



Mama Salehe and Bi Fatima

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EXECUTIVE SUMMARY

These briefs state the important role of intangible cultural heritage in coastal Tanzania and are recommendations for further work. Hidden Histories is a detailed qualitative pilot project that uses oral histories, co-creation, storytelling and knowledge gathering to add important texture and detail to fulfilling the Sustainable Development Goals. This document is a valuable advocacy and communications tool, providing a framework for action, intellectual rationale and practical tips to running oral history/gathering intangible heritage that is relevant to a broad range of stakeholders in the UK and coastal African sites.

Tanzania's cultural heritage, like other countries along this East African coast (Kenya, Mozambique and South Africa) is facing real imminent threats because of fossil fuels exploration (natural gas and oil). Oil and natural gas are promoted as modern solutions to a range of problems, absences and poverty, ignoring mistakes in Nigeria, Ghana and Tanzania (Mtwara). This brief argues that the lessons and methods used here can, and indeed must, be applied for other areas, in order to prevent 'the oil curse'.

It may be counter-intuitive to focus on agriculture, the sea and land as a lens for discussing Intangible Cultural Heritage (ICH). However in depth consultation processes in communities are the key to understanding land tenure, ICH and people's connections and dependencies on their environments. Building up trust, valuing local knowledge, and listening to communities' elders and younger people is essential for the identification, preservation and promotion of intangible heritage. In turn the focus on people, not objects, for heritage purposes, is a key shift that supports the placing of knowledge and personal stories in memory institutions- archives, museums, memorials, libraries and any organisation dedicated to conservation.

Many of these coastal areas are rich in oil and gas. But they are rich in other resources too – mangrove swamps that support centuries old boat-building techniques. Rush beds that provide a unique reed for thatching, basket making and rug weaving. Heavy clay soils that produce pots unique to the area. Dense sub-tropical eco-systems growing important medicinal herbs, and other complex social and natural eco-systems which maintain bio-diverse agriculture and fishing practices. These in turn actively support intangible cultural heritage.

Land tenure/sustainable ocean and coastal management is recognised as the most serious problem facing precarious groups globally, and the consultation methods used in this paper provide practical ways to implement the Sustainable Development Goals. They allow practitioners and policy makers to tackle, in an inter-disciplinary way, the negative effects of climate change, unequal global flows of capital and information, poor governance and poverty.

Disempowerment, disillusionment and alienation from state political processes are high in many coastal areas. If this is not addressed meaningful and long-lasting ways, development will not happen.

"Kuwa uyaone" (Swahili proverb, grow up, you will see)

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In memory of my dear mum Hilary Claire, and dad Ronnie Mutch, who coached me in the joy of the daily, and the importance, wonder, magic and power of stories. Rest in power, Hamle Gahle both.

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Introduction

Hidden Histories is a detailed qualitative pilot project that uses oral histories, co-creation, storytelling and knowledge gathering to add important texture and detail to fulfilling the Sustainable Development Goals. Tanga locals are long familiar with the global economic order –sisal and coral limestone once left their ports; now their fisheries attract global trawlers, the plantations attract biofuels investments (Mashandete, Manoni 2011) and the port attracts oil tankers. Hidden Histories tackles the unseen: the histories of people who made the land fertile in the mid-20th century and the futures of those depending on the promises of oil and LNG coming good.

Globalised projects have generated narratives promoted by Tanzanian government and media promising increased (agricultural) productivity, wealth (Ranger 2004, Fairhead 2004, McDermott-Hughes 2008) and inclusion as citizens via the embedded nature of modernness and land (Green 2014, De Neeve 2015). We recognise ICH cannot be done in isolation: it is a composite part of an inter-related system that requires deliberate care and maintenance of land and sea and the people who rely on these resources to survive.

First, we provide definitions of intangible/immaterial cultural heritage, and then overall background, context of the research area with a stated emphasis on gender. We address the role of the Sustainable Development Goals (SDGs) in the technical and strategic issues that arise in the preservation and use of ICH, providing practical, actionable recommendations. We explore the findings of this work and lastly we make recommendations for further work.

