Exploring social representation of gender based violence in Tanzania's social media

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EXPLORING SOCIAL REPRESENTATION OF GENDER BASED VIOLENCE IN TANZANIA'S SOCIAL MEDIA

By

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A Dissertation Submitted in (Partial) Fulfillment of the Requirements for the Degree of Master of Public Health of

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CERTIFIACTION

The undersigned certifactes that he has read and hereby recommends for acceptance by Muhimbili University of Health and Allied Sciences a dissertation entitled: **"Exploring Social Representation of Gender Based Violence in Tanzania's social media",** in (partial) fulfillment of the requirements for the degree of Master of Public Health of Muhimbili University of Health and Allied Sciences.

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Dr. Tumaini Nyamhanga

(Supervisor)

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Date

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DEDICATION

This work is dedicated to my parents; mother Siprina Agustino Wango and father the Late Thomas K. Obondo and my wife Lucia Pili. I also dedicate this work to my sons Elias, Emanuel, Thomas & daughter Augenia. I love you all.

ABSTRACT

Background

In Tanzania, little is known on typical types of social media reactions to sexual and physical violence against women, which may play a role in perpetuation of physical and sexual violence. Similarly, little is known on opportunities accorded by social media for combating sexual violence in the country. It is this gap in knowledge that this study intended to fill.

Objective

To assess the gendered nature of representations of physical and sexual violence in the Tanzania's context of social media.

Methods

An exploratory study was conducted using qualitative data collection techniques. Purposeful sampling techniques were used. Thematic and content analysis approaches were used.

Results

Analysis of comments on sexual violence incidents that were extracted from the shared contents of Instagram, Facebook YouTube and Tweeter revealed five main themes, namely: victim blaming, victim defending, rape myths, perpetrator blaming, and defence of social norms and gender stereotypes. Regarding comments that followed posting of inceidents of physical violence against, analysis resulted into three main themes, namely: deviance, disciplining a wife/ female partner, defending the victim. Moreover, challenges for combatting GBV through social media include; Anonymity of the perpetrators; Easy accessibility to internet; Funy and porpularity; and limted legal frameworks &technology. Further that, social media can positively serve as platforms for controlling GBV by changing people's perceptions, challenging harmful norms, and demanding government accountability through infomation sharing.

Conclusion

This study found that social media comments on sexual and physical violence are gendered. They reflect socio-cuturally rooted men dominance over women.

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ABBREVIATIONS AND ACRONYMS

ACE	Action in the Community Environment
AIDS	Acquired Immune Deficiency Syndrome
CBOs	Community Based Organisations
CDC	Centers for Disease Control
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CSO	Civil Society Organisation
DMO	District Medical Officer
DED	District Executive Director
DHSs	Demographic and Health Surveys
FBO	Faith Based Organisation
FGM	Female Genital Mutilation
FSP	Family Strengthened Programme
GBV	Gender Based Violence
HIV	Human Immuno Deficiency Virus
HIMS	Health Integrated Multi-sectoral Services
IEC	Information Education Communication
MDGs	Millennium Development Goals
MoH/SW	Ministry of health &Social Welfare
MoCDGC	Ministry of Community Development, Gender, Elderly and Children's Affairs
NGSPR	National Growth Strategy for poverty Reduction
NGO	Non- Governmental Organisation

SWOT	Strength Weakness Opportunity Threat
TAMWA	Tanzania Media Women Association
TGNP	Tanzania Gender Network Programme
UNFPA	United Nations Population Fund
WHO	World Health Organisation
WRATZ	White Ribbon Alliance Tanzania

DEFINITIONS OF CONCEPTS

Violence against women

Any act of gender based violence that causes or could cause physical, sexual or psychological harm or suffering to women, including threats of harm or coercion, in public or in private life. This definition encompasses all forms of violence that women experience (including physical, sexual, emotional, cultural/spiritual, financial, and others) that are gender based(World Health Organization, 2013).

Domestic violence

Domestic violence refers to acts of violence that occur in domestic settings between two people who are, or were, in an intimate relationship. It includes physical, sexual, emotional, psychological and financial abuse(World Health Organization, 2013).

Prevention of violence against women

Prevention of violence against women is defined as activities and interventions that aim to prevent violence against women before it occurs by addressing the primary (first or underlying) drivers of violence(World Health Organization, 2009).

Primary prevention is distinct from service response or early intervention, which occurs after violence has occurred or at early signs of violence. It differs also from more specific actions targeted at individuals and groups who exhibit early signs of perpetrating violent behavior or of being subject to violence(World Health Organization, 2010).

Gender

The socially learnt roles, behaviors, activities and attributes that any given society considers appropriate for men and women; gender defies masculinity and femininity. Gender expectations vary between cultures and can change over time(World Health Organization, 2010).

Gender equality

Gender equality involves equality of opportunity and equality of results. It includes the redistribution of resources and responsibilities between men and women and the transformation of the underlying causes and structures of gender inequality to achieve substantive equality. It is about recognizing diversity and disadvantage to ensure equal outcomes for all and therefore often requires women-specific programs and policies to end existing inequalities(UN WOMEN, 2014).

Gender inequality

Gender inequality refers to the unequal distribution of power, resources, opportunity, and value afforded to men and women in a society due to prevailing gendered norms and structures(United Nation Development Program, 2005).

Media

Media is used to refer to a variety of forms of media, including news reporting, social media, advertising and popular programmingNews media Print, electronic and broadcast (Newspaper, television and radio) media that focus on delivering news to the general public or a target audience (World Health Organization, 2009).

Social media

The collective of online communications technologies and applications dedicated to community-based input, interaction, content sharing and collaboration. Social media is a new and constantly changing platform/ medium, and therefore its scope, reach and consumption is constantly being redefined. It describes a variety of applications such as forums and content communities (YouTube), blogging and micro-blogging (Twitter), social networking (Facebook), social news networking (Jamii Forum), social curation (Pinterest), collaborative projects (Wikipedia) and visual media exchanges (Instagram)(World Health Organization, 2009) .

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background to the Problem

Gender based violence against women is one of the most prevalent societal crimes of these days. It is among the significant public health problems and the rampart violation of human rights(World Health Organization, 2009). According to (UN WOMEN, 2014) report on violence against women, about 35 percent of women worldwide have experienced either physical and/or sexual violence in their lifetimes, while in Africa alone a staggering 45.6 percent of women aged 15 years and above have experienced physical or sexual violence or both, “the highest prevalence in the world.”

According to Police Traffic Report 2016, a total of 23,012 gender based violence cases were reported compared to 21,517 in 2014. This was an almost seven per cent increase just in one year(National Bureau of Statistics, 2017).

Media research studies have established that, Intimate Partner Violence (IPV) is the highest prevalent form of GBV than all others, for example (World Health Organization, 2013) affirmed that, a study involved 1,820 ever-partnered women in Dar es Salaam and 1,450 in Mbeya Municipal council, a total of 41 percent women in Dar es Salaam and 87 percent in Mbeya had experienced physical or sexual violence at the hands of their intimate partners and most of these events goes unreported.

Through social media, we can thus study aspects related to GBV posts shared and user participation in the discussion. Our research seeks to understand user engagement with GBV posts, how users shape their GBV stories and the role of social media in perpetuating these gender based violence in online contexts (Boswell *et al.*, 2003).

Stories that made reference to gender-based violence would be published outside of core contents of the media. Critical investigations (Lewis and Orderson, 2012), have made significant contributions in terms of highlighting how the media often does not necessarily function to promote a transformative understanding of gender based violence. This situation calls for more scholarly studies that seek to establish the hypothesis that the social

media have diverted from the meaningful role of shaping the society to be the tools for promoting representation of gender based violence. The (García-Moreno *et al.*, 2013) report reaffirmed that the rampart intimate (online) partner harassments have severely affected women's physical, mental, sexual and reproductive health, as well as increased vulnerability to HIV.

Contents of popular social media such as Tweeter, Facebook, YouTube, Instagram and whatsApp are always envinced with stereotype images and texts that undermine women's integrity and dignity in the society, the fact that may happen to be prompting coplext health problems to survivors and victims', (United Nation Development Program, 2005), literature reveals that 29 percent of women who have experienced physical intimate partner violence in Tanzania had sustained physical injuries.

Studies show that the large content of the social media had placed the burden of blame on women/victims of violence (Franiuk *et al.,* 2008). I support, empirical literature have also noted that, among the acts of violence that had not attracted sufficient coverage in the social media included lack of right to access health facilities, denial of funds for attending health services, ruthlessness and women beating.

According to Tanzania Demographic and Health Survey (TDHS 2010) "39 percent of women aged 15-49 had experienced physical violence, statistically, Dares Salaam alone scored 31.8 percent, Mbeya 48.8 percent and Iringa 42.3 percent. With the majority cases revealing that, perpetrators are the current husband/partners by 48.1, percent and almost 15 percent of women countrywide, having their first sexual experience "forced" (World Health Organization, 2009).

From empirical literature, it has been established that the effects of sexual violence are detrimental to survivors who often suffer from complications such as posttraumatic stress disorder, avoidance behavior and depression, which in extreme cases can lead to suicide (Campbell *et al.,* 2007). It is therefore of utmost importance to understand the gendered nature of the online GBV, causes, impacts and social dynamics leading to social media based violence, and how the same social media can serve as materialpodium that can be used to not only prevent, but finally, eliminate gender based violence.

Because of its hicking prevalence and social impact, sexual violence has also been a topic often reported on by news media and the most discussed issue, but was still recording an increasing graph with the increasing inventions to the information and communication technology, therefore, leading to a conclusion that we need to complement these efforts with that of social media which is sharply and diversely shaping the contemporary society (Höijer, 2011)

Currently, the society is doomed with a public outcry against the increase of online GBV cases in the country (TAMWA 2012), but the media were still criticized on how they handled cases involving portrayals of gender-based violence, which is marked with a simplistic and event-based fashion (Harris & Bird, 2005; MMP, 2004).

This widespread portrayal of physical and sexual violence on the social media often lead to social representations of gender based violence against women (Boswell *et al.*, 2003; Media Monitoring Africa, 2004; Lewis and Orderson, 2012).

Since social media based violence is in itself a gender issue. Understanding gender biases in the social media context is vital to explain the gendered nature of online based GBV, consequently, the challenges and opportunities accorded by the social media in combating GBV. It is against this background that this study is proposed.

1.2 Statement of the problem

Gender based violence is a serious and widespread social problem(Prinsloo, 2007). It is increasingly being identified as a public health problem in Tanzania as well as the world across, whereby it is classified under four main categories namely, Lifetime Physical and/or Sexual Violence, Intimate Partner Violence, Early/Child Marriage, and Female Genital Mutilation/Cutting(National Bureau of Statistics, 2008).

According to (TDHS 2016) 44 percent of women aged 15 to 49 have ever experienced either physical or sexual violence or both. Of these, 27 percent have experienced physical violence, 4 percent experienced only sexual violence and 13 percent experienced both physical and sexual violence. According to (Media count 2016) statistics show existence of about 3 million tweets per day while Facebook's official company statistics outline that there're 400 million active users all over the world and continues spreading at the light of speed (Mashable's source 2017).

Media research studies that have examined the portrayal of gender-based violence in the media (Boswell *et al.*, 2003; Lewis and Orderson, 2012) found that, the manner in which social media tends to represent gender-based violence. (Dodds *et al.*, 2011)is in a simplistic and event-based fashion, and stereotyping women victim status.

It is this model of social media content that reinforces gendered representations of violence against women. In Tanzania, very few, if any, studies have explored the ways in which the media might influence the perpetration of men's violence against women.

Consequently, little is known on typical types of social media reactions to sexual and physical violence against women, which may play a role in perpetuation of physical and sexual violence. Similarly, little is known on opportunities accorded by social media for combating sexual violence in the country. It is this gap in knowledge that this study intended to fill.

1.3 Significance/rationale of the study

This study is expected to generate information on the power and roles that social media can play in the efforts to combat gender based violence, it is expected to provide a roadmap on how to tackle challenges facing anti GBV campaigns, specifically, through social media networks.

In its principle domain, the study will inform users of social media on the impacts of gendered representation of violence and alert them to avoid those contents associated with stereotypes, discrimination, miss-representation that attacks women, and all other forms of GBV. The findings of this study are also expected to help in promotion of justice, human rights and freedom from violence as it has identified opportunities through social media may used to convey for messages fighting GBV.

1.4 Research Questions

1.4.1 Main research Quastion

How gendered are the representations of physical and sexual violence in the Tanzania's context of social media?

1.4.2 Specific Quastions

1. How gendered are the representations of sexual violence against women that emerge in the Tanzania's context of social media?
2. How gendered are representations of physical violence against women in Tanzania's context of social media?
3. What are the challenges for combating GBV through social media?
4. What are the opportunities can be offered by the social media in combating GBV?

1.5 Objectives

1.5.1 General Objective

Explore gendered nature of representations of physical and sexual violence in the Tanzania's context of social media.

1.5.2 Specific Objectives

1. Assess the gendered nature of representations of sexual violence against women that emerge in the Tanzania's context of social media.
2. Assess the gendered nature of representations of physical violence against women that emerge in the Tanzania's context of social media.
3. Examine the challenges for combating GBV through social media.
4. Examine the opportunities offered by the social media in combating GBV.

1.6 Theoritcal Framework

Social representation theory (SRT)

Social representations theory is a social psychological theory that holds that knowledge is socially constructed and not a product of social cognition (Wagner & Hayes, 2005). The theory maintains that social psychological phenomena and its processes can only be truly understood if they are viewed as being entrenched in cultural, and macro social conditions (Prinsloo, 2007).The mass media has been interpreted as playing an important role in constructing society'sunderstanding of social issues, including domestic violence against women (Berns, 2001;25).

(Gillespie et al., 2013; Taylor, 2009). Media forms, such as popular magazines, newspapers,movies, and television programmes are all identified as being authoritative and importantsources form which images of domestic violence are constructed and reproduced (Berns, 2001;Ferguson et al., 2008; Morgan &Politoff, 2012; Nettleton, 2011; Thill & Dill, 2009). From these media sources, individuals use the images presented by media to construct their ownperceptions, attitudes, and knowledge of what is normal and acceptable in terms of domesticviolence (Berns, 2001; Morgan &Politoff, 2012). However, researchers have indicated that themedia's representations of domestic violence often tend to be distorted or skewed (Berns,2001; Taylor, 2009; Thill & Dill, 2009). For

example, the media would typically underrepresentstories of domestic violence, focus primarily upon female victims of domestic violence, and give little or no attention to perpetrators of domestic violence (Berns, 1999; Berns, 2001).Additionally, the media has been identified as playing an active role in promoting andperpetuating traditional, unequal ideologies of gender roles (i.e., masculinity and femininity).The media's representations of gender roles has been argued to normalize the practice ofaggression amongst men, often exercised over women, who in turn, are portrayed as helplessvictims of men's violence.

Moreover, social media may be used to perpetuate representations of gender based violence that inflicts both physical and sexual assaults, for example, online engines such as Tweeter, Facebook WhatsApp and Instagram may be used to explain various societal approaches to social representation of sexual abuse, human trafficking, cyber-bullying, rape myths such as blaming the victims, online sexual exploitation and/or the settings. Social media can be used for the proliferation of disinformation and harmful ideas, but can also used for the rapid spread of useful information. It is in this context that this study applied social representation theory to understand how social media perpetuatesbehavior of aggression amongst men and how the same platforms may be used for fighting against gender based violence.

CHAPTER TWO

2.0 LITRATURE REVIEW

2.1 Introduction

This literature aimed at investigating the social representations of gender based violence in the setting of Tanzanian's social media. It also offers discussion and recommendations to help stimulate implementation of prevention programs. The literature also bolds on the evaluation of the gendered nature of the online based physical and sexual violence against women that emerge in the Tanzania's context of social media.

2.2 Global and Regional perspectives on Gender Based Violence

2.2.1 What is Gender based Violence?

In a broader definition, Gender-Based Violence (GBV) is "any form of violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or in private life" (United Nations 1993). According to the United Nations Population Fund (UNFPA 2016), worldwide, one in three women will experience physical or sexual abuse in her lifetime. GBV is pervasive across all social, economic and national strata and one of the most rampart violations of human rights across the world(World Health Organization, 2013). While in Africa, the recent statistcs recoreded a staggering 45.6 percent of women 15 years and above have experienced physical or sexual violence or both, "The highest prevalence in the world."

