also differing perspectives on this issue. One perspective is that the exercise of male authority over women and children in both private and public spheres is legitimate because it is a long-standing tradition and men are inherently equipped to hold power. The opposing viewpoint is that in the modern world, expressions of power should reflect the will of the people and its legitimacy is dependent on the agreement of those who are affected. This belief is rooted in the idea that everyone has the right to access their own power, including a sense of self-dignity and self-awareness that empowers them to act, because all individuals have inherent value, regardless of their social roles or status.

Unwritten Rules Govern Social Interactions

Participants in the study considered valued behaviours in their community and put themselves in others' shoes to understand the unwritten rules governing social interactions and the underlying expectations shaping people's behaviour.



Adherence to patriarchal norms ensures social acceptance

In Shinyanga, adhering to customary patriarchal norms ensures social acceptance. The four unwritten rules that maintain this dynamic are: everyone must adopt good manners, women and children should show deference to others, everyone must be community-minded, work hard and be productive.

Unwritten rule #1: People should be "*gently civilised*" - "*Mpole mstaarabu*". People should be polite, greet others, be honest, and avoid causing a disturbance. Women are expected to cover themselves.

Unwritten rule #2: Women and children must be obedient and accept their humble position - "*kujishusha kwa watu wote*."

Unwritten rule #3: People must respect the community; collaborating during both difficult and celebratory times, and contributing to community building efforts.

Unwritten rule #4: Everyone must work hard and be productive. For men, this means providing for their families. For women, it involves caring for the home. Children are not allowed to spend excessive time on the streets.

People value respect, effort, and collaboration. Polite manners and consideration for others, especially elders and those in authority, demonstrate respect. The community values community-mindedness and discourages behaviour that challenges traditional norms, disrupts social harmony, or shows disobedience. Good manners and obedience express a person's commitment to the community.

Further implicit norms limit women's freedom and autonomy. Besides following the unwritten rules mentioned above, women are expected to keep family matters confidential - to be "*secret-keepers*" - and not share them with anyone outside of the family. They are instructed to listen to their mother-in-law and husband, rather than seeking outside perspectives. Women are expected to accept their assigned position in society, including any mistreatment from their husband, and limit themselves to domestic responsibilities rather than pursuing public roles. However, not all women comply with these implicit norms, such as single mothers, divorced women, and female leaders.

Good men do not challenge the status quo

There are additional unstated conventions that dictate how a "good man" should conduct himself. He is expected to uphold patriarchal norms and is admired for following them, rather than challenging them. He should be financially stable and use his income to support his family. A good man should prioritise his family, living harmoniously with them, caring for and providing for them. Women often emphasise that a good man should be an effective decision-maker and offer guidance based on his sound mind and self-awareness. He should have dignity and should be respected for making wise choices that address problems. Finally, a good man should not be dominated by his wife, as this undermines his credibility and could result in both him and her being stigmatised by the community.

There is little consensus between participants over whether a good man should be violent or not. Many women argue that men embrace cruel and bullying behaviour, viewing it as expected for men to be tough, strong, obstinate, and disrespectful towards their wife and children. Children reinforce this belief, stating that men expect each other to be aggressive, but not excessively so - "*Anatakiwa kuwa mkali lakini ukali wake usizidi.*" Others assert that the social expectation among men is shifting towards a partnership between a man and woman, where he should respect her opinions, be rights-respecting, and non-discriminatory. However, these prosocial behaviours are not widespread, as while good manners are expected of men, they still have social permission to use violence if they perceive a woman or child as disobedient.



Tradition justifies men's power over women & children

Power over is the most common understanding of power; referring to the control or domination by one person or group over others. It is the ability of the powerful to affect the thoughts and actions of others, and is associated with coercion, force, corruption and abuse. Power over is visible in public life and in private relationships.

During the dialogues participants were asked to think about patriarchy and the forms that inequality takes in their communities; the causes of inequality; the form men's privileges take in the home; and why men dominate women and children.

Gendered beliefs: Men as decision makers, wealth creators, asset owners, and heads of the family

Inequality refers to unequal standards of freedom for different groups. In Shinyanga district, gendered beliefs publicly prioritise men and boys over women and girls. These beliefs assign men as decision makers, wealth creators, asset owners, and heads of the family, known as *"kichwa cha familia."* Roles are gendered and differentiate between men as the authorities on all matters and the public face of the family, and women who are confined to the domestic domain. Women report that the father is considered the most powerful, and children reinforce this belief by positioning women as helpers to the father - *"Kwa sababu mwanaume ndio kichwa cha familia, mwanamke ni msaidizi tu."* The male voice is prioritised and biased against women and children, whose voices are often ignored. Women are valued based on the dowry paid when they were chosen and married to their husbands. Men value strength and equate it with their own power, while they view women as weak and incapable. Children report that it is commonly believed that girls cannot do anything and that men see themselves as braver than others. The result of men's public power over women and children is a private dependency, with children describing the father as being on top of the women and children - *"Baba yuko juu, mama na mtoto wako chini."*





Economic inequality is a gendered issue

Men are acutely aware of the effects of economic inequality. They recognise the role that money plays in shaping their sense of self-worth and their ability to wield power over others. Instead of attributing economic wellbeing to individual capacities, they associate it with social class. Participants, particularly men, are more attuned to economic inequality as it directly affects their power and influence. This is because their power over others is contingent on their ability to earn an income and pay a dowry. Economic inequality is therefore a gendered issue, as men's power stems from their economic control over women. When discussing social development, participants only reference how economic inequality affects people's access to services.

Sukuma society expects men to be strong, in control of their family, to work hard, and to provide. They are seen as the decision-makers for the household because of the belief that women are indecisive and the husband owns the wife. This perspective views women as valuable assets to be used as the husband sees fit, acquired through the payment of a dowry. This viewpoint reduces women to mere property, and men often resist women who seek to assert their rights. The belief in male control over women and the ownership of women reinforces patriarchal systems and perpetuates gender-based inequality. Male participants and representatives from local government fail to recognise the impact of confining women and girls to the domestic sphere on the family's economic well-being. Women, however, describe the adverse effects of this practice, such as the deprivation of possessions and neglect of girls, and the transfer of wealth from the dowry to the father upon marriage. They also share examples of economic violence, where women are denied their inheritance, prevented from engaging in business activities, or have their earnings taken by men.

Not everyone's contributions to the household economy are valued in the same way. Despite women and children playing a significant role in farming, harvesting, and caring for the family, their efforts are not recognised in the same way as men's contributions. Men see themselves as the head of the household, the decision-maker, and the one responsible for providing for the family. They attribute their power over women and children to their ownership of the family wealth.



Undervalued Work: Women and Children's Contributions to Household Economy

On the other hand, women explain that they carry a disproportionate burden of labour and are often neglected and deprived of their possessions, including their inheritance. Children also explain that girls are given more chores and responsibilities than boys and are often considered as a commodity to be married off, with their value being framed in terms of the dowry that is paid. Many children consider this an abuse. The cultural belief that educating girls is a waste of time and money reinforces this disparity. There is a lack of recognition and appreciation for the valuable contributions that women and children make to the household economy in Shinyanga district, and this is reflected in their status in the family and broader social hierarchy.

In Sukuma culture, the role of men is to manage the family's wealth, including making decisions about the sale of crops after harvest. Men describe themselves as the family driver or the planning office and see their control over women and children as a result of their responsibility to provide and lead the family. This traditional gender dynamic is reflected in the belief that birthing a girl is seen as a money-making opportunity as she can be traded for cows. This view of girls being valuable primarily for her marriage potential also contributes to the lack of emphasis on educating them and the prioritisation of education for young males. Children are aware of the prevalent view in families that educating girls is seen as a waste of time and resources, with the phrase *"Kuamini mila potofu mfano: wanasema kumsomesha mwanamke ni kama kupoteza ela na muda"* being used to convey this belief.

In Sukuma culture, patriarchal norms are perpetuated through traditional and cultural beliefs. *"Mila na desturi"* are inherited customs - or unwritten rules - that shape social and familial roles. These customs reinforce strict hierarchies that give men and elders a position of authority. When questioned, participants often try to justify these patriarchal norms based on biblical interpretations, claiming that God structured family responsibilities and gave men the power to rule. Some even defend these norms as being patriotic, referring to themselves as *"real Tanzanians."*

Gender inequality as a moral code: Maintaining the social order reduces uncertainty

The representatives of the government view traditions and customs as an ancestral system that is passed down from generation to generation and consider it to be an ethical framework that defines the roles and responsibilities of men and women in society. They are reluctant to challenge these norms as they believe that gender inequality stems from a moral code. On the other hand, children exhibit a greater willingness to question customs, recognising that they have evolved from the past and may not be appropriate in modern times. Meanwhile, many women who do not benefit from the customs defend them as being superior and believe that they play a crucial role in maintaining social order and reducing uncertainty.

Unpacking the paradox: Women's complicity in their own oppression

Many women are complicit in their own oppression as they also internalise misconceptions about their limited abilities and secondary place in society. While some women acknowledge that they bear the majority of household responsibilities, others believe that men bear the brunt of hard work. Some male participants claim that women reinforce inequality by idealising men. The widespread practice of denying girls access to secondary education has resulted in a lack of exposure and critical thinking skills for many girls. Community leaders also reinforce the existing power dynamics and do not advocate for a more equitable approach to gender relations.

Male privilege is unchecked

Children describe the reality faced by girls and women as "*Ubabe*" - a form of tyranny. Male privilege is unchecked and justified by gendered beliefs that position men as having more value and status than women and that prioritises male children.

Male individuals enjoy significant freedom and independence, which is reinforced by their economic control. Men acknowledge their ability to make decisions about how they spend their day-to-day lives, including going to town to sell crops, drinking, and returning home late at night. Women and children, on the other hand, have limited personal freedom, restricted by strict societal rules and norms surrounding their appearance, mobility, and activities. This lack of personal freedom is exacerbated by the low rate of female education, which leaves many women without the tools and knowledge to challenge their situation.

Male privilege stems from the unwritten rule that men should be prioritised, respected, loved and honoured above women and children. This is reflected in the deferential behaviour of women and children towards men, such as greeting by kneeling, even if the woman is an adult and the man is a young child. Women are expected to serve men by ensuring that the father receives the best food, proper care and comfort, such as hot water for bathing, clean clothes and a well-maintained household. These societal expectations serve to reinforce male privilege and maintain the patriarchal norms of the Sukuma culture.

The male voice dominates in discussions, with men identifying as the head of the family who cannot be challenged. They view themselves as the unquestioned leader, with the belief that "*the father is like the chairman of the household, and the chairman cannot be commanded.*" - "*Baba ni kama mwenyekiti nyumbani sasa mwenyekiti huwezi kumuambrisha.*" Men emphasise their dominant position in decision-making, believing that they must be present and lead conversations, and that it is acceptable to dismiss the opinions of women and children if they try to speak up. Children describe how fathers are always given the most attention, with no expectation that they will listen to others. Men hold complete power over the lives of their wives, children, and family assets, making unilateral decisions about how to spend the family wealth, including arranging marriages for their children without consulting their spouses or the children themselves.

Male ownership of women's bodies and labour justifies mistreatment

Women and children experience a lack of freedom and autonomy compared to men. This leads to a power imbalance, where men can exploit their dominance over women and children by engaging in abusive and controlling behaviours. The belief that men own the bodies and labour of women is used to justify the mistreatment of wives and daughters. Women report being subjected to forced marriages and physical violence from men. Threats of punishment from men instil fear in women and children, who often live in a state of oppression. The accounts of women and children throughout the discussions reveal the harsh reality they face.

"Baba ndio mhangaikaji" The father is the family trouble-maker

Men perpetuate and normalise their unequal power dynamic over women and children, unable to recognise the systemic inequalities that exist and influence their relationships. They claim to believe in gender equality - "*We are all equal, women and men work together well*" (Usule), or - "*It's 50-50*" (Pandigichiza). They use religious and traditional beliefs to uphold patriarchal norms, never questioning or scrutinising their own behaviour. They excuse their mistreatment of women by citing disobedience and do not face consequences for their abusive actions.

Power within starts with freedom



“

Personal power is the ability to take action.

”

Anthony Robbins

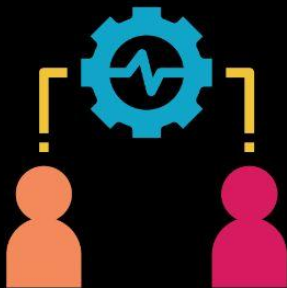
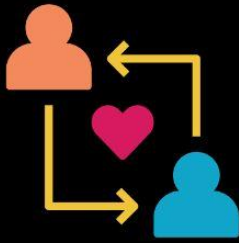


Empowerment refers to the process of gaining the inner strength and confidence to make decisions and take control of one's life. It involves developing a strong sense of self-awareness, self-worth, and self-belief that enables a person to exercise agency and bring about positive change. This inner power, often referred to as power within, can lead to collective action, or power with, as individuals come together to bring about change. The concept of power within is best framed in Swahili as "*Ujasiri*" (McAlpine, 2014).

During the dialogues, participants were encouraged to reflect on their level of control over their life and future. They were asked to examine what it means to be in control, what it looks like, and where their confidence stems from.

Participants agree that having power within means having control over one's life and future and having inner confidence - *Ujasiri* - a sound mind and self belief. This confidence is an internal and personal experience but becomes evident in the ability to make decisions and influence others. Although everyone has the potential for power within, for women and children it is often kept hidden, whereas for men it is displayed publicly in their interactions with the world.

UJASIRI



**Ujasiri is shaped by relationships
and social roles**



**Ujasiri develops through both
adversity and positive experiences**



**Men's Ujasiri is challenged by
economic hardships**



**Women and children's power within
is hindered by their limited freedom**



**Ujasiri grows and becomes
evident through action**



***Ujasiri* is shaped by relationships and social roles**

The participants agree that *Ujasiri*, the sense of inner confidence and control, is not just an innate quality, but is also shaped by one's relationships and social roles. Women and children's experiences in Shinyanga show that their sense of power within is largely influenced by the dynamic they have with others, particularly with their husbands and fathers. The patriarchal norms in the community lead to women's dependence on their husbands and a subservient position in the family and social hierarchy. This impacts their self-identity and their experience of power within. Women's *Ujasiri* is often dependent on the approval and support of their husband. On the other hand, men self-identify as the head of the family and decision-makers, which gives them a sense of confidence and power - "*My position as a father inherently gives me confidence.*" They view *Ujasiri* as innate and something they were born with. In contrast, women and children are expected to conform to the preferences of men, causing them to compromise their true selves.

***Ujasiri* develops through both adversity and positive experiences**

Participants in the dialogues shared that *Ujasiri* can develop in both adverse and positive circumstances. Women and children spoke of how their power within grew as a result of facing challenges and oppression. For example, widows and single mothers who raised their families on their own, or those who experienced discrimination, spoke of how these experiences increased their confidence and sense of control over their lives.

On the other hand, children and women who received support and encouragement from their family, friends and community speak of how these positive experiences helped them to develop their *Ujasiri*. Education, being listened to and heard, having opportunities for involvement and conversation, and participating in activities such as Junior Council or debates all helped to build their confidence and increase their sense of control over their lives.

Men's *Ujasiri* is challenged by economic hardships

Men generally take their position as head of the household and owner of family assets as evidence of their *Ujasiri*. However, this sense of control and confidence can be challenged when they face economic hardships and find themselves unable to make decisions that ensure financial stability. The societal expectation that men's power and financial success are intertwined can lead to feelings of self-doubt and a threat to their self-worth when they experience poverty or are unable to earn an income. These challenges to their economic status can call into question their previously unquestioned sense of *Ujasiri*.

Women and children's power within is hindered by their limited freedom

Women often discuss the societal expectation that they should stay at home, which restricts their movement and opportunities. Children, on the other hand, mention that their age places them at the bottom of the social hierarchy, limiting their voice and agency, causing them emotional distress and affecting their self-worth and belief. The patriarchal norms in society work in favour of men, allowing them freedom to act as they wish, as long as they do not engage in disruptive behaviour and have economic security. Men often take their freedom for granted, as they enjoy personal autonomy. In contrast, freedom is a cherished value for women and children, as it is difficult to attain and must be actively claimed. The unwritten rule is that women and children must accept being held to different standards than men.

***Ujasiri* grows and becomes evident through action**

Both government representatives and women in the community emphasise that *Ujasiri* expands as a result of taking action and making decisions. This is a result of regularly engaging in activities, getting involved and collaborating with others, which leads to a positive feedback loop where the more an individual utilises their *Ujasiri*, the more it grows, strengthening their inner power.



Fear inhibits people's power within

During the dialogues, participants examined whether they feel in control of their lives and futures. If not, they explored the factors that undermine their confidence and how this affects their emotions and behaviour.

Participants frequently express how fear dominates their emotional landscape, hindering their self-confidence and sense of control. Men tend to attribute their fear to poverty and unfulfilled aspirations, externalising it. Women and children, on the other hand, acknowledge and internalise their fear, linking it to the patriarchal system that places them in dependent roles. The data suggests that feeling out of control creates a feedback loop, where fear grows and hinders agency, causing unmet goals and increased economic pressure. This situation then intensifies dependency and the risk of coercive control by men. This creates a paradox where fear is immobilising, contributing to the very poverty and dependency that participants wish to overcome.

Men fear losing their wealth and their influence

Men express their fear of failure in terms of their ability to make a living, which creates a fear of losing their influence over others. They attribute this fear to the challenging economic conditions in which they live - *"Economic issues greatly restrict self-esteem"...."leading you to think you will fail or think that you will be stigmatised by the community"..."Fear of deciding something and daring"*. The male participants describe their lack of *Ujasiri* in practical terms related to the economic environment they face, rather than as a lack of internal competence. This is unsurprising, given the unwritten rules about how a "good" man should behave. As a result, there is a psychological disconnect between their feelings, thoughts, and behaviour. Men externalise their behaviour, attributing it to factors outside of their control, such as the quality of education or community infrastructure, rather than being aware of how their emotional state affects their behaviour. This leaves them with a small window of tolerance for stress and prone to reacting angrily when faced with unmet expectations.



Patriarchal norms make women and children dependents who live in fear

In contrast, women attribute their fear to the patriarchal system that positions them as dependents, leaving them without opportunities to contribute to decision-making. Women express sentiments such as *"waiting for everything to be brought to us"* and *"being afraid to try work and just staying at home."* This lack of autonomy and resulting incapacity inhibits their self-confidence. The social status of women in these settings leaves them uneducated and with few opportunities to develop their skills, further restricting their potential for economic and social mobility.