The importance of ICH and personal stories in particular is well documented in community memory, social cohesion and political and personal identities. (Solanilla 2008). The UNESCO convention on The state has responsibilities in 'preserving memories of the nation', and provides an *external, independent and authoritative* mandate for these organisations' work in the identification, protection and promotion of intangible cultural heritage. At present the identification, preservation and maintenance of ICH is neglected, or funded minimally in many countries in the Global South. It is a gross oversight of the SDG's that there is no provision at all for cultural life, and the important role of ICH in national identity. An attempt by Tanzanian scholars to get the slave route (from the DRC Congo to Zanzibar) recognised as a UNESCO protected monument failed, and this important part of African history is effectively negated.

This document asserts that neglecting ICH is detrimental to the intellectual, economic, cultural and social progress of countries like Tanzania, where this research took place. Preserving, honouring memories, knowledge, practices, traditions, discourses, customs, stories, values, beliefs and memory strengthens communities and identities. Honouring and

preserving ICH contributes to macro and micro well-being and encourages skills such as advocacy, understandings of medical practices, debate and inclusion in political processes. This in turn builds up participative democracy, collective confidence, educational attendance, discussion about the tensions of 'old and new' habits and shines a light on the constant reconfigurations of the identity.

Collecting ICH can be included in bigger projects such as collecting information about land tenure, employment practices, livelihoods and the effects of climate change. These are acknowledged as the most serious challenges confronting local and international leaders at this point. (Swai et al 2015).¹Collecting ICH can play a significant role in the urgent problem of securing land deeds, and in the process build up important bonds of trust.



Mama Mwamvua

Specifically, this document provides a useful framework for:

¹ The Economist, 'Who Owns What' (leader) Sept 12 2020, accessed October 23 2020

- Practical ways of gathering stories, reflections and discussions around intangible cultural heritage in individual memory, institutions in both the public and private sectors.
- Policies, initiatives and strategies for enhancing and preserving intangible cultural heritage at the local, regional and national level;
- UK engagement with European Union Directives and international collaboration more broadly.

'Ngoja ngoja, inaomiza matumbo' A long wait hurts the stomach

Definitions of Intangible/Immaterial Cultural Heritage (ICH)

We must give necessary attention to *intangible* heritage – as well as to the traditional, analogue forms of documentary heritage - because intangible cultural heritages are at high risk of loss. Gathering information about intangible heritage is time consuming, labour intensive, and therefore slow. Immaterial or intangible cultural heritage is defined as

“[...] The practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history(ies).

In addition, this research acknowledges

[...]Emphasis is not only placed on the objects, but also in the context that grants them meaning, including the information of ecological, economical, climatic and geographical type of the archaeological area, which allows for an interpretive

framework of the culture and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity”².

Thus, our research took intangible cultural heritage to be interpreted as any one, or combination of many, of the following:

1. Languages and oral expressions.
2. Knowledge and practices on nature and the universe.
3. Culinary knowledge.
4. Traditional medicine.
5. Elaboration of objects, instruments, wardrobes, constructions and corporal ornamentation.
6. Musical and sound expressions.
7. Dance expressions.
8. Ritual, scenic and ceremonial expressions; festival acts, games and sports.
9. Traditional forms of social, legal and political organization. (Baron 2008)

BACKGROUND AND CONTEXT OF THE RESEARCH

Hidden Histories began in December 2016 with a preliminary discussion with an experienced Tanzania land rights lawyer, about the poverty and lack of land deeds (see appendix 1 and 2) in the Tanga coastal region, and the impending construction of a port and pipeline to process and transport liquid natural gas and oil. After several years of pre-research, the situation changed in Tanga so it was altered to reflect an ICH focus.

Our research took place in a small coastal hamlet Mwambani/ Mkocheni, of about 3000 people, just outside Tanga town, Tanzania. Tanga town is situated within Tanga region; for the purpose of these briefs all references are too the town, not the region. The pre-research period began in December 2016 and the interviewing began in November 2019.