2.2.2 Tanzanian context of GBV and Social media

Focusing to Tanzania, gender violence has been identified as a public health problem, marked with increased prevalence rates specifically in rural areas. According to Tanzania's Demographic and Health Surveys more than 39 per cent of women aged 15-49 have experienced physical violence. "Almost one-third of women (33 per cent) experienced physical violence in a period of 12 months." The overall prevalence of domestic violence in Tanzania among women aged 15-49 was 45 percent, with Mara region, being the highest by 72 percent trailed with Dodoma 71 percent and the lowest region was Tanga which recorded 16 percent. Sexual violence prevalence was highest in Rukwa about 32 percent

and lowest in Shinyanga with 5 percent respectively (DHS, 2010). Arusha region took the lead with high rates of GBV associated with culture and traditions that are associated with oppression of women(National Bureau of Statistics, 2008).

The social media platforms commonly used in Tanzania include Face book, tweeter instagram and Whatsup. Statistics show that the highly used social media in Tanzania in percentage embrace Facebook by 64.97percernt, Twitter: 14.28 percent, whatsApp 11. 2 percent Instagram : 2.26 percent. Instagram alone had 1.9M users in Tanzania, only 36 percent of them are female and 90 percent are younger than 45. (TCRA 2016) the number of Mobile phone subscribers reached 39,808,419 users with Dar es Salaam taking the lead while the number of Internet users rose to 17,263,523(National Bureau of Statistics, 2017).

The (García-Moreno *et al.*, 2013) report reaffirmed that the rampart intimate (online) partner harassments have severely affected women's physical, mental, sexual and reproductive health, as well as increased vulnerability to HIV.In 2011 there was an estimated 173 million blogs online and according to (WordPress 2016) official statistics; users generated about 59.3 million new posts and 48.4 million new comments each month marked with stereotype against women.Contents of popular social media such as Tweeter, Facebook, YouTube, Instagram and whatsApp are always marked with stereotype images and texts that undermine women's integrity in the society, the fact that may happen to be prompting complex health problems to survivors and victims', (United Nation Development Program, 2005), literature reveals that 29 percent of women who experience physical intimate partner violence in Tanzania had sustained physical injuries.

2.3 Gendered nature of representations of sexual violence against women that emerge in the Tanzania's context of social media

"The media's treatment of sexual assault not only serves to prime and reinforce rape myths in those who have already suffered them but also may construct these thoughts to those who may have not experience them." (Berns, 1999)The concept of rape myths and Rape Myth Acceptance (RMA) was first introduced by Burt (1980). Based on feminist and social psychological theories, the author described rape myths as attitudes that serve to blame the victim and exonerate the perpetrator in cases of sexual violence. Later on

(Bohner *et al.*, 2009) identified four types of rape myths: beliefs that (1) blame the victimsfor their rape, (2) express a disbelief in claims of rape, (3) exonerate the perpetrator and (4) allude that only certain types of women get raped.

As we have already established, news reporting is in and of itself biased when it comes to gender and representations of women. This also extends to the news reporting on sexual violence against women. Several studies have found that rape myths are present in the majority of news reports as well as news headlines in articles discussing cases of sexual violence against women(Franiuk*et al.*, 2008).

Furthermore, there is a discrepancy between the type of rapes that were committed and those that the newspapers reported on, while most sexual assaults are committed by someone known to the victim, "62 percent of the published rapes concerned rapes by strangers – double the rate in the police records"(Schwengels and Lemert, 1986).

This finding represents a common rape myth, namely that sexual violence is only committed by strangers. It is also linked to the "real rape" stereotype, describing a stereotypical but false idea of what constitutes a "real" rape(Burt, 1980). While the study by (Schwengels and Lemert, 1986) it is already three decades old, the more recent research on this topic – as discussed above – suggests that not much has changed in news reporting since then.

2.3.1 Rape myths in Social media

In a lexical analysis of newspaper coverage of three cases of sexual violence, (O'Hara, 2012) found that the news media often portray the perpetrators as deranged 'monsters', while the victims are often described as 'promiscuous' and therefore to be blamed for the assault. The author stresses the importance of the media in forming public opinion and that such a misrepresentation can easily lead to widespread misconceptions in members of the public as well as those working in the criminal justice system.(Korn and Efrat, 2004) looked at the coverage of rape in the Israeli popular press.

Their findings showed a strong emphasis on the women's behavior prior to the assaults, which evoked a sense of victim blame. A wide-spread and often cited rape myth is the notion that women lie about sexual violence. In the social media context there is wide-spread of false rape allegations and how social media deal with presenting this issue.

2.3.2 False allegations against the victims

The idea of women making false rape allegations goes back as far as Greek mythology. One example of this is Phaedra, the wife of Theseus, who wrongly accuses her stepson Hippolytus of raping her, which ultimately leads to his death (Odyssey iv. 274.). Stories of false rape accusations can also be found in the bible. In the Old Testament, the unnamed wife of Potiphar, an official of the Egyptian Pharaoh, falsely accuses Joseph of rape after he refuses to sleep with her, resulting in Joseph's imprisonment (Genesis 39, Holy Bible, and New International Version).

This idea that women lie about rape is not only very old but very common, too. It is also frequently found in news media (Belknap, 2010).False allegations in cases of rape are a very complex and certainly under researched area. However, the little empirical research that does exist puts the frequency rate of false allegations of sexual violence consistently at around 5 percent(Kelly and Lovett, 2005). In Tanzania, there is very little specific research on how the social media portrays this issue. Usually, false allegations can be found as a category of rape myths, for example in studies such a. Here, the myth 'she's lying' was endorsed by 42.3 percent of the articles the researchers looked at in terms of their content supporting rape myths(Franiuk*et al.*, 2008).

2.3. 3 Victimization and stereotypes

Social media portrayals of women who have experienced sexual violence are often problematic and misleading. Apart from reproducing rape myths, they also reinforce stereotypical notions about female victimization. Early research into this topic has suggested that the social psychological concept of stereotypes plays an important role in understanding perceptions of victimization (e.g. Howard, 1984). This links back to the previously discussed aspect of certain schemata that exist in relation to sexual violence.

Sources state that women in Tanzania are taught to tolerate and accept acts of domestic violence perpetrated against them (McCleary-Sills et al. Mar. 2013, 19; Reuters 25 July 2013).

An article published by the Tanzania Daily News, a newspaper owned by the government of Tanzania media corporation, Tanzania Standard Newspapers Ltd. (Tanzania Standard Newspapers Ltd. n.d.), indicates that prevailing gender norms show that sexual violence such as rape in intimate relationships are still considered culturally acceptable" (The Tanzania Daily News 8 July 2010).

The report written by the LHRC and ZLSC similarly notes that many Tanzanians "believe that beating women is an acceptable practice" and that "women believe that they are supposed to be submissive to their husbands" (LHRC and ZLSC Mar. 2014, 167). According to a report on GBV in Tanzania written by the International Center for Research on Women, which collected data through interviews with male and female participants in the Dar es Salaam, Iringa, and Mbeya regions of Tanzania, women explained that they come to expect and even accept this violence because of prevailing community norms" (McCleary-Sills et al. Mar. 2013, 19).

The same study indicates that the majority of participants claim that "being beaten by a partner," "depriving a wife of basic needs, including clothing and food," and "name calling, yelling and threats" towards a partner in the home, are all "acceptable" behaviours within domestic spaces (ibid. 18, 20, 21) these events are argely common in sociala media contents and have attracted a wide spread public attention with different responces to the posted events.

2.4 Gendered nature of representations of physical violence against women that emerge in the Tanzania’s context of social media

The social media contents are common with photos and texts of women being blamed for acts of physical and sexual the harassment in which they are the victims. However, framing women as inherently vulnerable to sexual assault can have severe consequences(Mayo, 2010). (Stanko, 1990)argued that “sexual safety is so fragile for women it can be shattered each time the media spotlight a tragedy of random violence

against women". This is especially true when it comes to reports of stranger rape, where the perceived danger of such an attack is seemingly impossible to avoid. (Kelly and Lovett, 2005) stated "it is the threat of violence that results in women feeling vulnerable". This feeling of vulnerability is therefore also created by the way social media report on sexual violence

A study by Invasions for poverty action IPA (2016), Mass Media Experiments to Reduce Violence against Women in Tanzania, reported that forced marriage is a salient problem in the region, as in many places in East Africa. In the IPA survey, 21 percent of respondents reported that their communities were accepting of child marriage in cases of economic hardship or when a girl fails in school, when a girl is at risk of getting pregnant, or when a girl is difficult to control in the home. Seven percent of households reported that they personally accepted child marriage under these circumstances, suc cricumstsnces are commonly rammpat in the contents of Face book, Whatsup, and Tweeter, with a different representation that brands violence against women victims.

The media, with its capacity to disseminate information to individuals across-the world, is also crucial in reflecting, constructing, and disseminating gender ideologies. More specifically, the media's constructions of femininity and masculinity promote and legitimate dominant ideologies that dictate the so called 'proper' or normalized behavior for men and for women(Hermes, 2007).

2.4. 1 Femininity, Masculinity and gender roles

Media researchers hold that the media's portrayal of femininity is commonly shaped by traditional frameworks, which function to sustain patriarchal gender relations (Damean, 2010). Scholars have established that representations of femininity within the media have transformed dramatically The media now accommodates the age of the independent, professional, and successful women in modern society (Damean, 2010). Nevertheless, Das (2012) stated that in midst of this transformation femininity is still largely constructed in the media along the lines of patriarchal dominance that exists within society.

However, in recent years, cultural theorists have argued that the media is pivotal in transmitting patriarchal ideologies regarding the position of women in society (Kabongo, 2007)that the media perpetuates patriarchal dominance in two ways: (1) It promotes stereotypes of gender roles, and (2) it marginalizes women in the public sphere (Ashong and Batta, 2011)Further,, media researchers have revealed that the media would commonly promote stereotypical ideologies of gender by portraying women as weak, naturally nurturing, helpless victims of men's violence, frail, manipulative, dependent, submissive, and fighting to co-exist and survive in a man's world(Dill and Thill, 2007). In another study conducted by(Srivastava and Agarwal, 2004) which investigated portrayals of violence against women in the media in relation to the perpetration of violence against women, it was found that women were commonly depicted as tortured victims of men's violence.

2.4.2 Culture and Gender Based Violence

Literature indicates that domestic violence in Tanzania is "widespread" (US 25 June 2015, 21; LHRC and ZLSC Mar. 2014, 166; AI 25 Feb. 2015). According to Freedom House, domestic violence and rape are "reportedly common" (Freedom House 2015). According to Amnesty International (AI), 26 women in the town of Mbeya and 27 in Geita were killed as a result of domestic violence during the first half of 2014 (AI 25 Feb. 2015).

The Citizen, a Tanzanian newspaper owned by the East African media company, Nation Media Group (Nation Media Group n.d.), reports that "domestic violence is the most common and widespread form of violence in Tanzania" and notes that "at least" 6 out of 10 women in Tanzania have experienced domestic violence either within marriage or "in the domestic environs" (The Citizen 25 June 2015).

Similarly, the US Department of State's Country Reports on Human Rights Practices for 2014 quotes the Tanzanian Ministry of Health and the World Health Organization (WHO) as stating that the two most prevalent forms of gender-based violence (GBV) in Tanzania are wife battering (30 percent of all cases of GBV) and marital rape (12 percent of all cases of GBV) (US 25 June 2015, 21).

According to an entry in We Write for Rights, a human rights blog administered by students of journalism at St. Augustine University of Tanzania, "one in every four women" in Tanzania experience domestic violence (We Write for Rights 11 Aug. 2013). According to a joint human rights report by the Legal and Human Rights Centre (LHRC) of Tanzania and the Zanzibar Legal Services Centre (ZLSC), Tanzanian police statistics indicate that 964 cases of domestic violence were reported to authorities in 2013 (LHRC and ZLSC Mar. 2014, 167). Corroborating information could not be found among the sources consulted by the Research Directorate within the time constraints of this Response.

According to recent literature, female victims of phisical violence rarely report incidents to the authorities due to cultural, social, and family pressures (US 25 June 2015, 21; LHRC and ZLSC Mar. 2014, 167). The ICRW report states that typically, married women are expected to consult with their husband's relatives before reporting domestic violence to the police and that "only when a problem cannot be solved within the family or immediate social network is it socially acceptable to approach external sources of support" (McCleary-Sills et al. Mar. 2013, 25). Other sources list the following reasons for which women do not report incidents of physical violence: the fear of retaliation from their husbands (LHRC and ZLSC Mar. 2014, 167; US 25 June 2015, 22); the fear of losing economic support (ibid. HDT June 2011, 6); and the desire to protect their children (ibid. LHRC and ZLSC Mar. 2014, 167).

2.5 Opportunities offered by the social media in combating Gender Based Violence

Due to their quick and diverse coverage nature, social media may play a significant role in prevention of gender based violence,(Bohner, 2001). A number of prevention campaigns have ignored the Idea that social media can be used as a prevention tool. (Jones and Mitchell, 2013) and many other scholars have suggested a number ways in which social media can facilitate the anti-GBV programmes, including, Research and evaluation surrounding sexual violence and social media Identify outcome measures related to sexual violence and social media and develop program evaluation strategies. Explore how social media and sexual violence intersect with other issues such as mental health, racism, alcohol use (Gillespie et al., 2013; Taylor, 2009).

Identify unique challenges in preventing sexual violence related to social media. Avoid becoming wrapped up in specific technological features or details. Think about social media as a tool that facilitates or is associated with sexual violence rather than a direct cause. Avoid victim-blaming and shaming surrounding sexuality/sexual exploration. Focus on ground-up approaches that engage society in all aspects of prevention programming. In doing so, recognize that people are not a homogenous group and that their experiences with both sexual violence and social media are affected by many factors, including but not limited to gender identity, experiences of racism and colonization, sexual orientation, ability, family situation, and peer groups(Grubb and Turner, 2012).

According to scholars(Dill and Thill, 2007), the online sites can be used to promote healthy relationships and gender and sex related education. Encourage the society to define and develop informed use of social media for example in the contexts of consent, coercion, intimidation, boundaries, and respect. Subsequently,(Dines and Humez, 2003), existing campaigns, organizations, and resources, including intervention programs foster knowledge sharing and collaboration among those working to prevent online related harassment, abuse and sexual violence prevention.

There must be serious challenge against social norms that promotes violence and abuse against women with focus beyond the homophobic bullying, victim-blaming, and sexual shaming occur both in and outside of social media, (Grubb and Turner, 2012). It encourage parents, guardians, and mentors to have conversations with youth about issues related to sexual violence and social media and provide them with accessible, multilingual, and community-based information, supports, and resources(Enck -Wanzer, 2011). Identify ways to integrate sexual violence prevention into curriculum activities and to engage youth leaders and community role models. Pursue critical media skills and intervention programs Support and build digital media literacy and encourage critical media consumption. The same users can be as teachers of social media usage ethics and skills for best practice (Grubb and Turner, 2012).

As with femininity, social media plays an integral role in the construction, maintenance, and representation of masculinity. The media is viewed as an engine that suggests gender roles, prescribes sexual identities, and promotes images and ideas about what it means to

be a ‘man’ (Schroeder and Zwick, 2004). These representations of masculinity are reflective of the patriarchal system, based on the dominance of heterosexual men and the marginalization of homosexual men (Trujillo, 1999). Like women, the lives of men and the media’s representations of masculinity have undergone major transformation. Former bread-winners and heads of households are now able to engage in supposedly egalitarian relationships(Hermes, 2007)

However, (Schroeder and Zwick, 2004; Dill and Thill, 2007) promulgated that masculine activities in the media are still characterized by exaggerated macho activities, such as a hardened sexual attitude, a pronounced desire for action and danger, driving fast cars, having a good appetite, smoking cigars, and drinking liquor. (Trujillo, 1999) argued that the perpetuation of such stereotypes is a direct consequence of the dominant and unwavering presence of hegemonic masculine norms and ideas in the media.