Children fear the threat of violence and rejection

While a few women mention their fear of becoming victims of spousal violence, it is the children who are particularly sensitive to the threat of violence. Children speak of feeling threatened in school and society, of fear of punishment or expulsion from their homes, and even of being threatened with death. They also report experiencing threatening behaviour from people in their communities. Much of this fear is linked to the violence of rejection from their homes, tied to the prevalence of discrimination, which children are highly attuned to. They speak of the effects of enrolling boys in school over girls and of child marriage, which create feelings of isolation and loneliness.

The unwritten rule is that emotional struggles should remain hidden

Representatives of the Government explicitly link people's experiences of abuse with their lack of self-confidence. However, this connection is not mentioned by the male, female, or child participants. Instead, they attribute the stress they experience to poverty (in the case of men), dependency (in the case of women), and being despised (in the case of children). Nonetheless, all groups acknowledge that a lack of power within leads to a form of paralysis. They do not recognise or take advantage of opportunities for growth, which further diminishes their *Ujasiri*. This creates a vicious cycle of poverty, dependency, and loneliness.

There appears to be an unwritten rule that people's emotional struggles should remain hidden, despite communities in Shinyanga being committed to being caring and community-minded. This paradox is worth noting, as it suggests that there may be a significant gap between the stated values and the actual experiences of community members.





***'Power With'* is used to influence people to maintain the unwritten rules and entrench the status quo**

Gaventa (2007) defines “power with” as the collective power that arises from speaking out and acting jointly. This power comes from collaboration, collective support, and organisation, where we are more potent as a group than as a series of individuals.

During the dialogues, participants explored their experiences of influencing others and taking action by uniting with them. Specifically, they were asked who they had been able to influence, why they were able to influence them, and about those they were unable to influence and why. They also considered how their social position may help or hinder them in influencing others. Finally, they spoke of situations where they have collaborated with others to effect change in their homes, schools, and communities.

Shinyanga district is a conventional society where people use their influence to encourage others to maintain unwritten rules. Citizens are not using their influence to effect transformative social change. Instead, they are using it to entrench the status quo.

All participants have a circle of influence

Women and children exert influence within a circle of trust made up of family and friends. Men's influence is also focused on the private family circle, but it periodically extends to the public realm. They speak of trying to influence friends, other community members, young people, and women. Representatives of the government do not self-identify as particularly influential, and their responses mirror those of men, except for some who try to influence their professional colleagues. Women describe their influence over friends and their children, but none speak of influencing their husbands. Similarly, children describe repeated instances of influencing the behaviour of their friends but not that of their parents.

The focus of influence: Encouraging economic activity

The focus of influence in all groups, except for children, is on encouraging others to participate in economic activity. Women encourage their friends and neighbours to open a business, trade, cultivate, or engage in casual work to earn money for themselves and their children. The motivation for women is to be able to feed their families and provide more security. Men have a slightly different motivation, which is to promote prosperity among young people and ensure that they adhere to the unwritten rule that men should work hard and provide for their families.

In addition, men speak of influencing their wives to marry them; influencing other families to resolve marital or land conflicts and to enrol their daughters or children with disabilities in school; influencing young people to pursue further education; and influencing addicts to address their drinking.

Women's influence: Promotes wellbeing within their circle of trust

Women's influence focuses less on striving for prosperity and more on promoting wellbeing among their circle of trust. They encourage friends to take care of their health and seek diagnoses if unwell, help resolve conflicts in families, encourage people to find God or deal with addiction. Regarding their own children, women speak of an unwavering focus on encouraging them to prioritise their education. Children focus on influencing their peers to stay in school, avoid going to video booths, or stealing. Generally, representatives of the government have a similar focus to men, but some also engage in public health promotion, encourage people to stop anti-social behaviours such as public drunkenness, and promote the involvement of women.



Collaborative action is integral to the everyday lives of citizens

Participants use the term *"kushirikiana"* when referring to both cooperation and collaboration. However, there is a distinction between these two constructs. Cooperation involves working with others to achieve one's individual goals, while collaboration involves working with others to create something together and achieve shared goals. Joint action in Shinyanga is primarily collaborative and is integral to the everyday lives of citizens.

"Sisi huwa tunafanya ivo sana kwa sababu kuna mambo yanafanyika kwenye kata kwa kushirikiana viongozi na wananchi" Quote from Government representative

Women, men, and representatives of the government emphasise that collaborative action primarily takes place in the form of joint economic activity and coming together for rituals, such as weddings and burials. For men, the focus is on farming together, building community infrastructure such as classrooms or clinics, and working with the SunguSungu to promote community safety. Women also collaborate in shared economic activity with their families and friends, but they differ from men in that they actively self-organise. Collaboration aims to foster women's economic development. Examples include starting savings groups and lending to each other, setting up women's funds to buy things for their development or for use in the Church that they can then rent out for weddings or funerals, and joint land purchases where they build houses. There is little difference between the form of collaboration among men and government representatives, which implies that these government actors do not see themselves as separate from community members, nor do they feel mandated to initiate new forms of community collaboration.

Sharing is at the heart of female collaboration

In addition, women's collaboration takes the form of sharing, such as sharing their money with other women so they can feed their families, sharing the work to organise community celebrations like weddings, and instances of shared decision-making with their husbands. Women do not frame this collaboration as a form of influence, but it is a clear expression of how women manifest their power with.

Men are comfortable describing how they collaborate in the public sphere but do not articulate how they collaborate or influence their families. They seem to take for granted that, due to their male privilege, their influence naturally prevails. In contrast, children are articulate in describing how they collaborate with their peers to study together, improve the school surroundings, and farm. They explain that within the family, there is an expectation that children will collaborate in sharing household tasks and farming. Children find it much easier to describe instances of collaboration than they do describing examples of influencing others. Across all eighteen wards, there is no data indicating that children describe situations where they influenced their parents or family elders. In several instances, they describe trying to influence friends to take a course of action but failing.

An overly simplified narrative that men's power over others makes them influential fails to recognise the power that women and children possess within their circle of trust. This feeds an inaccurate narrative that women and children are passive. The competencies that participants draw on to influence and collaborate with others do not differ substantially by gender or age. These capacities are similar to those used by citizen child protectors in a 2015 study by McAlpine.



People with “good character” are influential role models

People are able to influence others if they possess a *“good character”*. This takes the form of loving and showing compassion to others, being smart, sound-minded, capable, and reliable, and being trustworthy. Children explicitly state that the quality of someone's character derives from their power within - their *Ujasiri*. They describe how *“When I tap into my Ujasiri, I become bold.”* Ujasiri is a necessary but partial precondition for influencing others because it is inherently tied up with self-confidence, which is a necessary counter to children's low social status.

All participants speak of the significance of role models in influencing others. Being a role model is partly derived from their character, empathy, ability to follow through, and knowledge. However, for men and government representatives, it is also partly derived from their social status, which ensures that they are respected. Being a role model is also tied to the individual's influencing skills and particularly the quality of their argument and approach. An effective argument suggests a course of action that is *“acceptable in society,”* uses gentle and friendly language, and *“approaches the issue slowly, slowly.”* The argument explains to the person being influenced:

- The consequences of a course of action and its impact on the individual and other people
- Uses examples that bring the argument to life
- Suggests ideas for action
- Enables the individuals to think through the pros and cons of a course of action.



Power dynamics: Men assume, Women and children strategise

Female participants explain that their position as a woman makes it both easier and more challenging to influence others. It is easier because they meet and influence fellow women in the social groups that they form, and as the guardian of their family, they can both hamper and facilitate the actions of other family members. However, it is harder to influence because they are inhibited by gendered beliefs that centre the male voice, and *"to convince a man is not easy and you can be beaten."* Women work around these constraints, knowing that they cannot *"command the family."* In addition to the influencing strategies used above, women also leverage their close and trusting relationships with others, their ability to humble themselves, and to keep secrets as part of their 'influence toolkit'. Children have a similar experience, knowing that their status makes it difficult to influence adults, so they instead target their influence on their peers. Both women and children do not challenge their low social status in pursuit of influence but are rather more tactical in who and how they approach cultivating their power with others.

In contrast to women and children, men and government representatives do not explicitly reflect on their influencing strategies. Men tend to take their power and status for granted, assuming that it automatically grants them influence over others. The representatives of the Government also attribute their influence to their status as leaders. However, some men and government representatives recognise that they need to lead by example to be influential. Cooperation and collaboration with their wives and others is also noted as a means to influence others. Some representatives of the Government also express frustration that the community still holds on to certain beliefs despite their attempts to influence them, and do not view themselves as agents of change.

Men have the potential to leverage their status within the family and deploy power over rather than power with in order to influence others. However, the use of power over can be detrimental, and if men do not behave as role models, they may become enforcers. The patriarchal norms in the society do create space for men to behave in authoritarian ways, but the consequences of such behaviour can be counterproductive. Men who do not behave as good role models risk losing the respect of their family members and becoming disconnected from them.

Perceptions of who can or cannot influence others are shaped by rigid social hierarchies and consequent inequality, making it difficult for marginalised groups to challenge the status quo. Children feel limited by their age, while men struggle to influence those more affluent than them. Men believe that they cannot influence wealthier individuals because they perceive themselves as having less power. Both men and representatives of the Government say that young people are difficult to influence. They claim that globalisation means that young people no longer listen to men and the elders.

Women face additional barriers that prevent them from speaking up in public meetings and trying to influence others. These include patriarchal norms that position them as less influential than men, the fear and despair they experience when they are knocked back, and the lack of cooperation and support from others. This leads to a situation where women are not listened to, and their ideas and contributions are often ignored or dismissed. As a result, many women feel discouraged, and are hesitant to speak up or try to influence others. In some cases, even when women do speak up in public meetings, they may be knocked down or belittled, which further disincentivises them from trying to influence in the future.

Representatives of the government admit their inability to influence the central government and their fellow leaders, while men and women express a lack of interest in influencing authorities. In contrast, children are eager to influence their teachers to reduce corporal punishment.

The inability to influence others is often attributed to the other person's deficits in character, belief systems, inability to listen, lack of interest in change, or failure to make a change.

Women and children want caring and connected men

Participants were asked how ideal women and men would behave, seeking to uncover any disconnect between the unwritten rules of patriarchal norms and the actual aspirations of individuals. By examining the consequences and social sanctions that people face for behaviours that are disapproved of, the study sheds light on the ways in which patriarchal norms are reinforced and maintained in society.



Men think women want spouses who are providers, but what women actually want is connection

Men believe that women want husbands who adhere to the unwritten rules, who provide a stable income and who are brave. Women, on the other hand, prioritise caring and connectedness in a husband. They want a partner who is loving, generous, and brings development to the family, while involving his family, respecting human rights and not discriminating against girls. Women and children emphasise a partnership with their husbands, and children reinforce the idea of a powerful, caring, and collaborative husband. They are clear about what they do not want - husbands who are discriminatory, drunk, or foolhardy with their money. Government representatives perceive that women want husbands who are hardworking, strong, and develop their families - *"mwenye maendeleo."*

Men believe that making the right decisions and being in control demonstrate that they care for their families, while women and children prioritise creating a space for sharing. However, there is tension between the aspiration to be caring and connected and the reality of fear that many women and children experience due to the family's inability to have conversations that would bring about mutual understanding. Government representatives explicitly recognise that women want non-violent husbands who do not keep secrets from their wives. But forceful everyday interactions are normalised by men, women and children.

Everyone agrees that children want non-violent fathers

Children, men, women, and government representatives agree that children want non-violent, rights-respecting fathers who listen, provide, and care for the family, aligning with the unwritten rules of avoiding disturbances, respect, and hard work. However, patriarchal norms that uphold men as the only authority and that require deference from women and children make it easy and socially legitimate to resolve stress or tension through violence rather than peacefully. Patriarchal norms inculcate a form of masculinity that inhibits emotional intelligence and empathy in individual men, preventing them from embodying the character that women and children desire, leading to relational dissonance within the family unit.

Patriarchal norms underpin the unwritten rules that shape behaviour in Sukuma culture. Violators of these rules are considered to be socially deviant and are punished. Drinking and not greeting people can create a disturbance and demonstrate a lack of respect, respectively, while wearing revealing clothing is seen as women lacking humility. Adultery is a violation because it challenges a man's ownership of his woman. Women who over-rule their husbands are considered perpetrators of cruelty and abuse - *"Ubabe"*, revealing double standards for men and women. Keeping family matters confidential is an unwritten rule, and failure to do so is a violation. Children internalise this rule against accusing others, which may explain why women and children are hesitant to report incidents of violence.

In Shinyanga, wrongdoers are corrected through a combination of warnings, fines, physical punishment such as whipping or labour, and social exclusion from community events and support. Fines are typically paid in the form of cows. If these measures fail to deter wrongdoers or the crime involves theft or murder, the culprit may be taken to the police for prosecution.



Everyday violences are normalised: The absence of unwritten rules prevents their naming and problematisation

Coercive control is inherent to the patriarchal system, and there are no unwritten rules to prevent everyday violence towards women and children. Men recognise that people violate social expectations, but say that very few involve people being violent. Intimate or domestic violence is not considered violence, but rather a tool to ensure obedience from women and children. Therefore, these behaviours are not viewed as violent, named, considered problematic, or prevented and responded to. There is little desire in Shinyanga to acknowledge coercion as a violence in which we are all complicit.

People who violate unwritten rules are corrected by the community itself, primarily through the intervention of elders or SunguSungu, community-based organisations that work to maintain law and order. Since neither elders nor SunguSungu can be women, male enforcers are responsible for enforcing social expectations. This further disconnects the experience of fear that many women and children live with from the mechanisms that might prevent domestic violence. SunguSungu has been integrated into the formal operations of village government, and typically formal government representatives do not see themselves as having the power of punishment. In the home, fathers have the role of punishing, and marital issues may be resolved by the elders of Zengo if they are revealed beyond the home. These issues do not reach the state, and domestic violence is seen as a marital issue rather than a criminal issue.



DISCUSSION.



The internal logic of patriarchy is coercion

In Shinyanga, socially deviant behaviour is seen and punished, but everyday violence towards women and children is not. This is because the patriarchal system is inherently coercive and oppressive, particularly towards women and children due to their age and gender. Rules about familial roles, who and what they can talk about outside the home, and how they dress are based on men's stereotyped views of how women and children should behave. Inequality and aggression towards women and children are not perceived as violence and, therefore, not considered worthy of deterrence or punishment. This study highlights the disconnect between the apparently benign unwritten rules that shape society and the experience of women and children, who often live in fear because violence towards them is not sanctioned.

Patriarchal norms are sustained by the unwritten rule that gendered beliefs are in everyone's best interests

Men protect their power by insisting on adherence to unwritten rules that they do not necessarily follow themselves. People rarely question the underlying coercive force that maintains community equilibrium, and they risk social exclusion if they openly challenge customary practices. Prevailing beliefs suggest that questioning patriarchy means questioning one's entire culture and history as Sukuma. Additionally, social expectations emphasise conventional and conservative behaviour, as well as a highly stratified social and familial hierarchy based on gendered beliefs that place little value on women and children. These expectations often result in a social, familial, and economic cost for those who subvert the patriarchal system.

Domestic violence enforces the unwritten rule that men should have power over women and children

Men may not live up to their espoused ideals of behaving in a caring and respectful manner towards their family, but aggression and violence are not seen as incongruent with patriarchal norms that give men authority over women and children. Those who challenge these norms or fail to conform to conservative values may be subjected to violence as a means of restoring patriarchal order. This may be particularly true during harvest season, when negotiations between men and women over resources may lead to violence.

The male ideal of being the provider and the reality that many men fail to live up to this may also create frustration that manifests as anger towards women and children who are lower on the social hierarchy, but paradoxically may have more personal power - "*Ujasiri*" - than their male counterparts. Insufficient emotional intelligence among men prevents them from differentiating between the fear they experience in times of uncertainty and expressing anger. Aggression is a chosen and socially acceptable behaviour for men when they feel anger, and although unwritten rules may emphasise caring values, anger and aggression are not considered violations of the unwritten rules.

Efforts to end violence often fail to address the underlying patriarchal system in which violence arises. The blindspot lies in the collective failure to acknowledge that patriarchal norms create an inherently violent and coercive system in which everyone is complicit. Everyday forms of violence, such as the control of women and children, are not recognised as abuses and thus not considered a form of violence. Without naming and problematising these abuses, it becomes difficult to address and prevent them. Tanzania is currently in a liminal space where there is an opportunity to name and address patriarchy as a driver of institutionalised coercion, which could lead to a more comprehensive approach to ending violence.



Patriarchal norms are fragile because they cause pain for everyone

Everyone experiences the pain and harm caused by the patriarchal system, albeit in different ways and degrees. Both women and men experience fear as a cause and result of the patriarchal system. Women recognise the trauma and dependency resulting from the patriarchal system, while men equate loss of self-confidence with failure and potential social exclusion. Men define success as making the right decisions, and failure to do so can lead to social stigma. The paradox is that for many men, the social humiliation of failing to be a "good man" is as weighty as the trauma experienced by many women from living with coercion under the patriarchal system.

Women and children feel unsafe: Having a limited window of tolerance for chronic stress

The safety continuum ranges from feeling safe at one end to feeling unsafe at the other. The continuum includes feeling that it is fun to be scared, risking on purpose, and moving into feeling unsafe. Feeling unsafe is subjective and occurs when one's physiological window of tolerance for stress is exceeded. With choice, control, and a time limit, we can take appropriate risks and still feel safe. By exploring participants' experiences of fear through this lens, we gain insight. Women and children typically feel unsafe when they experience cruel treatment, such as early marriage. They do not necessarily describe their state of dependency as being inherently unsafe, but hierarchical and authoritarian relationships can affect emotional functioning. Women and children who lack choice and control may have a limited window of tolerance for chronic stress, which results in them feeling unsafe even if they cannot articulate it due to the normalisation of their situation.



Patriarchy harms men

Men bear the burden of their investment in patriarchy, as it is set up to benefit them but actually harms them. The space created by patriarchy for men's ego to prevail has unintended consequences harming their development. The self-delusion that they are head of the family, can lead to poor decision-making, family breakdown, and eventual social exclusion. Despite being told that they have control of other people's lives men do not always feel in control of their own lives. Patriarchal norms create a cognitive load for men who need to live up to the myth that they are "good men". The paradox is that women and children do not always experience them as "good men", because patriarchy cannot escape its own coercive internal logic.