² UNESCO, Convention for the Safeguarding of the Intangible Cultural Heritage, 2003, article 2, p. 2 <http://unesdoc.unesco.org/images/0013/001325/132540e.pdf> accessed on 20 Oct 2020

Mwambani/Tanga village in Tanzania is the end point for the \$1.5-billion (Ross 2012) Chinese funded, (Hoima/Uganda- Tanzania) pipeline³. Evictions and construction began in Tanga in 2013 and 2018 respectively, although the enormous projected gains from oil and liquid natural gas from Uganda to Tanzania, carried down a transport 'corridor' are yet to materialise. Mooted as one of the largest projects, ever, in Africa, the belt and road initiative includes maritime - road shipping lanes (Gu 2016) railways, roads, a new port, an oil processing plant, and linked media, education, mining and military policies (Alden 2006, 2015; French 2015, Brannigan 2013). At present however (November 2020) only the port in Mwambani/Tanga has been dredged. There is uncertainty about whether this ambitious massive Chinese international [development initiative](#)⁴; will happen within the projected time frames, if it happens at all.

Locally, there are significant absences in the consultation and involvement of local communities. little attention is being paid to cultural heritage such as the 1950's Tanga figurines produced in the area, or daily intangible culture such as local reminiscences, coastal knowledge and practices, cookery and boat-building. This intangible heritage is being swept away in the flurry of 'Mandaeleo'- (Swahili for modernising) discussions generated by elites and commercial interests, that overlook local interpretations of the sea, coastal culture and histories.

The research set out to interview the most marginalised- people who were not literate, were living precarious lives depending on several seasonal jobs, or were unemployed. This reflects extensive discussions with local partners and experts in the region⁵. The majority of people living along the coast, who improvise opportunistically with agriculture and fishing. (see appendix 3 and 4). We wanted to find out how those who rarely get consulted – women and younger people – felt about both ICH and the future. Both are interlinked, by asking people to reflect on their own ICH we gained valuable insights into what people wanted for their futures.

Interviewees were self-selected after we informally introduced ourselves to the community, and their local leaders, steering clear of politically affiliated leaders, who would influence who we talked to. Our interviewees had different areas of in-depth knowledge of the area of Tanga, many held down several jobs to make ends meet, and many came from families that had been working on small agricultural plots or fishing for themselves for over 80 years. Their ownership situations are precarious and unclear, none of them have title deeds to the

³ East Africa crude oil pipeline (EACOP) is built by USA firm MFRI/permapipe, Danish firm Logstar, with other stakeholders including Tullow oil (GB), Total E and P (France) and China National Oil Offshore Corp (CNOOC)

⁴ \$60 billion Chinese aid pledged to Africa, Guardian Sept 2018.

⁵ Discussions with Alex Nduye, government economist, Brother Vincent Mwinami, Rosminian institute; Mwambani, Joel Negamile, Tanga Museum; Stanislaw Nyambea, land rights lawyer, National Farmers Union Tanzania; ActionAid Tanzania.

land they live and work on, and we (the research team) believe that many of them are part of informal long term squatter communities.

The detailed explanation of the methodology is on page 36.

Applying the Sustainable Development Goals

These SDG's are relevant to our research: SDGs 1, 2, 4, 5, 8, 12, 14 and 15. In cases where it is clear those interventions in Tanga would be directly useful I have written these down. The quotes used are from the interviewees in the project. Further information about them, including photographs and podcasts and more information about the project are online at www.hiddenhistories.org

1. Poverty
2. Hunger
4. Education
5. Gender equality
8. Decent work and economic growth
- 12 Responsible consumption – eg water and irrigation
14. Life below water
15. Life on land

Specifically for this pilot, these SDG's have direct relevance

GOAL 1 "End poverty in all its forms everywhere" ⁶

"We had a private investor here in Tanga, a European who had a fish processing factory that lasted for several years, where they froze the fish, but then this factory closed. Many families here depended on it. The government wouldn't support them or subsidise them, it was a waste. This was really bad, many lost their jobs, but it also had the consequence that other buyers could determine low prices that are not fair for the fishermen, or the customers, or anyone. There were no regular markets, no-one else to sell to, so we all became poorer".