Hegemonic masculinity could be defined as “the culturally idealized form of the male”.(Boswell *et al.*, 2003) suggested that the media, when promoting hegemonic masculinity, uses the following five features: (1) physical force and control, (2) occupational achievements, (3) familial patriarchy, (4) frontiermanship, and (5) heterosexuality as the ideal and normative reflection of masculinity. The following section will discuss how hegemonic masculinity is represented in the media in accordance to the five features outlined above.

2.5.1 Prevention and commbatting GBV through social media

However, prevention of online gender based violence have been another discourse in public health communications (Prevent Connect, 2013). There are several ways to understand and structure prevention strategies of social media based GBV. According to the contemporary scholars, mass media has been identified as the most prevalent method of communication within contemporary societies (Wagner and Hayes, N., 2005; Höijer, 2011). It is highly influential in terms of educating its audience, providing a reflection of reality, and constructing individual identities and perceptions (Kabongo, 2007).

Media researchers, however, have also argued that the media is instrumental in promoting inequalities found in post-industrialized societies. For example, researchers have shown that the media typically promotes and perpetuates stereotypical ideologies of gender, race, class, sexuality, politics, exploitation, marginalisation, and violence against women(Boswell *et al.*, 2003).

Consequently, various scholars have argued that the media's representations of physical and sexual violence are products of unequal gender roles and the inferior status of women compared to men. In view of the argument above, there is need to explore the media's representations of gender roles and then turn the focus to the representations of gender based violence presented in the social media and ways in which it can be prevented(Hermes, 2007).

Similarly, we find it helpful to think about preventing sexual violence associated with social media. in brief, starting with primary prevention which focuses on the prevention of sexual violence before it takes place, followed by secondary prevention which focuses on the immediate effects of sexual violence and preventing further harm, and tertiary prevention focuses on the long-term effects of sexual violence(Leavitt *et al.*, 2009).

(Banyard, Eckstein and Moynihan, 2010)Although it is important to develop prevention efforts that take all levels into account, our focus here is on primary prevention initiatives, while many important lessons have been learned in sexual violence prevention research, "the field is still in the early stages of developing and fully researching effective models, particularly for the primary prevention of this problem in communities.

Primary prevention can be directed at both universal audiences (everyone potentially at risk to perpetrate sexual violence or to be victimized) and selected audiences (those in the population at increased risk for perpetration or victimization through the sharply escalating social media messages) (www.atsa.com/sexual-violence-prevention-fact-sheet) and often targets core risk factors such as gender inequity and social norms(Loots, Dartnall and Jewkes, 2011).

There are also many different levels involved in prevention, including the strengthening of individual knowledge and skills, promotion of community education of providers, fostering of coalitions and networks, changing organizational practices, and influencing policy and legislation. To achieve this number of themes described below must be adhered to(Leavitt *et al.*, 2009).

According to an informational guidance note released by the Tanzania Police Force and the UN, all GBV matters are first reported at the nearest Gender and Children's Desk, found within every police station (Tanzania Police and UN Tanzania n.d.). The same source reports that the police will file a case and the victim will sign a statement on the "Police Form 2A" (ibid.).

Litrature reports that a police officer will then give the victim a "Police Form 3 (PF3)" (ibid. McCleary-Sills et al. 2003, 28), which is required if a victim wishes to take legal action against a perpetrator and is "used as the basis of her case" (ibid.). According to the note produced by the Tanzanian Police and the UN, the PF3 form is then taken to the hospital where a doctor will record any evidence of physical trauma on the victim to be used in both the investigation and court proceedings (Tanzania Police and UN Tanzania n.d.). After the case has been reported, desk officers are supposed to put the victim in touch with support services (ibid.), these same officers are also supposed to help victims find temporary shelter, if needed (ibid.; McCleary-Sills et al. Mar. 2013, 29).

2.5.2 GBV prevention through media literacy

Fostering social media awareness and literacy is an example of primary prevention. Researchers propose that prevention should focus on making children and adolescents more resilient in dealing with online risks rather than installing pervasive security and control measures). In this regard, some research specifically calls for the introduction of media literacy and e-safety teaching into the national curriculum (Jones and Mitchell, 2013).

Earlier research on cyber bullying also argues that prevention efforts will have a greater impact if they focus on psychosocial problems of youth instead of specific online sites, and include funding for online youth outreach programs, school anti-bullying programs, and online mental health services. This stems from research suggesting that youth most at risk

for online abuse may include those with a diverse range of problems, including rule-breaking behaviour and depression(Wolak *et al.*, 2008).

Parents, like youth, have varying comfort levels with and understandings of social media. While parents may be generally cautious about letting their children use social networking sites, research suggests they lack knowledge about the importance of privacy settings and are unaware of the openness of many of the chat facilities (Clark, 2009). Other studies have noted that available blocking programs and privacy control designs are mostly based on visions of family security; that is, for adults to protect their children from strangers or adult content on line.

The effectiveness of these controls in preventing sexual violence in the context of social media is likely to be limited by a lack of parental awareness of privacy settings. More importantly, because the majority of sexual violence associated with social media is perpetrated by someone known to the individualblocking programs and privacy controls are less likely to be effective prevention mechanisms for sexual violence(Dimond and Fiesler, 2011).

Promoting healthy relationships, rather than simply discouraging abuse, is another primary prevention strategy. It can also be considered a secondary prevention strategy in the context of intimate partner violence, as youth that are experiencing dating violence offline are more likely to experience digital dating violence as well(Hinduja and Patchin, 2008). Current empirical studies have emphasized that prevention efforts should recognize that online victimization is not primarily stranger-danger, and that awareness and education programs will need to accommodate the spectrum of sexual behaviour displayed online by both adolescents and adults.

Safety messages will need to address specific issues surrounding unwanted sexual messages and approaches from friends, friends of friends, strangers, and adults, and should focus on empowering adolescents to make informed decisions about risk and healthy relationships. In this regard, parents and educators should also be encouraged to learn about healthy relationships and warning signs of abuse and communicate with their children. In research conducted by the Family Violence Prevention Fund in 2009, 58

percent of parents could not correctly identify all of the warning signs of abuse(Wolak *et al.*, 2008).

2.6 Challenges for combating GBV through social media

Among the key issues emerging from sexual violence prevention research is that both the message and the messenger are critical, what you hear, as well as who you hear it from, matters a lot (Haskell, 2011). Effective primary prevention efforts need the people to be active participants since they are the most experienced in the ins and outs of electronic relationships, and certain dimensions of their experience are unknown to most adults(Criminal Justice Council, 2012). Other researchers have argued that efforts at educating teenagers about healthy relationship patterns are more likely to be successful if they operate from the ground-up as opposed to programs where adults are prescribing "appropriate" youth behavior.

Peer education programs utilizing social media in a variety of ways are growing in popularity, and several of these are presented in the social media scan(King-Ries, 2010), these efforts have been played at very low scales, Innovations for Poverty Action and Uzikwasa, a Tanzania-based organization, to evaluate the effects of two different mass media campaigns meant to shift attitudes and behaviors by challenging the legitimacy of violence against women, media campaigns in the Tanga Region, including operating the Pangani 107.7 FM radio station, which broadcasts programs that aim to influence attitudes about issues including violence against women, sexual violence, and early forced marriage, (2016).

2.6 1. Challenges to control social media based violence against women

Empirical studies have noted a serious challenges against effforts to arrest and control social media contents harassing or stalking intimate partners, women frequently reported that social media is a tool that can be and is used to track and control a woman (and frequently her children) after she has left her abusive partner(Bohner*et al.*, 2009). For example, (Haskell ibid) Clients, have had some programs installed on their computers to enable their abusers to see any communications they may have, including learning their passwords.

Abusers have posted slanderous things about their former partner on their own Facebook pages, or have distributed nude images of their former partners through Facebook. Specifically, verbal harassment through name-calling or constantly posting on the clients post. We have seen abusers locate victims through dating websites, sexually abuse them, then take their profile offline and post a new one.Sometimes photos or comments posted to social media (including children's Facebook sites) were being used to track a woman's location. This was seen as particularly common among younger clients(Brooks and Hébert, 2006; Ceulemans and Fauconnier, 2015).

The way in which social media can be used as a tool for verbal, emotional, and psychological violence is magnified or extended to effects of bullying or abusive relationships. For example, there are threats to share intimate photos or messages being used to prevent a woman or youth from breaking up with her partner. Others brought up distribution of sexually harassing photos and videos in the context of legal issues.

2.6.2 Self-Protection and Victim-Blaming

While most participants felt that youth, girls and young women in particular, should be made aware of and provided with information about online safety, digital permanence, and making responsible choices surrounding what they share online, in addition to education for parents and bystanders, training and resources for sexual violence prevention involving social media is important, lack of resources is a challenge to develop training and programming to equip victims with knowledge to protect themselves from perpetrators. In this regard, collaboration among organizations such as the media, human rights activists and the general public would be an important consideration to protecting the GBV victims(Brooks and Hébert, 2006; Ceulemans and Fauconnier, 2015).

It is important to be discussing and defining sexual violence, and drawing links with conversations around cyber-bullying while not using…"sexual violence" and cyber bullying" interchangeably(Nowosenetz, 2007). However, many studies hold that there were strong links between harassment and abuse perpetrated through social media and violence in society generally,(Abrahams *et al.*, 2006).For example proliferation of attack ads in political campaigns, which many saw as high profile examples of bullying that

normalize cruelty and harassment occurring through various types of media and popular culture.

While many solutions regarding individual efforts are put forward (e.g. modeling behaviour, open lines of communication), scholars felt that a framework to prevent sexual violence associated with social media also has to take place at a broader societal level(Abrahams *et al.*, 2006).

It is important then to consider the ways in which mass media representation may be condoning or glorifying sexual violence in various forms, and towards particular groups, while recognizing that the sexual exploration and the development of healthy sexuality are part of youth development. In this context, participants expressed concern with "the documentation of experimentation". (Abrahams *et al.*, 2006) (Suggested that the participation in sexting or sharing of sexual images occurs in an environment where self-esteem and sexual expression online is strongly linked and the potential for negative consequences.

Integrating this feedback with earlier discussions of blaming and shaming and challenging social norms, however, it will be important to focus not simply on changing behaviors (e.g. non-consensual sharing of intimate images), but on changing the consequences (e.g. double standards for sexual expression for young men and young women). In this context, it is also particularly important to connect critical media skills with conversations around healthy relationships and sex education (Sanger, 2007).

2.7 Summary: Knowledge Gap

To end GBV at both International and local level, there must be serious challenge against social norms that promotes violence and abuse against women with focus beyond the homophobic bullying, victim-blaming, and sexual shaming which seriously occur, both in and outside of social media. In Tanzania, very few, if any, studies have explored the ways in which social media might influence the perpetration of men's violence against women. Consequently, little is known on the role that social media play in perpetuation of physical and sexual violence. Similarly, little is known on opportunities accorded by social media for combating sexual violence in the country. It is this gap in knowledge that this study intends to fil

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

This chapter explains research methodology deployed to execute this study in relation to research questions and objectives of this work. The chapter starts by presenting the research design and then proceeds to describe the settings where the study was carried out and methods applied for data collection and analysis.

3.1 Study design

Anexploratory study was conducted using qualitative data collection techniques. It comprised two components. One involved extraction and analysis of comments that followed posting of incidents of sexual and physical violence against women. The second component involved conducting in-depth Interviews (IDIs) with agencies responsible for regulation or monitoring of media activities.

3.2 Study area

The study was conducted in Dares Salaam specifically at the Communications Regulating Authority (TCRA), NGOs campaigning against GBV, Tanzania Gender Network Program (TGNP) and the Police Gender and Children Desk. Suitability of the study area is justified by the existing statistics which showsmassive increase of the GBV contents on the social media. The current status shows Facebook with 64.97percernt, YouTube and Twitter: 14.28 percent, WhatsApp 11. 2 percent Instagram 2.26 percent (TCRA & Social media Count 2018) Statistically, Instagram alone had 1.9 million users in Tanzania, and around 36 percent of them are female and 90 percent of them are aged below 45 (TCRA 2016). The number of Mobile phone subscribers staggering about 39,808,419 users with Dar es Salaam taking the lead with the number of Internet users reaching17,263,523 in 2016 of which 45 percent have been reported posting sexually harassing photographs, videos, audio-visual or texts with some contents perpetrating stereotypes, rape myths, and gender harassment against women (TCRA & Social media Count 2018).

3.3 Study population

The study population consisted of users of social media and officials from public Institutions regulating the media networks (TCRA), Police Gender and children desk, and NGOs fighting against gender-based violence (TGNP).

3.4 Sample and sampling procedures

Study sample was determined by point of Saturation; this can be defined as data satisfaction point. It was attained when the researcher reached point where no new information was expected from further data collected repeatedly until it indicated that adequate data has been collected for a detailed analysis.

At least 20 key informants were purposefully recruited from government agencies and NGOs regulating social media and/or campaigning against gender-based violence, specifically from Tanzania Communication Regulation Authority TCRA, Police Gender and Children Desk, Tanzania Gender Network Programs (TGNP). The selected participants (key informants) were interviewed repeatedly according to each emerging theme until there were no new themes or information emerging.

3.5 Data collection Instruments (Tools) and Data collected.

Kothari (1990) defines data collection as the process of acquiring subject and gathering information needed in a study. In this study data were collected using social media content review and semi-structured interview guides.

3.5.1. Content Review

The study used the content review technique, where the researcher perused on the walls of open and publicly shared social media specifically You Tube, Instagram, Face Book and Tweeter which attract large readerships in Tanzania for the purposes of obtaining adequate information, the researcher extracted photos, videos and texts contents that carries GBV elements on the walls of these social media and the corresponding comments/reactions of the responding users of the same social media pages**.** The researcher reviewed 10 shared social media contents and selected a total four critical incidents of GBV that attracted large number of comments from the public – two for sexual violence and another two-for physical violence to facilitate data presentation and analysis.

The pictures about both sexual and physical violence were posted between June 2012and November 2018 and data were limited to comments within one month after posting.

3.5. 2. Key informant interviews

Key informant interviews involved 20 selected officials form governmental agencies and non-governmental organizations (NGOs) regulating social media and NGOs campaigning against gender-basedviolence.Eachsemi-structured interview guide consistedofat least 20 questions developed for each unit of the study participants basing on their respective themes and sub themes emerging in relation to the thematic areasuchasrape myths, stereotypes, shifting blame to the victims, sex-tings, human trafficking, sexual harassment, insubordination, sexual exploitation of the minors etc.

3.7 Pre-test of the Interview guide

Pre-testing was conducted before the actual data collection starts. Two NGO and Two Government Agenciesidentified, and their senior officials interviewed. The Interview guide was pre-testedin order to know how long the interview would take to complete interviewing process. Furthermore, the importance of pre-testingto minimize information errors, either from the instruments or interviewers, to adjustedinstrumentsaccordingly after pre-testing. Interviews guide were written in English, following the reason that the study Participants are expected to understand the language and were able to respond via English or Kiswahili, whereby the Kiswahili responses were transcribed to English by the study team.

3.8 Data collection procedures

Interviews were conducted with individual respondents from social media regulation authorities and NGOs pacifically, TCRA, Police Gender and Children desk and Tanzania Gender Network Program (TGNP). This technique was useful to suit the data collection process since the study was focused on the specific contents that inflicts social representation of sexual and physicalviolence against women on the walls of the shared social media that attract wider readership namely; YouTube, Face book, Instagram and Tweeter. During the visit the research team was introduced to the relevant participant's management and individuals, the team asked the management to allow their staff to be

interviewed in a private place. Prior to the interview all key informants were familiarized with the objectives of the study and invited to a face to face interview.

Interview guides were customized according to the desired contents extracted by the researcher from the walls of the selected social media, this work was complemented bydocumentary review, note taking, downloading from search engines mainly “Google +”, coding and organizing for data presentation and analysis.

Interviews guides were written in English and Kiswahili since the study participants were e expected to understand each of the languages or both and to be able to respond via English or Kiswahili, thereafter the Kiswahili responses are transcribed to English.

All interviews were conducted for an average of 45 minutes. At the beginning of each interview, interviewees were asked to sign the consent form, which also include details about their rights as participants in this research and their approval for tape recording the interviews. The interviews were tape recorded. Besides tape recording, the interviewers took field notes to facilitate data analysis and backup for perhaps some elements of data may be missing during the tape recording.

