Consultations with women, children and civil society in Tanzania

Their experience of violence & recommendations for change

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Strengthen families
Equip public servants to protect
Bring services to all the people
Leverage the protective power of education

Violence presents us with dilemmas

Emergency response to victims may be drawing attention away from addressing the drivers around their parents, their teachers or their partners. Too many women and children are not safe in their homes or schools. They are not safe. Violence thrives when the interests of a few prevails over the interests of the many. Perpetrators are conflicted. Perpetrators put their interests over those of others. Social relationships put the interests of men over those of women and children. Our economic system puts the interests of the few over the interests of the many. Violence is a vicious cycle. Victims of violence lose part of themselves. Tanzania cannot develop in the face of pervasive violence. Violence begets violence.

Too many women and children are not safe in their homes or schools. They are not safe around their parents, their teachers or their partners. Parental behaviour puts their children at risk of becoming victims of violence. Emergency response to victims may be drawing attention away from addressing the drivers of violence.

Violence is a moral issue, but we are uncomfortable judging people's personal choices. Safety is an entitlement not a gift, but we rely on volunteers, civil society and donors. The Law is not always right, and without the law we cannot ensure anyone's safety. Justice is perceived as being only for the few, and yet victims need to trust that they will receive redress. Victims have a right to services, but poorly resourced & skilled responders pose a danger to victims. Universal education can be a protective factor, but education only protects when schools are safe.

"Tutakomeze unyanyasaji 2021"

Recommendations
Leverage the protective power of education
Improve and enforce the law
Invest in protective services
Bring services to all the people
Build a critical mass of protectors
Equip public servants to protect
Create livelihoods opportunities
Strengthen families
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“If it takes a village to raise a child it takes a village to abuse one.”
Glossary
CBO Community Based Organisation
CCR Caucus for Children's Rights
CSO Civil Society Organisation
FBO Faith-based Organisation
GCD Gender and Children's Desk
KIWOHEDE Kiota Women Health and Development Organization
LGA Local Government Authority
NGO Non-Governmental Organisation
NPA National Plan of Action
SMS Short Message Service
SWD Social Welfare Department
VAC Violence against children
VAW Violence against women
Executive Summary

Tanzania has a record of extensive violence against women and children (Brookmeyer et al., 2011; National Bureau of Statistic (NBS) & Macro, 2011). The Sustainable Development Goal 16.2 commits to “end abuse, exploitation, trafficking and all forms of violence against and torture of children.” In an effort to demonstrate its commitment to this goal the Tanzanian Government is developing a national plan of action to address violence against women and children. UNICEF and Save the Children commissioned this study to learn about Tanzanians’ experience of violence and to solicit their recommendations for a national plan of action to end violence.

12,270 people were consulted for their opinions through a SMS survey, face-to-face consultations and an email questionnaire. A grounded theory method was used to analyse the data; which has been presented in this report and is also available as a video and presentation at www.ccr-tz.org.

It is evident from these consultations that violence thrives when the interests of a few prevails over the interests of the many. The impacts of violence are long-standing. Victims lose a sense of themselves and their potential is compromised. Tanzania's chances of developing into a middle-income country are put at risk. Violence begets violence as abuse carries over generations.

Children and women who participated in these consultations say that they are not safe in their homes or schools. They are not safe around their parents, their teachers and their partners. A Tanzanian culture that disrespects young people and women, and that enables poor parental behaviour puts children at risk of becoming victims of violence.

Whilst many citizens and CSOs endeavour to protect children, there is a tendency to respond to the victims of violence, rather than mobilizing our collective attention on preventing violence in the first place.

The consultations reveal that people who take action to prevent and respond to violence are trying to resolve moral dilemmas. These arise because it is hard to know what is in the best interests of an individual victim. It is also hard to provide simple textbooks solutions to what is largely a problem of societal relationships. Six key dilemmas were identified in this consultation. These need to be confronted in the national planning process if we are to prevent and respond to violence in Tanzania.

1. Violence is a moral issue, but we are uncomfortable judging people's personal choices.
2. Safety is an entitlement not a gift, but we rely on volunteers, civil society and donors.
3. The Law is not always right, and without the law we cannot ensure anyone's safety.
4. Justice is perceived as being only for the few, and yet victims need to trust that they will receive redress.
5. Victims have a right to services, but poorly resourced and skilled responders pose a danger to victims.
6. Universal education can be a protective factor, but education only protects when schools are safe.
Women, children and CSOs think the following needs to happen if Tanzania is to prevent and respond to violence.

- Leverage the protective power of education, by educating women and children, promoting safe schools, and raising community awareness.
- Improve and enforce the law, by changing the law to prohibit the marriage of girls under the age of eighteen, and by successfully prosecuting abusers.
- Invest in protective services for victims, by setting up one-stop centres and safe spaces, and investing in mental health services.
- Bring services to all the people, by addressing the inequity of service provision that means that rural communities are unable to access services. Ensure that anyone anywhere is able to report violence.
- Build a critical mass of protectors across Tanzania with champions for protection; and involve women and children meaningfully in the design and evaluation of services.
- Equip public servants to protect by improving information management systems, and coordinating and involving actors effectively. Establish a system of mandatory reporters amongst the teaching and medical profession.
- Create livelihoods opportunities for women and young people.
- Strengthen families and promote peaceful parenting.
**Research Design**

**Purpose**
These consultations with women, children, and civil society organisations capture their views and opinions about violence. The intent being that these opinions will inform the development of the National Plan of Action [NPA] on Violence Against Women [VAW] and Violence Against Children [VAC].

**Research questions**
Three main lines of inquiry are investigated; people’s experience of violence; their understanding of what is being done to prevent and respond to violence; and their recommendations for change. The specific research questions are

1. What experience do women, children and CSOs have of violence?
2. What is currently being done to prevent violence and keep women and children safe?
3. What do women, children, and CSOs think needs to change for interventions to effectively prevent and respond to violence?

**Sample**
Four regions were selected as focal points for face-to-face consultations. These were Dar es Salaam, Mbozi, Mwanza and Arusha. Dar es Salaam represents the urban perspective and Mbozi the rural experience. Participants in Mwanza and Arusha originate from urban, rural and peri-urban backgrounds.

A total of 12,270 people were consulted for their opinions on violence.

**In the face to face consultations**
A total of 263 people participated in face-to-face consultations. 101 were children and 162 adults.

The age breakdown of participants in the face-to-face consultations was

- 101 under the age of eighteen.
- 94 between nineteen and thirty-four years, and
- 65 over thirty-five years.

138 participants in the face-to-face consultations were female and 120 were male.

111 individuals represented CSOs; 34 of which submitted a written response to a questionnaire, but did not participate in the face-to-face consultations. 62 participants in the face-to-face consultations were citizens with a concern for child protection, 23 were elected officials, and 101 were children.
Fig 1. Gender of participants in face-to-face consultations

![Gender of participants in face-to-face consultations](image)

Fig 2. Age range of participants in face-to-face consultations

![Age range of participants in face-to-face consultations](image)
A SMS survey was sent out to 11,973 subscribers on CCR's mailing list. A response rate of 11.5% was achieved with 396 codable responses.

Responses were received from 34 CSOs to a questionnaire that sought to map their interventions, to ask their opinions about the challenges that they have had in addressing VAC and VAW, and their recommendations for the upcoming NPA.

17 young people from International School Moshi Arusha campus and Okesswa School for the Masai were also consulted by CCR.

Save the Children consulted with 26 children from Uguja and Shinyanga.

In 2014 CCR conducted two SMS surveys that elicited responses from 1,645 Tanzanians who reported instances when they had taken action to protect a child or witnessed a public servant protecting a child (McCandless, 2015a, 2015b).

Participants were chosen using a purposive sampling procedure whereby key liaison CSOs who are based in the consultation locations invited women, children and CSOs to attend the one-day consultation. They were requested to seek out both men and women because the National Plan of Action will need to be informed by the world-views of men. It was recommended that they seek out participants who are members of savings and credit groups "Vikoba", of religious congregations, and of school committees. It was suggested that they also invite ward level public servants such as the Education Coordinator, Community Development Officers, Social workers and teachers.

Young people who were invited tended to participate in the programming of the liaison organisations. Railway Children, KIWOHEDE and Baba Watoto invited
children who were particularly vulnerable because of their life on the streets, involvement in commercial sexual exploitation, and child labour.

Three original pieces of research that have been conducted in Tanzania were re-analysed to bring additional depth to the study. These were a SMS survey conducted by CCR where Tanzanians report the actions that they have taken to protect children, and a final survey that reports evidence of public servants protecting children (McCandless, 2015a, 2015b). Save the Children had also conducted a consultation with children in Shinyanga, and this report was also considered to be data for this study (Global Partnership to End Violence Against Children, 2016a).

**Data collection**

People’s perceptions about violence were collected in three ways; through a one-day workshop facilitated by CCR, via a SMS survey, and through a two-hour session facilitated by young people.

During the face-to-face consultations participants were actively engaged in a number of activities. Firstly the background to the NPA process and their role in influencing the plan was explained. They then shared their own stories of violence and protection. These were recorded as audio stories and have been coded in a word by word microanalysis. Participants broke into groups to identify the drivers and impacts of violence. This was then mapped in the form of the two integral analyses in the findings. The full group then worked to build a mind-map of current interventions in Tanzania that aim to prevent and respond to violence. They then identified the most significant interventions and analysed what was working and what not. The groups then envisaged a future free from violence and performed these visions in a creative way, using drama and the spoken word. Video recordings of the performances were coded, as were audio recordings of all the discussions.