(Zawadi Macha, taxi driver, 2019)

"The women around here are involved in farming or fishing, some have been able to even build their homes from the small scale farming income, as long as they are participating in the small loans scenes set up in groups (vikoba). Other women buy fish and sell it cooked within the communities around them. But the problem is the women don't own the land, or the sea, and don't really have much control, or capital, and getting a bank loan is impossible!

(Laughs).....previously this was an area of sisal plantations, my father was from Tanga, and he was a waged employee, we actually had a good life... Some of the workers were from Tanga but we also had workers who had emigrated from other regions, Kigoma and sometimes even as far as Mozambique and Burundi. The ones from Mozambique arrived by 'ma namba' in big numbers".

Sophia Kinnogo, farmer, grandmother, housekeeper age 56. 2020

Recommendations:

- Implement nationally appropriate **social protection systems and measures for all**, including **floors**, and by 2030 achieve **substantial coverage** of the poor and **the vulnerable**. By 2030, ensure that all men and women, in particular the poor and the vulnerable, have equal rights to economic resources, as well as access to basic services, ownership and control over land and other forms of property, inheritance, natural resources, appropriate new technology and financial services, including micro-finance.

⁶ from: <https://www.un.org/development/desa/disabilities/envision2030-goal1.html>

- By 2030, build the resilience of the poor and those in vulnerable situations and reduce their exposure and vulnerability to climate-related extreme events and other economic, social and environmental shocks and disasters.
- Ensure significant mobilization of resources from a variety of sources, including through enhanced development cooperation, in order to provide adequate and predictable means for least developed countries, to implement programmes and policies to end poverty in all its dimensions.
- Create sound policy frameworks at the national, regional and international levels, based on pro-poor and gender-sensitive development strategies, to support accelerated investment in poverty eradication actions



Zawadi sorting fish.

"Chilewa chilewa, uta kuta mwana si wako"

Act fast, or you'll miss the opportunity

(Literal meaning is 'If you delay, you'll see the daughter is not your's')

GOAL 2 End Hunger

"This international group came to set up a seaweed project. But it didn't last. Selling seaweed is really unstable. We may set a price, but we won't get it. And we can't store the seaweed in the house, so it starts to rot, like fish. You keep it in the house? Why? For what? So we are forced to sell, because Tanzanians don't eat seaweed, It's for the Chinese. Then the buyers don't come for long time. When they do finally come they give us a low price; because they say the (international) markets have fluctuated. And you have no choice, you just have to sell it. I wash my hands of the seaweed business- we have no control and no choices - we did not cultivate sea weed any more".

Bi Peris, Seaweed farmer, grandmother, age 60, 2020

"I do often go hungry, so I supplement my income by walking through the streets and houses, rubbish-dumping sites and compost pits here in Tanga town. I pick up about 250 plastic bottles a week, big and small, and bring them here to be recycled, from here they are weighed and taken to Dar es Salaam port, I don't know where they go after that. This pays my house rent of 40,000TSh a month (£13.25). Sometimes I find bottles have urine in them because people use these bottles to pee in them. But as I need the quantities, I just pour the urine out and pick them up".

Tausi Haruna Ramadani, fruit seller, single mother of 5 children, age 35, 2020

"Nowadays there are no reeds and most of the coconuts farms are no longer around, really, there's only a few of them for home use only. It's true that reeds are so strong and in the past we used them for our roof thatching for three years and more without renovation. Now people are using rice sacks, (minyaa) squeezing out the use for as long as possible.... In the past we never bought fertilizer, we made it by burying the leaves in soil and waiting. These days no-one young knows these skills..... Also before, we were using our traditional seeds which are resistant to disease, so we didn't bother with pesticides. These days, the seeds are not resistant, and the harvest yields are low. So we are forced to buy pesticides for invasions like fall army worms. Now, if you don't

use pesticides in your farm, you'll get no harvest, you'll end up requesting seeds and food from the neighbours."

Mama Mwanamvua Salehe, farmer, weaver, rug maker, great grandmother. Age 83. 2020



Tausi, chilling.

"You know farming is painful, and difficult, all day in the sun. Farming uses a lot of energy from preparation to harvest, and then selling the crops the prices now are very low. And then maybe livestock will wander in and destroy your crop, or there's no rain. I opt to sell fish, direct from the fishing boats, but even this is really difficult now, the fish are decreasing and the men are pulling out smaller fish from the sea."