3.9 Quality control

Before data collection, one research assistant was recruited and trained for one day, on data collection. Furthermore, the pre-testing of data collection tool also improved the quality of the information to be collected. The pre-testing exercise served as means of quality assurance and data validly test. All activities regarding data collection was done under the monitoring and supervision of the principal investigator. However, the research team convened every evening after data collection to review the collected data.

3.10 Data management and analysis

a) Thematic analysis of in-depth interviews

Thematic analysis was utilized in analyzing the data collected from the key informant interviews. In performing the thematic analysis, themes that emerged from the interviews were narrative and detected as being recurring issues and patterns from the data rather than from predetermined codes (Ritchie, 2002). The data from primary sources, such as field

notes, transcripts, and audio tapes notes, were coded and analyzed manually. Four Steps were used to identify themes in the data that are important and use these themes to these themes to addressresearch objectives.

Data were analysed using thematic analysis patterns. These phases are: familiarization with data, generating initial codes, searching approach. Thematic analysis was performed through the process of coding in five phases to establish meaningful for themes among codes, reviewing themes and presenting the results (Daly, Kellehear, & Gliksman, 1997).

Phase 1: Familiarizing with the Data

After completing data collection, the researcher began transcribing the data into written form. The transcribed data and field notes were read and re-read until the researcher gained a thorough understanding of the collected information. In addition, non-verbal utterances noted during the interview were drawn upon in order to get a richer understanding of the meaning of data (Guest, et al., 2012).

Phase 2: Generating Initial Codes

Coding is a process of breaking data up through analytical ways and in order to produce answers about relationships within and among the data. (Coffey, et al., 1996). It involved reduction of data by developing concepts [categories] that represent meanings contained in particular segments of the data. Development of concepts was done through noticing relevant phenomena in the context of the study objectives.

The coding is considered to be cyclical process. This cyclical process involves going back and forth between phases of data analysis as needed until the researcher is satisfied with the final themes. The researcher strived to refine codes by adding, subtracting, combining or splitting potential codes. Start codes were produced through terminology used by participants during the social media content review and interviews; these were used as a reference point of their experiences during the interview.

Dependability increased when the researcher used concrete codes that are based on dialogue and were descriptive in nature. These codes facilitated the researcher's ability to locate pieces of data later in the process and identify why they included them. Initial

coding sets the stage for detailed analysis later by allowing the researcher to reorganize the data according to the ideas that have been obtained throughout the process. (Saldana& Johnny, 2009: p. 19; Guest, et al., 2012).

Phase 3: Searching for Themes

Themes are phrases or sentences that identify what the data means. The themes were developed through examination and interpretation of codes. It involved noticing similarities, differences, and patterns among codes.

Phase 4: Reviewing Themes

A broader meaning of the data was obtained by examining relationships among the identified themes. At this point, some identified themes were collapsed into each other, other themes needed to be condensed into smaller units.

Connections between overlapping themes served as important sources of information on the possibility of new patterns. By the end of this phase, the researcher had an idea of what themes are and how they fit together so that they convey a story about participants' lived experiences on sexual and physical representation gender based violence on social media contents.

Phase 5: Presenting the results

The identified themes were used to guide writing of a concise and logical account of the participants' lived experiences on sexual and physical representation gender based violence on social media contents. The researcher presented summarized information and relevant quote(s) connected with each theme, as narrated with an example in Table2 bellow.

Table 1: Data coding and development of themes:

Text	**Codes**	**Descriptive themes**	**Analytical themes**
"Survivors have been assaulted wearing anything from their pajamas to school uniforms. Sexual assault is not about a woman's clothing. "It is a choice that a perpetrator makes to disregard someone's consent and autonomy over their own body."	-Physical assaults -Verbal harassments -Sexual assaults -sexual harassment -persnality attacks -disgrace of women dignity -inhumance -forced forced sex -women beating -nudity photos	1.Defendining the attackers 2.Violation of human rights 3.Gender discrimination 4. Harassing the females' autonomy	1. Disciplining a woman 2. Deviance
"Rape is a blessed norm in Masai culture" "there was no crime, may be the woman turned resistant" "It would amount to crime because of the death, should anybody how it started, rape is not crime there at all! "Her consent was not necessary in that culture".	-Gender roles - societal dogmas -cultural norms -Masculinity - sexual/ nudity attacks - Gender stereotypes -humiliation	1. Justifying Rape on strength of cultural noms 2. Blaming to the victims 3. Defending the perpetrators 4. Socio-cultural discrination	1. Rape Myths 2. Shifting the blame to the victim of violence

b) Media Content analysis of comments from social media walls

Data analysis was conducted in four phases:

In phase one authors gathered posts of the incidents and read through the comments that were put by users of social in response to the posted incidents.

In phase two, researchers conducted open coding of the sampled comments.

In phase three, codes were compared, to establish similarities and discrepancies. This process resulted into categories. Victim blaming, deviance, disciplining a woman, and rape myths.

In phase 4, the categories were synthesized into themes.

3.10. Trustworthiness of the study

Researchers sought the credibility of the study during all phases of the research, right from preparation, organization, and reporting, the researchers employed Lincoln and Guba's (1985) criteria, which described five dimensions to fit the study: credibility, dependability, conformability, authenticity, and transferability (Elo et al., 2014). As Creswell (2013) recommended that using at least two procedures to help establish credible and rigorous findings.

3.10.1 Credibility

To ensure that research findings are believable the researchers used several sources including social media content reviews, In-depth interviews and Interview guides to gain confidence on range of data accuracy to gauge the quality of the findings, this involved data triangulation whereby the participants asked themselves many questions repeatedly to determine reliability of the analytical themes emerging from many comments on each specific case of sexual or physical violence to guarantee credibility of the study findings .

3.10.2 Conformability

Researchers examined sample characteristics and revisit participants to achieve thoroughness in content analysis using, multiple coders, memos, and internal audits of the process, consisting regular revisits on conversations posted by the commenters on the pages of Facebook, Instagram, Tweeter and YouTube to establish thoroughness of the analysis process

and trust in results. This process helped to reflect about the researchers' roles in the analysis and diligence in method to mitigate possible bias.

3. 11 Ethical issues and Clearance

Ethical clearance was obtained from Senate Institutional Review Board (IRB) of Muhimbili University of Health and Allied Sciences (MUHAS). Approval to carry out the interviews and the content review shall be obtained from the management of the target institutions including the TCRA, TGNP, and the Police force. Written informed consent was obtained from all eligible voluntary interviewees for both recording discussions and photographing. Interviews were conducted in safe locations and free from interference. In order to secure confidentiality individual or personal names were not recorded anywhere during the entire period of study i.e. the rule of anonymity apply.

CHAPTER FOUR

4.0 RESULTS

This chapter presents study findings in accordance with the specific objectives. Thus, the findings are structured under the following main sections: Gendered nature of sexual violence against women, Gendered nature of physical violence against women, Challenges for combating GBV through social media and Opportunities offered by social media in combating GBV.

4.1. Gendered nature of representations of sexual violence against women

Researcher selected two incidents from social media walls.

Incident one: Severe gang rape of a 21-year-old girl at Dakawa area in Mvomero Districtin Morogoro Region which painted the scenes of obscenity on social media walls on 27 April 2016. In the event, a group of six men plotted a conspiracy in a guest house gang rapping the 21-girl and filming the nasty crime in which two of them raped the girl repeatedly as four other co-criminals disseminating the obscene video clips widely on social media. Commenters on the social media staged wide array of comments with most of them painting the victim as "Prostitute" "moneymonger" and a "town slut who deserved the group rape" as illustrated in the the thematic analysis below.

Incident two: Arusha woman was raped to death by suspected neighbors who turned assailants rapping her to death and taking the photos of the scene to the social media. The incidence on July 27, 2018 provoked women in the community to announce denial of men from participating in the burial ceremony of the body of the sexually harassed to death fellow.

The event triggered gender impasse among members of the community where traditionally men will take control of the burial, but in this case, Women took over the burial ceremony telling men, they are responsible for her death hence they should stay away". The event went

spreading rampantly on social media and attracted public concern triggering raising antagonistic comments on the walls of social media.



Figure 1: Aggrieved women in Arushatakes the lead to burry fellow woman who was raped to death with the suspected closer assailants

Themes:

Analysis of comments on the two sexual violence incidents that were extracted from the shared contents of Instagram, Facebook YouTube and Tweeter revealed five main themes, namely: victim blaming, victim defending, rape myths, perpetrator blaming, and defense of social norms and gender stereotypes.

Table 2: Frequencies of themes that emerged as measured by user comments

Theme	**Number of socail media user comments**	**%**
Victim baliaming	204	45.2%
Victim defending	80	17.7%
Rape myths,	40	8.9%
Defence of social norms anf gender stereotypes.	31	6.9%
perpetrater blaming	40	8.9%
Victim defending.	56	12.4 %
Total comments		**451**

4.1.1 Victim Blaming

Analysis indicated many ways commenters implied or said the alleged victim was the primary cause of the problem as she misbehaved or lacked discipline by going to a guest house nearby her home. Further analysis of comments portraying victim blaming gave rise to four subthemes, namely: "She is a prostitute" "She is undisciplined"; and "She provoked men's sexual aggression"

"She is a prostitute – Some commenters charged that the victim intentionally attracted the perpetrator due to the very short and transparent skirt that exposed her underwear, she usually puts on. Their comments ranged from skeptical comments to vicious attacks:" (Male respondent Aged 35years: Tweeter)

> *"She is liar, attention seeker. She most likely consented but her monetary expectations were not met"; (Male responsent: Tweeter)*

"That woman is a stupid prostitute"

"You have to look at the way she was dressed. How do you wear a cloth that expose your under wear? She must be one of those prostitutes in town." (Male Respondent Aged 44 years: Tweeter)

"She has reaped the fruits of her bad behavior of tempting men sexually"

She is undisciplined – some commenters indicated that the victim represented a serious deterioration of moral values. Participants responded further that *"wearing in a manner that attracted men's attention, the lady sexually harassed men and should be taught a lesson be being sexually assaulted, so she does not repeat." (Male Participant Aged 30 years: Tanzania Police Force Gender and Children desk).*

Some of their comments thus included:

"She is having no discipline at all!"

"A well behaved girl cannot be raped, she a has learnt a lesson"

"She sexually provoked men, he rightfully responded"

Moreover, those who defended the victim by saying No circumstance would justify sexual abuse, had these comments:

She provoked men's sexual aggression – some commenters went beyond simple victim blaming to defending the perpetrators' sexual aggression. They claimed that a man is naturally sexually aggressive and may find it difficult to stop fulfilling his sexual desire when provoked. Such comments included:

"For me sexual aggressiveness is in-born; it is triggered when a woman exposes herself sexually". (Female respondent aged 28 years: TCRA)

“He is not entirely at fault. It is pressure from within him that pushed him. Real men who do not have regular sexual partners may fail control themselves when provoked”.

“Rape is never the victim's fault; It doesn't matter what you wear, it doesn't matter where you went, who you went with, or what you took - whether it was drugs or alcohol." (Female respondent Aged 30 years: TGNP)

“Actually, she is the one who sexually harassed him by letting him see her sexually attractive body parts”“she must have some cash of that man” (Youtube)

“No reason than they were lovers, things may have changed when the chick got another man”

4.1.2 Victim Defending

Despite overwhelming comments that blamed the victim, some commenters defended her, dismissing any excuses for sexual assault.

Quotations bellow proivedes evidence.

"Consent does not come in the form of a piece of cloth or a dress. It has to be freely and voluntarily given by each person involved,"

"Survivors have been assaulted wearing anything from their pajamas to school uniforms;Sexual assault is not about a woman's clothing.” (Female Respondent: Instgram)

"It is a choice that a perpetrator makes to disregard someone's consent and autonomy over their own body." (Female Respondent Aged 34 years: TGNP)

4.1.3 Rape Myths

Analysis indicated how commenters implied or said the alleged victim was raped violently by the socially protected perpetrators, who hide under culture that defends sexually violent norms eg.

Some commenters went far saying *""Rape is a blessed norm in Masai culture" "there was no crime, may be the woman turned resistant"* as opposed to the cultre. (Male Respondent Instagram)

"It would amount to crime because of the death, should anybody know how it started, and rape is not crime there at all!" (Male Respondent: Instangram)

"Her consent was not necessary in our culture"

4.1.4 Perpetrator Blaming

Data analysis also revealed some comments blaming the perpetrators for their wrong acts. For instance, some said:

"Can't understand why men would rape women, leave alone kill them! We have monsters in our communities" "It's unfathomable."

"Let's keep raising our voices until our cries fall on the ears of Justice, we should, scream to the top of our voices."

"Men should have known their position in this case, they are killers," all men shut up away.

4.1.5 Defense of Social Norms and Gender Stereotypes.

Some users of the social media raised comments that specifically are attached to culture and leaving far the concept gender of equality and rights to life. This was particularly on the second incident where women illustrated their grievance against a growing rape tendency. They stopped men from perfoming their traditional role of burying the dead who was raped few hours past. The users of social media gave comments that portrayed defense of social norms. Their comments included the following;

“So sad and great message out there, I find the act being touchy-feely though and generalized punishment to men culturally. They also showed (women) they can if compelled to do so in breach of the so called ‘burial culture”

“Pushing men aside in the funeral is a huge cultural disobedience. A right thing to do in that serious. Women need to rewrite norms.”

“That’s so sad but eventually u can’t bun out all men because of one-man action she is also from a man. What happen if her father was there could he be bun out as well as other men's not to take funeral of his own daughter, crazy women.”

“I think there should be a collective responsibility. Not to a man but both, or to ask, was it a father's (man) fault that resulted to such an intolerable cruelty?” (Male respondent aged 40 years: TCRA)

4.2 Gendered nature of representations of physical violence against women

Incident one:

A woman sustained pains of physical violence in Tarime district Mara Region. She accused her husband of battering her, inflicting deep wounds on her face amid domestic violence which erupted at their home over night on February 14th, 2017 over allegations of harvesting maize from the family farm without husband’s consent.A number of comments boomed from the public mainly male and few female. The bellow quattions were captured.

“how can awoman dicide to harvest the form wtithout concet from the head of the family (husband) , she wanted to be beaten seriously” and become a lesson to such rogue women”.

“*It is the the man who owns the farm and posses all the discretion weather to harvest or to sell it” that woman had not behaved accordingly” she has no any decision power regardless the fact that she participated in growing the farm”*

Only one comment expressed defensive concern saying:

"We must learn to change from such ruhtless culture, that whoman parcipated equally in growing the firm, howevr, she had harvested the yield to feed her family including the husband, this was totally inhumance and betrayal of rights." (Female respondent aged 34 years: TGNP)

Incident two:

A woman was beaten by her husband and then expelled from home after she cooked late despite her defense that she was caught in long queues of the BVR registration. The resident of Mwanayamala area in Dar es Salaam found herself being beaten severely by her husband for delaying daily routines at home after cooking late along with coming home late hours contrary to the normal culture, she said she was from BVR registration where she finished at 9pm when her husband had already come back home finding no meals and the wife was nowhere to be seen at home. The two events went spreading rampantly on social media and attracted public concern triggering raising antagonistic comments on the walls of social media.

For both incidents a total of 214 comments were extracted from social media

Table 3: Frequencies of themes that emerged as measured by user comments

Theme	**Number of social media user comments**	**%**
Perceived deviance	120	56%
Disciplining a woman,	52	24.2 44%
Victim defending	42	19.6%
Total comments		**214**

Themes:

Analysis of data extracted from the shared contents of Instagram, Facebook YouTube and Tweeter revealed three main themes, namely: deviance, disciplining a wife/ female partner, defending the victim.

4.2.1 Perceived Deviance

Several commenters accused the woman of being deviant. They claimed that beating might have been contributed by the woman's unwillingness to implement the directives given.

"....She is a rogue woman with filthy behaviors, (she must learn the lesson) ....indciplined woman (She is undsplinned let her taste the fire and learn the lesson) (her prostitutionfooled her to behave wrecklessly in the streets (she is a witch slat disturbing the whole village.(She is an antisocial and scary witch woman, "disrespects her husband. (YouTube)

4.2.2 Disciplining a woman

Many commenters claimed that a man has a right of beating up his wife if she fails to fulfill her gender roles – as a way "disciplining" and making her accountable to the social roles.