A SMS survey was sent out to 11,973 CCR subscribers requesting them “Toa mapendekezo yako kwa serekali ya Tanzania kuhusu jinsi wanavyoweza kulinda wanawake na watoto dhidi ya unyanyasaji.” [Give your recommendations to the Tanzanian Government about how they can protect women and children against violence.]

Data includes

- 39 audio recordings
- 4 video recordings
- 16 analyses of the cause of violence
- 16 analyses of the impact of violence
- 4 mind maps
- 239 recommendations
- 396 SMS responses.

[See Annex 1 for the full consultations tools]

**Ethics**

Adults and children were formally invited to participate in the face-to-face consultations with a clear expectation of what their involvement would entail. Children were chaperoned to the events by the liaison organisations and each participant signed an informed consent form. There is no information in this report
that would identify the participant, and those who participated in the video did so willingly and after being informed that the video was for public distribution.

Analysis
A grounded theory method was used to analyse the data. Grounded theory is a process that generates ideas that are grounded in data about participants’ problems (Glaser & Strauss, 1967). The intention is to build abstract theoretical understanding of latent patterns of behaviour. Data is collected, coded, and analysed in an iterative process. As the researcher codes, categories and their properties begin to emerge, and the researcher begins to generate hypotheses about the relations among the categories and the key variable starts to become clear. Grounded theory allows the researcher to go beyond verifying facts and describing experience to generating an explanation of them.

The frequency with which participants mention a particular idea is recorded in this analysis by the notation [ref].

See Annex 2 For the Analytic workflow.

Research products
The outcomes of this study are this report to be shared with Government and CSO stakeholders during the NPA planning lab for Mainland Tanzania in June 2016. A video showing the consultations in action has been produced. A more academic paper detailing people’s perceptions of violence and daring on this data will be written by Dr. McAlpine and submitted for publication by a peer reviewed journal.

Limitations
This study is limited by the lack of involvement of children who are in the early and middle years of childhood and the limited involvement of representatives of Local Government Authorities. The logistics of involving either group in any substantive and meaningful way were too complex for the limited time available.

An unexpected limitation is the data related to Mbeya where the liaison organisation was unable to get children to participate in the face-to-face event. This distorts the ratio of adult-child perspectives that we had hoped to achieve.
Findings

What follows is a description of the causes, impacts and extent of violence and the factors that put women and children at risk, from the perspective of the participants in the face-to-face consultations.

Fig 4. Causes of violence

Causes of violence

Violence thrives when the interests of a few prevails over the interests of the many.

Perpetrators are psychologically conflicted and lack empathy for others.

Perpetrators put their interests over those of others.

Social relationships put the interests of men over those of women and children.

Our economic system puts the interests of the few over the interests of the many.

Violence thrives when the interests of a few prevails over the interests of the many.

Participants analysed the drivers of violence from four different perspectives. Working in small groups they tried to empathise with those people who perpetuate violence; to scrutinise the role of our culture in normalising violence; and to examine the effects of modernisation on rates of violence. They explored three questions.

1. What emotions does an abuser feel?
2. How does an abuser behave?
3. How do unemployment, education and migration influence rates of violence?
4. To what extent does our culture perpetuate violence?
Perpetrators are conflicted

68 references

Participants argue that people who perpetuate violence against women and children are cruel and lacking in compassion \[^{63}\] They have no love for society, \[^{5}\] and are selfish \[^{5}\].

"Hawana huruma."
"Wana roho ngumu."
"Wana moyo wa ukatili."

In this interpretation the abuser has a deliberate intent to knock down, destroy or damage their victim \[^{23}\]. "Anajisikia kama anakomesha." They are controlling and cunning. They think that their opinion is the only right one and that they are the bosses over others.

"Huwa anajihisi kama ni mshindi wa jambo alilofanya."

They are convinced of their own rightness \[^{16}\] and do not see their behaviour as being problematic.

At the same time participants recognised that abusers have psychological problems \[^{11}\] that manifest in them acting without thinking and being impulsive. Such people may err, apologise and then repeat the behaviour. They may have uncontrollable jealousy.

At the root of this picture is recognition that people who abuse women and children lack empathy. Many abusers have enough inter-personal awareness to feel conflicted about their behaviour \[^{10}\], but are unable to control their impulse to cause pain to another person.

"Pia anjisikia vibaya inapotokea matokeo hasi."
"Hujisikia vizuri moyoni."

Perpetrators put their interests over those of others

52 references

Participants explain that people who abuse women and children are social outliers who are not part of society \[^{10}\].

"Kutokutambua uwepo wake katika jamii."
"Hujisikia yeye yuko juu ya sheria."
"Hapendi kuishi na watu."

Their violent behaviours \[^{28}\] include neglecting, beating, burning, torturing, exploiting and raping children. They discriminate against those who less powerful than them, abuse others' rights, are particularly quarrelsome, and refuse to listen to others. Some participants attribute the behaviour of perpetrators to alcoholism.

"Mlevi kupindukia."
In doing so the participants reveal that there is little understanding that alcoholism is a mental health issue that can also be the consequence of experiencing violence. These insights are critical as one develops the National Plan of Action. People who abuse women and children are not inherently bad and thus a penal response is insufficient. The perpetrators of abuse also need to engage in emotional, interpersonal, spiritual and moral development so that they can live harmoniously and constructively with others in society.

Social relationships put the interests of men over those of women and children

40 references

Whilst abusers are considered to be social outliers, their behaviour is enabled by the underlying social relationships in Tanzanian society that perpetuate inequality and that put power disproportionately in the hands of men [34 refs]. The interests of men are privileged. Participants frame this discrimination in terms of traditional practices or "mila potofu" that position men are the heads of households, prevent many women from owning the means of production, and treat women as the property of men.

Gender inequality takes many forms [17 refs]. The distribution of workloads within the home is unfair and in men's favour.

"Mgawanyo wa kazi kukosa usawa."

Women are unable to take control of the means of production.

"Mwanamke kutomiliki njia za uzalishaji mali."

Female children are discriminated against and lose opportunities to access education because their destiny is considered to be in the hands of the family that they marry into.

"Mtoto wa kike kuwa chanzo cha kipato katika familia na kutokupewa elimu kwa kuamini kuwa anaenda kuendeleza familia nyingine"

Women and children are not given any space to contribute their opinions in family and other settings.

"Mwanamke kutopewa nafasi ya kuchangia mawazo yake katika maendeleo ya familia."

"Kutompa mwanamke haki ya kutokufanya mamuzi."

Our economic system puts the interests of the few over the interests of the many

59 references

Education is the foundation of everything [14 refs] and its absence in a person's life leaves them vulnerable to multiple deprivations and obstacles. Lack of education can prevent a young person or woman from protecting themselves against violence, because they don't understand that their rights are being violated.
In a rapidly changing economy, education must equip people for employment [14 refs]. A lack of education puts people at risk of exploitation from employers and others who manipulate their desperation for income. As people move across the country their traditional networks of support become fractured and they have less social capital. Their ability to access education, employment, and wider familial and social support becomes compromised; all of which puts them at greater risk of facing adversity and being unable to leverage support when they do face obstacles.

There is a relationship between unemployment and the abuse of women and children [13 refs]. People who are unemployed are at risk of taking up the behaviours of abusers, but also of becoming victims of abuse. Participants spoke of the frustration that adults feel in the face of unemployment, and how that primes them to be aggressive with their partners and children.

"Huchangia kwa kiasi kikubwa unyanyasaji, kwa kuwa mwanaume huwapiga wake zao kwa hasira ya kuwa tegemezi."

They also spoke of the risk that young girls become involved in commercial sex as a means to contribute financially to the household.

Participants perceive that people’s unequal access to opportunities as a result of their education and employment status is an abuse in itself [22 refs]. Against a background of prevailing inequality participants argued that corruption has a relationship to violence. Firstly they contend that abusers are corrupt in themselves, because their interests are only for themselves and sometimes for their own material wealth. But, they also spoke of how leaders often lead without the consensus of others, or in the interests of their relatives and friends. Against this background victims of violence are often unable to gain justice and redress because abusers manipulate their power over their victim.

The key insight from participants is that any plan to combat violence must also address the inequality that characterises Tanzanian society; and to do this there must be a renewed focus on providing high quality education to everyone that equips them for remunerative employment.
Violence is a vicious cycle

Participants analysed the impacts of violence from four different perspectives. Working in small groups they explored the impacts of violence on victims, on interpersonal relationships, and on the development of Tanzania.

Fig 5. Impacts of violence

Victims of violence lose part of themselves

122 references

Victims of violence carry their pain over their life course. They lose belief in their own efficacy, and in the goodness of the world, and may lose joy in life itself.

"Kujiskia mnyonge."

"Hana furaha."

"Kutothaminiwa kujiona hana thamani."

Victims may isolate themselves from others, feeling misunderstood and unable to express themselves.

"Kutoonyeshwa ushirikiani na jamii yake."

Victimhood may manifest in feeling fear or anger. For many these may manifest in mental health problems. They may become addicted to drugs and alcohol as a way to block out their pain.
"Anaathirika kiakili pia uwezo wa kufikiri unashuka."

Victims may make self-destructive choices and take up risky behaviours. A

"Kujiingisha katika biasara hatarishi ya ngono."

"Kuanza kuiba."