The threat of social exclusion hangs over those who challenge the status quo

When individuals break the unwritten rules, they may face social exclusion, disapproval, and punishment, as they are seen as challenging established norms and values. Gendered expectations create double standards for men and women, with women who defy social expectations being considered outliers instead of role models. Men who are "ruled by women" may lose their social status or themselves be considered victims of abuse. Challenging patriarchal norms is often discouraged, as it challenges the entire community's belief systems.

The patriarchal system is fragile because its inherently coercive form and attendant domestic violence contradicts the community's claimed values of collaboration, respect, and effort

People's actual behaviour is a patriarchal performance, whereby many defer to male authority in name. In practice women and children are tactical in how they deploy their power, taking risks on purpose to assert their needs for freedom and self control. Nonetheless, women and children's ability to take action - to manifest their power within - is negotiated with men and contingent on male agreement. This research used Social Network Analysis to identify over 1,000 respected and connected citizens who have an appetite to challenge the status quo and reframe patriarchal customs in everyone's best interests. The final section in this report theorises how they could be mobilised to disrupt men's emotional investment in privilege.

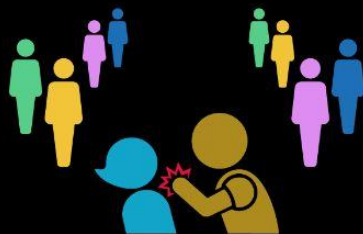




Unleashing People's "Power Within" and "With" to Challenge Patriarchy and Everyday Violence -

A Theory of Action

ACTION SCENE

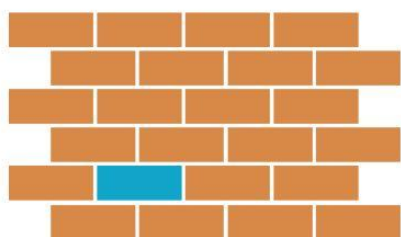


Violence against women and children is prevalent in Tanzania and deeply rooted in inequality. Everyday violence is normalised, not named, not problematised and not prevented.

CONSEQUENCES



Inequality and violence has far-reaching, long-lasting negative effects; all of which stem from feeling fear. Persistently feeling unsafe causes emotional distress, affects people's quality of life, their ability to function, and disrupts communal harmony.



The challenge is that conformity is built into the system. In a conventional society patriarchy is positioned as being in everyone's best interests. Non-conformity is punished.



Participants' main concern lies in how to renegotiate a painful patriarchal system that many consider to be preordained.



There is an opportunity for change because the patriarchal system is inherently fragile. Its coercive nature and the domestic violence that maintains it contradict the community's claimed values, such as working hard, being community-minded, and respecting everyone.

STRATEGIES FOR RENEGOTIATING PATRIARCHAL NORMS



- Understanding how power operates to disrupt men's emotional investment in their privilege
- Harnessing the energy that people put into their customs to reframe the unwritten rules that underpin patriarchy
- Unearthing the disconnects between the unwritten rules, what people actually want, and how they behave
- Empowering individuals to question gendered thinking and roles in their families
- Shifting the focus to collaborative action and positive role modelling
- Dismantling patriarchal norms through the power of honest conversations



POWER WITHIN:
Individuals use their personal power to recognise and challenge oppressive systems



POWER WITH:
Collaborative action involving women, children, and men cultivate new social practices



CHANGE - POWER OVER:
In government, workplace, and faith-based institutions, male privilege is recognised, named and checked

ANTICIPATING CHANGES IN



Unleashing People's "Power Within" and "With" to Challenge Patriarchy and Everyday Violence -

A Theory of Action

Violence against women and children is prevalent in Tanzania and deeply rooted in inequality. Everyday violence is normalised, not named, not problematised and not prevented.

Inequality and violence has far-reaching, long-lasting negative effects; all of which stem from feeling fear. Women live with chronic stress because of their dependent position, experience of threats, and lack of freedom. Men fear losing their wealth and their influence. Children fear the threat of violence and rejection. Persistently feeling unsafe causes emotional distress, affects people's quality of life, their ability to function, and disrupts communal harmony.

Participants' main concern lies in how to renegotiate a painful patriarchal system that many consider to be preordained.

The challenge is that conformity is built into the system. In a conventional society patriarchy is positioned as being in everyone's best interests. People use their influence to maintain unwritten rules, not to effect transformative social change. Non-conformity is punished. Male ownership of women's bodies and their labour justifies mistreatment. Domestic violence enforces the unwritten rule that men should have power over women and children. The threat of social exclusion hangs over those who challenge the status quo.

There is an opportunity for change because the patriarchal system is inherently fragile. Its coercive nature and the domestic violence that maintains it contradict the community's claimed values, such as working hard, being community-minded, and respecting everyone.

Three key strategies for re-negotiating patriarchal norms

Renegotiating patriarchal norms requires a multifaceted approach that addresses the underlying power dynamics that maintain the status quo. Three key strategies can help to promote transformative social change.

- 1. Understanding how power operates can help to disrupt men's emotional investment in their privilege. By becoming collectively conscious of the unwritten rules that govern social interactions, individuals can shine and light on and challenge patriarchal norms.**
- 2. People put energy into their commitment to customs, and this energy can be harnessed to reframe the unwritten rules that underpin patriarchy. By asking people to collectively agree on the form they want customs to take fifty years from now, it is possible to create a more equitable future.**
- 3. Disconnects between the unwritten rules, what people actually want, and how they behave create emotional struggles, which can be better understood through conversations that allow individuals to recognise their own agency and take steps towards transformative social change.**



Empowering individuals to question gendered thinking and roles in their families

At the individual level, the focus is on creating consistency between how individuals feel, think, and behave. Women may need to explore the paradox of their complicity in their own oppression, while men should question if their innate sense of self-worth is congruent with their behaviour. Children must be socialised to understand that they have rights to freedom, and that tradition can never justify their subservience. Through this transformation, people's power within - *Ujasiri* - grows, becoming evident through conversation, insights, and action that apply those insights.

Shifting the focus to collaborative action and positive role modelling

Positive role modelling is essential for promoting social change, with people of "good character" serving as influential role models for others to follow. However, men and representatives of Government often assume that they have influence without questioning its source. To effect real change, they must be encouraged to scrutinise their behaviour and ensure that they are worthy of being role models. Women and children are tactical in who and how they influence, promoting interdependence and sharing within their circles of trust. Collaborative action is already integral to community life, but the focus should shift from building infrastructure and undertaking economic activity to promoting reciprocity and wellbeing so that everyone's needs are met and everyone has a voice.

Dismantling patriarchal norms through the power of honest conversations

There is a prevailing assumption in the community that "good men" and "good women" do not challenge the status quo, and this maintains and perpetuates patriarchal norms. The internal logic of patriarchy is a coercive power dynamic that uses "power over" to maintain social order and reduce uncertainty during times of social or economic change.

It is critical to dismantle systems of oppression by airing counter views and making the disconnects within the patriarchal system visible. By doing so, we can shine a light on behaviours that cause pain and create momentum for protective norms. It is important to demonstrate that many people do not adhere to patriarchal norms, and to show examples of situations where people who adopt gender-equitable behaviours have thrived. Honest conversations can reveal that men and women are often at cross-purposes, and that women do not primarily want spouses who are providers, but instead desire a deep connection with their husbands. They can highlight the value that everyone puts on non-violent fatherhood and address the pressures that inhibit men from living up to these ideals. People need to see that some of their peers value women's contributions to the household economy and share familial roles across the gender divide. In conversation people learn how shifting the power dynamic in families reduces stress, frustration, and miscommunication, leading to healthier and happier relationships. People also need to see sanctions occurring when everyday violences occur; they need to have the language to describe harmful practices as a violence; to learn that these coercive behaviours are not socially acceptable; and to see the benefits when people have changed.

By unleashing people's power within and with to challenge patriarchy and everyday violence we expect to see significant changes in the following areas:

Power Within: Individuals use their personal power to recognise and challenge oppressive systems. Individuals

- Become conscious of the unwritten social rules that affect how they feel, think and behave, leading to increased awareness and understanding of how power affects their everyday lives.
- Learn how to better regulate their emotions, cope with stress, and feel safer as a result.

Power With: Collaborative action involving women, children, and men cultivate new social practices. Communities

- Identify, map and mobilise their role models who then facilitate honest and challenging conversations with others in the community.
- Renegotiate the unwritten rules that foster dependency and fear, and agree instead to social expectations that promote interdependence and collaboration.
- Experiment with low-cost, new social practices that prevent violence against women and children.

Change - Power Over: In government, workplace, and faith-based institutions, male privilege is recognised, named and checked.

- Evidence from citizens' lived experiences stimulates an appetite for structural reform to prevent violence against women and children.





Exploring the future by doing - Prototypes

DESIGNING THE PROTOTYPES

Following the Co-Sensing process that yielded the findings and discussion detailed in this report, researchers proceeded with the Presencing and Prototyping stages of Theory U. In collaboration with the Backbone, they built upon the research findings to develop seven prototypes focused on preventing violence against women and children in Shinyanga District Council. These prototypes represent low-cost, low-effort ideas for innovative social practices aimed at reducing violence.

Read more about how the presencing and prototype design process in Appendix 2 & 3.



THE PROTOTYPES



OUR PROTOTYPES

Negotiating expectations for behaviour



THE VISION

It would be great if we can collectively agree what behaviours are violence and consequences for people who behave in that way.



THE MISSION

To facilitate community dialogues where leaders, women, men and children come together to collectively agree behavioural standards in their families and schools and consequences for violating those standards.



THE INSPIRE focus

Norms and values

OUR PROTOTYPES

Negotiating expectations for behaviour



THE VISION

It would be great if we can collectively agree punishments that encourage perpetrators to change their behaviour.



THE MISSION

To leverage the influence of village, ward and religious leaders to take a public stance on consequences for violating behavioural expectations in the community; to expand the repertoire of punishments to go beyond social exclusion or fines to also include opening police cases for criminal violence; to engage Junior Councils and teachers to jointly agree behavioural standards and consequences for teachers and students in schools.



THE INSPIRE focus

Norms and values

OUR PROTOTYPES

Fostering positive family relationships



THE VISION

It would be great if "Shikome" (family time) became common.



THE MISSION

To resurrect "Shikome", an old custom that brought families together regularly to discuss their lives and plans as a family. We will call public meetings in the village or ward to encourage families to spend time together at dinner. We will ask religious leaders to also encourage their congregations to maintain a culture of family time and dinner together.



THE INSPIRE focus

Norms and values

OUR PROTOTYPES

Climbing the participation ladder



THE VISION

It would be great if we can share decision-making in our community.



THE MISSION

To influence leaders and men to encourage women and children to attend and actively contribute to village meetings. In doing so leaders and men see that women and children are their equals who have valuable opinions that should be respected.



THE INSPIRE focus

Norms and values

THE PROTOTYPES



OUR PROTOTYPES

Knowing impacts of violence



THE VISION

It would be great if people understood the types and impacts of violence.



THE MISSION

To mobilize leaders and headteachers to educate parents and teachers about the negative impacts of different types of violence on individuals and society. To create space for children to explain how their experience of violence creates fear and inhibits their ability to perform successfully at school.



THE INSPIRE focus

Norms and values

OUR PROTOTYPES

Understanding what children need



THE VISION

It would be great if all parents knew that all children need to access education to develop.



THE MISSION

To ensure that the family provides the necessary needs for all children without discrimination and to provide an equal distribution, for children without discrimination. Schools should improve the teaching and learning infrastructure and the government should enact strict laws against parents who do not send their children to school.



THE INSPIRE focus

Norms and values

OUR PROTOTYPES

Creating local laws



THE VISION

It would be great if we had by-laws to punish parents who do not send their children to school.



THE MISSION

To work with village and ward leaders to call meetings of community members to seek out their opinions on the form that potential by-laws should take; to draft the by-laws ensuring that they do not conflict with the Constitution; to call a general meeting of the village to pass the bylaws; and then to ensure their enforcement by SunguSungu and the village leadership.



THE INSPIRE focus

Law and enforcement



EVIDENCE OF CHANGE

Methodology for measuring change

During the design process, the Backbone utilised the [outcome mapping](#) process to establish the mission of their prototype and identify the boundary partners whose behaviour needs to change for women and children to benefit from violence reduction. They then described the changes they expected to see, would like to see, and would love to see.

These descriptions served as the monitoring and evaluation framework for the prototyping process and were later transformed into mobile app surveys. Each survey contained single response options for questions that addressed the changes expected to be seen, Likert-type response options for changes in attitudes and behaviours they would like to see, and concluded with open-ended questions using the Most Significant Change approach to inquire about any changes in areas where they would love to see improvements. Participants were also asked to consider the extent of these qualitative changes on a scale of 1-3 and estimate how long they believe the changes would last.

Between November 2022 and February 2023, a field researcher delivered these surveys to 368 people. The results of the "expect to see" and "like to see" questions can be found [here](#).

Most significant changes

See next slides to see most significant changes that are occurring as a result of the prototypes.

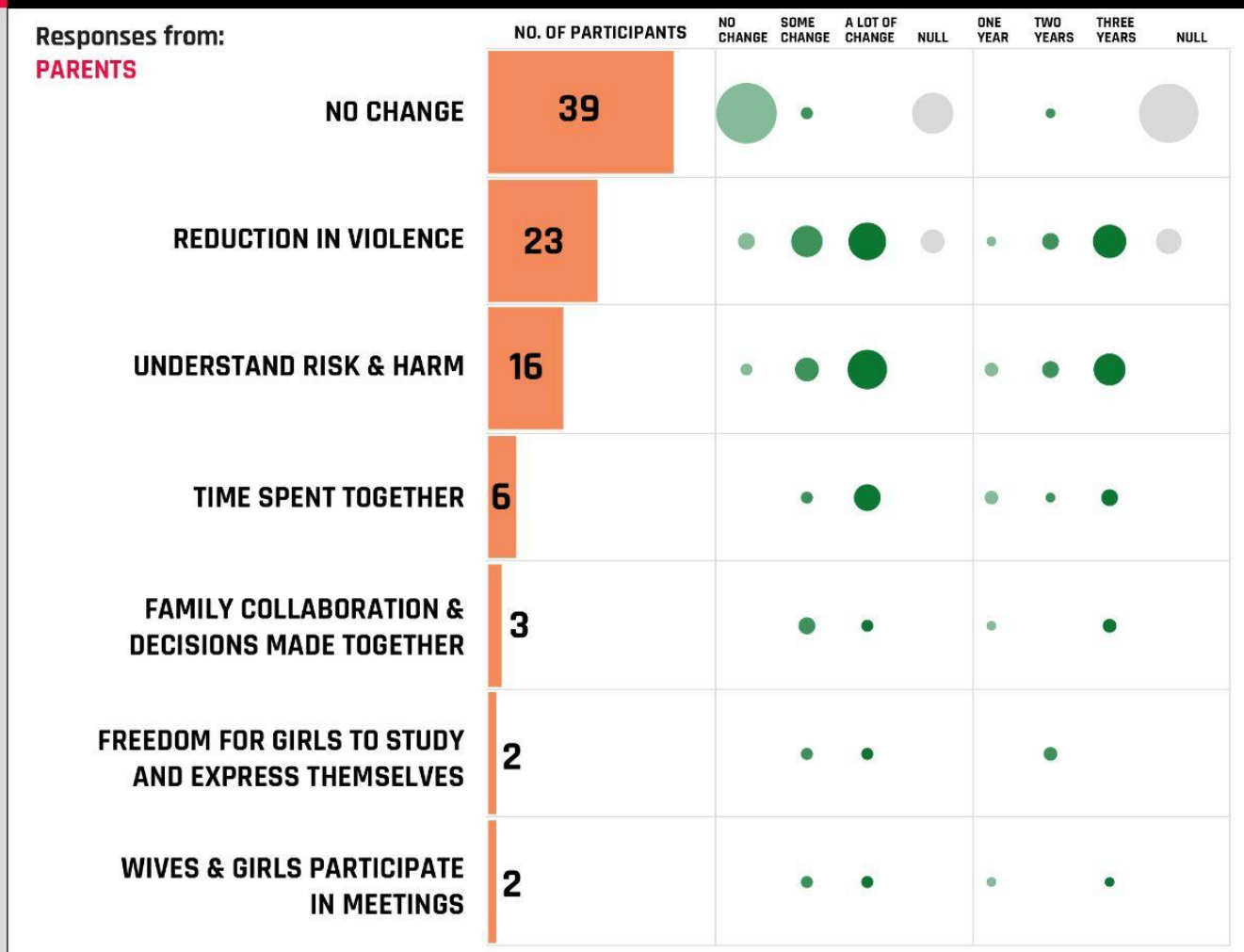
Explore the full data dashboard of most significant changes [here](#).



PREVENTING VIOLENCE



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA



Parents were asked, "What is the most significant change you have seen during the last 3 months in relation to preventing violence in your family?"

The graph reveals that 39 respondents had not observed changes in behavior aimed at preventing violence, but more optimistically, 23 had witnessed significant and enduring changes that resulted in reduced violent behavior. The data indicates that 16 parents believe they now have a better understanding of risk and harm.

These findings suggest that it is possible to achieve reductions in violence, but efforts must be sustained to ensure parents proactively connect and communicate with their peers (relatives and friends) when they suspect a child or woman may be at risk of harm.

It is crucial for funders, government, and civil society organizations to concentrate on achieving and measuring violence reductions. While the other observed changes in this graph hold inherent value, they serve as means to preventing violence and are not well-defined outcomes that can be measured on their own.

DECIDE GIRL'S FUTURE



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

| Responses from: | NO. OF PARTICIPANTS | NO CHANGE | SOME CHANGE | A LOT OF CHANGE | NULL | ONE YEAR | TWO YEARS | THREE YEARS | NULL |
|--|---------------------|-----------|-------------|-----------------|------|----------|-----------|-------------|------|
| PARENTS | | | | | | | | | |
| NO CHANGE | 20 | ● | | ● | ● | | ● | | ● |
| CHILDREN (ESP GIRLS) INVOLVED IN DECISION-MAKING ABOUT THEIR FUTURES | 16 | | ● | ● | | | ● | ● | ● |
| CHILDREN (ESP GIRLS) ATTEND SCHOOL & ACCESS FURTHER EDUCATION | 15 | | ● | ● | | ● | ● | ● | |
| PARENTS PRIORITISE EDUCATION & SELF-RELIANCE FOR GIRLS | 15 | | ● | ● | | | ● | ● | ● |
| PARENTS DISCOURAGE TRUANCY, DROPOUTS & CHILD-MARRIAGE | 7 | | ● | ● | | | ● | ● | |
| GIRLS ARE COMMITTED TO THEIR EDUCATION | 6 | | ● | ● | | | ● | ● | |
| PARENTS PLAN FOR & MAKE DECISIONS FOR THEIR CHILDREN | 5 | | ● | ● | | | ● | ● | |
| TRUST & NON-VIOLENCE IN THE HOME | 3 | | ● | ● | | | | ● | |
| CHILDREN MANIFEST UJASIRI | 2 | | | ● | | | ● | ● | |
| COLLABORATE DECISION-MAKING BETWEEN HUSBAND & WIFE | 2 | | ● | ● | | | | ● | |

Parents were asked, "What is the most significant change you have seen during the last 3 months in relation to making decisions on the future of your daughters?"