Captured responses include:

"A husband has the right to teach his wife by beating or kicking her…."

"The women are expected to cook, wash utensils, wash clothes…"

"It is awkward how a woman can return home nearlymidnight"

"Irresponsible woman….no food! She must learn to change that nutsy behaviour."

*"I coulde beat her beyond that, whom did she want to cook for her……! Loughter!!**(WhatsApp)***

4.2.3 Defending the victim

A series of commenters condemned the act as state of injustice, expressing hate against wife battering. The argued that wife beating is inhuman and therefore acceptable. Their comments were as follows:

"Wife beating is unciviliation and barbaric"

"No reason would justify beating especially in this era of justice""the culprits should be severely punishment so that other may liar. The government must act tough on abusive men" (Male Respondent Aged 35 years: Police Gender and Children desk)

4.3 Challenges for combating Gender Based violence on social media

The third research objective sought information on challenges for combatting GBV through social media. Interviews with key respondents revealed four main themes including; **Anonymity of the perpetrators**; Easy accessibility to internet; Funy and popularity; and limited legal frameworks &technology.

4.3.1 Anonymity of the perpetrators

Respondents pointed out that the internet, due to its anonymity has become the new frontier for hate, where people can express misogyny with little personal cost. She says that unlike offline spaces where identities are obvious, on the internet, people are anonymous and can thus act with no fear of being identified. The anonymity means that it is not easy to expose perpetrators of violence neither their actual points of operation.

One of the respondents said:

"*Social media allow anonymity. You do not need to use your real name. Therefor perpetrators use a false name to do the things you want" (Male respondent aged 35 years: Police Gender and children desk)*

Furthermore, it was argued that a virtual community creates unique problems never before faced by law enforcement agencies. This is because it becomes difficult to track the offenders, as one of the respondents remarked:

In social media, offenders do hide behind fake names with no way of identifying them, it is a discouraging task for the victim to identify the offender who abused her or even report to authorities as they have no idea who could be actually behind the offence beyond reasonable doubt.

4.3.2 Internet accessibility and availability

Respondents further pointed out that universal accessibility and availability of internet connections as a dire challenge to combat GBV manifest in social media,

In the past, one needed to put in effort to visit a cyber café but now internet can be accessed anywhere day and night. One the respondents said:

Quite different from the past, currently the internet is everywhere, and it is easy to access even on mobile phone. In the past, you had to go to the cyber, and even the internet cafes were ease to tress.

Another respondent added that:

"*Everyone has internet access nowadays, so it is easy to access social media "Everyone has internet access nowadays, so it is easy to access social media" (Female Respondent 28 years: TCRA)*

4.3.4 Isolation/privacy

Respondents indicated that Isolation and privacy are curiously important factors that create green grounds for the would-be perpetrators. Respondents exposed that internet-based media presents a private space where one is not afraid of being recognized or seen by others as he commits a violation from an isolated location. Such privacy provides a safe haven for the would-be perpetrator as his risk of being detected is low.

4.3.5 Normalization of the social media based GBV

Respondents also cited the acceptability of violence on social media as a challenge to fight gender based violence on social media. One of the key informants said:

"it is increasingly becoming a normal thing to access pornography online, events where women are raped and posted online and even their confidential sex recorded in form of videos and then posted on the social media are currently becoming a normal thing

"Some respondents were of the view that gender based violence on social media is rampant because people trivialize violence against women online and think it is normal and sometimes funny. For example, one respondent said:

> *"If it is a medical report or family issues of someone that has been leaked online, people will see it as crime, but when it is a woman's naked photos, people think it is funny and share it widely." (Male respondent aged 35 years: Police Gender and children desk)*

4.4 Opportunities offered by the social media in efforts to stop GBV

The fourth research objective sought information on opportunities offered by the social media in combatting GBV. Interviews with key respondent's revealed two main themes including; changing perceptions and challenging harmful norms through sharing of knowledge and demanding government accountability

Themes:

(i) Changing perceptions and challenging harmful norms through sharing of knowledge

It was pointed out that social media platforms provide an excellent opportunity for changing perceptions of potential perpetrators of GBV.

These educative messages on harmful masculine norms can be posted and shared through social media.

One of the interviewed officials thus remarked:

"It is high time that we stopped blaming and turn some of the challenges into opportunities. We can actually challenge some ofharmful social norms by posting educational messages on almost all social media spaces"(Male respondent aged 35 years: Police Gender and children desk)

(ii) Demanding government accountability and quick response

Respondents further said it is simple to use social media to catalyze positive change by providing a platform for denuding social change. That is, through social media people can stage a protest GBV and demand collective action. Through overwhelming pressure the government can be made to take action including law enforcement. Further that it is incredibly easer to reach policy maker such as legislatures and the government institutions dealing with GBV issues widely and very quickly on Tweeter, Instagram pages or Facebook accounts.

Moreover, it was reported that social media provides several outlets for sending out information on occurrence of GBV anywhere in realtime. This is important for intervention by the government and other stakeholders.

CHAPTER FIVE

5.0 DISCUSSION

This chapter presents discussion of the key findings. Thus, the chapter is structured into four thematic areas that reflect specific objectives and related analytical themes that emerged from the Data.

5.1 Gendered nature of sexual violence against women

5.1.1 Victim Blaming

Findings revealed an array of commenters blaming the victims of sexual violence, painting them as “Prostitutes” “Town slats who have been raped as a result of their desire for money” this rivaled sexual violence on the walls of social media is characterized by “Moral outrage as an emotion that motivates people to shame and punish” (Crocket, 2017, p. 3), and it is not surprising that the morally loaded topic of sexual violence generates strong responses on social media. This study revealed several ways social media host discussions of the online outrage and responses that nurture to sexual violence against women, including anger toward the alleged victims in most cases was greatly disproportionate to that aimed at the alleged perpetrator, inequality are experienced comments which in some instances involved reactions against the posted naked or nude photos, sex videos, half nagged dressing, rape videos and sex bullying and character attacks.

Violence against Women (VAW) as defined by United Nation (UN) (1993) is "any act of GBV that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life." including social media networks. There are different forms of violence against women, either in the form of physical, sexual, psychological and economic (Nair, 2014).

Changing victims and perpetrators' attitude towards GBV is highlighted as a stepping-stone towards elimination of GBV (Sikira et al., 2010). Likewise, Nayaki et al. (2003) informed that an understanding of attitude toward GBV against women is crucial for effective prevention strategies. The study aimed at contributing to the implementation of Sustainable prevention of physical and sexual representation of gendcer based violence in the context of tanzanias's social media, (Osborn et al., 2015) which focuses on fighting VAW as a way of achieving gender equality. Also, the study is aligned with Maputo Protocol Article 8 (a) and (b) which promotes women's rights (LSF), 2012).

Literature reveals that the most common forms of GBV against women practiced in Tanzania take different forms throughout women's and children's lives, including: wife beating, sexual violence such as marital rape, deprivation of basic necessities, early marriage, abuse of elderly, cultural practices like FGM, cleansing of widows/widowers and marriage between two women "nyumba nthobhu " (Sikira et al., 2010; NBS and ICF Macro, 2011; LHRC, 2012; LHRC, 2013) also Nyange et al. (2016) reported that, wife beating, deprivation of basic necessities and marital rape are the most common forms of GBV against women practiced in Tanzania.

5.1.2 Victim Defending

Despite rampant blaming of the GBV victim, the findings showed that there were social media users who defended the victim, this suggests, there members of the society who hate GBV. These can be used as change agents. Similar findings have been reported elsewhere (Edwards, Dardis, & Gidycz, 2012). For the initiatives to eliminate GBV against women to be successful, it is crucial to change women's attitude, because positive attitude towards GBV is associated with actual occurrence of violence (Antai and Antai, 2008).

The Government of Tanzania has made efforts in tackling GBV against women through ratification of legal instruments on the rights of women. These include: the Convention for the Elimination of All forms of Discrimination Against Women (CEDAW), the Sexual Offences Special Provision Act of 1998 (SOSPA) aiming at punishing the perpetrators of violence and the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in

Africa (Maputo Protocol). Also various Legal Aid Services (LAS) providers were established with the aim of enhancing awareness of women on human legal rights including all forms of GBV against women such as FGM (Legal and Human Right Centre (LHRC), 2004).

5.1.3 Rape Myths

Findings found that social media contents provide turns of rape myths that are sexually violent against women, example given in this case is the Morogoro rape incidence, dataindicated how commenters implied or said the alleged victim was raped voluntarily creating the evidence of motion of the socially protected perpetrators, who hide under culture that defends sexually violent norms. Although we have studied victims and violence, the level of bitterness in the comments about this case caught our interest, and the subsequent analysis also brought out unexpected findings, in that almost four times as many commenters blamed the alleged victim in this case than the perpetrator, the comments posted in response to the event were harsh and attacking the reputation and socials dignity of the victim.

5.1.4 Social norms and Gender Stereotypes

Findings of the study further revealed socially contracted gender stereotypes specifically attached to culture against the concept of gender equality and rights, examples in this case drawn from the Arusha rape case included; **“**So sad and great message out there”. Koban et al. (2018) suggested this was a protest and could help reduce indents of rape.

This study assumed that intervention programmes undertaken by the governemtn and other development actors, through dissemination of information about women legal rights and harmful practices such as FGM would enhance knowledge on the effect of GBV against women among victims and perpetrators. Consequently, the knowledge contributes to one’s attitude towards GBV against women.

On the other side, Flood and Pease (2009) highlighted various factors influencing attitude of women towards violence against women such as age, witness of violence, religion and education campaign. Several studies have been conducted on attitude of women towards GBV against women in Tanzania. For example, a study by Abeid et al. (2015) determined knowledge of and attitude towards sexual rape and sexual abuse; while Sikira (2010)

examined attitude of women towards GBV. However, all aforementioned studies did not focused on attitude of women towards GBV against women in the context of LAS interventions. The phenomenon may be necessarily something new towards elimination of GBV against women. This study therefore aimed at examining gendered nature of representation of physical and sexual violence against women in relation to the social media context in Tanzania.

5.1.5 Perpetrator Blaming

Study findings revealed proportionately smaller comments blaming the perpetrators of sexual violence on social media for their, in the Arusha rape event some commenters say “Can't understand why men would rape women, leave alone kill them! We have monsters in our communities”. Cheng et al. (2017) reported similar findings.

Specifically, the study assessed challenges and opportunites offered by the social media towards combatting GBV against women and perceptions among beneficiaries of the internet communication. Analysed determinants and factors that influence attitudes of social media users towards perpetration and prevetion of social media based GBV.

5.2. Gendered nature of physical violence against

5.2.1 Deviance

Findings farther revealed that gender nature of physical violence against women is represented on claims of women being deviant of social norms, failing to comply with the rules of the clan, house or society, several commenters accused woman of being deviant. This finding reflects men’s cultural expectation of being obeyed by their spouses/ female partners. Similar findings have been reported by Nyamhanga and Frumence (2014).

5.2.2. Disciplining a woman

The Study findings established gendered nature of physical violence manifested on the supposes of disciplinary ordeal, many commenters said disciplining women through strokes of a cane: “is the solution for undisciplined women”. This reflects stark gendered power

inequality. This culture of men believing that they have a right of beating up their partners for the purpose of making them more obedient must change (Nyamhanga and Frumence, 2014).

5.3 Challenges for combating GBV through social media

5.3.1 Anonymity of the perpetrators

The study revealed that due anonymity of the internet; it has become the new frontier for hate, where people can express misogyny with little personal cost. These findings agree with the studies by many modern elites, such as Ellison, et al. (1998) who says that identified anonymous communication on the internet as a chief attraction to offenders. They also support findings by Jensen (1996) who holds that enforcing a law in a virtual community creates unique problems never before faced by law enforcement agencies. This is because it becomes difficult to track the offenders.

5.3.2 Internet accessibility and availability

The study further found that the universal accessibility and availability of internet connections is a dire challenge to combat GBV manifest in social media, as Citron (2011) points out that, social media violations call for very little personal cost on the part of the violator. One needs only to access the internet which has become quite cheap and easy to access to everyone with any device that connects to the internet including mobile phones and other Wi-Fi enabled devices.

Statistics show that (TCRA 2018) over 22 million mobile Phone Users in Tanzania.

5.4 Opportunities offered by social media in combating GB

This study found out that some of the social media challenges can be turned into opportunities for combatting GBV. That this can happen through using social media as platform for people's changing people's perceptions, challenging harmful norms, and demanding government accountability. Activists against GBV may capitalize on these opportunities. Similar recommendations have been made by UNDP, UNFPA, UN Women and UNV Asia-Pacific regional joint programme for gender-based violence prevention in Asia and the Pacific, (2013). This assumption concurred with Ajzen (1991) who assumes that humans are

essentially rational and can use information available to them to make reasonable behavioral decisions; such information induces one's attitude towards certain behaviour. In line with this background it is important to assess determinants of women attitudes towards GBV against women in context of meida contents regulation intervention.

5.5 Limitations of the study

When considering the findings of the study it is imperatively important to recognize the limitations of methodology.

Firstly, although this study provides a unique exploration of online reactions to sexual and physical violence, several limitations were noted, such as the use of secondary data prevented collecting demographic information and also did not allow study members checking, which is a process of sharing developing themes with participants to ensure they accurately reflect participants' experiences (Charmaz, 2014).

Finally, as is inherent in all research, this study was influenced by the situated context of the researcher who has interest in violence, victimization, and relationship processes. Results of this study should be viewed as one interpretation among many. However the researchers addressed these drawbacks by ensuring data were collected and analyzed in ethical manner, the moderator assured confidentiality and participants were asked to protect the privacy of others in the study.

CHAPTER SIX

6.0 CONCLUSIONS AND RECOMMENDATIONS

6. 1 Conclusions

This study found that social media comments on sexual and physical violence are gendered. They reflect socio-culturally rooted men dominance over women. This culture of men dominance is influenced by harmful masculine norms which have to be changed for GBV to controlled and eventually. Moreover, the study has shown that despite posing challenges, social media can be used as platform for prevention and fighting GBV. It is anticipated that the findings of this study will provide insights to policy makers on the need to plan interventions for creating awareness on women's legal rights, which can change attitudes of men and women towards GBV against women. The findings enlighten gender activists, internet service providers and the government designing and execute media regulations towards eliminating GBV against women.

6.2 Recommendations

Based on the findings of this study, the following recommendations are suggested;

1. The Ministry of Health, Community Development, Gender Elderly and Children should use social media walls as platforms for changing perceptions and addressing pro-GBV masculine norms
2. There should be cyber crime legal framworks to control social media users behaviours relating to online contents posted out of emotions, outrage and revenge.
3. There is need to introduce GBV studies in education curricular from primary to tertiary levels in order to bring about transformation of mindsets to the wider Tanzanian society.
4. Social media users should stop negative potrayals of women.
5. Both the government and public should exploit social media networks as a powerful tool ffor combating GBV.
6. Future Researchers could explore more on how social media may be laveraged in efforts to combart GBV.

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APPENDICES

Appendex 1: Indepth Interview Guide

INTERVIEW GUIDE TO EXPLORE SOCIAL REPRESENTATION OF GENDER BASED VIOLENCE IN TANZANIA'S SOCIAL MEDIA

The Interview guides were prepared after analyzing the contents of the critical incidents from the shared contents of social media to inform the type of quastions to be asked by the interviwer.

Code No…….