"Atajiskia vibaya sana anaweza akawakimbi nyumbani watoto wakaendelea kunyanyaswa zaidi."

Participants from Mwanza, many of whom were street living children, described how victims of violence might respond resiliently to the violence that they have faced. They described how victims become self-reliant and rely on their own capacities. Alternatively they may become as aggressive and ruthless as their abusers "Mkatili" as a way to protect themselves.

Because victims of violence loose their self-efficacy and carry the emotional, cognitive and inter-personal damage into adulthood their ability to become constructive members of society is compromised. The impact of violence on an individual leads to psychological conflict that is resonant with the conflict that perpetrators of abuse also experience.

Tanzania cannot develop in the face of pervasive violence

60 references

The overriding effect of violence against women and children is to erode the country's social and economic development. A

"Ufinyu wa maendeleo."

"Kukosa maendeleo ya jamii kiujumla."

The damage done to a victim's psyche is such that they are unable to make the most of their educational experience. A

"Hawezi kufanya vizuri kwa sababu akili haijakaa sawa."

They loose the opportunities that education provides and may struggle to access employment. The result of the damage to individual victims is that society's dependency ratio increases, as victims become "wategemezi." This results in a loss of national income and tax revenue. A

The State also has to bear the costs of caring for victims, the costs of the penal system, and the social costs of increasing numbers of street children who are routinely at risk of violence, exploitation and entering a life long cycle of dysfunction.

Violence begets violence

29 references
Participants explain that patriarchy and violence are inter-connected and are sustained by each other [9 refs].

"Kushamiri kwa vitendo vya kikatili vinavyochangiwa na mazingiraya kimfumo (mfumo dume)."

When one group of people are discriminated against and perceived to be of less value than abuse of that power is the inevitable conclusion. Abuse continues over generations "Mwenelezo wa unyanyasaji" [17 refs], because it results in an erosion of values "Momonyoko wa maadili", and mistrust within society, and within families. Where violence becomes normalised people start to think only of themselves and how to protect themselves and their allies.

"Kukuza ubinafsi na kuondoa umoja."

Again the relationship between the causes of violence, whereby the interests of the few are privileged, and the impacts where individualism dominates unity are clear and disturbing.
Too many women and children are not safe in their homes or schools. They are not safe around their parents, their teachers or their partners.

Fig 6. Violence takes many forms

Violence takes many forms that are inter-connected. At the heart of the problem is the pervasive neglect of children by their parents. Participants explain

"Kuna changamoto kubwa sana juu ya malezi bora kwa watoto wetu."

"Na wakati mwingine mama anatoka asubuhi na baba, watoto wanaenda shuleni hawajala. Wanarudi nyumbani ile hamna chakuka sasa yakawa ni shida."

"Unakuta mzazi mwingine mtoto wake hata nguo ya kuvaa hana, mahali pa kulala hana, analala kwenye magunia anajifunika guni."  

Participants consistently argued that neglect of children is an act of violence.

"Anarudi nyumbani mama hayupo. Hajapika chakula cha aina yoyote... Nao huo ni unyanyasaji."

Neglect is also a precursor to the child becoming a victim of others’ aggression in their schools and communities. Neglected children leave home to look for alternatives.
"Akaogopa kuendelea kukaa nyumbani."
"Anazunguka mitaani kutafuta misaada."

Parents, teachers and partners exploit their power over children and women in acts of aggressive violence[^20] Children are beaten and deliberately burnt.

"Sasa nilimuona huyu kijana alipigwa sana, alipigwa sana, na siyo tu kupigwa. Alichomwa moto alichomwa moto kwene ye makalio."

They are tortured.

"Mtoto ambaye alifichwa ndani ya box."  

Their dreams are shattered by rape; and particularly so if that rape results in pregnancy.

"Baba yake mzazi anamtaka kimapenzi."  
"Lawiti kwa watoto wa kiume."

They are sexually harassed.

"Kupita msichana mvulana akakutamani akakugusa makalio au kukuita kihuni."

Their mental health is compromised when they witness violence against their mothers; and when they are called threatened.

"Wazazi wamekuwa wakiwatukana watoto kwa kiasi fulani watoto wameathirika kisaikolojia kwa sababu ya matusi."

Children with disabilities are particularly powerless and many are routinely abused.

"Wenze ulemavu, ulemavu wa kuona, ulemavu wa viungo, ulemavu wa kusikia, ulemavu wa ngozi wamekuwa wakifichwa na kunyimwa ile fursa ya kuonekana, kunyimwa fursa ya kupata elimu, fursa ya kuchangamana na nawa watu mbalkimbali na kupata changamoto mbalimbambali na kujifunza namna ya kuishi na kuenenda."

Education is the foundation of everything[^14] and its absence in a person’s life leaves them vulnerable. But, it is clear from this consultation that Tanzanian schools are not safe places for children[^26]. Punitive discipline in schools is the norm.

"Walimu pia wanawanyaswa sana watoto."  
"Wanaenda kufanya kazi kwene ye mashamba ya waalimu."

Within the school system male teachers are sexually exploiting girls for grades and children are routinely used as 'clients' for teachers' businesses. It is almost impossible for children to resist the destructive behaviour of authority figures.

"Rais wetu amesema elimu bure lakini sasa hii bure inawanyaswa watoto wetushuleni. Wanapigwa na waliimu kweni wanasesea, "ee si mnataka vya bure." Kwa
hiyo mimi hiyo kauli inawanyanyasa. Kwasababu hii imetolewa na rais kwa nini hii kauli inawafanya walimu kuwapiga watoto bure? Kwa hiyo kisa kauli hii watoto wamekuwa wakipigwa kweli, wakikosa kidogo viboko vingi kwasababu elimu bure. Kwa hiyo elimu bure isiwe sababu ya kuwanyanyasa wanafunzi.”

Because the interests of men are privileged in Tanzanian society, violence against girls and women is a real day-to-day concern. Violence against girls and women is directed at their bodies, and the social and economic value that is seen to exist as their bodies are transacted for sex, marriage or labour. Girls are essentially monetised and controlled by forced marriage, female genital mutilation, trafficking into domestic work, and by pimps who prostitute them.

"Watoto wanaofanya kazi za ndani au majumbani ni hakika wamesahauliwa na niwaathirika wakuu wa ukatili hasa kutengwa, kunyanyaswa kingono na waajiri wao, kunyimwa chakula na kulipwa ujira mdogo hivyo kunamuhimu mkubwa wakutengenezwa kwa Sheria yakuwatetea wafanyakazi wa nyumbani.”

"Kuhusu ukeketaji saiv hawasubiri hadi afikishe miaka 10 mara nyingi kwakua sheria ilikua inafvatilia wamebadili saiv wanawakeketa mabinti wadogo punde tu wanapoziwa na kukaa kwa mda kidogo anakeketwa.”

"Utagundua baba au mama yoyote anafanya hilo biashara ya kuuza watoto wa kike au wakiume kwa sababu kuuzwa huku so watoto wakike au wakiume wanauzwa.”

Once widows lose their value to men they become particularly vulnerable to taunting, discrimination and the removal of their assets.

"Sisi wanawake tunanyanyaswa sana haswa waume waume zetu wakifariki. Familia ile iliyo baki ile inatunyanyasa vibaya mno sisi wanawake hususani wale watoto ambao umechiwa na mume wakuwa aliye fariki. Kwa kweli watotot wale wananyanyaswa na pili unalazimishwa kwa mfano, viijini unalazimishwa kurithi, na Yule atakaye kurithi akishakuzalisha tu watoto anawaacha.”

A similar dynamic takes place in the imposition of labour on children that prevents them from accessing education. When children are forced to work instead of going to school it can be a case of families being completely unable to cover the costs of school, but more often girls are being excluded from education by their parents who perceive that they can gain more financial benefit from the transaction of early marriage.

"Watoto wengi wenywe umri wa kwenda shule hawaendi shule. Wanalazimishwa kufanya shughuli ambazo, wangekuwa ni watu wazima, yamkini wangezikataa lakini kwa sababu wananaamirwa na watu wanaoishi nao kama ni wazazi ama walezi, basi wale watoto wanashindwa kutoa maamuzi ya kufanya kitu ambacho kingewasaidia katika maisha yao ya baadae.”

"Wakati mwingine hatuendi shuleni tunaenda kulima wakati huo ansema tuende kuchunga mbuzi kwa hiyo shuleni hatuendi. Saa zingine tunaenda shuleni, saa zingine hatuendi, wakati mwingine tunatoroka shuleni tunaenda kwa bibi. Tunashindwa kabisa maisha ya pale nyumbani maana yamezidi unyanyasaji.”
Parental behaviour puts their children at risk of becoming victims of violence

In this consultation the responsibility for putting children at risk is placed clearly in the hands of a Tanzanian culture that disrespects young people, and that enables poor parental behaviour.

There is a prevailing disrespect for young people who are seen as being of less value than adults [24 refs]. This can be charted back to patriarchal attitudes, and a widespread preference for boys.

"Baba ake ana mfumo dume wa kuwajali watoto wakiwe na kwachukia watoto wa kike."

"Naona tu tubadili utamaduni wa vijijini watoto wa kike tunataka wasisome tunataka ng`ombe tu."

Children and women have little space to express themselves within the family or school.

"Katika tamaduni zetu pia mtoto anabudi kuheshimiwa wazazi unakuta wanawaita watoto majina tofauti tofauti utaskia we litoto mbona lichafu sana nni kitu ambacho hakipendezi au unapofundisha mtoto uku unamcheka."