The graph indicates that 20 parents had not witnessed or experienced any change in this domain. However, a combined total of 43 respondents reported changes related to their daughters' education. These changes included parents prioritizing education for their daughters (15), girls attending school (16), and girls demonstrating commitment to their education (6).

These findings suggest that parents increasingly view education for girls as their right and prioritize it over marrying off their daughters at a young age.

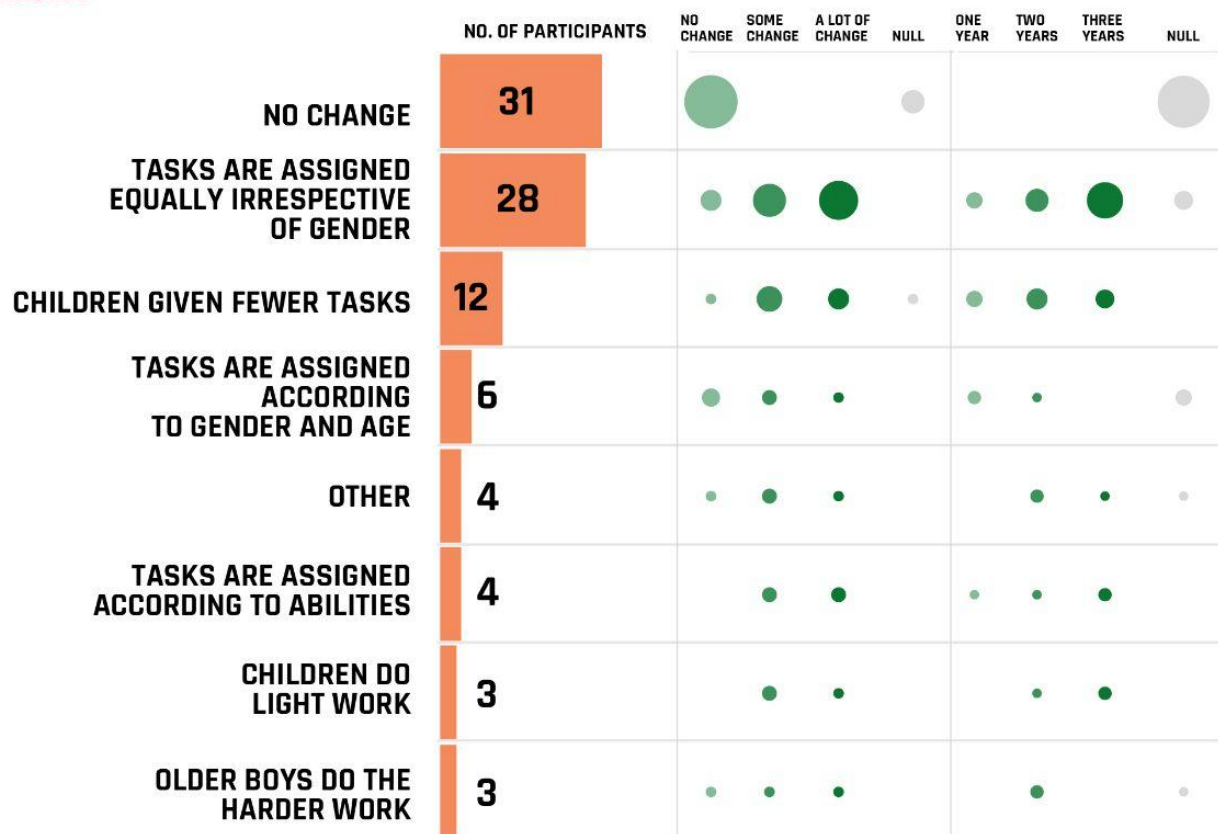
There is a global consensus that education serves as a protective factor, reducing girls' exposure to discrimination and gender-based violence (United Nations Girls' Education Initiative, UNESCO, UNICEF). The well-defined outcome for this domain is that "girls are accessing, regularly attending, and benefiting from formal education."

DIVISION OF LABOUR



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

Responses from:
PARENTS



Parents were asked, "What is the most significant change you have seen during the last 3 months in relation to deciding who does what work in the family?"

The graph illustrates that 31 parents reported no change in this area, while 28 stated that tasks were allocated irrespective of gender. Along with the other 6 parents who mentioned that tasks were assigned based on gendered beliefs about capacities, this data reveals a 9:7 ratio of people who still adopt highly gendered roles within their families.

The research found that women and children's contributions to the household economy are under-valued. Gendered beliefs about social roles are one of the primary ways in which patriarchy manifests itself, and people become socialized into adopting patriarchal norms from childhood. Challenging the division of labor in the home and traditional family roles is essential for breaking the intergenerational transmission of patriarchal customs.

A potential well-defined outcome in this domain could be a "reduction in the unpaid burden of domestic work and care shouldered by women and girls".

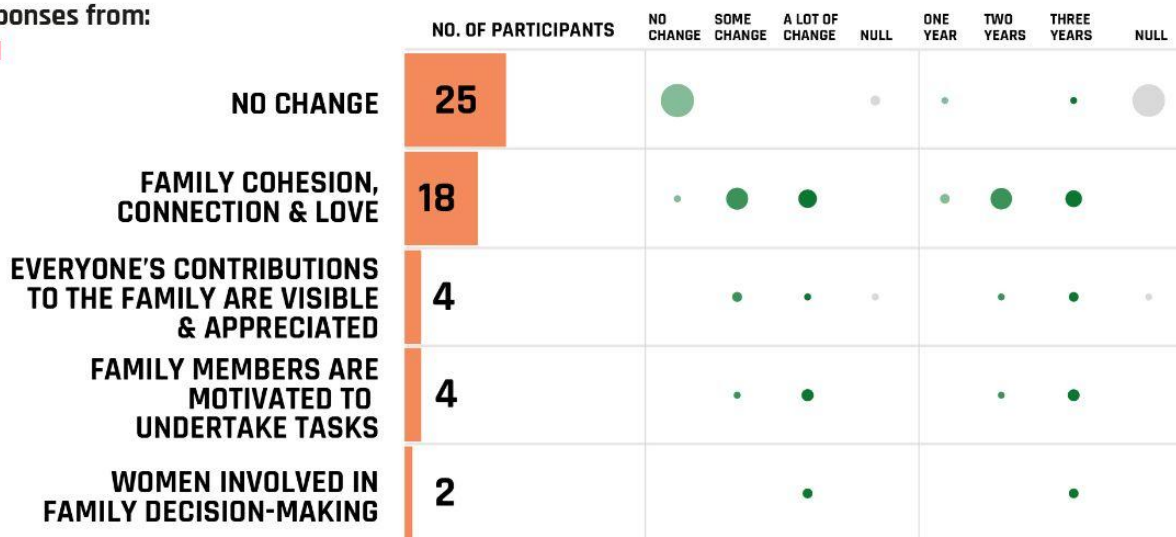
APPRECIATING CONTRIBUTION



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

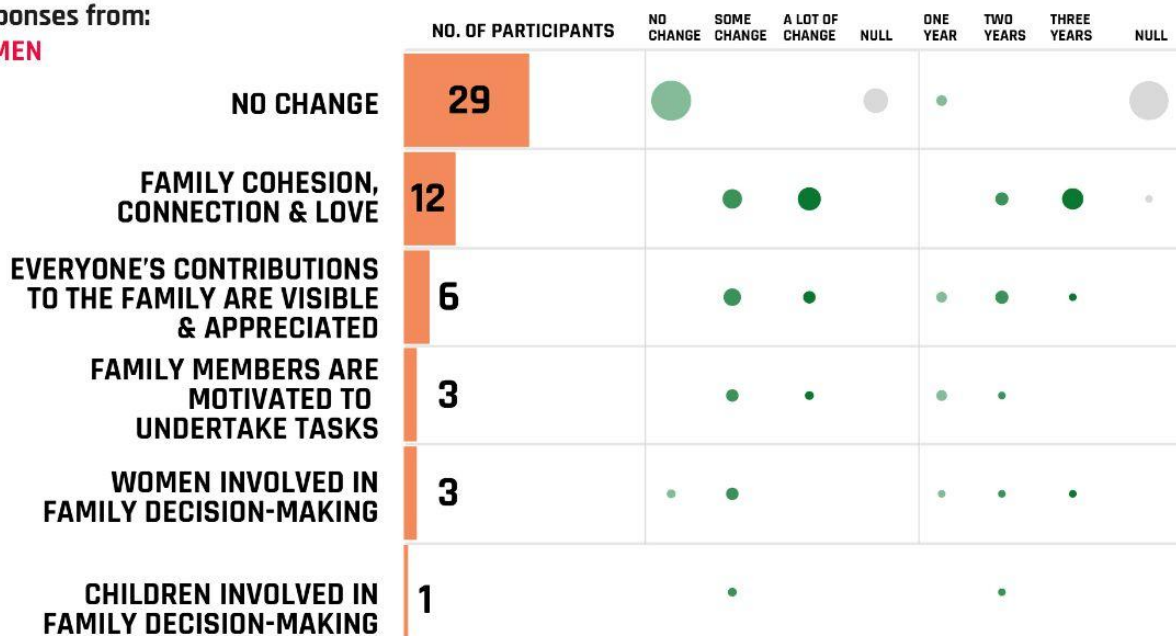
Responses from:

MEN



Responses from:

WOMEN



Men and women were separately asked, "What is the most significant change you have seen during the last 3 months in relation to appreciating the contribution of everyone in the family?"

Comparing their responses, the graphs reveal that a higher number of women (29) than men (25) feel that there has been no change.

The data shows that men more frequently perceive their families to be characterized by cohesion, connection, and love (18) than women do (12). Interestingly, this mirrors the findings of our research, which indicate that men are often less aware of the harm and stress experienced by women. It is important to note how few men and women mentioned increased involvement of women and children in decision-making. Encouraging democratic familial decision-making should be a key goal for funders and civil society organizations. The objective is to continue challenging rigid social hierarchies and the exploitative use of men's power over women and children.

While it may not be feasible to articulate a well-defined outcome that can be measured in this domain, it is crucial to continue monitoring the extent to which women and men perceive their families to be characterized by cohesion, love, and shared decision-making. This will help better understand how people's subjective and interpersonal lived experiences change over time.

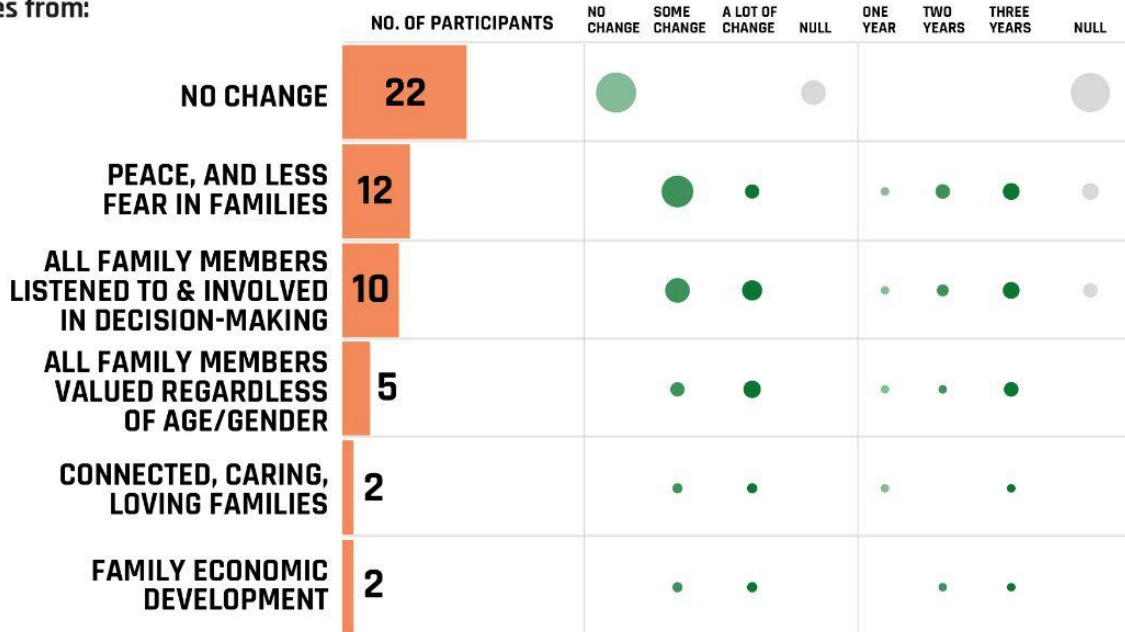
COMPROMISING



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

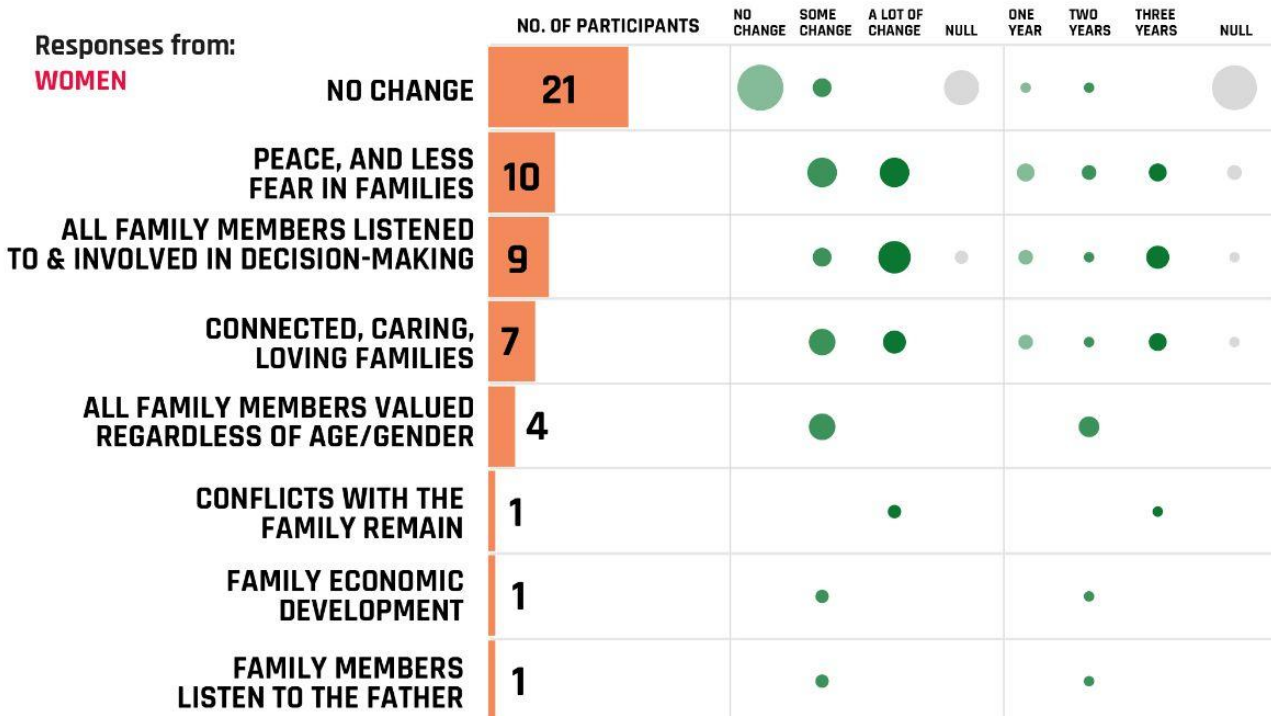
Responses from:

MEN



Responses from:

WOMEN



Men and women were separately asked, "What is the most significant change you have seen during the last 3 months in relation to making compromises so that the best interests of everyone in the family are protected?"

The graph illustrates that the majority of both men and women had not experienced any change in their decision-making approach to benefit all family members. However, both genders reported experiencing more peace and less fear within their families, increased listening to all family members, and greater involvement of everyone in decision-making.

These findings suggest that it is possible for families to change their relational dynamics within relatively short time frames. However, the specific mechanisms that underpin a family's transition from a strict hierarchy to one with less rigid gender roles and increased familial democracy remain unclear. While the desired outcome could be described as "democratic decision-making in families,"

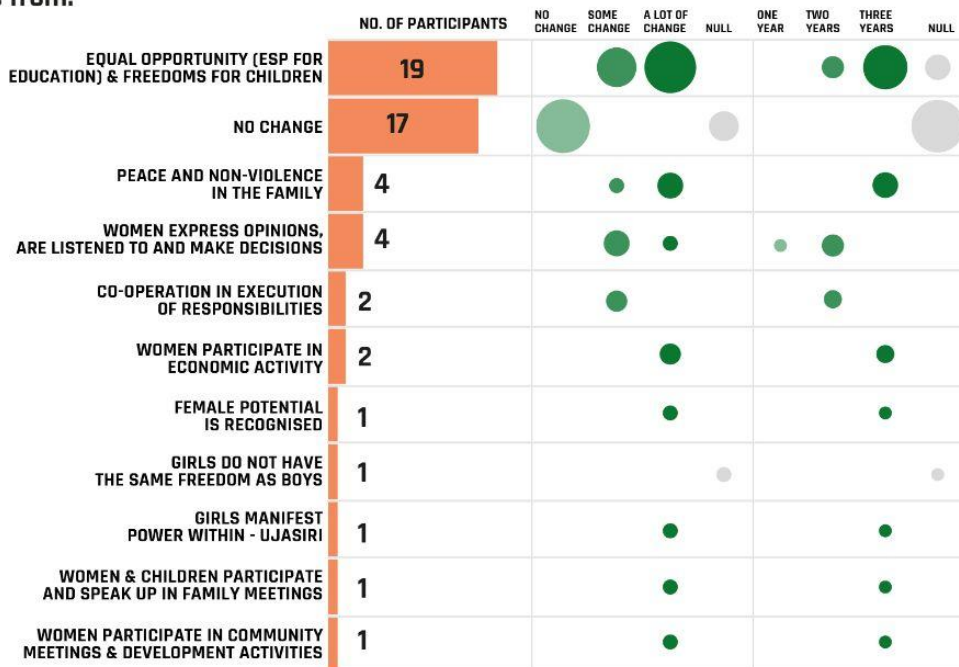
it would be valuable to explore the processes through which such changes occur.