Name of Regulatory Authority: Tanzania Communications Regulation Authority (TCRA)

1. What is the professional of the In-charge/supervisor of the Authority
   a) Journalist
   b) Mass communication
   c) Information and communications Technology
   d) Lawyer
   e) Gender professional
   f) Community/ Social Psychology
   g) Others (mention)……
2. Sex
   a) Male
   b) Female
3. Age (in years)
   a) 18-24
   b) 25-31
   c) 32 - 38
   d) Above 39

4. How long have you attained experience of working in media or Information and Communication Technology areas? (in years)
   a) Less than 1
   b) 1 to 5
   c) 6 to 10
   d) 11 to 15
   e) More than 15
5. Have you ever attended training on social media management, ethics or mass media management and Media Law?
   a) Yes (go to next Question)
   b) No
6. From your experience, does it happen that some of social media posts perpetuate Physical or Sexual Violence?
   a) Yes (if yes go to question)
   b) No
7. What do you think are the underlying factors that lead to posting the GBV contents (e.g. Prob:
   - Lack of education
   - Age and sexism
   - Lack of awareness on the health impacts of
   - Ignorance of law
   - Inadequate regulation
   - Inactive regulation authorities
8. What are the most common forms of GBV posted on the walls of social media such as Instagram, Facebook, YouTube and Tweeter?

   Prob:
   - Rape Myths
   - Adverse comments
   - sexual abuse

- victimization
- stereotypes
- List any others ……

9. What are the measures taken by your Institution towards countering GBV contents posed walls of the social media?

   Prob:

   - Public education
   - Forensic intelligence and security
   - Arresting the perpetrators and arraign the before the law
   - Creating awareness of the health impacts of GBV in the society

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   ……..…….

10. What are the most common types of Gender Based Violence posted on the Walls of social media.

    Prob:

    (a) Rape Myths
    (b) False allegation against victims
    (c) Sexual stereotypes
    (d) Victims and survivor harassments
    (e) Sexual abuse
    (f) Sex tings

11. Does your institution have a mechanism/ a system of tracking the GBV contents posted on the walls of social media?

    Prob:

    a) Special ICT Tools
    b) Forensic hashtags
    c) Special online investigation department
    d) Recording the posts and track the source

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12. Can you rate the efficiency of the mechanisms/system your using to track the GBV contents posted on the social media walls?

    i) Not perfect
    ii) Fairly perfect
    iii) Perfect
    iv) Strongly perfect

13. Choose from the likert frequencies provided below and fill in space provided. How likely (frequently) the following GBV contents appear on the walls of the social media monthly?

    (a) Rape Myths ……
    (b) False allegation against victims ……
    (c) Sexual stereotypes ……..
    (d) Victims and survivor harassments ……
    (e) Sex tings ……
    (f) Femininity against masculinity stereotypes ……

Prob:

(i) May happen or no
(ii) Moderately happen,
(iii) Commonly happen,
(iv) Obviously happen,
(v) Frequently happen, (at least every week)
(vi) Highly frequent (almost every day) Happen

14. In your practice, what are the reference materials your Institution (Office) use to control GBV contents on social media?

Prob:

a) Communications Regulatory (TCRA) Guidelines and law
b) Media Law
c) Mass Media Practice Control and godliness.
d) Penal code (mention specifically)

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15. Are the General public aware of the existing guidelines/ regulations / legal frameworks and how they are guiding to stop GBV perpetuated through social media?

Prop:

i) Not sure
ii) Yes, they are aware
iii) People have very little knowledge on the laws

iv) Only few are aware
v) Holistic aware
vi) Only segments of the society are aware. (e.g. Unburn dwellers. Rural dwellers, youth etc.)

16. Do you think the existing legal frameworks are useful in efforts to stop social media based GBV? If yes how.

Prob:

a) Quick delivery of intervention massages
b) Ease to rich the target groups
c) Campaigners can easily put the audience in segments then focus on specific messages for specific groups
d) Intervention texts and graphics can be easily done and sent to diverse audiences at once.
e) Each community can use their own language without linguistic barriers.

19) What do you think are the public health problems associated with sexual or physical violence posted on the walls of social media?

Prob.

a) Mental trauma and anxiety
b) Societal discrimination
c) Inferiority and insufficient self determination
d) Committing suicides
e) Social tension and stereotypes

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In your opinion, what are the benefits and barriers of using social media to in efforts to stop gender-based violence in Tanzania?

(i) Benefits.

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(ii) Barriers

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20) Do you think you need more training on Social media and ICT management to enhance your skills in your job?

a. Yes

b. No

If yes, mention few areas that you need more exposure

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21) What do you finally recommend to the (TCRA) and the general public in regard to the efforts to stop social media based GBV?

……

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Thank you for your participation

Appendex 2: Indepth Interview Guide

INTERVIEW GUIDE TO EXPLORE SOCIAL REPRESENTATION OF GENDER BASED VIOLENCE IN TANZANIA'S SOCIAL MEDIA.

The Interview guides were prepared after analyzing the contents of the critical incidents from the shared contents of social media to inform the type of quastions to be asked by the interviwer.

Code No…….

Name of Regulatory Authority: Tanzania Force -Children and Gender Desk.

1. What is the In-charge/supervisor of the desk professional Area?
   - b Law enforcement
   - c Criminal Justice and law
   - d Journalist
   - e Mass communication
   - f Information and communications Technology
   - g Lawyer
   - h Gender professional
   - i Community/ Social Psychology
   - j Others (mention)……

2 Sex
   - a Male
   - b Female

3 Age (in years) …….
   - a 18-24
   - b 25-31
   - c 32 - 38
   - d Above 39

4 Have you ever attended training on social media management, ethics or mass media management and Media Law?

a Yes (go to next Question)

b No

5 From your experience, does it happen that people report cases sexual harassments or abuse through of social media Sexual Violence?

c) Yes (if yes go to question)

d) No

6 What do you think are the underlying causes of GBV contents?

Prob:

a. Ignorance of law
b. Inadequate regulation
c. Inactive authorities
d. Lack of awareness
e. Complexity in regulating technology innovations
f. Hard to reach the culprits (Individuals posting GBV contents)

7. Have you ever attended training on social media management, ethics or mass media management and Media Law?

f) Yes (go to next Question)

g) No

8. From your experience, does it happen that some of social media posts perpetuate Physical or Sexual Violence?

e) Yes (if yes go to question)

f) No

9. What do you think are the underlying factors that lead to posting the GBV contents (e.g. Prob:

- Lack of education
- Age and sexism
- Lack of awareness on the health impacts of

- Ignorance of media controls and legal guidelines
- Inadequate regulation
- Absence of regulation authorities

10. What are the most common forms of GBV posted on the walls of social media

    Prob.

    - Rape Myths
    - Adverse comments
    - sexual abuse
    - victimization
    - Stereotypes on the walls of social media such as Instagram, Facebook, YouTube and Tweeter?
    - List any others …….

    ……

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11. What are the measures taken by your Institution towards countering GBV contents posed walls of the social media?

    Prob:

    - Public education
    - Forensic intelligence and security
    - Arresting the perpetrators and arraign the before the law
    - Creating awareness of the health impacts of GBV in the society

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12. What are the most common types of Gender Based Violence posted on the Walls of social media?

    Prob:

    (g) Rape Myths
    (h) False allegation against victims
    (i) Sexual stereotypes
    (j) Victims and survivor harassments
    (k) Sexual abuse
    (l) Sex tings

13. Do your institution have a mechanism/ a system of tracking the GBV contents posted on the walls of social media?

    Prob:

    a. Special ICT Tools
    b. Forensic hashtags
    c. Special online investigation department
    d. Recording the posts and track the source

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14. Can you rate the efficiency of the mechanisms/system your using to track the GBV contents posted on the social media walls?

    b) Not perfect
    c) Fairly perfect
    d) Perfect
    e) Strongly perfect

15. Choose from the Likert frequencies provided below and fill in the space provided. How likely (frequently) the following GBV contents appear on the walls of the social media monthly?

a) Rape Myths ……
b) False allegation against victims ……
c) Sexual stereotypes ……
d) Victims and survivor harassments …….
e) Sex tings……
f) Femininity against masculinity stereotypes……

Prob:

(vii) May happen or no
(viii) Moderately happen,
(ix) Commonly happen,
(x) Obviously happen,
(xi) Frequently happen, (at least every week)
(xii) Highly frequent (almost every day) Happen

16. In your practice, what are the reference materials your Institution (Office) use to control GBV contents on social media?

Prop:

a) Communications Regulatory Guidelines and law
b) Media Law
c) Mass Media Practice Control and godliness.
d) Penal code (mention specifically)

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Are the General public aware of the existing guidelines/ regulations / legal frameworks institutionalized to counter GBV perpetuated through social media?

Prop:

a) Not sure
b) Only few are aware

c) Holistic aware
d) Only segments of the society are aware. (e.g. Unburn dwellers. Rural dwellers, youth etc.)

17. Do you think existing legal frameworks are useful in efforts to stop social media based GBV? If yes how

    Prob:

    a. Quick delivery of intervention massages
    b. Ease to rich the target groups
    c. Campaigners can easily put the audience in segments then focus on specific messages for specific groups
    d. Intervention texts and graphics can be easily done and sent to diverse audiences at once.
    e. Each community can use their own language without linguistic barriers.

18. What do you think are the public health problems associated with sexual or physical violence posted on the walls of social media?

    Prob.

    f) Mental trauma and anxiety
    g) Societal discrimination
    h) Inferiority and insufficient self determination
    i) Committing suicides
    j) Social tension and stereotypes

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19. In your opinion, what are the benefits and barriers of using social media to in efforts to stop gender-based violence in Tanzania?

(iii) Benefits

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(iv) Barriers

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20. Do you think you need more training on Social media and ICT management to enhance your skills in your job?
    a. Yes
    b. No

    If yes, mention few areas that you need more exposure

    ……..…

    ……..

    .....

21. What do you finally recommend to the Tanzania Police Force and the general public regarding the efforts to stop social media based GBV?

    ……..……

    ……...……

    ……..……

Thank you for your participation

Appendex 3: Indepth Interview Guide

INTERVIEW GUIDE TO EXPLORE SOCIAL REPRESENTATION OF GENDER BASED VIOLENCE IN TANZANIA'S SOCIAL MEDIA

The Interview guides were prepared after analyzing the contents of the critical incidents from the shared contents of social media to inform the type of quastions to be asked by the interviwer.

Code No…….

Name of Regulatory Authority: Tanzania Gender Network Program (TGNP)

1. What is the NGO's in-charge/supervisor Professional Area ?
    f) Journalist
    g) Mass communication
    h) Information and communications Technology
    i) Lawyer
    j) Gender professional
    k) Community/ Social Psychology
    l) Others (mention)……
2. Sex
    a. Male
    b. Female
3. Age (in years) …….
    a. 18-24
    b. 25-31
    c. 32 - 38
    d. Above 39

4. Experience of work in the Gender Related Issues (in years)
    a. Less than 1
    b. 1 to 5
    c. 6 to 10
    d. 11 to 15
    e. More than 15
5. Have you ever attended training on social media management, ethics or mass media management and Media Law?
    a. Yes (go to next Question)
6. Have you ever attended training on social media management, ethics or mass media management and Media Law?
    a. Yes (go to next Question)
    b. No
7. From your experience, does it happen that some of social media posts perpetuate Physical or Sexual Violence?
    g) Yes (if yes go to question)
    h) No
8. What do you think are the underlying factors that lead to posting the GBV contents (e.g. Prob:
    - Lack of education
    - Age and sexism
    - Lack of awareness on the health impacts of
    - Ignorance of law
    - Inadequate regulation
    - Inactive regulation authorities
9. What are the most common forms of GBV posted on the walls of social media Prob:
    - Rape Myths
    - Adverse comments

- sexual abuse
- victimization
- Stereotypes on the walls of social media such as Instagram, Facebook, YouTube and Tweeter?
- List any others ……..…….

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10. What are the measures taken by your Institution towards countering GBV contents posed walls of the social media?

Prob:

- Public education
- Forensic intelligence and security
- Arresting the perpetrators and arraign the before the law
- Creating awareness of the health impacts of GBV in the society

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11. What are the most common types of Gender Based Violence posted on the Walls of social media.

Prob:

(m) Rape Myths

(n) False allegation against victims

(o) Sexual stereotypes

(p) Victims and survivor harassments

(q) Sexual abuse

(r) Sex tings

12. Do your institution have a mechanism/ a system of tracking the GBV contents posted on the walls of social media.

    Prob:

    a. Special ICT Tools
    b. Forensic hashtags
    c. Special online investigation department
    d. Recording the posts and track the source

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13. Can you rate the efficiency of the mechanisms/system your using to track the GBV contents posted on the social media walls?

    a) Not perfect
    b) Fairly perfect
    c) Perfect
    d) Strongly perfect

14. How likely (frequently) the following GBV contents appear on the walls of the social media monthly? (Choose from the below provided frequencies and fill in the provided space)

    (g) Rape Myths ……
    (h) False allegation against victims …….
    (i) Sexual stereotypes …….……
    (j) Victims and survivor harassments……..…
    (k) Sex tings ……
    (l) Femininity against masculinity stereotypes ……..

    Prob:

    a) May happen or no
    b) Moderately happen
    c) Commonly happen

d) Obviously happen
e) Frequently happen, (at least every week)
f) Highly frequent (almost every day) Happen

15. In your practice, what are the reference materials your Institution (Office) use to control GBV contents on social media?

Prob:

a. Communications Regulatory Guidelines and law
b. Media Law
c. Mass Media Practice Control and godliness.
d. Penal code (mention specifically)

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16. Is the General public aware of the existing guidelines/ regulations / legal frameworks institutionalized to counter GBV perpetuated through social media?

Prop:

a. Not sure
b. Only few are aware
c. Holistic aware
d. Only segments of the society are aware. (e.g. Unburn dwellers. Rural dwellers, youth etc.)

17. Do you think the existing legal frameworks are useful in efforts to stop social media based GBV? If yes how

Prob:

a. Quick delivery of intervention massages
b. Ease to rich the target groups
c. Campaigners can easily put the audience in segments then focus on specific messages for specific groups

d. Intervention texts and graphics can be easily done and sent to diverse audiences at once.

e. Each community can use their own language without linguistic barriers.

18. What do you think are the public health problems associated with sexual or physical violence posted on the walls of social media?

Prob:

a) Mental trauma and anxiety
b) Societal discrimination
c) Inferiority and insufficient self determination
d) Committing suicides
e) Social tension and stereotypes

..……

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19. In your opinion, what are the benefits and barriers of using social media to in efforts to stop gender-based violence in Tanzania?

Benefits

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……Barriers

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20. Do you think you need more training on Social media and ICT management to enhance your skills in your job?

a. Yes

b. No

If yes, mention few areas that you need more exposure

……..……

…….....

21. What do you finally recommend to the TGNP and the general public in regard to the efforts to stop social media based GBV?

……

……

Thank you for your participation

Appendex 4: Consent Form

CONSENT TO PARTICIPATE IN A STUDY TO EXPLORE SOCIAL REPRESENTATION OF GENDER BASED VILONCE IN TANZANIA'S SOCIAL MEDIA.

Greetings!

My name is Godfrey Obonyo from Muhimbili University of Health and Allied Sciences. I am conducting a study on the problem of Social Representation Gender Based Violence in the Tanzania's social media.

Purpose of the Study

The study will examine magnitude of the social representation of both sexual and physical violence contents posted on the walls of the open and publicly accessible social media networks such as Instagram, Facebook, YouTube and Tweeter, also to assess the societal awareness and knowledge of the currently existing regulating tools, Authorities and legal frameworks set to foster efforts to encounter the online GBV perpetuated by the social media and finally identify challenges and opportunities accorded by the social media to control the increasing internet base GBV in Tanzania.

Participation

If you agree to join the study, you will be required to answer all the questions that will be asked by the investigator in form of interview or Group Discussion.

Confidentiality

All information that will be collected from you will be treated confidential and will not be used for any other purpose other than this study.

Risks

We do not expect that any harm will happen to you because of joining in this study.

Rights to Withdraw and Alternatives

Taking part in this study is completely your choice. If you choose not to participate in the study or if you decide to stop participating in the study, you will continue to be treated normally. You can stop participating in this study at any time, even if you have already given your consent and if for any reason you would wish to come back into the study after withdrawal, we will be ready to accept you to continue with the study. Refusal to participate or withdrawal from the study will not involve penalty or loss of any benefits to which you are otherwise entitled.

Benefits

Taking part in this study you will contribute towards alleviating the public health problem of the online sexual and physical violence, (internet based GBV) Your information and others participating in the study will collectively be used by policy makers in addressing this problem hence protecting the health of Tanzanians. You will receive the new information about this study upon completion.