"Wazazi hawasikilizi watoto wakati watoto wanahitaji kusikilizwa."

Children report that adults often blame them for the violence that they have experienced and its consequences.

"She was not ready to reveal the whole story to her parents because they blamed her on what happened... She said this issue was traumatising her because she had no one to trust tell the story according to her because everyone was blaming her so she decided to remain silence."

Cultural norms that penalise women who bear children out of marriage and the child themselves, and that encourage traditional practices that harm the child are indicative of how we fail to value young people for their inherent worth.

There has been a shift in peoples’ perception about the importance and responsibility of parenting. An extraordinary number of participant testimonies started with stories of abandonment [17 refs]. Mothers and fathers are leaving their children. Families are breaking down. Parents are dying.

"Mtoto huyu alikuwa anaishi na bibi yake naaaa wazazi walikuwa hawajulikani walikokwenda walimuacha huyo mtoto."

"Mtoto mmoja ambaye amenyimwa haki ya kukaa naaaa na mzazi wake yaani mzazi wake wa kike kwasababu mzazi wake wakiwe wakashilamyente akafariki."

"Mama wa kwangu aliniacha mwenyewe pale nyumbani."

The result is that children are growing up in fractured and inconsistent caregiving situations.
Not only are children moving around different caregivers, but too often parents are improvising in their child-care (McAlpine, 2014). This can be attributed to a number of factors. Participants argue that poverty and neglect of children are related, but poor parenting is not only the problem of the poor. People speak of the lack of parenting knowledge, the lack of love that is demonstrated to children, and the fact that unplanned pregnancies are risky because the parent is unprepared for the responsibilities to come.

"Changamoto kubwa ni ulewa wa wazazi wenyewe na kuendeleza hatua mbalimbali za makuzi ya mtoto."

"Walipoanza kupata watoto wao hawakua na mipango mizuri ya kulea familia yao."

Poor attachment is the emotional bond between the child and their caregiver. Insecure attachment, which is all too common, puts children at risk of subsequent depression and anxiety, poor emotional regulation, and cognitive under-performance (Siegel, 1999).

"Watoto wanaokosa upendo wa wazazi mzazi anaweza kua yupo nyumbani lakini yuko bize na mambo yake mtoto anakosa upendo kwa mzazi mfano."

"Sasa kwa kukosa taratibu za malezi sasa pengine tumekosa kuwa na shughuli mpaka sasa watotot wanajingiza kwenywe udokozi kana kwamba sasa amekosa malezi."

"Watoto wanashindwa kwa kwenda, wakienda kwa babu wanaambiwa nenda kwa mama yako."

In many cases it is the parent who perpetrates the abuse. Three factors were considered to influence whether a parent puts their child at risk of violence. Firstly, fathers who have many relationships and bear many children are conducting an abuse through that very act; and if nothing else are putting their child at risk of neglect.

"Sasa inafika mahala mtoto baba amejikuta tu amehusiana na mwanamke mahali akazaa mtoto baaade anakuja kuoa mwanamke mwingine. Kwanza hilo nalo ni unyanyasaji.

Alcoholism is a big problem. Alcohol is the drug of choice by people to block out their pain. But alcohol is a key factor in familial conflict, neglect of children; and violence within the home.

"Kabla ya ulevi hamna shida lakini akishalewa tu usiku watoto kwa kweli wanapata shida. Watoto wanao kukimbia kuliko kubaki nyumbani."

"Tuseme yaani kinachoharibu sana vijana au wazee au kina mama ni ile wananyosema alkoti (alcohol) yaani pombe."

Finally, conflict or breakdown within the marriage is a source of mental torture to children who witness their parents’ behaviour. It also puts them at risk of being exposed to other forms of violence. For example, children may leave home because of the discord and abuse in the home and subsequently become at risk of becoming a victim if they spend time on the streets or get into conflict with the law.

"Kwa hiyo akaogopa kuendelea kukaa nyumbani kutokana na ukali wa wazazi wake na ndugu zake kwa hiyo akatoroka kutoka nyumbani akaja Arusha kuja kutafuta maisha
Emergency response to victims may be drawing attention away from addressing the drivers of violence.

Women and children experience violence to a shocking degree. But, there is also evidence that people are taking action to protect children (McAlpine, 2014). In a recent in-depth investigation into the world-views of protectors it was discovered that the posses a unique mind-set "The Ujasiri mindset."

McAlpine found out that “people who protect children choose to do so because of their Ujasiri mindset, which primes them to act. Ujasiri literally translates from Kiswahili as 'bravery' or 'confidence.' Its possession is a necessary precondition for taking action as children, as it enables a person to feel visceral pain when they witness children's suffering, and this primes them to decide to act. Ujasiri is a reflection of what people value, and it consists of the belief that children are blameless, the hope that the child will pay forward the help that they have received, and the moral code that says "I must behave responsibly" (McAlpine, 2014).

Data from CCR's 2014 survey of people who protect children and from these consultations reveal that protectors take two approaches to intervening. On average for every one action that is taken to prevent violence, there are three actions taken to respond to an act of violence.

Responding to situations of violence involves Good Samaritans, CSOs, the Social Welfare Department, and the Gender and Children's desk interrupting the violence as it occurs, particularly in the case of rape and physical aggression towards women and children. In CCR's survey 38 citizens reported that they had interrupted violence against a child (McCandless, 2015a).


"Kupita taaluma ya ustawii wa jamii, migogoro mingi imekuwa ikisuluhishwa vizuri na watoto kuendeleza ustawii wa familia zao kama mawazo kwa watoto."

"Kuokoa watoto wa familia zilizonyaswa na kufuatilia maendeleo ya familia na watoto."

Whilst the study on the worldview of protectors revealed that many of them take action in isolation (McAlpine, 2014), this consultation revealed that people are increasingly involving the authorities when they come across a situation of abuse. In the consultations and the survey sent to CSOs there were seventeen references to situations when cases had been reported to the police or taken to the Gender and Children's Desk, and eight references to involving the ward authorities.

"Na kweli tukapata hicho taarifa, tulipopata hicho taarifa tukaenda tukatoa taarifa kwenye kituo cha polisi."
"Kwahiyo nimfika tu pale polisi nikatoa tu taarifa mimi naa kwasababu tunafahamiana na wale jamaa wa polisi pale. Nikatoa tu taarifa kwamba nina mtoto ambaye naa niko naye. Nikaweleezea yale mazingira alafunikarudi naye nyumbani."

"Unaweza kumsaidia mtoto kwa kumpeleka katika dawati la jinsia na watoto kumsaidia muhanga."

"Kwahiyo baadae ikabidi nimchukue Yule mama na wale wazazi nikawachukua tukawapeleka kwenye ofisi ya kata tukasainishana nao na shuleni."

This is a notable change from a few years ago when the tendency was to resolve cases within the family or using customary measures.

What is notable from this consultation is how infrequently teachers, medical practitioners, the social welfare department and the child's parents are actually engaged with [10 refs]. This reflects a commonly held perception that schools are unsafe, that professional practice amongst social workers is poor, and that child protection systems are under-resourced. The result being that citizen protectors commonly try to avoid dealing with the authorities in their response to violence, because they feel that involving these people will require endless follow up of the case [3 refs] on their part.

Finally, a key protective action is to take the child to a safe place, such as a relative, foster carer or CSO. This also came out as a preference for many protectors in McAlpine's 2014 study and it does pose a question to the national plan of action on how Tanzania intends to provide safe placements for children who are at risk, without institutionalizing them at a time when we know the dangers of institutional care on a child's development (Browne, Hamilton-Giachritis, Johnson, & Ostergren, 2008).

There were far fewer instances of people taking action that prevent violence [21 refs]. In CCR's 2014 surveys of protectors 97 reported that they had taken action to prevent future abuse, neglect or danger. This takes the form of enabling children to help themselves, removing children from dangerous situation, teaching them about risks and dangers, educating others about children's rights, providing parents with information to protect children, preventing children from engaging in dangerous behaviours, and getting children vaccinated.

There is a consensus that whilst schools may not currently be safe for children, education is a critical protective factor for both women and children. Citizens are routinely helping children to access education by assisting them with transport, covering costs, and ensuring that they consistently attend school. This message was reinforced by four CSOs who reported that they are working directly with young people to give them the skills to keep themselves safe.

"Kutoa mafunzo ya ulinzi na usalama wa mtoto kwa watoto."

"Girls clubs managed to empower girls and young women economically, socially and leadership skills.

"Kujitambua kwa watoto kwa kupata elimu ya stadi za maisha."

Another seven CSOs described how they offer victims livelihoods development opportunities in a bid to build their resilience in the face of deprivation and violence.
"Increase of girls and boys into livelihood activities such as tailoring, capentry and acrobat."

"Utengenezaji wa vikundi vya walezi ambayo vimepewa ujuzi wa kuwa wajasiriamali...Wameanzisha na kufanya biashara zao ndogo ndogo ambapo ziliunganishwa na taasisi za kifedha."

"Umewezesha vikundi 13 vya wanawake vya kuweka na kukopa katika mfumo wa SILC."

There is a strong belief that raising community awareness about the issue of VAC and VAW is important; and that the media is an ally in covering issues around gender inequality. However, this consultation did not have sufficient scope to examine the ways in which "community awareness raising" may influence behaviour change; nor to identify proven approaches.