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

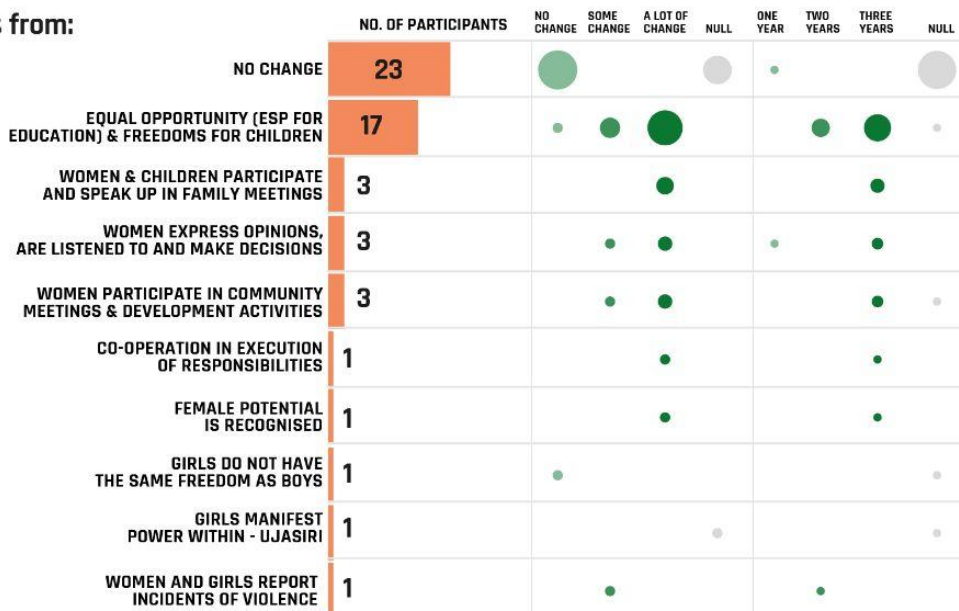
Responses from:

MEN



Responses from:

WOMEN



Men and women were separately asked, "What is the most significant change you have seen during the last 3 months in relation to ensuring that women and girls have the same rights and freedoms as men and boys?"

The graph notably demonstrates that more men than not now embrace the idea that girls and boys have equal rights, particularly regarding education. This is closely mirrored by women who also support equal rights. This suggests that attitudinal change can be influenced within relatively short time periods. An interesting observation is that fewer women than men reported this change in attitude.

This reflects the research findings that many women are complicit in their own oppression, as they internalize misconceptions about their limited abilities and secondary place in society. Beneath the headline data, participants' responses tended to focus more on children's equal access to education rather than equal personal freedoms. For many women and girls, these freedoms are restricted by strict societal rules and norms surrounding their appearance, mobility, and activities. When working to challenge unequal gender relations, practitioners should continue to focus on helping women and girls access formal education (a protective factor) without neglecting the equally important domain of challenging stereotypes about women's appearances, limitations on their public participation, and involvement in economic activities.

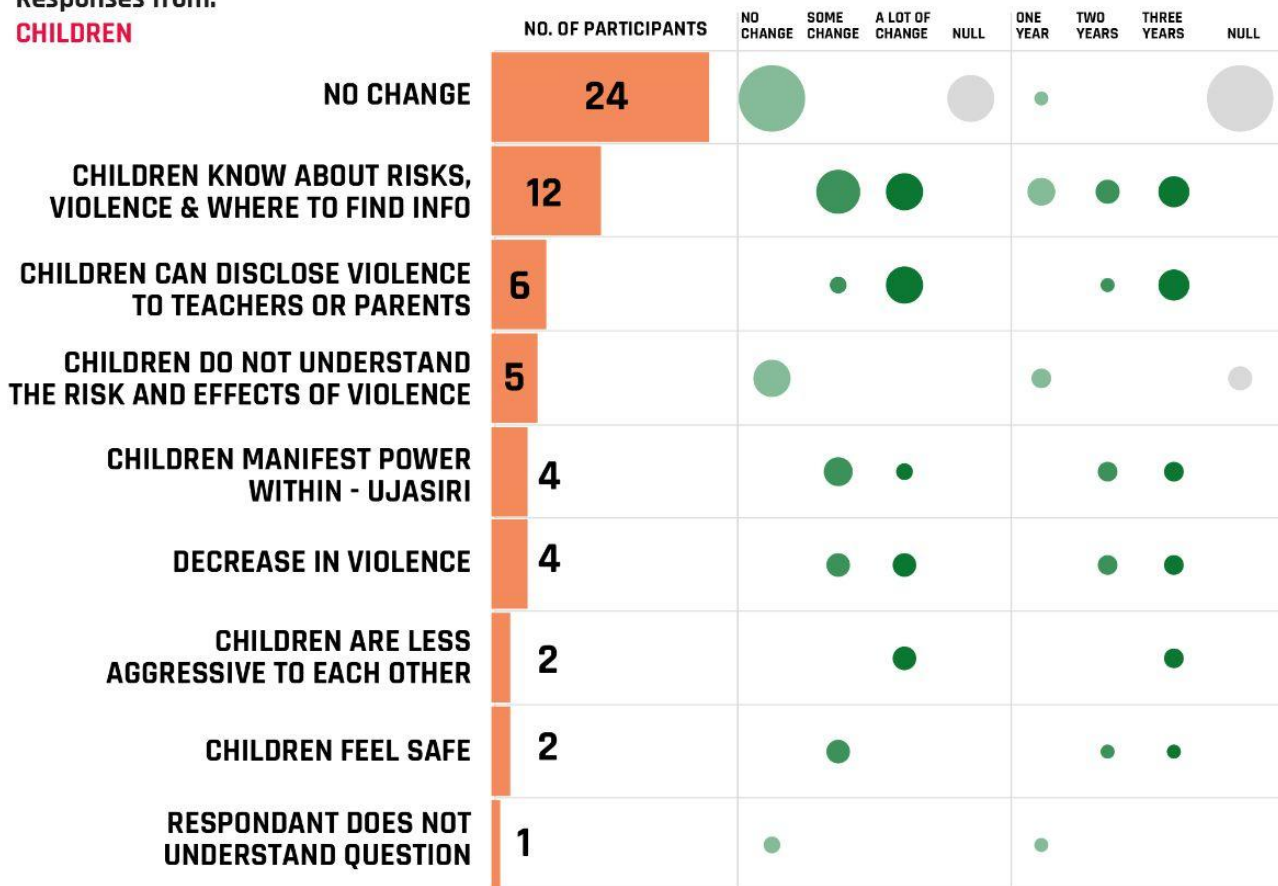
A well-defined outcome in this domain could be that "girls and women report having the same freedoms as their male counterparts".

RAISING AWARENESS



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

Responses from:
CHILDREN



Children were asked, "What is the most significant change you have seen during the last 3 months in relation to raising the awareness of your friends about the types and impacts of violence?"

The graph indicates a ratio of 6:9 of children raising awareness within their peer group versus those reporting no change. It shows that 12 children believe their peers now know about risks, violence, and where to find information. Six report that children are now aware they can disclose their experiences of violence to parents or teachers, and 4 note that children are manifesting their inner power. However, the graph also reveals a more concerning counter-narrative. In addition to there being no change, 5 respondents think that children do not understand the risks of violence. It is crucial that children can identify when they feel unsafe and have a support network they can rely on when threatened. This data suggests that children continue to normalise the harms they experience. This data mirrors a 2021 study conducted by McAlpine et al., which explored children's experiences of violence, where 8.55% more girls than boys thought that harmful behaviors never happen. This indicates that girls may be normalising harmful behaviors and turning a blind eye to the prevalence of harm in their lives.

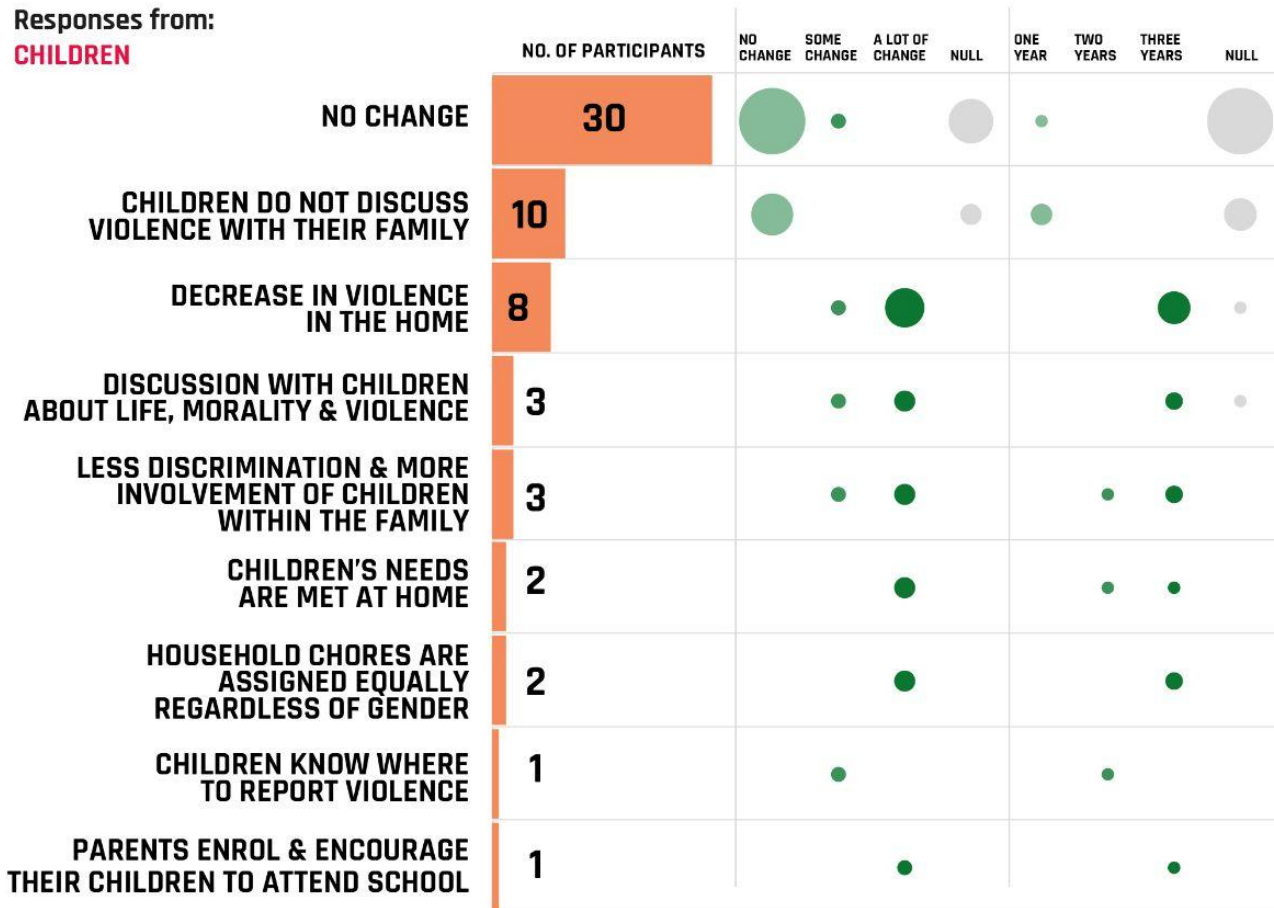
It is important that educators, parents, and Civil Society Organizations continue to raise awareness among children that everyone has the right to feel safe. A well-defined outcome could be phrased as, "Children are able to identify when they feel unsafe and access a network of support when they do so."

TALKING TO FAMILIES



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

Responses from:
CHILDREN



Children were asked, "What is the most significant change you have seen during the last 3 months in relation to talking to your family about the types and impacts of violence?"

This graph shows that the majority of children (40) who participated in this survey either had not experienced change or actively reported that they do not talk to their family about violence. This mirrors a finding from a 2021 study that sought children's perspectives on violence and suggests that the social norms at play are ones of inaction and silence in the face of violence against children (McAlpine, 2023).

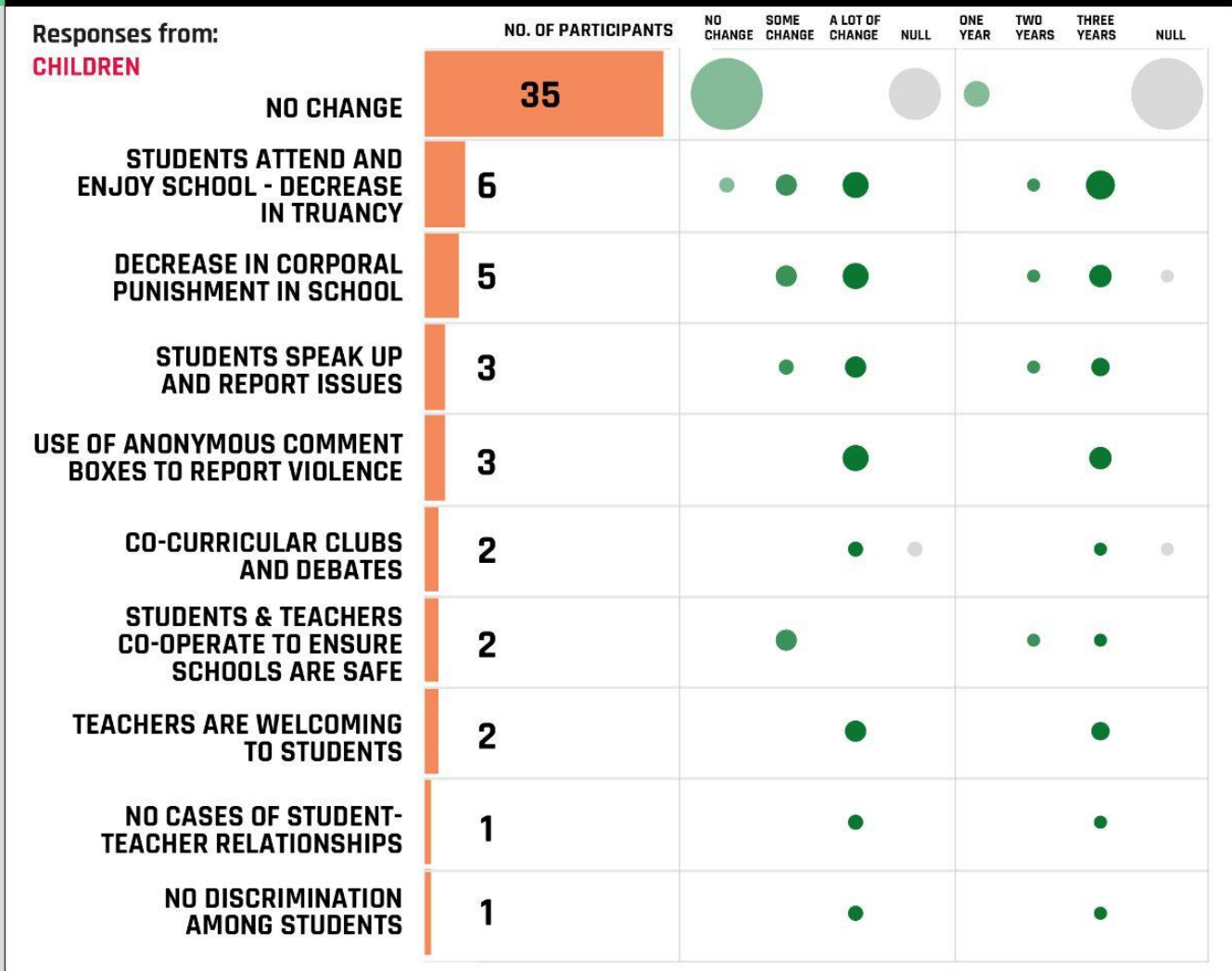
An important point to consider is that this research reveals how infrequently adults talk to children. The unwritten rule that children should be obedient becomes a reason not to create space for them to become social actors with roles in preventing violence, contributing to their communities, or taking up leadership positions. Educators, parents, and civil society organizations should actively work towards outcomes that reduce children's exposure to violence at home and in school, and this can only be achieved if adults talk to children about their feelings, thoughts, and behaviors.

The well-defined outcome in this domain could be phrased as, "Children are able to identify when they feel unsafe and access a network of support when they do so."

COLLABORATING FOR SAFE SCHOOLS



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA



Children were asked, "What is the most significant change you have seen during the last 3 months in relation to collaborating with other students and teachers to ensure that schools are safe?"

This graph shows that there has been almost no change in this domain. This graph and the preceding ones related to children indicate that a real blindspot in the implementation of the prototypes has been in actively engaging with children as social actors who can effect change in their families, schools, and communities.