Zawadi Jumanne, fish seller, single mother of 3 children, age 32. 2020

"We prefer the local seeds, sometimes the rice from foreign seeds comes out like plastic, it looks and tastes plastic, you see it if you roll it and throw it bounces! This plastic rice, if you eat it, you get bloated, because the rice is fake. Most of the seeds for everything we prefer local. In the market the only

foreign seeds we use are apples, because of their shelf life, our local ones, after a few days the apples turn black”.

Tausi Haruna Ramadani, fruit seller, single mother of 5 children, age 35, 2020

Recommendations:

- By 2020, maintain the genetic diversity of seeds, cultivated plants and farmed and domesticated animals and their related wild species, including through soundly managed and diversified seed and plant banks at the national, regional and international levels, and promote access to and fair and equitable sharing of benefits arising from the utilization of genetic resources and associated traditional knowledge, as internationally agreed
- Impose strict tariffs and increased taxes on the large agricultural firms who dominate the seed markets (Syngenta, Yara) by 2030. Create loans via vocational courses and other means to double the agricultural productivity and incomes of small-scale food producers, in particular women, indigenous peoples, family farmers, pastoralists and fishers. Continue mapping and titling to secure and equal access to land, land titles, other productive resources and inputs, knowledge, financial services, markets and opportunities for value addition and non-farm employment
- By 2030, ensure sustainable food production systems and implement resilient agricultural practices that increase productivity and production, that help maintain ecosystems, that strengthen capacity for adaptation to climate change, extreme weather, drought, flooding and other disasters and that progressively improve land and soil quality
- Increase investment, including through enhanced international cooperation, in rural infrastructure, agricultural research and extension services, technology development and plant and livestock gene banks in order to enhance agricultural productive capacity in developing countries, in particular least developed countries. Correct and prevent trade restrictions and distortions in world agricultural markets, including through the parallel elimination of all forms of agricultural export subsidies and all export measures with equivalent effect, in accordance with the mandate of the Doha Development Round Table.
- Acknowledge the central importance of seeds, flora, fauna and trees and its role in common and popular medicinal cures in communities in the Global South. See [this article](#).



Mama Mefaki and her coffee stall, Tanga

GOAL 4 access to education

“Personally I noticed that an educated woman is much more sure of herself and confident to speak out. Having only received a primary education I decided to take night classes until I was able to obtain my high school certificate (4 years of secondary education). It has certainly helped me to gain more confidence, to speak freely without feeling shy and do my activities with confidence, I can do interviews like this one – before I could not do anything like this”.

(Mama Mefaki, photographer and coffee-shop owner, age 43 2020)

“In coastal cities of East Africa where there’s a heavy Arabic influence; I think people don’t like to work! We’re lazy, like sultans! (umwinyi). Young people like me, only some of us understand that hard work is what will get us ahead. But

it's hard. So when it comes to how the government can improve the situation in Tanga, it is first to strengthen the educational system and secondly to provide training to the youth on self- development. But also incentivise and give confidence, and also to facilitate this by giving us access to small loans and mentoring.

(Kombo Hamadi, unemployed, occasional motorcycle taxi rider. Age 20, 2020)

"The opportunities are here in Tanga, but it starts with women ourselves realising that we can help ourselves, so even something as simple as making ice cream, it's a way to earn. You should also psychologically enjoy and love what you are doing and respect the fact that it's allowing you to work hard and do well. Opportunities are here but you won't see them if you just stay inside the house. You need to get out there to see them. There are challenges- when I started people – mostly women- would ask me "what is wrong with you, don't you have a husband?" It broke my morale, my confidence, it put me off, but then I saw it as a challenge to overcome, and it was my role to enlighten these women to change their attitudes, and they shouldn't just depend on a man for support."

Mary Bishanga, tailor, dressmaker, entrepreneur, 44, single mother of 2 kids.