The drivers of violence in Tanzania include

- Poorly developed empathy and concern for others in individuals;
- A reduction in the social significance placed on parenting;
- High levels of stress and dysfunction that arise from inequality; and
- Poor ethical behaviour of key authorities figures such as teachers.

Thus moving forward we should prioritise action strategies that focus on changing relational norms around children, women, caregiving and citizenship; rather than only focussing on investing in the infrastructure, resourcing and procedures used to respond to victims of abuse.
Discussion

Violence presents us with dilemmas

People who take action to prevent and respond to violence are trying to resolve moral dilemmas [31 refs]. Whilst the message of "do to others as you would have them do to you" is a pertinent guide for all human relationships, in a context of patriarchy many leaders give mixed messages that validate violence.

"Sheria ya kisilamu hairusuhusu mtoto wa kike, mtoto aliyezaliwa nje ya ndoa kurithi mali inayotokana na mzazi au baba, haimruhusu kabisa, hata kama baba akimtambua yule mtoto baadae kwamba jamani huyu mtoto ni wa kwangu nilizaa na flani, haruhusiwi kurithi kwa namna yeyote ile."

"Wakati mwingine hujichanganya haswa wanapotuima maandiko ambayo hukandamiza wanawake kwa mfano baba ni kichwa cha nyumba."

The media can be a force for good as it raises community awareness and it can contribute to the moral decline that people perceive as being a driver of violence.

"Kufundisha vitu ambavyo hupelekea kuperomoka kwa maadaili katika jamii."

In situations of violence the 'truth' is not always clear and so people have to rely on their best judgement when trying to resolve the situation.

"Vingi vinakosa ushahidi hususani watoto wa kikie na kina mama wanapoteza ushahidi kwa kuoga na kuogeshwa watoto waliofanyiwa ukatili wa ubakaji."

It is hard to know what is in the best interests of an individual victim, but it is also hard to provide simple textbooks solutions to what is largely a problem of societal relationships. This argument counters that of the Global Partnership to End Violence that claims the solutions to largescale violence already exist (Global Partnership to End Violence Against Children, 2016b).

In order to plan and respond effectively to violence we need to know more. We need additional data and analysis to understand what drives individuals to violence. We need to take a more ethnographic stance on appreciating the rationale behind FGM and child marriage. We need to better understand what works and why in terms of behavioural change; and we need to engage in participatory action research so that knowledge acquisition directly informs action in communities.

"Ukatili wa Watoto na Wanawake (mfano: mambo yanayoleta madhara ikiwemo uchawi na ukeketaji)."

"Availability of data concerning VAC/VAW for future action plan."

"Ufanye utambuzi wa watoto walio katika mazingira hatarishi ili tujue ukubwa wa tatizo."

"Kukaa na wanyiha, wanyakyusa na makabila mbalimbali kupokea maoni ya Yule, kupokea maoni ya mtu mwingine wa kabila tofauti."

Fig 7. Violence presents us with dilemmas
Violence presents us with dilemmas

Violence is a moral issue, but we are uncomfortable judging people's personal choices.

Safety is an entitlement not a gift, but we rely on volunteers, civil society and donors.

The Law is not always right, and without the law we cannot ensure anyone's safety.

Justice is perceived as being only for the few, and yet victims need to trust that they will receive redress.

Victims have a right to services, but poorly resourced & skilled responders pose a danger to victims.

Universal education can be a protective factor, but education only protects when schools are safe.

Violence is a moral issue because it demands that we consider others before ourselves [46 refs]. In communities that have neither hierarchy nor asset ownership such as the Wahadzabe, violence is non-existent (Woodburn, 1982). If we are to prevent violence we need to help people evolve from a concern only with themselves, to a concern with others (McAlpine, 2014). But this demands that we intervene in the domestic domain. Governments are typically uncomfortable judging people's personal choices and only recently have Governments in the West started to be explicit about nudging people to behave in pro-social ways (Sunstein & Thaler, 2008).

Public education and community awareness-raising is moral education. There is evidence that CSOs, FBO's, media, the social welfare department and gender and children's desks are effective in educating the public at all levels of society; and particularly in imparting moral messages.

"Kukosekana kwa maadili yalioinishwa kwa taifa juu ya haki na usalama wa mtoto na mwanamke."

"Imani potofu, tunaposema imani potofu ni kutokana na kuamini kitu kisichowezesha kielimu kwa hiyo tunasema watu wamekosa elimu."

"Pia kuelimiisha jamii kua vitendo vifanywavo sio vizuri kafika maadili."

"Kuwalea watoto katika maadili mazuri bila kuwa nyanyasa watoto maana ndio taifa la kesho."
But there is still little collective buy-in to combating harmful and abusive practices and women and children are only partially empowered.

"Wanawake wengi hawajapata taarafa juu hizo fursa mfano mikopo. Fursa haziwafikii walengwa."

"Some women and young girls have been able to speak-out publicly and take actions against GBV issues."

Street leaders and cultural leaders are well positioned to protect people’s human rights, to protect women and children, and respond to problems. But, to date there has been a failure to tap into their influence and position as a source of popular education on any real scale.

"Kuna changamoto zinazowakabili kuhusu unyanyasaji wa wanawake. Mapadre na viongozi wengine wa kidini wana nafasi nzuri wanavyowajali watu."

**Safety is an entitlement not a gift, but we rely on volunteers, civil society and donors**

45 references

CSOs have the mandate and funds to help society, and there is recognition that children have a right to access education, and other services because it is prescribed in law. But the reality is that access to protective and education services is far from universal; and that neither CSO’s, nor the Social Welfare Department, nor Gender and Children’s Desks have the capacity, nor personnel to achieve the necessary coverage. A child or a woman’s ability to achieve help and redress when they have been victims of violence continues to remain a matter of chance and charity.

A shift needs to take place whereby violence is considered to be one of the key risks to Tanzania’s development; and thus prevention and response invested in as a national priority.

Funds need to reach districts and as such LGAs need to be considered a key agent for change. This is not happening at the moment where there is attention on the role of LGAs in preventing and responding to violence and little evidence of CSOs engaging with them. Nor is there evidence of women and children seeing LGAs as having an obligation to them.

CSOs spoke of the structural deficits within Government departments that hinder the response to violence and that need to be improved.

"Ofisi ya ustawi wa jamii kuwepo ndani ya idara ya Maendeleo ya jamii imesababisha kazi za ustawi wa jamii kufanywa na maafisa Maendeleo jamii ambapo hali hii inaleta ukinzani wakati wa ukelezaji wa shughuli za watoto. Pia hali hii inazidi kudunisha taaluma ya ustawi wa jamii."

"Unfeatured coordination structure including system of information gathering and sharing among partners and that link the national management information system and monitoring and evaluation system running from community to district and national levels and vice versa. As well as lack of joint gender disaggregated data collection tools and indicators."
The Law is not always right, and without the law we cannot ensure anyone’s safety

Clearly, the Law of the Child (2009) and the Sexual Offences Provisions Act (1998) make violence a criminal act and thus serve to protect all children irrespective of status or location. The work of GCDs restores the hopes of victims. The courts are positioned to uphold human rights, and to resolve conflicts and cases that are referred there from the Social Welfare Department and police. The law is on the side of people fighting violence.

"Sasa hizi sheria nadhani zitusiaidie sisi sote zitupelekee kwa watu wanaohusika watuchambulie maoni kwamba sheria zimejikita maeneo yote hususani kwa unyanyaji wa watoto na wanawake."

But, popular knowledge of the law limited.

"Sheria hajatangazwa kwa wahusika."

"Sasa changamoto ninayoiona pamoja na sheria hii ni kwamba watu wengi hawajui sheria hasa ni maeneo ya vijijini. Vijijini watu wengi wamekuwa wanaishi tu kwa kufuata taratibu na mila zilizopo katika hayo maeneo."

And the Law of the Child and the Maarigage Act needs to be amended in order to protect young girls rights to safety.

"Lakini pia kuna sheria ya ndoa, sheria ya mwaka 71 ingawa imerejewa mwaka 2002. Hioni sheria kwamfano kifungu cha 13 cha sheria hiyo mpaka leo ile sheria hajafutwa, ile sheria ya ndoa, hajafutwa lakini ina vipengeleza amabayo mpaka leo vinaonyesha unyanyasaji kwa upande wa watoto wa kike, ubaguzi. Kinarushushu mtoto wa kike akiwa na umri wa miaka 14 au 13 aruhusiwe kuolewa lakini mtoto wa kiume anatakiwa aanze kuoa akiwa na umri wa miaka 18. Sasa ni uubaguzi na ni unyanyasaji kwa namna moja au nyingine kwasababu mtoto wa kike wa miaka 13 unasema aolewe kwa umri huo, mimi naona ni unyanyasaji kwasababu atapata mafuruto ya uzazi, vile vile akili inakuwa hajakoma ndani kwamba sheria haipo sheria ipo ila rushwa pia inachangia unakuta mtenda kosa anatoa hongo na mwisho wa siku mbili.

Justice is perceived as being only for the few, and yet victims need to trust that they will receive redress

There is recognition of the power of the law, but there is also a sense that justice in Tanzania is only something for the privileged. Justice is not accessible to everyone. Courts are far from most people, and inaccessible to those who do not have “uwezo”. There is a perception that bribery is routinely used by abusers to ‘get off’. The rich can use the courts for their ends, but the poor are excluded.