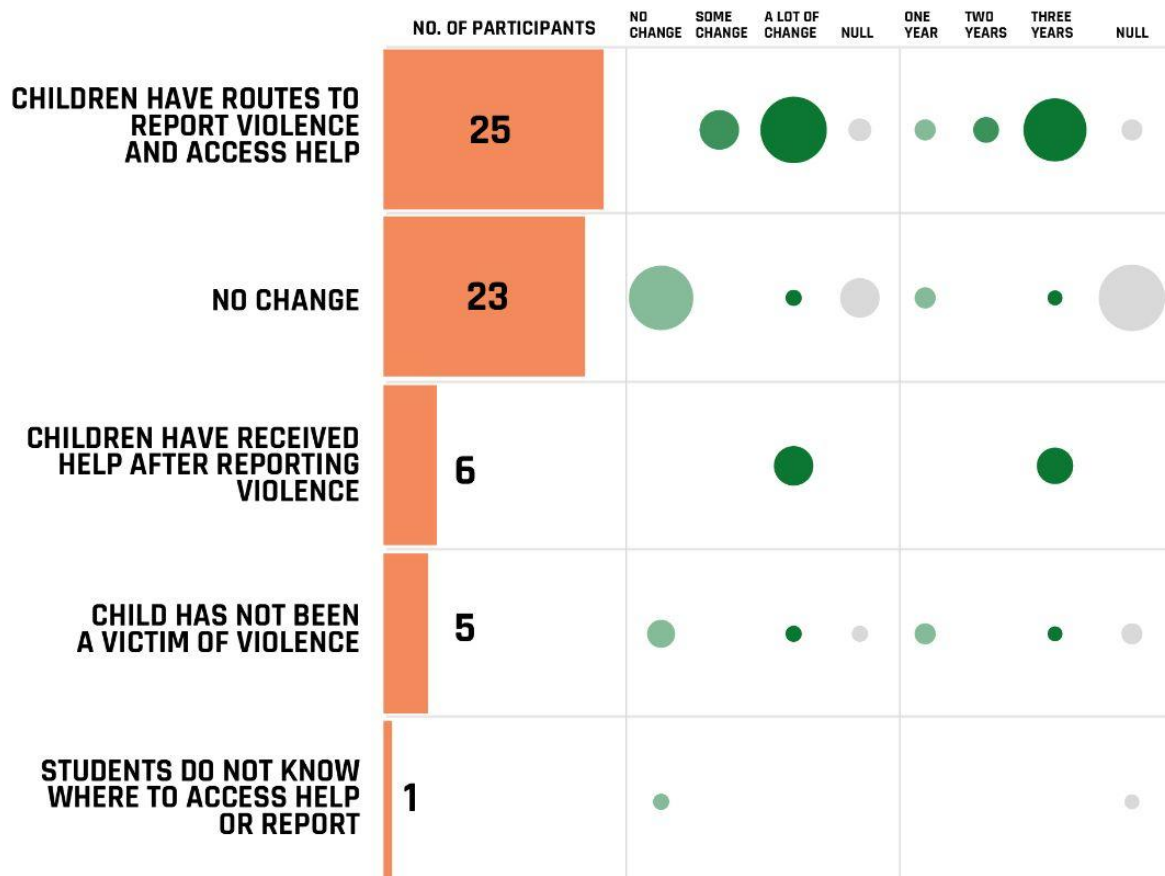
This data reinforces the findings of the research, whereby children describe that their age places them at the bottom of the social hierarchy, limiting their voice and agency, causing them emotional distress and affecting their self-worth and belief. Typically, teachers and parents possess "power over" children. The challenge lies in transforming this dynamic to one where they exercise "power with" children, leading to more balanced relationships and environments. Teachers can exercise "power with" by actively listening to, encouraging, and cooperating with their students, as well as maintaining open communication with parents. The well-defined outcome in this domain could be phrased as "Teachers foster a collaborative environment where students feel valued and supported."

SEEKING HELP



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

Responses from:
CHILDREN



Children were asked, "What is the most significant change you have seen during the last 3 months in relation to seeking help if you are experiencing violence?"

This graph shows that 25 children (slightly more than those who reported no change) believe that they and their peers now have routes to report violence and access help. This suggests that the circle of care around children is widening as a result of the prototypes.

Knowing where to report is an important first step in ensuring that children can seek redress when they experience violence.

However, the well-defined outcome should be phrased as "children access support when they experience violence that does not exacerbate their trauma." It is crucial that, given the punitive treatment many children experience in Tanzania (McAlpine, 2021), they are not blamed when they report violence.

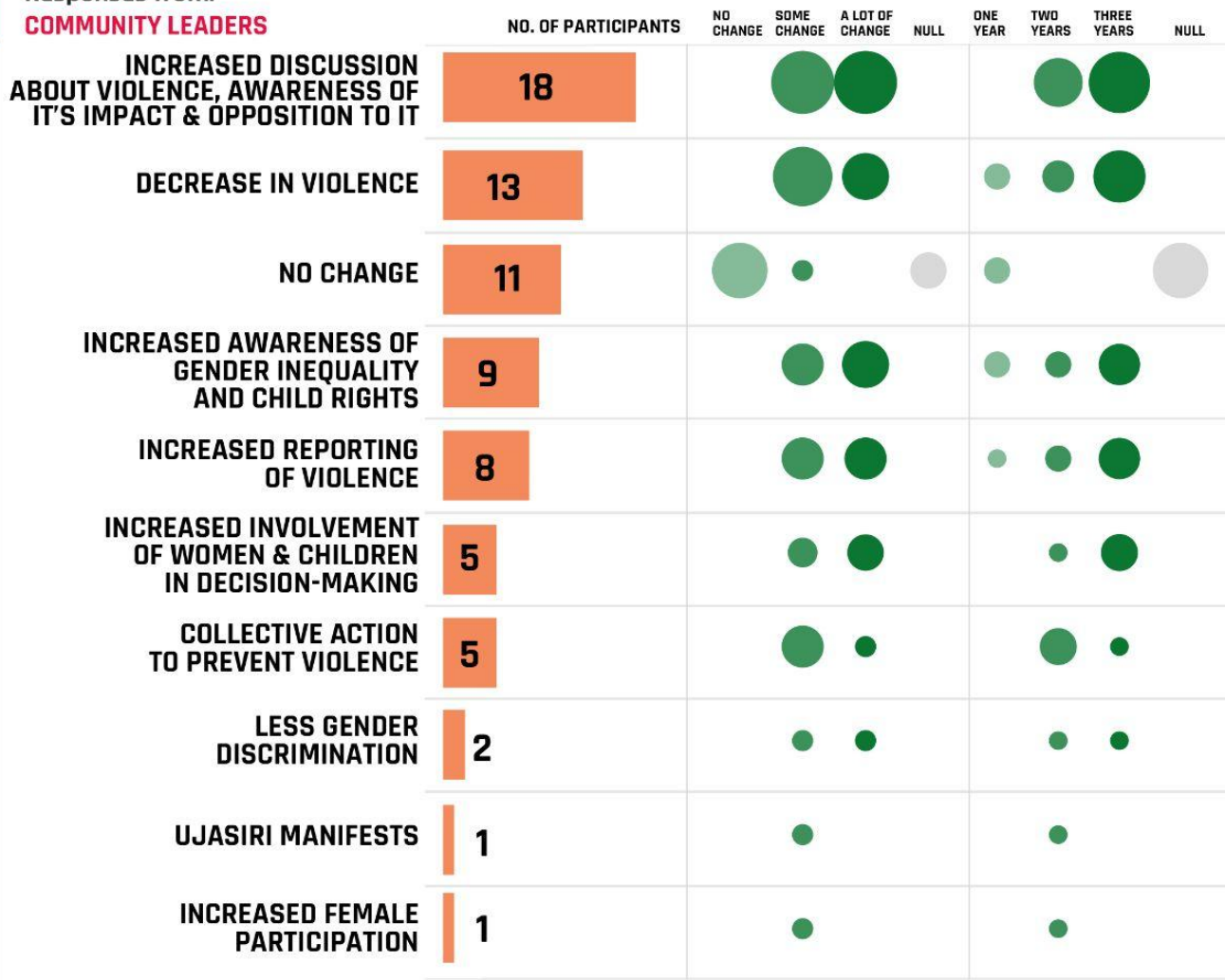
PUBLICLY CONDEMN HARMFUL PRACTISES



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

Responses from:

COMMUNITY LEADERS



Community leaders were asked what were the most significant change they have seen during the last 3 months in relation to publicly condemning harmful practices and acts of gender discrimination.

The graph reveals that 18 community leaders have witnessed an increase in discussions about violence and its impacts, leading to greater opposition to violence against women and children. Additionally, 9 leaders believe there is heightened community awareness of gender inequality and child rights. A total of 13 community leaders report a decrease in violent acts, 8 mention an increase in reporting violence, and 5 indicate collective action being taken to prevent violence.

This data provides reason for optimism. However, it is crucial to acknowledge our research findings that community leaders are not always influential and that many of them regard patriarchy as an ethical framework. Many are reluctant to challenge patriarchal norms. Despite this, funders and civil society organisations' commitment to a human rights approach means that they must persist in their efforts to dismantle the patriarchal system. A well-defined outcome could be phrased as "Eliminating harmful gender stereotypes and promoting equal opportunities and representation for all genders across social, political, and economic spheres."

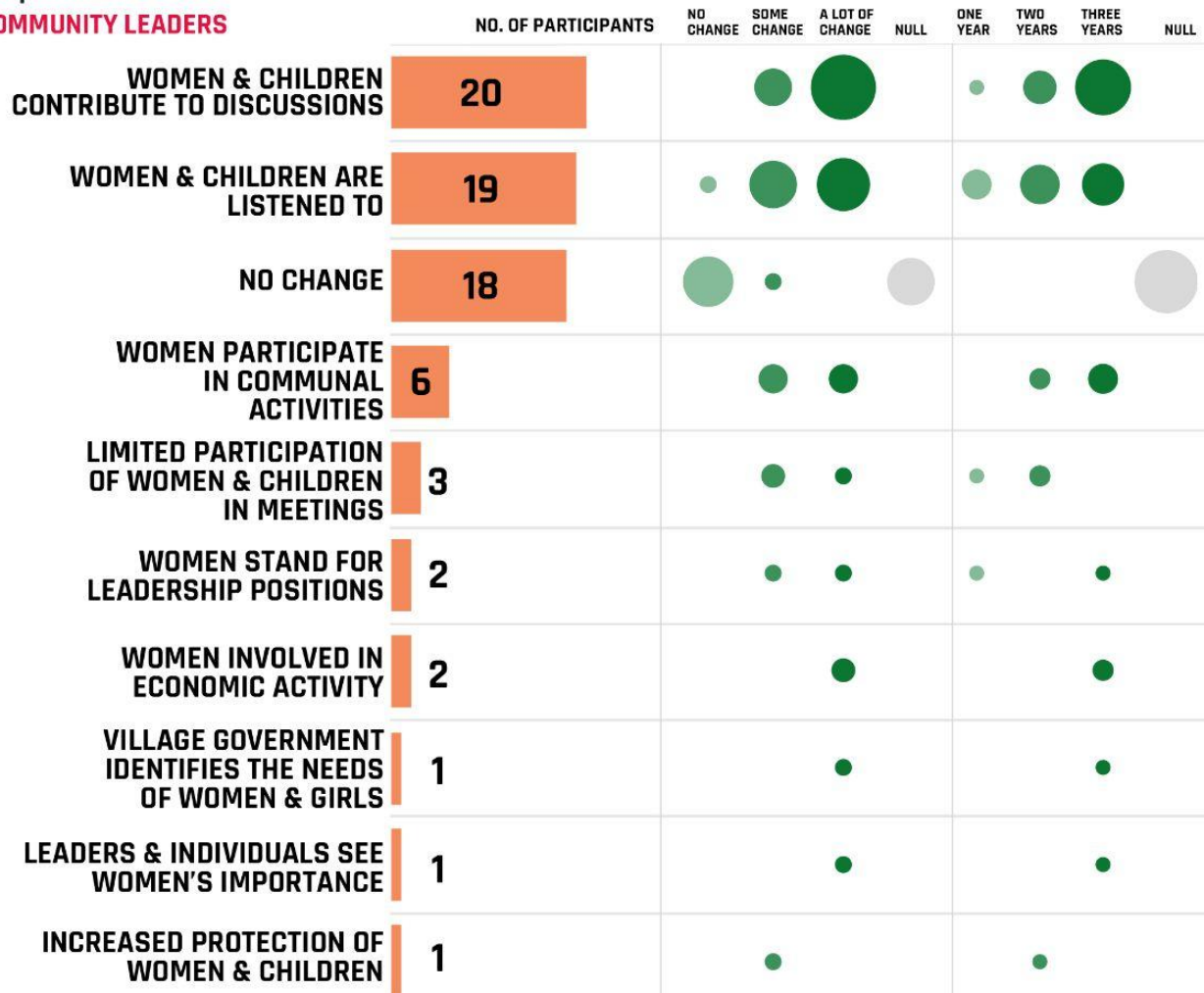
SUPPORTING IDEAS FROM WOMEN & CHILDREN



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

Responses from:

COMMUNITY LEADERS



Community leaders were asked about the most significant change they have seen during the last 3 months in relation to supporting ideas for action that come from women and children.

The graph indicates that 20 community leaders believe women and children are contributing to discussions more than in the past. Additionally, 19 leaders think there has been a change in the extent to which women and children are listened to. This suggests that community leaders are becoming more receptive to the idea of equality.

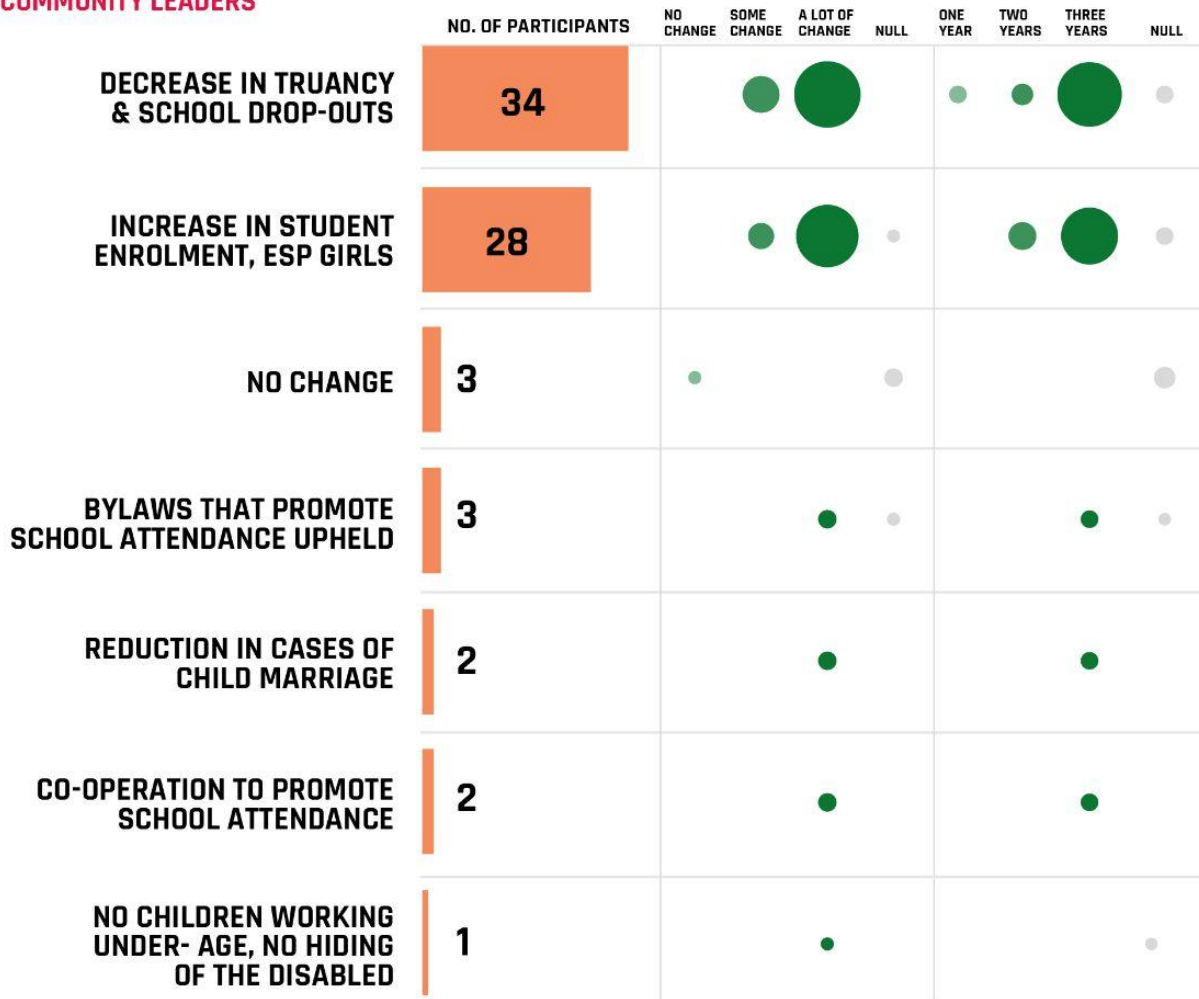
However, it is essential to consider whether these responses from community leaders reflect social preference bias. They may be aware that the participation of women and children is desirable and respond accordingly. The data from women and children suggests this could be the case. While 10 women mentioned increased involvement in household decision-making, they did not refer to any heightened form of public participation. Similarly, there is little evidence in this data set of children taking on new public roles as social change actors. Given the incongruence between the responses of men, children, and community leaders, it may be helpful to articulate a well-defined outcome phrased as "Alignment between the perceptions of women, children, and community leaders about the involvement of women and children in public decision-making forums."

ENFORCING BYLAWS



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

Responses from:
COMMUNITY LEADERS



Community leaders were asked about the most significant change they have seen during the last 3 months in relation to enforcing bylaws for school enrollment and attendance.

The graph shows a notable increase in student enrollment among girls (28) and a decrease in school truancy and dropouts (34).

This suggests that getting children into school is a potentially quick and achievable goal for community leaders. It also means that children who are in education are accessing protective factors that should reduce their exposure to violence and child marriage. However, another essential point to consider is that violence is often perpetrated against children in schools.

A 2021 study of children's experience of violence (McAlpine et al) found that the most common form of harm experienced by students is corporal punishment, with 39% of students reporting this type of harm and the accompanying emotional distress.

