

A close-up photograph of a person's hands holding a large, round, woven basket. The basket is intricately decorated with horizontal bands of colorful beads in shades of blue, yellow, red, orange, and green. The person holding the basket is wearing a vibrant, patterned garment with geometric designs in yellow, red, green, and black. The background is a soft-focus green, suggesting an outdoor setting with foliage.

A CRITICAL ANALYSIS OF DOMESTIC ABUSE IN KURYA TRIBE IN TANZANIA

Lulu Zacharia

Introduction

Domestic abuse especially Intimate Partner Violence (IPV), remains a pervasive issue worldwide, impacting individuals and families across all demographics.

Domestic abuse especially IPV, is a major public health issue that disproportionately affects women, especially in Tanzania, where 40% of women report experiencing IPV.

In most of the African communities, abuse is mostly considered 'gender-based' on the basis that it is violence

Definition

Domestic abuse can be defined in many ways based on location, or circumstances but ultimately it refers to any pattern of incidents of controlling or threatening behavior

DA comprise but is not limited to physical, emotional, sexual, financial

In most of the Africa communities, abuse is mostly considered 'gender-based' on the basis that it is 'violence against women'

The most endemic form of abuse against women is 'wife abuse'



Tanzania

- Tanzania communities follow the patriarchal kinship pattern
- Inheritance and power are based in the husband/man's clan
- Many ethnic groups in Tanzania/kurya are polygamous in nature and accept the practice of DA
- Women lack decision-making power in various matters
- Both men and women especially (married couples) are cultured to believe that decision concerning their lives are largely a right of the man and it's a woman's duty to accept and be submissive to her man.

Factors that facilitate DA in Tanzania

- There are different factors of DA such as:
- **SOCIO-ECONOMIC**; facilitate domestic abuse in Tanzania, where most women are not given the same opportunities as men for social, economic, political, and legal independence.
- **TRADITIONAL ATTITUDES AND CULTURAL PRACTICES** ; Cultural beliefs and traditions in Tanzania continue to subordinate and discriminate against women in the context of family, clan, and community life.
- Discrimination against women in Tanzania is rooted in cultural practices and societal attitudes that are gender biased whereby others are because of policies and laws that do not address gender equality issues or have specific provision for gender discrimination.



Factors that facilitate DA in Tanzania

In Tanzania, the view that women 'deserve to be beaten' is very common in tribal communities such as Kurya tribe.

Most men within the Kurya tribe physically abuse their wives or partners to prove that they are real men in the community.

In most of the African communities, men are respected by the community by being able to exercise power over their wives/partners through physically abusing them.

In most cases, men are honored/respected as being able to discipline their wives /partners and keeping their homes disciplined.

In this way, abusive men are valued in the community and abuse is seen as a normal act.

Traditional attitudes and cultural practices

Female genital cutting; Kurya tribe practice FGC on girls aged between 11-16 years old

Girls must undergo FGC to gain respect in the community and avoid stigmatization

Girls are ready for marriage after undergoing FGC

Lack of law enforcement/prosecution continue to encourage the practice of FGC

Child marriage; Child marriage is deeply rooted in most of Tanzania tribal communities especially the Kurya tribe

Girls are considered ready for marriage when they reach puberty

Marriage is seen as a way to protect them from pre-marital sex and pregnancy



Reasons why women do not speak out

Uncertainty

Fear

Guilt

shame

Why women do not report?



Fear of being divorced/separated

Fear of being isolated from the family/community

Fear of being judged

Fear for their life/safety

Lack of awareness (support systems)

Lack of support from the professionals especially police

Lack of well-trained professionals

Lack of confidentiality

Poor treatment of the victims

Traditions and customs



Silence

- Silence is emblematic of powerlessness in our communities
- It is not surprising the victims/survivors of DA remain silent about their experiences
- Studies have argued that DA serves an active function of reinforcing women's powerlessness and keeping them in their place.

Routes of silence



Negative reactions from family and friends; reinforced feeling of self-blame



Negative reactions from professionals; made survivors/victims to question whether future disclosure would be effective

Awareness of support systems

- Serious lack of knowledge regarding both legal rights and obligations .
 - Scant availability of support systems

Challenges with support systems

01

Lack of specific training (professionals) on handling DA cases

02

Lack of trust between professionals and survivors/victims

03

Lack of understanding and tolerance to their situation

04

Lack of confidence to address the issues of DA

05

Lack of protocols and resources to systematically provide a framework for coping and safety

Why DA is still a problem?

- Implementation of laws and policies, support services are woefully inadequate
- Lack of awareness of and access of support services
- Consequences of speaking out/reporting are not always positive
- Overall, the problem are law enforcers (professionals)

“DA abuse laws are applicable to some extent, even though we still need new laws, however the problem is the people who are implementing the existing laws, corruption plays a great part on why DA is still a problem. The systems and professionals need to change for the laws to be effective”



END

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- ANY QUESTIONS