Who to Contact

If you ever have questions about this study, you should contact the following:

Director of Research and Publications

Muhimbili University of Health and Allied Sciences

P.O. Box 65001,

Dar es Salaam.

Tel: +255 22 2150302-6

Signature

Do you agree to participate? *Write the word 'Yes' if you agree……..*

I, _____ Tittle and Facility ----------*(in case of representatives from Government Agencies, Authorizes and NGOs*)have read the contents in this form. My questions have been answered. I agree to participate in this study.

Signature of participant _____

Signature of investigator _____

Date of signed consent _____

Appendex 5: Indepth Interview Guide Kiswahili Version

DODOSO LA MAHOJIANO KUHUSU UELEWA NA UDHIBITI WA UKATILI WA KIJINSIA KWA NJIA YA MITANDAO YA KIJAMII TANZANIA

Code No…….

Jina la Mamlaka ya udhibiti: Mamlaka ya kudhiti Mawasiliano Tanzania (TCRA)

17. Kama kiongozi mkuu wa mamlaka / Idara inayosimamia matumizi ya mitandao ya kijamii nchini ni eneo lipi umejikita kitaaluma ?

Kama vile:

a) Uandishi wa Habari
b) Mawasiliano ya Umma
c) Teknolojia ya Habari na Mawasiliano
d) Sheria
e) Jinsi na Jinsia
f) Maendeleo ya Jamii
g) Mengineyo (taja)……

18. Jinsia

a) ME
b) KE

19. Umri (kwa miaka) ……

a) 18-24
b) 25-31
c) 32 - 38
d) Juu ya 39

20. Uzoefu wako katika kazi ya habari au teknolojia ya habari na mawasiliano ni wa miaka mingapi ?

    a) Chini ya mwaka 1

    b) 1 -5

    c) 6 - 10

    d) 11 -15

    e) Zaidi ya 15

21. Umewai kupata mafunzo ya usimamizi wa mitandao ya kijamii/ sheria ya vyombo vya habari na miiko yake?

    a) Ndiyo

    b) Hapana

22. Kwa uzoefu wako, hua inatokea mahudhui yanayoeneza ukatili wa kijinsia zanarushwa kwenye mitandao ya kijamii?

    i) Ndiyo (endelea na Swali lingine)

    j) Hapana

23. Unafikiri ni nini usababisha watu kurusha mahudhui yanayoeneza ukatili wa kijinsia mitandaoni ?

    Mfano:

    - Kutokuwa na elimu
    - Umri na jinsi
    - Kutofahamu madhara yake kiafya
    - Kutojua sheri
    - Udhaifu wa mamlaka za udhiti

24. Ni aina gani za ukatili wa kijinsia ujitokeza katika mitandao ya kijamii kama vile Instagram, Facebook, YouTube na Tweeter?
    Kama vile.

    - Ubakaji
    - Maneno ya kudhalilisha nafsi na jinsia
    - Udhalilishaji wa vitendo vya kujamiana (Ngono)
    - Tuhuma dhidi ya waathirika wa vitendo vya ukatili wa kijinsia
    - Kejeli dhidi ya hadhi na nafsi kijinsia
    - Mengineyo Taja …….

25. Mamlaka yako inatumia mbinu zipi katika jitihada za kutokomeza ukatili wa kijinsia kwa njia ya mitandao ya kijamii ?

    Kama vile

    - Elimu kwa umma
    - Inteligensia na usalama wa kiteknolojia mitandaoni
    - Kukamata na kufikisha watuhumiwa mbele ya sheria
    - Kutoa elimu ya uelewa wa madhara ya ukatili wa kijinsia katika afya ya binadamu

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26. Kwa uzoefu wako, ni aina ipi ya ukatili wa kijinsia ujitokeza kwenye mitandao ya kijamii mara nyingi zaidi?.
    Kama vile:

    - Mahudhui za ubakaji
    - Maneno ya kudhalilisha nafsi na jinsia
    - Kudhalisha kwa kurusha maneno au video ya vitendo vya kujamiana

- Tuhuma dhidi ya waathirika wa vitendo vya ukatili wa kijinsia
- Kejeli dhidi ya hadhi na nafsi kijinsia
- Picaha za ngono
- Mengineyo Taja

…….

27. Je Mamlaka yako ina chombo maalumu cha kufuatila Mahudhui zinazoeneza ukatili wa kijinsia katika mitandao ya kijamii?

Makama vile:

a) Kin'gamuzi cha kunasa mahudhui zinazorushwa mitandaoni
b) Teknolojia ya inteligensia mitandaoni
c) Idara maalum ya kufuatilia mahudhui ya mitandao ya kijamii
d) Kurekodi mahudhui na kufuatilia chanzo chake

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28. Unapimaje ubora wa mbinu zinazotumiwa na taasisi yako kufuatilia mahudhui ya mindao ya kijamii?

Sema kama:

1. Haziridhishi
2. Zinridhisha kidogo
3. Zinaridhisha
4. Zinafaa sana

29. Ni Kwa kadri gani, aina zifuatazo za ukatili wa kijinsia hujitokeza kwenye kuta za mitandao ya kijamii (kadiria kwa Mwezi) ?

a) Mahudhui ya ubakaji ……
b) Maneno ya kudhalilisha nafsi na jinsia …….

c) Udhalilishaji wa vitendo vya kujamiana (Ngono)……

d) Tuhuma dhidi ya waathirika wa vitendo vya ukatili wa kijinsia …….

e) Kejeli dhidi ya hadhi na nafsi kijinsia ……..

f) Mengineyo Taja …….

Sema kama:

(xiii) Inawezekana isitokee

(xiv) Siyo mara kwa mara

(xv) Inatokea mara kwa mara.

(xvi) Hujitokeza kila mara.

(xvii) Mara nyingi kupindukia (lazima kila siku)

30. Mamlaka yako inatumia vyombo gani kudhibiti tabia ya kurusha mahidhui yenye ukatili a kijinsia katika mitandao ya kijamii ?

Kama kivile .

a) Sheria ya udhibiti wa vyombo habari

b) Sheria ya kudhibiti mitndao ya kijamii

c) Kanuni za Adhabu (Taja kwa ufasaha)

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31. Ni kwa kiwango gani jamii ya watanzania wanaelewa sheria, kanuni na taratibu za matumuizi ya mindao ya kijamii? Hasa kuhusu vita dhidi ya ukatili wa kijinsia ?

Sema unavyojua:

22. Sina hakika kama wanaelewa sheria zipo

23. Wanaelewa sheria zipo

24. Wanaulewa mdogo kuhusu sheria inasema nini
25. Watu wachache tu ndo wananelewa hizo sheria
26. Jamii yote inaelelwa sheria hizo vizuri
27. Baadhi ya makundi ya jamii ndiyo wanaelewa sheria hizo vizuri. (Mfano: watu wa mijini)

32. Je, sheria na mbinu zinazotumika kwa sasa zinakidhi haja ya kumaliza ukatili wa kijinsia unaoenezwa kwa njia mitandao kijamii ? kama ndiyo sema vipi?.

Kama vile:

a) Kufikisha ujumbe wa kampeni za kutokomeza ukatili wa kijinsia haraka

b) Uraisi wa kufikia makundi waliolengwa

c) Uraisi wa kutenganisha makundi walengwa kitenolojia na kuwapa ujumbe kusudiwa kwa kila kundi

d) Uraisi wa kutengeneza na kufikisha maandishi na picha za kampeni kwa makundi yote ya jamii kwa wakati.

e) Uraisi wa kila jamii kutumia lugha yake hivyo kuelewa bila mgogoro wa kimawasiliano.

22) Kwa uzoefu wako, ukatili wa kijinsia unayoenezwa kwa njia ya mitandao ya kijamii inaweza kusababisha matatizo gani ya kiafya katika Jamii.?

Kama vile:

k) Magonjwa ya akili
l) Unyanyapaa kwa wanajamii
m) Unyonge na kutojiamini
n) Kujinyonga
o) Msongo wa mawazo
p) Hofu/Wasiwasi na Udhalilishaji
q) Mengineyo, Eleza Zaidi:

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23) Kwa mtazamo wako ni nini faida na changamoto za kutumia mitandao ya kijamii kama chombo cha kupambana na ukatili wa kijinsia ?

(v) Faida

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(vi) Chanagamoto

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24) Je, unaweza kuhitaji mafunzo zaidi juu ya usimamizi wa mitandao ya kijamii, vyombo habari na teknlojia ya hari na mawasiliano ili kuboresha zaidi utendaji wako wa akazi ?

a. Ndiyo
b. Hapana

Kama ndiyo, Tafadhali taja ni maeneo gani ungependa kupata elimu zaidi

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22. Mwisho Kabisa, ni nini ungependa kuishahuri TCRA na jamii nzima ya watanzania kuhusu vita dhidi ukatili wa kijinsia unaoenenzwa kwa njia ya mitandao ya kijamii ?

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Asante sana kwa ushiriki wako katika utafiti huu.

Appendex 6: Indepth Interview Guide Kiswahili Version

DODOSO LA MAHOJIANO KUHUSU UELEWA NA UDHIBITI WA UKATILI WA KIJINSIA KWA NJIA YA MITANDAO YA KIJAMII TANZANIA

Code No…….

Jina la Idara ya Polisi ya udhibiti : Polisi Dawati la wanawake na watoto.

1. Kama kiongozi mkuu wa mamlaka / Idara inayosimamia matumizi ya mitandao ya kijamii nchini ni eneo lipi umejikita kitaaluma?

Kama vile:

f) Uandishi wa Habari
g) Usimamizi wa vyombo vya sheria
h) Mawasiliano ya Umma
i) Ualifu wa mitandaoni
j) Teknolojia ya Habari na Mawasiliano
k) Sheria
l) Jinsi na Jinsia
m) Mengineyo (taja)……

2. Jinsia
    a. ME
    b. KE
3. Umri (kwa miaka) ……
    a. 18-24
    b. 25-31
    c. 32 - 38
    d. Zadi ya 39
4. Uzoefu wako katika kazi ya habari au teknolojia ya habari na mawasiliano ni wa miaka mingapi?
    a. Chini ya mwaka 1
    b. 1 - 5

c. 6 - 10
d. 11 - 15
e. Zaidi ya 15

5. Umewai kupata mafunzo ya usimamizi wa mitandao ya kijamii/ sheria ya vyombo vya habari na miiko yake?
    a. Ndiyo
    b. Hapana
6. Kwa uzoefu wako, hua inatokea mahudhui yanayoeneza ukatili wa kijinsia zanarushwa kwenye mitandao ya kijamii?
    k) Ndiyo (endelea na Swali lingine)
    l) Hapana
7. Unafikiri ni nini usababisha watu kurusha mahudhui yanayoeneza ukatili wa kijinsia mitandaoni?

Mfano:

- Kutokuwa na elimu
- Umri na jinsi
- Kutofahamu madhara yake kiafya
- Kutojua sheri
- Udhaifu wa mamlaka za udhiti

8. Ni aina gani ya ukatili wa kijinsia ujitokeza katika mitandao ya kijamii kama vile Instagram, Facebook, YouTube na Tweeter?

Kama vile.

- Ubakaji
- Maneno ya kudhalilisha nafsi na jinsia
- Udhalilishaji wa vitendo vya kujamiana (Ngono)
- Tuhuma dhidi ya waathirika wa vitendo vya ukatili wa kijinsia
- Kejeli dhidi ya hadhi na nafsi kijinsia
- Mengineyo Taja ……

9. Mamlaka yako inatumia mbinu zipi katika jitihada za kutokomeza ukatili wa kijinsia kwa njia ya mitandao ya kijamii?

Kama vile

- Elimu kwa umma
- Inteligensia na usalama wa kiteknolojia mitandaoni
- Kukamata na kufikisha watuhumiwa mbele ya sheria
- Kutoa elimu ya uelewa wa madhara ya ukatili wa kijinsia katika afya ya binadamu

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Kwa uzoefu wako, ni aina ipi ya ukatili wa kijinsia ujitokeza kwenye mitandao ya kijamii mara nyingi zaidi?.

Kama vile:

- Mahudhui za ubakaji
- Maneno ya kudhalilisha nafsi na jinsia
- Kudhalisha kwa kurusha maneno au video ya vitendo vya kujamiana
- Tuhuma dhidi ya waathirika wa vitendo vya ukatili wa kijinsia
- Kejeli dhidi ya hadhi na nafsi kijinsia
- Picaha za ngono
- Mengineyo Taja ……

10. Je Mamlaka yako ina chombo maalumu cha kufuatila Mahudhui zinazoeneza ukatili wa kijinsia katika mitandao ya kijamii?

Makama vile:

a. Kin’gamuzi cha kunasa mahudhui zinazorushwa mitandaoni
b. Teknolojia ya inteligensia mitandaoni
c. Idara maalum ya kufuatilia mahudhui ya mitandao ya kijamii
d. Kurekodi mahudhui na kufuatilia chanzo chake

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11. Unapimaje ubora wa mbinu zinazotumiwa na taasisi yako kufuatilia mahudhui ya mindao ya kijamii?

Sema kama:

a Haziridhishi

b Zinridhisha kidogo

c Zinaridhisha

d Zinafaa sana

12. Ni Kwa kadri gani, aina zifuatazo za ukatili wa kijinsia hujitokeza kwenye kuta za mitandao ya kijamii (kadiria kwa Mwezi) ?

a. Mahudhui ya ubakaji ……

b. Maneno ya kudhalilisha nafsi na jinsia …….

c. Udhalilishaji wa vitendo vya kujamiana (Ngono)……

d. Tuhuma dhidi ya waathirika wa vitendo vya ukatili wa kijinsia ……

e. Kejeli dhidi ya hadhi na nafsi kijinsia ……..

f. Mengineyo Taja …….

Sema kama:

(xviii) Inawezekana isitokee

(xix) Siyo mara kwa mara

(xx) Inatokea mara kwa mara.

(xxi) Hujitokeza kila mara.

(xxii) Mara nyingi kupindukia (lazima kila siku)

13. Mamlaka yako inatumia vyombo gani kudhibiti tabia ya kurusha mahidhui yenye ukatili a kijinsia katika mitandao ya kijamii?

Kama kivile .

a. Sheria ya udhibiti wa vyombo habari
b. Sheria ya kudhibiti mitndao ya kijamii
c. Kanuni za Adhabu (Taja kwa ufasaha)

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14. Ni kwa kiwango gani jamii ya watanzania wanaelewa sheria, kanuni na taratibu za matumuizi ya mindao ya kijamii? Hasa kuhusu vita dhidi ya ukatili wa kijinsia ?

Sema unavyojua:

28. Sina hakika kama wanaelewa sheria zipo
29. Wanaelewa sheria zipo
30. Wanaulewa mdogo kuhusu sheria inasema nini
31. Watu wachache tu ndo wananelewa hizo sheria
32. Jamii yote inaelelwa sheria hizo vizuri
33. Baadhi ya makundi ya jamii ndiyo wanaelewa sheria hizo vizuri. (Mfano: watu wa mijini)

15. Je, sheria na mbinu zinazotumika kwa sasa zinakidhi haja ya kumaliza ukatili wa kijinsia unaoenezwa kwa njia mitandao kijamii ? kama ndiyo sema vipi?.

Kama vile:

a. Kufikisha ujumbe wa kampeni za kutokomeza ukatili wa kijinsia haraka
b. Uraisi wa kufikia makundi waliolengwa

c. Uraisi wa kutenganisha makundi walengwa kitenolojia na kuwapa ujumbe kusudiwa kwa kila kundi
d. Uraisi wa kutengeneza na kufikisha maandishi na picha za kampeni kwa makundi yote ya jamii kwa wakati.
e. Uraisi wa kila jamii kutumia lugha yake hivyo kuelewa bila mgogoro wa kimawasiliano.

16. Kwa uzoefu wako, ukatili wa kijinsia unayoenezwa kwa njia ya mitandao ya kijamii inaweza kusababisha matatizo gani ya kiafya katika Jamii.?