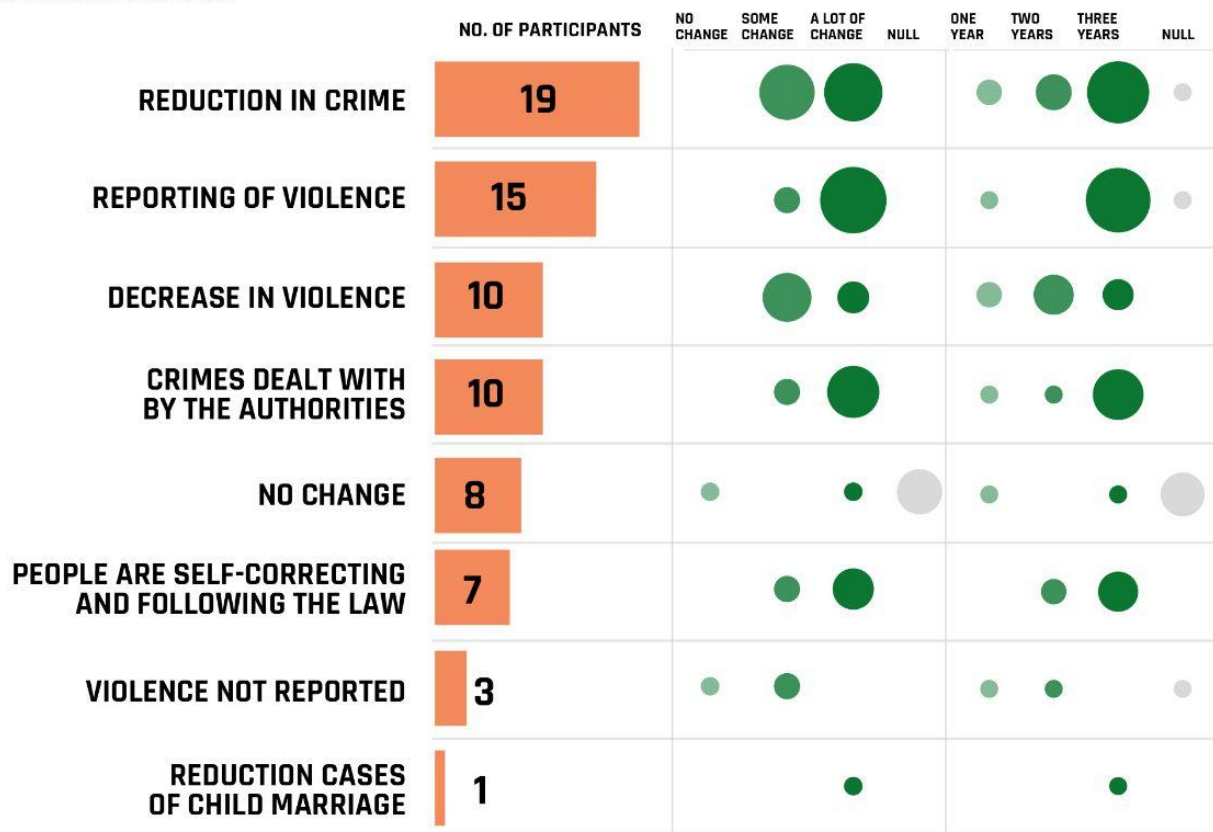
As a result, it is crucial for community leaders, educators, funders, and civil society organizations to focus on the outcome "Ending the use of corporal punishment in schools." This strategy aims not only to reduce children's exposure to violence but also to teach children skills in positive discipline that will ensure they do not perpetrate violence on their own children.

REPORTING VIOLENT OFFENDERS



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

Responses from:
COMMUNITY LEADERS

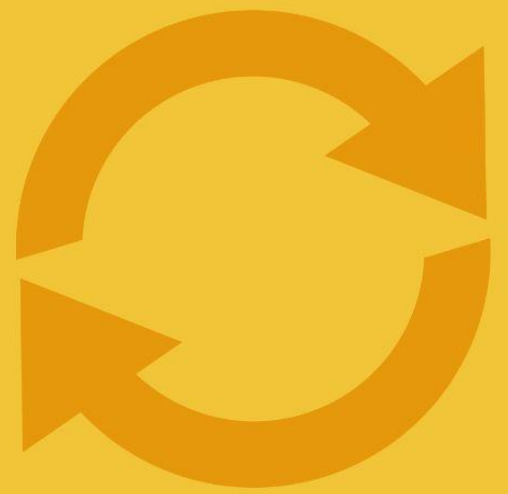


Community leaders were asked about the most significant change they have seen during the last 3 months in relation to reporting violent offenders to the authorities.

This graph shows that 19 community leaders have observed a reduction in crime, 15 have seen increases in the reporting of violence, and 10 have seen a decrease in violent acts. This suggests that, from the perspective of community leaders, the research process, which raised awareness about gender inequality and violence, and the implementation of the prototypes are having an impact on violence rates.

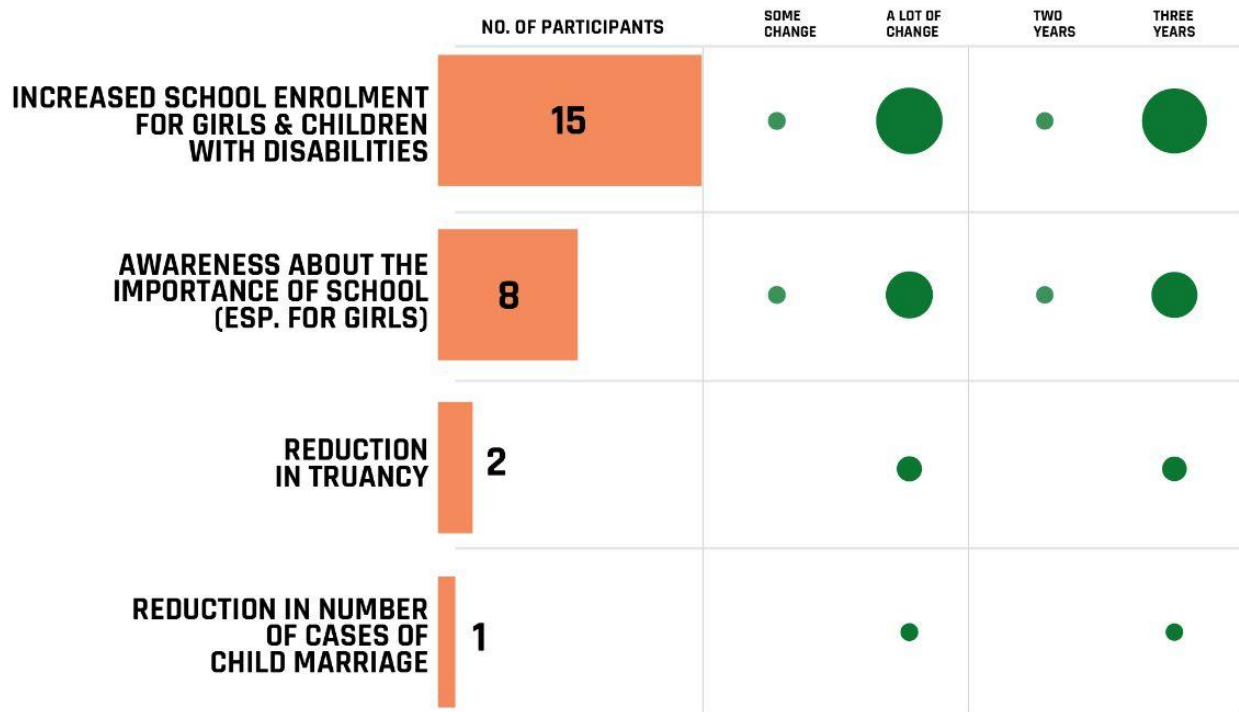
An important point to consider is that funders, government, and civil society should be interested in changes in violence rates over time. However, tracking violence rates remains challenging due to the normalisation of many everyday acts of violence and social norms of inaction and silence that contribute to under-reporting. Nonetheless, data drives action, and it would be a significant contribution to the field of violence prevention in Tanzania if investment were made in grassroots mechanisms to track the perpetration of violent acts. This focus should include everyday non-criminal acts of violence—such as corporal punishment and coercive control—that negatively impact the well-being of women, children, and society.

GOVERNMENT CHANGES



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

Responses from:
GOVERNMENT REPRESENTATIVES



Government representatives were asked about the most significant change they have seen during the last 3 months in relation to increasing school enrollment and attendance among girls and children with disabilities.

This graph shows that 15 representatives have seen increases in school enrollment for girls and children with disabilities, and 8 have observed increased awareness about the importance of school, particularly for girls. This data indicates that the most frequently recognized changes across all adult participants in these surveys relate to school attendance.

Effecting such change is relatively straightforward; however, as mentioned earlier, schools can often expose children to violence.

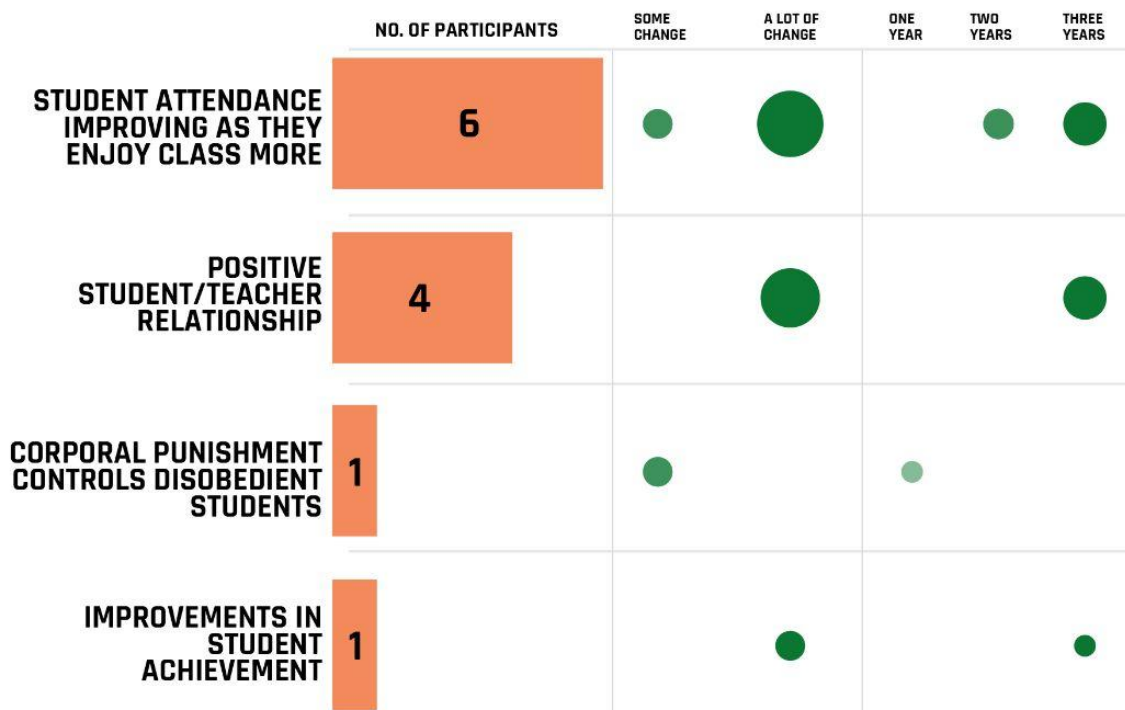
Therefore, a continued focus should be placed on the outcome of "safe and inclusive schools for all children."

HEAD TEACHER CHANGES



TRACKING CHANGE IN HOW COMMUNITIES PREVENT VIOLENCE AGAINST WOMEN AND CHILDREN IN SHINYANGA, TANZANIA

Responses from:
HEAD TEACHERS



Head Teachers were asked about the most significant change they have seen during the last 3 months in relation to reducing the use of corporal punishment in their schools.

This graph shows that 6 head teachers have noticed improvements in children's attendance as their relationships with eachers improve. Additionally, 4 head teachers comment on the significant change in positive student-teacher relationships.

This indicates that head teachers recognize the connection between children feeling safe in school, their attendance, and their performance. The data suggests that some head teachers are eager to combat the use of corporal punishment in schools, working towards the outcome of "Ending the use of corporal punishment in schools."



EVIDENCE OF CHANGE

A Collection of Outcomes for Guiding Future Program Design

A well-defined outcome represents the desired social change that an organisation aims to achieve at the end of a sequence of events. Not all outcomes carry equal weight; many serve as preliminary changes that must occur before the ultimate outcome is realised. Examining the changes observed while monitoring the prototypes allows us to suggest that funders and civil society organisations actively work to unlock individuals' power "within" and "with" to confront patriarchy. The following is a collection of potential outcomes that can be used to connect the research findings, prototype evaluations, and future programme design possibilities.

| | |
|--|---|
| GOAL | To eliminate harmful gender stereotypes and promote equal opportunities and representation for all genders across social, political, and economic spheres. |
| Cross-cutting outcome | Enhance the congruence between women, children, and community leaders' perceptions regarding the participation and influence of women and children in public decision-making forums, leading to more inclusive and equitable decision-making processes. |
| Outcome 1: Parents | Parents proactively connect and communicate with their peers (relatives and friends) when they suspect a child or woman may be at risk of harm. |
| Outcome 2: Women & Children | Reduction in the unpaid burden of domestic work and care shouldered by women and girls. Girls and women report having the same freedoms as their male counterparts. |
| Outcome 3: Families | Democratic decision-making in families. |
| Outcome 4: Children | Children are able to identify when they feel unsafe and access a network of support when they do so. Children access support when they experience violence that does not exacerbate their trauma. |
| Outcome 5: Teachers | Teachers foster a collaborative environment where students feel valued and supported. Ending the use of corporal punishment in schools Safe and inclusive schools for all children. |

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APPENDICES.

FACILITATION NOTES

1

CLARIFY CO-SENSING OBJECTIVES

To understand the system in which violence against women and children arises

- 🎯 By problematising the issue; rather problem solving it
- 🎯 By enabling participants to make conscious sense of their relationships and power dynamics

2

AGREE THE LINES OF INQUIRY THAT WILL UNDERPIN ANALYSIS

- 🎯 Where does individuals' power lie?
- 🎯 How is our collective power used to oppress / emancipate?
- 🎯 What distinguishes each setting and participant group?

3

AGREE CRITERIA FOR PARTICIPANTS

- 🎯 Representatives of the system in which VAWC arises / anyone affected by VAWC
- 🎯 Intersection of gender, age, economic prosperity, [dis]ability
- 🎯 Inclusion of minority voices

FACILITATION NOTES

4

CONSIDER HOW PARTICIPANTS WILL BE RECRUITED

The “Backbone” identify Co-sensing participants drawing on their local relationships and word of mouth

5

DESIGN FIELD AGENDA ASSUMING:

- 1 hour with the Backbone - to orient them to the Co-Sensing & Identify participants & agree their role during the week
- 2 hour dialogue with representatives of the formal system
- 2 hour dialogue with women
- 2 hour dialogue with men
- 2 hour dialogue with young people
- 2 hour dialogue with a mixed group, who had participated in the previous dialogues and in a position to reflect on what had emerged

FACILITATION NOTES

6

FACILITATE THE DIALOGUE PROCESS

To understand the system in which violence against women and children arises

ACTIVITY ONE

Check-in - Chair Power: 3 Types of Power

Each participant introduces themselves

Expectations for the group's self management

- Listen
- No judgement
- Respect

Take 3 types of chair into the field [wood, plastic, metal] - place them in any configuration.

Tell participants they are going to get a chance to think about different types of power. Then just ask: "Which chair is the most powerful?"

Get rapid input from participants on which chair they think is the most powerful. Some ideas to keep in your mind while facilitating:

- There are no rights-or-wrongs
- Encourage diversity ("how about this chair? Why is this chair the most powerful?")
- Encourage and note differences ("so you think this chair is powerful because of THIS? Disagreements?").
- Use brief follow-up questions: "So why is this one powerful?"
- Gets lot of different input from different people

ACTIVITY TWO

Dialogue

We would like to talk about power. In talking about power we will also explore experience of violence. If you have been affected by violence and want additional support please talk to the facilitator after the session so that they can connect you to help.

Tunapenda kuzungumza kuhusu nguvu! Katika kuzungumzia hili tunawea kujadilimkuhusu ukatili. Kama umeathirika na ukatili na ungependa kupata msaada wa ziada, tafadhali ongea na wawezeshaji baada ya mazungumzo haya kwa ajili ya msaada zaidi [15 mins]

FACILITATION NOTES

6

FACILITATE THE DIALOGUE PROCESS

ACTIVITY TWO continued

Dialogue

1. When we talk about “power within” we are talking about your inner confidence // **Tunapozungumzia nguvu ya ndani, tunazungumzia kuhusu ujasiri wako wa ndani.**

- Do you feel like you have control over your life and future? // **Je unahisi una maamuzii juu ya maisha yako na baaade yako?**
- If yes, what does being in control look like? // **Kama ndio, kuwa na maamuzi yako kunamaanisha nini?** Where did your confidence come from? **Ujasiri wako unatoka wapi?** What experiences built your confidence? // **Ni uzoefu upi umejenga ujasiri wako?**
- If not, what is preventing you from feeling confident? // **Kama sio, ni kitu gani kinakuzuia kuhisi kujiamini?** Why do you think this is? // **Unafikiria hii ni nini?** How does your lack of confidence affect your emotions and behaviour? // **Ni kwa namna gani kukosa kujiamini kunaathiri hisia na tabia yako?**

2. When we talk about “power with” we are talking about the ability to influence others and to take action based on uniting with them // **Tunapozungumzia “nguvu ya” tunazungumzia uwezo wa kushawishi wengine na kuchukua hatua kwa kushirikiana na wengine.**

- In your experience, who have you been able to influence? // **Katika maisha yako, je umeweza kumshawishi nani?**
- Why were you able to influence them? // **Kwanini uliweza kumshawishi?**
- Are there people that you feel unable to influence? Who are they? // **Je ni watu gani ambao unahisi hauna uwezo wa kushirikiana nao au kuwashawishi?** Why are you unable to influence them? // **Kwanini unafikiri unashindwa kuwashawishi?**
- How do you think your position as a woman / child / elder / man helps you or hinders you in influencing others? // **Unafikiri nafasi yako kama mwanamke/mtoto/mzee/mwanaume inakusadia je au inakuzuia je kushawishi wengine?**

3. Can you describe situations where you have come together with others to change things? // **Tuambie wakati ambapo ulishirikiana na wengine kubadilisha vitu/mambo flani?**

- In your home // **Nyumbani kwako**
- In your school // **shuleni kwako**
- In your community // **katika jamii yako**

FACILITATION NOTES

6

FACILITATE THE DIALOGUE PROCESS

ACTIVITY TWO continued Dialogue

4. Let's think about patriarchy // **Tufikie kuhusu mfumo dume [15 mins]**
 - a. What form does inequality take in your community? // **Je hali ya kutokuwa na usawa katika jamii yako inakuwa na mtazamo gani?**
 - b. What causes inequality? // **Hali ya kutokuwa na usawa inasababishwa na nini?**
 - c. Why do men dominate women and children? // **Kwanini wanaume wanatawala wanawake na watoto?**
 - d. Let's take up different perspectives // **Tuchukue mitazamo tofauti**
 - How do men think a man should behave? // **Ni kwa namna gani wanaume wanafikiria mwanaume anatakiwa awe? Awe na tabia gani?**
 - What do women want from a "good man"? // **Wanawake wanataka nini kutoka kwa mwanaume mwema/mzuri?**
 - How do children expect their fathers to behave? // **Watoto wanatarajia baba zao wawe na tabia zipi?**
 - e. What form do men's privileges ****in the home**** take? // **Ni upendeleo gani wanaume wanaupata majumbani?**
 - f. Why do father's have more authority in the home than mothers or children // **Kwanini baba ana mamlaka zaidi ya mama na watoto nyumbani?**
 - g. How do individual men experience patriarchy in their lives? // **Ni kwanamna gani mwanaume mmoja moja anaathirika na mfumo dume katika maisha yake?**

5. In this community what behaviours are valued? // **Katika jamii hii ni tabia gani zinathaminika? [15 mins]**
 - a. Can you tell us about some situations when people have behaved in ways that are not approved of? // **Tuambie kuhusu wakati ambapo watu wameonyesha tabia isiyokubalika?**
 - b. How have they been treated? // **Walichukuliwa je?** How are 'wrong-doers' sanction / punished? // **Ni kwa namna gani wakosaji wanawekewa vikwazo/kuathibiwa?** How are they corrected? // **Ni kwa namna gani wanarekebishwa?**
 - c. Who would be the person who punishes the wrong-doer? // **Ni nani ana jukumu la kuwaathibu wakosaji?**
 - In the home? // **majumbani?**
 - In school? / **shuleni?**
 - In public settings? // **katika sehemu za umma?**

FACILITATION NOTES

6

FACILITATE THE DIALOGUE PROCESS

ACTIVITY TWO continued

Dialogue

5. In this community what behaviours are valued? // **Katika jamii hii ni tabia gani zinathaminika?** [15 mins]

- a. Can you tell us about some situations when people have behaved in ways that are not approved of? // **Tuambie kuhusu wakati ambapo watu wameonyesha tabia isiyokubalika?**
- b. How have they been treated? // **Walichukuliwa je?** How are 'wrong-doers' sanction / punished? // **Ni kwa namna gani wacosaji wanawekewa vikwazo/kuathibiwa?** How are they corrected? // **Ni kwa namna gani wanarekebishwa?**
- c. Who would be the person who punishes the wrong-doer? // **Ni nani ana jukumu la kuwaathibu wacosaji?**
 - In the home? // **majumbani?**
 - In school? / **shuleni?**
 - In public settings? // **katika sehemu za umma**

Finally, we would like to ask you some questions about your ward // **Mwisho tunataka kujua kuhusu kata yako** [15 mins]

ACTIVITY THREE

Check-out - "What do you now understand about your own power? And about how you can use it?"