"Amesema kwamba kunina kita amempiga nacho kichwani kwahiyod ndio imemwua. Kwahiyod tukaenda tukafulatia polisi. Yule kijana akamatwe, amekamatwa tu baada ya siku mbili wametoa hela ya kutosha million mbili na laki mbili Yule kijana akachiwa."

"Unaweza peleka kesi isisikilizwe so kwamba sheria haipo sheria ipo ila rushwa pia inachangia unakuta mtenda kosa anatoa hongo na mwisho wa siku hafatiliwi."
"Kwa vile wanaaminika na kusifiwa na waumini, viongozi wa dini ni ngumu kuwashtaki wakiwa wanakosea."

The space for children and women to participate and to be properly heard in fora that directly affect them remains limited. In spite of the efforts of the Junior Council, genuine collaboration between citizens and the Government in planning service delivery is lacking.

"Huwawakilisha watoto katika mambo yanayowahusu kuanzia ngazi ya mtaa hadi taifa mfano bajeti."

In fact, there is a perception that the interests of community members and of the nation are actually suppressed by the behaviour of their own community leaders and elected representatives.

Victims have a right to services, but poorly resourced & skilled responders pose a danger to victims

Social work and the education of children who have been victims is specialised work; and when done poorly may create additional trauma for the victim. The professional practice of social workers, magistrates, police, CSOs and educators is often poor.

"Dawati la jinsia halina lasirimali za kutosha kufuatilia kesi kwa ajili ya upeleleza kesi au kwenda kukamata mtu humwa. Hii inaonesha wazi kuwa maswala ya jinsia na makundi ya pembezaoni hayapewi kipaumbele."

"Bado nafasi/wajibu za maafisa ustawi wa Jamii kisheria hazijulikani vizuri kwa Wananchi na wakati mwingine Wananchi wameshindwa kuwatumia Katika kupambana dhidi ya Ukatili."

"Nini kifanyike unyayasaji: maadili ya uwalimu lazima yazingatiwe kupunguza adhabu na fimbo, zinaruhusiwa ila chape mwanafunzi kwa kumjenga na so kum bomoa maana huwezi juu malengo yake yaliuka ni nini maadili ya uwalimu yazingatiwe sana usimchukue mwali mu kafeli ndo akasomee uwalimu itakua tu ana gadhambu na mwanafunzi sababu yeye alifeli hataki wenzake wafeli l dont know."

"Utekelezaji wa majukumu ya kiueledi ni tabu mara nyingine ni kama waliwo oficini chini ya maendeleo ya jamii."

They rarely have the competencies that would help them make moral decisions that are in the best interests of victims. They do not have access to networks of professional support that could assist them. The ethos throughout the public service is not one of 'service' and there are few mechanisms to hold public servants to account when they make decisions that are not in the clients’ best interest. It is impossible to protect people from violence without resources. And resources for the Social Welfare Department, Gender and Children's Desk, MCDGC and schools are sorely lacking. The shortage of working tools and personnel prevent these agencies from carrying out their mandate.

"Bageti ndogo kwenye ofisi ya ustawi wa jamii."
Universal education can be a protective factor, but education only protects when schools are safe

28 references

There is a consensus that the effort towards achieving universal primary education acts as a protective factor for children.

"Ivyo hivyo hili tatizo tunaweza kulisovu [kulitatua] hali kama hii tunapo kutana katika kuelimishana kielimu."

"Ukiangalia hususani hii Tanzania tunavyoishi, kinacho tuathiri sana ni kuto kupata elimu."

There is also recognition that schools are currently often places of violence. It is possible for schools to be a place of safety and for teachers to be key actors in helping children to protect themselves.

"Kwa kupitia klubu ya watoto wa Shule Yangu Sauti Yangu mradi umeweza kuwajenge uwezo wa kujiamini na kudai haki zao kwa njia ya vikao kutoka kwa duty bearers na kuwakilisha madai yao kupitia baraza la shule."

"In Ushirombo cases of pregnancies at school were increasing in most of the school but after training Teachers on Psychosocial, Sexuality and reproductive health they are able to talk to children and the caregiver. After six months most of the schools we visited the problem of early pregnancy was reduced to zero. This was done in partnership with Tanzania."
"Tutakomeze unyanyasaji 2021"

Fig 8. Our vision

The participants worked in small groups and were asked to "Put yourselves 5 years into the future. Today is May 2021. We have seen the end to violence against women and children." They chose a creative way to present their desired future using drama, storytelling, poetry, music and art. The visions that are articulated here are drawn from the key changes that participants want to see.

Our Vision

Tutakomeze unyanyasaji 2021
We commit to building a country where:

- Violence in any setting and in any form is unacceptable.
- Everyone has the same opportunities.
- Families parent positively and harmoniously.
- Education for everyone is prioritised.
- Decisions taken today that benefit Tanzania tomorrow.
- Violence is prevented.
- Victims are supported.
- Commitments & the law are implemented and resourced.
- Childcare is everyone's business.
- Girls can only be married after the age of 18.
Recommendations

759 references

Women, children and CSOs think the following needs to happen if Tanzania is to prevent and respond to violence [759 refs].

Fig. 9. Recommendations

We want the National Plan of Action to

- Leverage the protective power of education 210
- Improve and enforce the law 182
- Invest in protective services 86
- Bring services to all the people 64
- Build a critical mass of protectors 60
- Equip public servants to protect 51
- Create livelihoods opportunities 39
- Strengthen families 26
Leverage the protective power of education

210 references

Educate women so that they understand their inherent worth. Equip women with the skills that would enable them to become self-reliant. Empower women to avoid abusive and violent relationships.

“Kwa kutoa elimu kwa kumuinua mwanamke kupitia elimu ya kujitambua na huyo kuweza kujiona ni mwenye thaman kwa jamii.”

Promote safe schools and educate children to stand up for their rights. Equip them to avoid risk and to overcome adversity by educating them about sex, relationships, and their rights. Educate young people in such a way that they develop a concern for others, and have the capacities to protect themselves and their peers.

“Kuwekeza Katika watoto wenyewe kwa kuwapa Elimu.”

Educate the community, and particularly men and leaders, about the rights of women and children and seek to mobilise the entire community to advance the protection of everyone.

“Jamii ipewe elimu ya kutosha jinsi ya kulinda watoto, malezi mazuri kwa watoto.”

“Hivyo kuweka mfumo ambayo itaendelea kutoa Elimu ya haki za Binadamu kwa watoto, kukuza ufanisi wa Mabaraza ya watoto, machapisho ya Lugha Nyepesi Kuhusu haki za watoto yote haya yamekuwa msaada mkubwa Katika kuwalinda watoto.”

“Elimu kwa jamii na viongozi wa dini na watendaji wa kata/vijiji.”

Improve and enforce the law

182 references

Change the law so that girls cannot be married under the age of 18 years.

“Ipangwe sheria itakayachukuliwa kwa mzazi yoyote atakae muozesha mtoto mwenye umri wa chini ya miaka 18 sheria kali zichukuliwe juu yake.”

Enforce the law and address corruption so that the judicial system protects children and women, and ensures that they receive redress when they are victims.

“Kuboresha mfumo ya ulinzi kwa watoto, kusimamia sheria za watoto.”

“Kuwa’tingia sheria, kuwajengea mahakama.”

“Ningeomba hizi sheria, basi maoni yetu haya wayachukue na wayafanyie kazi baadae yatatusaidia.”

Prosecute abusers and prohibit the harassment of students on busses.

“Kutotoa adhabu kali kwa wale wanaotenda makosa.”

“Jinsi ya kubadilisha ni kuwaelimisha makonda wa daladala jinsi ya kuwalinda wanafunzi.”
End police violence towards street children.

“Mimi ningependa serikali, polisi wasinyanyase watoto kwa sababu wote ni watanzania.”

**Invest in protective services**

86 references

Provide sufficient funding for victims' services and provide them directly or by paying CSOs to provide them.

“Serikali itunze mashirika au asasi zisizo za kiserikali ambazo zinapambana na unyayasaji.

“Budgeting for children and women. Gender based budgeting.”

“Waboreshe dawati la jinsia na watoto ikiwezekana kila mkoa ujengewe one stop center ili kurahisisha kutatua matatizo ya watoto.”

Provide high quality mental health services, safe spaces for victims, one-stop centres, and specialised services for street children.

“Serikali tunaomba sisi vijana wa mtaani itusaidie maana maisha yetu ni magumu sana.”

“Pia kuongeza huduma ya One Stop Centre.”

“Upatikanaji wa huduma kwa watu waliobakwa.”

Build the social welfare workforce and deploy them in wards.

“Serikali ajiri afisa ustawi kuanzia ngaz ya kijiji na sio wilaya.”

**Bring services to all the people**

64 references

Bring services close to people and ensure that they are responsive to citizens' needs. Address the inequity of service provision that means that rural communities are unable to access services. Ensure that anyone, anywhere is able to report violence.

“Kwakweli serikali ingetuanganizia sana sana vijijini, watoto nao wanapata sana shida sana.”

“Establish clear mechanisms for protecting, reporting and responding of VAC/VAW at Local Government level.”

**Build a critical mass of protectors**

60 references

Foster a dedication to protecting women and children in the entire Tanzanian population and equip champions to promote change in their communities.
"Kuwashirikisha wadaw wengine katika kutelekeleza mpango wa Taifa."
"Jamii iwe kioo kwa kupuuza swala la unyanyasaji."

Ensure that women and children's have meaningful opportunities to have their voices heard and valued in cases where they have been victims, but also in the design and planning of protective services.