Kama vile:

r) Magonjwa ya akili
s) Unyanyapaa kwa wanajamii
t) Unyonge na kutojiamini
u) Kujinyonga
v) Msongo wa mawazo
w) Hofu/Wasiwasi na Udhalilishaji
x) Mengineyo, Eleza Zaidi:

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17. Kwa mtazamo wako ni nini faida na changamoto za kutumia mitandao ya kijamii kama chombo cha kupambana na ukatili wa kijinsia ?
18. Faida

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19. Chanagamoto

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20. Je, unaweza kuhitaji mafunzo zaidi juu ya usimamizi wa mitandao ya kijamii, vyombo habari na teknlojia ya hari na mawasiliano ili kuboresha zaidi utendaji wako wa akazi ?

    a. Ndiyo

    b. Hapana

Kama ndiyo, Tafadhali taja ni maeneo gani ungependa kupata elimu zaidi

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22. Mwisho Kabisa, ni nini ungependa kuishahuri jeshi la polisi na jamii nzima ya watanzania kuhusu vita dhidi ukatili wa kijinsia unaoenenzwa kwa njia ya mitandao ya kijamii?

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……

Asante sana kwa ushiriki wako katika utafiti huu.

Appendex 7: Indepth Interview Guide Kiswahili Version

DODOSO LA MAHOJIANO KUHUSU UELEWA NA UDHIBITI WA UKATILI WA KIJINSIA KWA NJIA YA MITANDAO YA KIJAMII TANZANIA

Code No…….

Jina la Mamlaka ya udhibiti: Mtandao wa jinsia Tanzania (TGNP)

1. Kama kiongozi mkuu wa shirika lako / Idara inayo pamabana na ukatili wa kijinsia ni eneo lipi umejikita kitaaluma?

Kama vile:

   a. Maswala jinsi na Jinsia
   b. Uandishi wa Habari
   c. Teknolojia ya Habari na Mawasiliano
   d. Sheria
   e. Maendeleo ya Jamii
   f. Mengineyo (taja)……

2. Jinsia
   a. ME
   b. KE
3. Umri (kwa miaka) ……
   a. 18-24
   b. 25-31
   c. 32 - 38
   d. Zaidi ya 39
4. Uzoefu wako katika kazi ya habari au teknolojia ya habari na mawasiliano ni wa miaka mingapi?
   a. Chini ya mwaka 1
   b. 1 - 5
   c. 6 -10
   d. 11 -15
   e. Zaidi ya 15

5. Umewai kupata mafunzo ya usimamizi wa mitandao ya kijamii/ sheria ya vyombo vya habari na miiko yake?
    a. Ndiyo
    b. Hapana
6. Kwa uzoefu wako, ni kweli kwamba mahudhui zinayoeneza ukatili wa kijinsia zinarushwa kwenye kuta za mitandao ya kijamii?
    m) Ndiyo (endelea na Swali lingine)
    n) Hapana
7. Unafikiri ni nini usababisha watu kurusha mahudhui yanayoeneza ukatili wa kijinsia mitandaoni?

Mfano:

- Kutokuwa na elimu
- Umri na jinsi
- Kutofahamu madhara yake kiafya
- Kutojua sheri
- Udhaifu wa mamlaka za udhiti

8. Ni aina gani za ukatili wa kijinsia ujitokeza katika mitandao ya kijamii kama vile Instagram, Facebook, YouTube na Tweeter?

Kama vile.

- Ubakaji
- Maneno ya kudhalilisha nafsi na jinsia
- Udhalilishaji wa vitendo vya kujamiana (Ngono)
- Tuhuma dhidi ya waathirika wa vitendo vya ukatili wa kijinsia
- Kejeli dhidi ya hadhi na nafsi kijinsia
- Mengineyo Taja …….

9. Shirika lako linatumia mbinu zipi katika jitihada za kutokomeza ukatili wa kijinsia kwa njia ya mitandao ya kijamii?

   Kama vile

   - Elimu kwa umma
   - Inteligensia na usalama wa kiteknolojia mitandaoni
   - Kukamata na kufikisha watuhumiwa mbele ya sheria
   - Kutoa elimu ya uelewa wa madhara ya ukatili wa kijinsia katika afya ya binadamu

   ……..……

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   ……

10. Kwa uzoefu wako, ni aina ipi ya ukatili wa kijinsia ujitokeza kwenye mitandao ya kijamii mara nyingi zaidi?

    Kama vile:

    - Mahudhui ya ubakaji
    - Maneno ya kudhalilisha nafsi na jinsia
    - Kudhalisha kwa kurusha maneno au video ya vitendo vya kujamiana
    - Tuhuma dhidi ya waathirika wa vitendo vya ukatili wa kijinsia
    - Kejeli dhidi ya hadhi na nafsi kijinsia
    - Picaha za ngono
    - Mengineyo Taja ……

11. Je, Shirika lako lina chombo maalumu cha kufuatila Mahudhui zinazoeneza ukatili wa kijinsia katika mitandao ya kijamii?

    Makama vile:

    a. Kin’gamuzi cha kunasa mahudhui zinazorushwa mitandaoni
    b. Teknolojia ya inteligensia mitandaoni
    c. Idara maalum ya kufuatilia mahudhui ya mitandao ya kijamii
    d. Kurekodi mahudhui na kufuatilia chanzo chake

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12. Unapimaje ubora wa mbinu zinazotumika na taasisi yako kufuatilia mahudhui ya mindao ya kijamii ?

Sema kama:

e Haziridhishi

f Zinridhisha kidogo

g Zinaridhisha

h Zinafaa sana

13. Ni Kwa kadri gani, aina zifuatazo za ukatili wa kijinsia hujitokeza kwenye kuta za mitandao ya kijamii (kadiria kwa Mwezi)?

a. Mahudhui ya ubakaji ……

b. Maneno ya kudhalilisha nafsi na jinsia ……..

c. Udhalilishaji wa vitendo vya kujamiana (Ngono)……

d. Tuhuma dhidi ya waathirika wa vitendo vya ukatili wa kijinsia …….

e. Kejeli dhidi ya hadhi na nafsi kijinsia ……

f. Mengineyo Taja ……

Sema kama:

(xxiii) Inawezekana isitokee

(xxiv) Siyo mara kwa mara

(xxv) Inatokea mara kwa mara.

(xxvi) Hujitokeza kila mara.

(xxvii) Mara nyingi kupindukia (lazima kila siku)

14. Mamlaka yako inatumia vyombo gani kudhibiti tabia ya kurusha mahidhui yenye ukatili a kijinsia katika mitandao ya kijamii ?

Kama kivile .

a. Sheria ya udhibiti wa vyombo habari
b. Sheria ya kudhibiti mitndao ya kijamii
c. Kanuni za Adhabu (Taja kwa ufasaha)

……..……

……..……

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……..……

15. Ni kwa kiwango gani jamii ya watanzania wanaelewa sheria, kanuni na taratibu za matumuizi ya mindao ya kijamii? Hasa kuhusu vita dhidi ya ukatili wa kijinsia ?

Sema unavyojua:

34. Sina hakika kama wanaelewa sheria zipo
35. Wanaelewa sheria zipo
36. Wanaulewa mdogo kuhusu sheria inasema nini
37. Watu wachache tu ndo wananelewa hizo sheria
38. Jamii yote inaelelwa sheria hizo vizuri
39. Baadhi ya makundi ya jamii ndiyo wanaelewa sheria hizo vizuri. (Mfano: watu wa mijini)

16. Je, sheria na mbinu zinazotumika kwa sasa zinakidhi haja ya kumaliza ukatili wa kijinsia unaoenezwa kwa njia mitandao kijamii ? kama ndiyo sema vipi?.

Kama vile:

a. Kufikisha ujumbe wa kampeni za kutokomeza ukatili wa kijinsia haraka
b. Uraisi wa kufikia makundi waliolengwa
c. Uraisi wa kutenganisha makundi walengwa kitenolojia na kuwapa ujumbe kusudiwa kwa kila kundi
d. Uraisi wa kutengeneza na kufikisha maandishi na picha za kampeni kwa makundi yote ya jamii kwa wakati.
e. Uraisi wa kila jamii kutumia lugha yake hivyo kuelewa bila mgogoro wa kimawasiliano.

17. Kwa uzoefu wako, ukatili wa kijinsia unayoenezwa kwa njia ya mitandao ya kijamii inaweza kusababisha matatizo gani ya kiafya katika Jamii.?

Kama vile:

y) Magonjwa ya akili
z) Unyanyapaa kwa wanajamii
aa) Unyonge na kutojiamini
bb) Kujinyonga
cc) Msongo wa mawazo
dd) Hofu/Wasiwasi na Udhalilishaji
ee) Mengineyo, Eleza Zaidi:

..……
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…….....

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18. Kwa mtazamo wako ni nini faida na changamoto za kutumia mitandao ya kijamii kama chombo cha kupambana na ukatili wa kijinsia?

    Faida

    ……

    ……

    ……

    Chanagamoto

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    ……

    ……

    ……

19. Je, unaweza kuhitaji mafunzo zaidi juu ya usimamizi wa mitandao ya kijamii, vyombo habari na teknlojia ya hari na mawasiliano ili kuboresha zaidi utendaji wako wa akazi?

    a. Ndiyo

    b. Hapana

Kama ndiyo, Tafadhali taja ni maeneo gani ungependa kupata elimu zaidi

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22. Mwisho Kabisa, ni nini ungependa kuishahuri TGNP na jamii nzima ya watanzania kuhusu vita dhidi ukatili wa kijinsia unaoenenzwa kwa njia ya mitandao ya kijamii?

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Asante sana kwa ushiriki wako katika utafiti huu.

Appendex 8: Consent Form (Swahili Version)

FOMU YA KUKUBALI KUJIUNGA KWA HIARI KATIKA UTAFITI KUHUSU UELEWA NA UDHIBITI WA UKATILI WA KIJINSIA KWA NJIA YA MITANDAO YA KIJAMII TANZANIA.

Salamu!

Mimi naitwa Godfrey Obonyo kutoka Chuo Kikuu cha Sayansi za Afya Muhimbili. Ninafanya utafiti kuhusu uelewa na udhibiti wa ukatili wa kijinsia kwa njia ya mitandao ya kijamii Tanzania.

Malengo ya utafiti:

Utafiti huu umelenga kuangalia uelewa wa wataalam, mamlaka za udhiti pamoja na mashirika binafsi zenye wajibu wa kupambana juu ya ukatili wa kijinsia unaofanywa kwa njia ya mitandao ya kijamii kama vile Facebook, Instagram, YouTube na Tweeter hapa Tanzania.

Ushiriki katika utafiti

Kwa kushiriki katika utafiti huu utatakiwa kujibu kwa kujaza maswali yaliyopo utakayokuwa unaulizwa na mtafiti.

Usiri

Taarifa zote zitakazopatikana kutoka kwako zitakuwa ni siri na hazitatumika sehemu nyingine isipokuwa katika utafiti huu tu.

Madhara

Hatutegemei kitu chochote kibaya kutokea kwa kushiriki katika utafiti huu.

Kukubali kwa hiari kushiriki kwenye utafiti:

Ushiriki kwenye utafiti huu ni kwa hiari. Unaombwa kukubali kwa hiari. Endapo utaamua kutoshiriki au endapo utaamua kujiondoa katika utafiti utaendelea kubaki na haki zako za msingi kama kawaida. Unaweza kujiondoa katika utafiti wakati wowote,

na pale utakapotaka kujiunga tena utapokelewa kuendelea na utafiti. Kukataakujiunga ama kujitoa katika utafiti hakutasababisha adhabu au kupoteza haki yako ya msingi.

Faida za utafiti

Ukikubali kujiunga na utafiti utakuwa mmojawapo wa wale watakaofanikisha kuboresha utoaji wa taarifa za madhara yatokanato na ukatili wa kijinsia wa jamii ya watanzania na hivyo kusadia katika kupunguza matatizo ya kiafya yanyotokana na ukatili wa kijinsia unaoenezwa kwa kasi kubwa kupitia mitndao ya kijamii .

Utasaidia kuwawezesha watunga sera na wataalamu wa afya na teknologia ya habari na mawasiliano kufanya maamuzi yenye faida kwa umma mzima. Utapatiwa taarifa zozote mpya zitakazopatikana kupitia utafiti huu. Hatutegemei utaingia gharama zozote kwa kushiriki kwenye utafiti huu.

Mawasiliano

Kama una swali lolote kuhusu utafiti huu tafadhali wasiliana na:

Mkurugenzi wa Utafiti na Uchapishaji,
Chuo Kikuu cha Sayansi za Afya Muhimbili,
S.L.P 65001, Dar es Salaam
Simu Na : + 255 22 2150302-6.

Sahihi kwa wanaokubali

Je, unakubali? Andika ndio kama umekubali……

Mimi ……nimeisoma fomu hii na kuelewa lengo la utafiti huu na maswali yangu yamejibiwa na sasa nakubali kwa hiari kujiunga na utafiti huu.

Sahihi ya mshiriki…….....

Sahihi ya mtafiti……

Tarehe ya kusaini……

Apendix 9: Agency/Authority/Ngo Social Media GBV Indicators Reporting Form

NAME OF THE AGENCY/AUTHORTY /NGO……

NAME OF INVESTIGATOR……DATE……

S/N	HANDLING OF SOCIAL MEDIA GENDER BASED VIOLENCE REPORTING INDICATORS		
1.0	Description of Indicators	YES	NO
1.1	Is there a maintained register book for recording social media GBV occurrences?		
1.2	Are the GBV posted contents used for future audits, education and public awareness?		
1.3	Is there a separate department dealing with online media networks investigation /audits?		
1.4	Are there adequate control measures to avoid proliferation of GBV contents on the social Media?		
1.5	Are there records of previously reported cases and actions taken to mitigate the problem		
2.0	Reported cases		
2.1	Actions taken against the reported cases		
2.2	Outcomes of the actions taken on the reported cases		
2.3	Lessons learnt from the outcomes of the actions taken on the reported cases		

Appendix 10: Approval of ethical clearance

MUHIMBILI UNIVERSITY OF HEALTH AND ALLIED SCIENCES
OFFICE OF THE DIRECTOR OF POSTGRADUATE STUDIES

P.O. Box 65001
DAR ES SALAAM
TANZANIA
Web: www.muhas.ac.tz

Tel G/Line: +255-22-2150302/6 Ext. 1015
Direct Line: +255-22-2151378
Telefax: +255-22-2150465
E-mail: dpgs@muhas.ac.tz

Ref. No. DA.287/298/01A/

4th March, 2019

Mr. Godfrey Obonyo Thomas
MPH-Distance Learning
MUHAS.

RE: APPROVAL OF ETHICAL CLEARANCE FOR A STUDY TITLED: "EXPLORING SOCIAL REPRESENTATION OF GENDER BASED VIOLENCE IN TANZANIA'S SOCIAL MEDIA"

Reference is made to the above heading.

I am pleased to inform you that, the Chairman has, on behalf of the Senate, approved ethical clearance for the above-mentioned study. Hence you may proceed with the planned study.

The ethical clearance is valid for one year only, from **28th March, 2019 to 27th March, 2020.** In case you do not complete data analysis and dissertation report writing by **27th March, 2020,** you will have to apply for renewal of ethical clearance prior to the expiry date.

Dr. Emmanuel Balandya
ACTING: DIRECTOR OF POSTGRADUATE STUDIES

cc: Director of Research and Publications
cc: Dean, School of Public Health and Social Sciences, MUHAS

JAMHURI YA MUUNGANO WA TANZANIA
WIZARA YA MAMBO YA NDANI YA NCHI
JESHI LA POLISI TANZANIA

Namba ya Simu:
Email:

Unapojibu tafadhali taja:

Ofisi ya:
Mkuu wa Kituo,
Polisi Stakishari,
S.L.P 9140,
DAR ES SALAAM

TAREHE.....

Mkuu wa Dawati la Jinsia na Watoto

YAH: UTAMBULISHO WA NDG: GODFREY OBONYO

Ndugu **Godfrey Obonyo** ni mwanafunzi wa shahada ya uzamili katika Chuo cha Afya na Sayansi Shirikishi Muhimbili, amepewa kibali cha kufanya utafiti katika dawati la jinsia na watoto.

Kwa barua hii naambatanisha utambulisho wake kutoka chuoni na nakala ya maswali ya usahili kwa maafisawa wa dawati la jinsia.

Umsaidie kulingana na taratibu za dawati lako.

.....
MKUU WA KITUO STAKISHARI
DAR ES SALAAM