1. Check out for single groups - What is the one thing that will stay with you after this conversation // **Ni kitu gani kimoja utakachobaki nacho baada ya mjadala wa leo**
2. Check out for Mixed Groups - the Power Shuffle // **Zoezi la Kufunga : Mchanganyiko wa nguvu/uwezo**
 - Goals // **Malengo**
 - To build awareness of the variety of rank and privilege that are present in a group or workshop // **Kuongeza uelewa juu ya nafasi na upendeleo mbalimbali tulionao katika kundi hili**
 - To assist individuals to take their next step in coming to terms with their own rank and privilege or lack of it // **Kuwasaidia washiriki kuchukua hatua katika kukubiliana na nafasi na upendeleo walionao au wasiokuwa nao**
 - To invite participants to learn to be allies and motivate them to do so // **Kuwaalika washiriki kujifunza kuwa waleta mabadiliko na kuwahamasisha kufanya hivyo**

FACILITATION NOTES

6

FACILITATE THE DIALOGUE PROCESS

ACTIVITY THREE continued

DIRECTIONS

Line everyone across middle of the room // **Wapange washiriki wote katika mstari**

1. "I'm going to read a series of characteristics and ask you to take a step forward (if it applies to you) or backward (if it doesn't apply to you). There are no "right and wrong" answers; this is to support your own awareness. // **"Nitasoma orodha ya sifa mbalimbali na kukuuliza uchukue hatua mbele (ikiwa inakuhusu) au nyuma (ikiwa haikuhusu). Hakuna majibu "sahihi na mbaya"; hii ni kusaidia ufahamu wako mwenyewe.**
1. "Remember, this exercise is to be done in silence so you can experience your own feelings and reactions." // **"Kumbuka, zoezi hili linapaswa kufanywa kwa ukimya ili uweze kupata hisia na maamuzi yako mwenyewe."**

Read a list (see below) which instructs individuals to take a step forward/back according to criteria. Important to emphasize this exercise is done in silence, to allow reflection and awareness of their inner experience. // **Soma orodha (iliyopo hapa chini) ambayo ina waongoza watu kupiga hatua mbele au nyuma kulingana na kigezo kitakacho tajwa. Ni muhimu kuhimiza kuwa hili zoezi linafanyika kwa ukimya, ili kuruhusu watu kufikiri na kuelewa uzoefu wao wa ndani.**

Important to allow a substantial pause after reading each one, because participants are doing their valuable inner work in response to the question // **Ni muhimu kutoa muda wa kufikiri baada ya kusoma kila sentensi, kwa sababu washiriki wanafanya kazi kubwa sana kwa ndani ili kujibu swali**

When list is completed, ask participants to talk with those nearest to them in the room about their experience — to share how it felt and insights they gained // **Ukimaliza kusoma orodha yote ya maswali, waambie washiriki kuongea na wale walio karibu nao katika chumba kuhusu uzoefu wao - waseme jinsi gani wamejisikia and wamejifunza nini.**

After 2-4 minutes, ask for a sample of these for the whole group to hear. Be sure to get a representative sample // **Baada ya dakika 2-4, waombe baadhi ya washiriki kuzungumza ili kundi lote lisikie.**

FACILITATION NOTES

6

FACILITATE THE DIALOGUE PROCESS

ACTIVITY THREE continued

****CHARACTERISTICS TO READ // SIFA ZA KUSOMA****

(Pause between each one.) // **Tulia kidogo baada ya kusoma kila moja**

If you are a native of this ward, take a step forward. // **Ikiwa wewe ni mzaliwa wa kata hii, piga hatua mbele**

If you are financially secure, take a step forward. // **Ikiwa unajikimu kifedha, piga hatua mbele**

If you experience violence, take a step back. // **Ikiwa umewahi kufanyiwa ukatili, rudi nyuma**

If you are in or finished school, take a step forward. // **Ikiwa upo shuleni au umemaliza shule, piga hatua mbele**

If you are female, take a step back // **Kama wewe ni wa kike, piga hatua nyuma**

If you are a male, step forward. // **Kama wewe ni wa kiume, piga hatua mbele**

If you have disability step back. // **Kama unaulemavu, piga hatua nyuma**

If you are a caregiver, step back // **Kama wewe ni mlezi, piga hatua nyuma**

If you are employed move forward // **Kama umeajiriwa piga hatua mbele**

If you are a pastoralist, move forward // **Kama mfugaji mdogo mdogo, piga hatua mbele**

If you own a land, more forward // **Kama unamiliki ardhi piga hatua mbele**

If you are a Teacher, move forward // **Kama wewe ni mwalimu, piga hatua mbele**

If you are a Govt worker // **Kama wewe ni mfanyakazi wa serikali, piga hatua mbele**

If you are a Religious // **Kama wewe ni kiongozi wa dini, piga hatua mbele**

FACILITATION NOTES

1

PRE-PRODUCTION: CLARIFY PRESENCING OBJECTIVES

- To make sense of the system in which violence occurs
- To surface at a heartfelt level participants' intention for change

2

PRE-PRODUCTION: AGREE THE AGENDA

NB. THE PROTOTYPING PROCESS CONTINUES DIRECTLY AFTER THE PRESENCING

Wecome:

15 mins

Sense-making:

Emerging ideas from the co-sensing analysis are further explored

3 hours

Letting Go & Letting Come:

Participants let go of solutions they might want and let new ideas come to them

30 mins

3

PRE-PRODUCTION: AGREE CRITERIA FOR PARTICIPANTS

- The Backbone
- Children's Representatives - Junior Council
- Teachers
- Representatives from the District Council including Community Development Officers
- Media
- C4C's client & their partners

FACILITATION NOTES

4

PRE-PRODUCTION: ORGANISE FACILITATION MATERIALS FOR BOTH PRESENCING & PROTOTYPING

- 1) Markers
- 2) Projector
- 3) Bell / Ringer for the world cafe
- 4) Coloured large index cards - 4 colours
- 5) Masking tape
- 6) Stickers
- 7) 10 Flip charts written up with "How might we get there" marked out as a outcome map
- 8) Set up the excel templates
- 9) Butchers paper
- 10) Next Steps form
- 11) Prototyping packs which include:
 - Envelope folders
 - Markers
 - Flip charts
 - Post-its / index cards
 - Masking tape

ACTIVITY ONE: SENSE-MAKING**TIMING: 3 HOURS****DELIVERABLE:** Emerging ideas from the Co-sensing analysis are further explored

Facilitation process - Take the ideas that provoked further questioning in the Co-Sensing data analysis and facilitate a world cafe to explore them.

Set up the room with cafe style tables - each with a poster and pen on the tables which shows the questions below.

- Seat 7-9 people at small Café-style tables in conversation clusters.
- Set up three rounds of conversation of approximately 20-30 minutes each.
- Questions as follows:

- 1 Men are expected to be fierce but not excessively so. How do they manage their feelings to so they can be both caring and fierce. Wanaume wanatarajiwa kuwa wakali lakini sio kupita kiasi. Je wanawezaje kudhibiti hisia zao ili wawe wanajali na wakali pia?**
- 2 What freedoms do men, women, male children and female children have in the family and society. Who controls each groups' access to these freedoms? Je, wanaume, wanawake, watoto wa kiume na wa kike wana uhuru gani katika familia na jamii? Ni nani anayes mamia upatikanaji wa uhuru huu kwa kila kikundi?**
- 3 In the moment when men are violent what are the catalysts? Pale wanaume wanapokuwa wakatili ni kitu gani huwa kimewachochea?**
- 4 How does "mwenye maendeleo" (someone progressive) behave? Mtu mwenye maendeleo kwenye jamii yako anatabia zipi?**
- 5 Why is being a "secret keeper" valued? What costs do people incur if they disclose abuse and ask for help? Kwanini tabia ya kuwa msiri inathaminiwa sana? Madhara gani huwapata watu wanapoamua kuvunja ukimya juu ya unyanyasaji na kuamua kuomba msaada?**
- 6 Traditions and customs are really valued. What are the consequences for people who do not follow tradition? Mila na desturi wa hapa unathaminiwa sana! Kitu gani hutokea pale mtu asipofuata utamaduni?**
- 7 Men are the decision makers. How do they go about making the right decisions? Wanaume ndio wafanya maamuzi. Huwa wanafanya nini ili waweze kutoa maamuzi sahihi?**
- 8 Respect is really valued. What happens when people disrespect women and children? Kuwa na heshima ni tabia inayothaminika sana. Kitu gani hutokea watu wasipowaheshimu wanawake na watoto?**
- 9 What interest do representatives of the Government have in challenging patriarchy? Je, viongozii wa serikali wana maslahi / matarajio gani katika kuupinga mfumo dume?**
- 10 What is the effect on the community when so many women and children live in fear? Jamii inapata madhara gani pale ambapo wanawake na watoto wengi wanaishi kwa hofu?**
- 11 Fines and social exclusion are used to punish wrongdoers. How effective are these as ways of preventing misbehaviour and criminal activity? Kupigwa faini na kutengwa na jamii hutumika kama njia ya kuwaadhibu wanaokosea. Je, njia hizi zina ufanisi gani katika kuzuia tabia mbaya na shughuli za uhalifu?**
- 12 Peace, cooperation and harmony is really valued. Why then is violence permitted? Amani, ushirikiano na maelewano ni tabia zianzo thaminiwa sana. Sasa ni kwanini ukatiliunaruhusiwa?**

5

PRODUCTION: FACILITATE THE PRESENCING PROCESS

- Encourage everyone to note key ideas on the posters in the center of the group.
- Upon completing the initial round of conversation, ask one person to remain at the table as the “host” while the others serve as travellers who carry key ideas, themes and questions into their new conversations.
- Ask the table host to welcome the new guests and briefly share the main ideas, themes and questions of the initial conversation.
- Encourage guests to link and connect ideas coming from their previous table conversations — listening carefully and building on each other’s contributions.
- By providing opportunities for people to move in several rounds of conversation, ideas, questions, and themes begin to link and connect.
- After 3 rounds of conversation, each group puts their poster on the wall with all the ideas prompted by the conversations written on it
- All individuals spend time looking at the posters and add their own ideas where they do not see them represented in what has come before

ACTIVITY TWO: LETTING GO AND LETTING COME

TIMING: 30 MINS

DELIVERABLE: Participants let go of solutions they might want to come next and let new ideas come to them

Facilitation process -

Group meditation - <https://www.youtube.com/watch?v=2f7V5B6huxs>

Debrief as a group - how did this experience feel?

FACILITATION NOTES

1

PRE-PRODUCTION: CLARIFY PROTOTYPING OBJECTIVES

- To generate ideas for low cost, low effort actions that cultivate peaceful social practices in the community - "prototypes"
- To envisage how these prototypes would function in real life

2

PRE-PRODUCTION: AGREE THE AGENDA

NB. PARTICIPANTS DESIGN THE PROTOTYPES STRAIGHT AFTER THE PRESENCING EXPERIENCE.

Ideation:

Participants brainstorm all their wishes for a peaceful community

1 hour

Committing:

Participants sign up to a small group and commit to working on an idea

Crystallising:

Participants define their vision for their idea

1 hour

Prototyping:

Participants identify boundary partners and describe the outcome challenges for each idea; then describing the progress markers that will be used to monitor their ideas

3.5 hours

3

PRE-PRODUCTION: AGREE CRITERIA FOR PARTICIPANTS

THE SAME PEOPLE WHP PARTICIPATED IN PRESENCING:

- The Backbone
- Children's Representatives - Junior Council
- Teachers
- Representatives from the District Council including Community Development Officers
- Media
- C4C's client & their partners

FACILITATION NOTES

4

PRODUCTION: FACILITATE PROTOTYPING DESIGN EVENT

ACTIVITY ONE: EXPECTATION SETTING

TIMING: 30 MINS

DELIVERABLE: Emerging ideas from the Co-sensing analysis are further explored

We are working in groups to build out our ideas for low cost, low effort actions that cultivate peaceful social practices in the community -"prototypes"

You will work in your group at your prototyping space using the materials we have provided and under the guidance of the C4C facilitators

At the end of the day your ideas will be on view in a gallery walk to all the participants in the room.

ACTIVITY TWO: IDEATION

TIMING: 2 HOURS

DELIVERABLE: Participants brainstorm all their wishes for a peaceful community

FACILITATION PROCESS:

- Split into 2 groups (each of about 40 people) each with 2 facilitators
- Each group (women, men, children, Government representatives) receive a coloured card
- Each is asked to consider; if we were to create customs for the future that create peace and inclusion what form would those customs take?
- Each is asked to write on the card their idea, starting with "Our community would be peaceful if,...." [10 mins]
- Each individual is asked to write their idea, come up front and present it to the group [90 mins]
- The idea is put on the wall; as the next participant comes up if the idea is the same they are clustered, if different it is put up next on the wall
- When all ideas have been put up, participants are each given 3 stickers
- They move around all the ideas (over both groups) and vote for those that they want to be involved in. [20 mins]
- Votes are tallied and the top ideas chosen (capped at 10)

Each chosen idea is then written on a flip chart, using the formulation "Wouldn't it be great if"

ACTIVITY THREE: COMMITTING**TIMING: 1 HOUR****DELIVERABLE: Participants sign up to a small group and commit to working on an idea****Facilitation process**

All participants recall the ideas that were generated by looking at the 10 flip charts with the ideas on. Each participant signs up to be involved in one idea - writing their name, ward and telephone number on the sign up sheets.

They then move to the table where they will work on developing the prototype of their idea.

ACTIVITY FOUR: CRYSTALLISING**TIMING: 45 MINS****DELIVERABLE: Participants define their vision for their idea****Facilitation process**

Each group has a flip chart which has written on it "Wouldn't it be great if..." This is their vision. Working in their groups each starts to think and discuss "What does success look like?"

They write this up as their mission.

ACTIVITY FIVE: PROTOTYPING - IDENTIFYING WHO NEEDS TO CHANGE**TIMING: 90 MINS****DELIVERABLE: Participants identify boundary partners and describe the outcome challenges for each idea****Facilitation process**

Still working in groups participants work on the flip charts they have in their packs labelled "How might we get there?"

Firstly, Who will be affected by this idea? - Max of 5 groups to be identified

Secondly, What are the changes do we want to see in each of these groups of people?

Write up on their outcome mapping flip charts

ACTIVITY SIX: PROTOTYPING - IDENTIFY WHAT CHANGES ARE NEEDED**TIMING: 90 MINS****DELIVERABLE: Participants describe the progress markers that will be used to monitor their ideas****Facilitation process**

For each of the groups you identified above; what would you

Expect to see them doing

Like to see them doing

Love to see them doing

Write up on their outcome mapping flips and prepare their spaces for the Gallery Walk

4

PRODUCTION: FACILITATE PROTOTYPING DESIGN EVENT

ACTIVITY SEVEN: NEXT STEPS

TIMING: 30 MINS

DELIVERABLE: Participants commit to tangible actions as next steps

Facilitation process

Individually think and write on index card "I want to be involved in this idea by"

As a group complete the next steps form, which agrees how and how often we will communicate as a group, and the next 2 actions to be taken

ACTIVITY EIGHT: GALLERY WALK

TIMING: 90 MINS

DELIVERABLE: Participants commit to tangible actions as next steps

All the participants now move around the room looking at the prototypes that are proposed, and giving their feedback on a feedback flip.

Formal closure of the event by District Community Development Officer

5

POST PRODUCTION

Documentation from Activity 2

All ideas are recorded on a spreadsheet -

Idea name

Idea description

Generated by x women, x men, x govt, x children

Voted on by x women, x men, x govt, x children

Tagged with the prototype idea generated from Kate's data analysis

Documentation from Activity 3

Participants added to the prototype excel sheet.

Documentation from Activity 4

Excel spreadsheet now has an outcome mapping for each prototype - typed up as the vision and mission of each

Documentation from Activity 5

Documented in the outcome mapping for each prototype

Documentation from Activity 6

Documented in the outcome mapping for each prototype

Documentation from Activity 7

Documented to inform the prototype project management process that Janeth and Sia will be leading



Who are the most connected individuals in Shinyanga District Council who could act as change agents?

Explore the data dashboard [here](#)

How much urgency for change do Government representatives feel with regards to preventing violence against women and children?

Explore the data dashboard [here](#)

What is changing as a result of the prototypes in Shinyanga District Council?

Explore the data dashboard [here](#)

Preventing Violence in Tanzania - Impact.

Explore the data dashboard [here](#)