"Sisi vijana tunaopata fursa ya kuja katika midahalo hii tujaribu kufikisha elimu ujumbe kwa wananchi wetu ili na wao watusaidie kusambaza hii elimu kote nchini."
"Tunaomba watoto tusikilizwe."  

Equip public servants to protect

51 references

Improve service providers' ability to serve by improving information management systems, and coordinating and involving actors effectively.

"Kutengeneza mitandao kati ya watendaji wa taasisi mbalimbali ili Mwananchi au wawanga wa Ukatili waweze kupata msaada kwa haraka. Kwa Mfano mitandao Kati ya polisi, maafisa ustawi, watendaji ngazi za vijiji na mitaa ili kuwe na ufuatiliaji mzuri pale mtu anapotafuta haki yake."

Institute a system of mandatory reporters amongst teachers and medical professionals. Follow up and act on reports of abuse. Improve the investigation and prosecution of offenders so that abusers can be brought to justice and victims can receive appropriate and sensitive care.

"Hospital staff must have the obligation to (confidentially) report cases of (suspected) abuse of children to social welfare, who shall follow up with the family concerned."
"Pia ifuatilie kesi zinazoriportiwa."  

Create livelihoods opportunities

39 references

Reduce violence by addressing poverty and unemployment.

"Elimu kuwawezesha vijana kuweza kujiabili."
"Hawa watu kupata shughuli za kujiuchumi ili waweze kuendesha maisha yao Kupata huduma muhimu kama chakula, malazi, mavazi elimu bura nchini."

Strengthen families

26 references

Help people to parent positively & enforce consequences for parents who violate children's rights, fail to enrol them in school, or perpetuate abuse.
“Lakini pia wazazi tukiwa waelewa tutajitahidi kuwalinda hawa watoto. Kwa hiyo mimi naona sisiwazazi tungepewa pia kipaumbele. Tujitahidi tu kushauriana kusudi watoto wasituogope haswa sisi kina baba. Lakini sasa tukiwa waelewa katika hili kila kitu kitakuwa sawa.”

“Ikasimama baba na mama wakaoana wakaishi pamoja.”

“Kwa hiyo sisi wazazi tuwe na moyo wa huruma, tuwaonee huruma hata kama sio mtoto wako na unamuona mtoto yuko pale nyumbani, kamshauri mwenzio ampeleke mtoto shuleni.”
References


McAlpine, K. (2014). Doing The Right Thing To Protect Children In Tanzania. An Explanatory Theory Of The Basic Psychological Process Of Doing The Right Thing, And A Practical Theory To Enable More People To Better Protect Children. Fielding Graduate University, Santa Barbara, USA.


Annexes

Annex 1: Facilitation notes for face-to-face consultations

Theme: What should be done to protect women and children from violence?

Purpose

To seek out young people's opinions about the solutions, actions and recommendations that they want to make to the Tanzanian Government as it develops a national plan of action to address violence.

Deliverables

- Participants understand how their involvement here influences the National Plan for Action.
- Participants share their perceptions about violence and protection.
- Integral analysis of the causes and impacts of violence.
- Mapping of current interventions and their efficacy.
- A future free of violence is envisaged.
- Participants make recommendations to the Government.

Objectives

- To find out about women and young peoples' experience of violence.
- To find out what is currently being done to keep children safe.
- To seek out people's recommendations about what needs to change so that we can effectively prevent and respond to violence.

Session 1: Why are we here?

Activity: Intention sharing

Timing: 9.00 – 9.45am

Facilitator: Mathias

Rapporteur: Njeri & Alphael [Roshni filming]

Documentation: Consent forms signed and demographics captured in participant list.


Deliverable: Participants understand how their involvement influences the National Plan for Action.

Facilitation Process:

- Facilitators introduce themselves and explain who CCR is
  - “A community of people who are working to ensure that every child in Tanzania grows up safe from harm.”
- Facilitator explains,
  - “Tanzania has extremely high rates of violence against children
  - 75% of young people have witnessed or experienced violence.
16.1 million have experienced physical violence.
5.6m have been the victims of emotional violence.
Almost 4.5m have been sexually abused.
Globally violence against women and children is an issue of real concern.
The Sustainable Development Goals are a global ambition to end violence in all its forms.
The Global Partnership to End Violence is an endeavor to support people who are taking action to end violence.
The Tanzanian Government is committed to ending violence against women and children and is developing a national plan of action to end violence against women and children.
This involves seeking out the views of women, children, and CSOs across Tanzania about their experience of violence and protection.
Your recommendations will inform the Government’s plan, which will be presented in Parliament.
These consultations are happening across the country. Dr. Kate will analyze all the opinions, stories and recommendations that you make in a report to the Government.
A Tanzanian film-maker is also accompanying us in the consultations to capture your ideas and to show them to the Government in its planning meetings."

Facilitator explains, “Today we will...”
- Share your perceptions about violence and protection.
- Analyze the causes and impacts of violence.
- Map the effectiveness of the ways in which Tanzania prevents and responds to violence.
- Envisage a future free of violence.
- Make recommendations to the Government. [5 mins]

Facilitator organizes an interactive activity to find out who is in the room
- Participants stand in a circle with the facilitator in the middle. S/he throws the ball to an individual who introduces themselves and shares one thing that makes them special. The individual throws the ball to the next person who introduces themselves and so on. [30 mins]

Documentation Process:
- As each participant enters the room Alphael [And Njeri when Alphael is not there]
- Ensures that they sign a consent form.
- Registers on the participant list.
- Gives them their handouts.
- The scanned participant list is uploaded into Dropbox [NPA consultations] [Location] [Participants] immediately after the consultation.
- The signed consent forms are kept in a folder and stored at CCR’s office.
Break 9.45 — 10.00am - Participants take tea and move into 7 groups of 10 people.

Session 2: What are your perceptions about violence and protection?
Activity: Connection & Self-Revelation
Timing: 10.00 — 11.15am
Facilitator: Njeri Kagucia
Rapporteur: Mathias Mkude & Alphael Jackson [Roshni filming]
Documentation: Audio recordings of stories transcribed.
Materials: Audio & video recorder, 7 Dictaphones, Index cards with the name of each group, Instructions on a flip.
Deliverable: Participants share their perceptions about violence and protection.
Facilitation Process:
- Index cards with the 7 group names are placed on the wall.
- Facilitator asks participants “Go to the group that interests you” [10 mins]
  - Group 1: Preventing violence against women and children
  - Group 2: Changing the cultural acceptance towards violence
  - Group 3: Creating safe schools
  - Group 4: Positive parenting
  - Group 5: Responding to victims of violence
  - Group 6: Protecting children who are at particularly at risk [street children, children involved in labor, children who are married, FGM]
  - Group 7: Putting legislation and services in place that protect women and children.
- Facilitator requests the group
  - “Individually think of a time when you have experienced the issue under discussion. Take a moment to think about what you want to share with your group.
- You will share your stories with other members of the group. Whilst you share your colleagues will listen to you deeply. They will listen with their heads for what you are saying and with their hearts for the emotions that you are feeling. They will not judge, interrupt or comment until everyone has shared their story.” [5 mins]
  - Each group turns on their Dictaphone and as they sit in a circle each individual shares their story. The rest of the group remains silent and listens deeply. [60 mins]
- The facilitator moves around the groups ensuring that they understand the instructions, that people have space to speak their truth and that at this point there is no judgment or interruption from the other members of the group.

Documentation process:
Mathias and Alphael to ensure that each group is given a Dictaphone and that it is turned on as the activity starts. [Kate or Roshni to replace Alpha when he is not there]

As the activity proceeds they ensure that there are no technical glitches and assist Njeri to ensure that everyone is speaking their truth, not judging or interrupting.

At the end of the activity M&A take the Dictaphones and Alphael [or Kate / Roshni] uploads them to a folder on Dropbox in Data called [Name of consultation] [Session 2 Stories].

Session 3: What causes violence and what is its impact?

Activity: Identify the drivers and impact
Timing: 11.15 – 12.15pm
Facilitator: Njeri & Mathias
Rapporteur: Alphael [Roshni filming].
Documentation: The flip charts are typed up and put into an AQAL framework [1 for causes and 1 for impacts]
Materials: Group composition on a flip chart, Questions translated into Swahili, Post-its and questions on flips.
Deliverable: Integral analysis of the causes and impacts of violence
Facilitation Process:
- The participants split into two groups [one group looking at the causes of violence, the other at the impacts]
- Mathias facilitates the causes and Njeri facilitates the impacts.
- Each group works either in a different room [if possible] or at different ends of the same room.
- Each group splits into 4 [10 mins] each of which looks at different questions and each of whom is given a flip chart with the question on and a pile of post-its.

<table>
<thead>
<tr>
<th></th>
<th>Mathias – Causes</th>
<th>Njeri - Impacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group 1:</td>
<td>What emotions does an abuser feel?</td>
<td>How do victims of violence feel?</td>
</tr>
<tr>
<td>Group 1:</td>
<td>How does an abuser behave?</td>
<td>How do victims of abuse behave?</td>
</tr>
<tr>
<td>Group 3:</td>
<td>How do unemployment, education &amp; migration influence rates of violence?</td>
<td>How does violence impact on Tanzania’s development?</td>
</tr>
<tr>
<td>Group 4:</td>
<td>To what extent does our culture perpetuate violence?</td>
<td>What is the impact of violence on our culture?</td>
</tr>
</tbody>
</table>
The facilitator explains,
  o “Each group will work together for 45 mins.
  o You will each write your ideas in response to the questions on the post-its and put them onto the flip charts.” [45 mins]

NB there is no plenary in this session. Njeri and Mathias take the completed flip charts from the groups and hand them to Alphael.

Documentation process:
  Alphael takes the completed flip charts and writes them up immediately using the AQAL template that is in Dropbox. He saves the files in Data called [Name of consultation] [Session 3 Causes & Impacts]. [Mathias when Alphael is not there].

Session 4: What is being done to prevent and respond to violence?
Activity. Mapping of current interventions to prevent and respond to violence
Timing: 12.15 – 1.00pm
Facilitator: Njeri
Rapporteur: Mathias, Alphael [Roshni – filming this session]
Documentation: Photo of the mind map and transcription of the plenary discussion.
Deliverable: Mapping of current interventions and perceptions of their efficacy.
Facilitation Process:
  This is a facilitated session led by Njeri who stands in front of a wall which is covered with 4 pieces of brown packing paper.
  She writes this question in the middle of the paper “What is being done in Tanzania to prevent and respond to violence?” and asks this question to the full group, who are encouraged to shout out their responses, which she then writes on the paper in the form of a mind-map. [20 mins]
  Each participant is then given 5 stickers, and asked to “Put your stickers on the interventions that you think are most important if we are to end violence.” [10 mins]
  Once participants have put their stickers up Njeri asks for volunteers to come and count which interventions have the most stickers. [5 mins]
  The top 7 interventions are then written onto flip charts, with 2 columns below them — one saying “what is effective” and the other saying “what is ineffective” and placed on the walls around the room.
  Each individual is given a pen and is asked to move around the room writing their ideas on each flip chart and column. [15 mins].

Documentation process:
  Roshni films the plenary session and uploads the unedited film onto Dropbox [NPA consultations] [Location] [Session 4 mapping - audio] [Kate when Roshni is not there]
  Roshni photographs the mind-map and uploads the pictures onto Dropbox [NPA consultations] [Location] [Session 4 mapping - pics] [Kate when Roshni is not there]
• Alphael writes up the content from the flip charts over lunch and saves them in Dropbox [NPA consultations] [Location] [Session 4 effectiveness] [Kate / Mathias when Alphael is not there].

Lunch – 1.00 – 2.00pm

Session 5: What needs to change to better protect children?
Activity: Envisage the future
Timing: 2.00 – 3.30pm
Facilitator: Mathias
Rapporteur: Njeri, Alphael [Roshni – filming]
Documentation: Audio video recordings of each group’s performance.
Materials: Audio video recorder. Flip with instructions.
Deliverable: A future free of violence is envisaged.
Facilitation Process:
• Participants stay in the same 7 groups. [5 mins]
• Facilitator explains,
• “Put yourselves 5 years into the future. Today is May 2021. We have seen the end to violence against women and children.
• Choose a creative way to present your desired future [drama, story, poem, music, art].” [20 mins]
• Each group presents their future [10 mins per group = 70 mins]
• As the facilitator watches the presentations she records on index cards key changes that we want to see. She posts the cards on the wall and the group reviews and discusses them. [10 mins]
• The facilitator writes up a vision statement that uses the participants’ ideas and language, eliminates duplication, and captures differences. [10 mins – participants take a break]

Documentation process:
• Roshni films each presentation and uploads the unedited films onto Dropbox [NPA consultations] [Location] [Session 5 visions] [Kate or Njeri when Roshni is not there].

Session 6: What is your message to the Tanzanian Government?
Activity: Close and celebrate
Timing: 3.30 – 4.30pm
Facilitator: Njeri
Rapporteur: Mathias and Alphael
Documentation: Index cards, markers and photos of the recommendations gallery.
Materials: Index cards, markers, blue tack
Deliverable: Participants make recommendations to the Government

Facilitation Process:

- Each participant is given an index card and a pen. The facilitator asks participants,
- "Think about the message that you want to give to the Tanzanian Government as they plan how to end violence against children and women.
- Write your message on the card and place it on the wall." [15 mins]
- Participants invited to look at the wall of messages and individuals asked to volunteer to read out these messages to the group. [15 mins]

Documentation Process:

- Mathias and Alphael take each index card with the recommendations and type these up immediately after the consultation. These are saved in Dropbox [NPA consultations] [Location] [Session 6 recommendations - text].
- Roshni takes photos of the gallery of recommendations and also saves them in Dropbox [NPA consultations] [Location] [Session 6 recommendations - photos]. [Kate / Mathias when Roshni is not there].
Annex 2: Research workflow

1. Data Management
   - Read & get a sense of the main ideas
   - Systematically highlight all phrases and allocate them a pre-existing or new node
   - Arrange nodes into hierarchies following the meta-impact framework. Remove, merge or rename nodes.
   - Write a description for each node into the codebook that is stored in the memo folder of NVivo.

2. Describe the Data
   - Get on top of the data
   - Open coding
   - Organize nodes
   - Write code book.

3. Move Description to a Conceptual Understanding
   - Write substantive memos
   - Identify the main concern
   - Write analytic memos

4. Generate Theory
   - Identify theoretical codes
   - Map the theory
   - Write the paper

   Memos describe the relationships between the different nodes, and the themes that are emerging.

   Draw on Glaser's theoretical coding families to describe the processes that underlie social change in the data. Write theoretical memos to reflect these processes.

   Arrange theoretical memos so that they relate to each other.

   Pull the research report together from the substantive, analytic and theoretical memos.
Annex 3: Selected stories

**Mwanza**

Mimi katika familia yetu kuna kitu kilijitokeza kwakua nilikua mimi kaka yangu pamoja na mtoto wa kaka angu sasa baba hakutaka kaka angu aende shule maana alikua na nguvi ya kulima sasa ilikua balozi akija kuwaita watoto waendende shule ana fichwa naambiwa nipelekwe mimi mtoto nilikua bado mtoto mdogo kwa hiyo ikawa ikifika mda wa kwenda shule anafichwa na mimi pia nilipokuwa mkubwa ikawa hivyo hivyo wakawa wanansema huyu nae sasa shule atafanya nini kuna faidha gani wakati kuna watoto wengine hapa wanalamasho wanauza ng’ombe na wanakua na maisha mazuri tu na mimi nikawa nazuwiwa kwenda shule matokeo yake wakeaana kumpleleka mtoto wa kaka angu sasa mimi nilipokuwa nimeacha shule nkaanza kwenda elimu ya watu wazima kwenda kuanza kusoma taratibu lakini ilipofikia kipindi cha kupata mwangaza nilitoroka mimi mwenyewe nkajipeleka shule nilipojipeleka shule nkaeudi ile sa 8 hivi nkamwambia baba nilikua shule baba aakuliza ulikua shule nkamjibu ndio akanambia nani alikuwa uende shule si jana tu nilikumbuka usiende alisikitika sana akanambia basi kama umeatuma kuanza shule basi endelea na shule nilijitahidi vizuri darasani nilikua wa kwanza baba alifurahi sana nikawa nimeendelea na shule lakini kitingo kilichoniuma kwa nini kaka angu aachishwe shule kama angeendelea na shule angekua juu na mimi juu na mtoto wa kaka juu tuinue familia yetu basi hiyo ndio stori yangu

**Dar es Salaam**


Ikaifika mida mida tunapiga stori na watoto wengine, akaja baba akawanunulia watoto wengine biskuti mimi hakununulia, nikamwambia “baba na mimi biskuti”, akaniamibia, ”hapana wewe nimekwambia je?, we si mtoto wangu mtatufu baba yako”. kiufupi hapo ndo nimenaliza.

**Arusha**

Aah eeeh mimi nina tukio ambalo lilitokea kwa kipindi cha chaa kama mwaka mooja hivi umaepita kwenye shirika lauambalo linaitwa Ngaramtoni Standup Group tuli tuliiii weza kumsaidia binti ambaye alikkuwa ana matatizo makubwa sana. Alikuwa na umri wa miaka kumi na sita alii bahati mbaya alipokuwa masomoni alipita mimi alikuwa anasomea Moshi. Kwa hiyo akaagopoa kuendelea kukua nyumbani kutoka na ukali wa wazazi wake na ndugu zake kwa hiyo akatoroka kutoka nyumbani akaja Arusha kuja kutafuta maisha kwa namna yeyote.

Alipofika Arusha anazunguka mitaani kutafuta misaada sasa katikakutafuta misaada akakutana na watu wabaya sana ambao wengine walikuwa wanambaka na kuendelea kumtesa kwa hiyo alishii maisha yakuteseka kwa muda mrefu sana mpaka baadaye alipokuja kugundua tayari anafikiria kutoa ujuzito. Alikuwa tayari ameshatoa ule ujuzito kwa hiyo yale maumizi yaa ya yaa yaliyoufatua baada ya kufanya lile tukio ndio yaliyomfanya yeze sasa kuweza kutafuta msada na hakuna mtu aliyekuwa anamsaidia.

Kwa hiyo kwa bafati nzuri tukakutana naye tukamsaidia tukampeleka hospitali akapata matibabu basi tukafanya utaratibu unao... mzuri akarudishwa nyumbani, Moshi.
Kwa hiyo nimejifunza kwamba jamii yetu bado haiko haina uelewa namna yakuweza kuwasaidia watu wengine matatizo na nimegundua pia kwamba kuna watu wabaya sana katika jamii yetu ambao hawajui namna yakuweza kulinda zile haki za watoto.