Recommendations:

- By 2030, substantially increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship
- By 2030, **eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations**
- By 2030, ensure that **all learners acquire the knowledge and skills needed to promote sustainable development**, including, among others, through education for sustainable development, conservation, sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and **appreciation of cultural diversity** and of culture's contribution to sustainable development



Margreth Jon, Mganga (professional healer) rug basket and rope maker. Tanga 2020

GOAL 5 Gender equality

“The men are more enlightened now and they allow their wives to go out and work, though the women will tell you it was the same men who would tell them it was taboo to go out and work! And if the women disregarded this, then they were subjected to domestic physical abuse. But times are hard, whether he is a fisherman or sells at the market there are days when he will fail to make money, what happens then? There’s basically nothing for food, so this is when women start to do business, so (married) women start slowly selling kashata (sweets) at home on the Barraza (front step). Women realise they can make money, so initially they don’t tell the husband, but when they make some money, they say, “Look I made some money!”

Mary Bishanga, Tailor, clothes designer, single mother of 2. Age 44. 2020



Bi Peris, at work on the seaweed fields

Recommendations:

- Recognize and value unpaid care, precarious and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate.
- Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision making in political, economic and public life.
- Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences
- Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women.
- Adopt and strengthen sound policies and **enforceable legislation** for the promotion of gender equality and the empowerment of all women and girls at all levels



Sophia Kinogo



Telvin Rousser, 20, marine entrepreneur, kayaker, coastal tourism, fashion designer.

GOAL 8 Decent work and Economic Growth

"I hope to see a lot of progress....a lot of young people today are interested in farming cassava in an area called Mapojoni , they are providing cassava for the new factory that is making biscuits with the cassava flour. Generally the young people are more interested in doing business, they're motivated, not like before when they were preoccupied with playing music, dressing funny, same with young girls! They seem a bit more willing to work. Now you can see that they are trying to be productive".

Sophia Kinogo, farmer, grandmother, housekeeper, age 56. 2020

"The government should facilitate small loans to the youth, so we can be self-employed rather than relying on employment from government, the government can't provide employment for everyone. The youth are left on the streets with nothing to do. With a small loan a person can start a business, at least after 4 or 5 years they would be able to stand on their own and afford food, a home and other basic needs. The government can also improve existing infrastructure: specifically build hotels, good roads and a port. This will bring the youth jobs".

Mwini Kombo, 21, school student. 2020

When I am weaving {mats, fans, food coverings and baskets} I use my creativity and design. All of them are different. We started us women together when my parents died. What do I think about whilst I'm weaving? The fact that I need to work and earn money so as not to starve of course! Young people of today don't know how to weave, they don't get taught it either at home or in school as we did. They prefer to make house decorations using cloth (kufuma vitambaa) but most of them think weaving is stupid work. They want office work or 'wazungu' (foreign work). My sister and I can't read or write, and my eyesight is not good anymore. We can't go anywhere, so we have to stick on these handcraft activities"

Mama Mwanamvua Salehe, farmer, weaver, rug maker, great grandmother. Age 83. 2020



Leila, 18

Recommendations:

- Design a national strategy for the maintenance and celebration of ICH including funding museums, arts centres and music studios for aspiring talent.
- Design a national strategy that explores the role of tourism in supporting and expanding ICH, with support from Zanzibar.
- Undertake reforms to give men and women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.
- By 2030, ensure equal access for all women and men to targeted, relevant, affordable and quality technical, vocational and tertiary education, including university and achieve literacy and numeracy that supports local opportunities and contexts.

- Undertake in-depth research to evaluate the contribution of artisanal fishermen to Tanzanian cultural and economic landscape. Look at viability of supporting small artisanal fishermen, and their families from an economic, conservation and ICH perspective.
- Undertake in-depth research to look at viability of regional factory-based and service based occupations, particularly those that prioritise or promote ICH.
- Provide economic and mentoring support to entrepreneurs who wish to develop existing ICH (eg food and medicine preparation, arts, dance and music, tourism opportunities, conservation-based businesses).
-



GOAL 12: Responsible consumption and production

“Some of the old ways are actually more environmental, In my opinion. The problem with schools in the city they are taught only theory not practical, while in the village they are taught both. In the city they learn to be wasteful and not inventive. Me for example, we were taught in class how to build a compost pit latrine, the students were instructed to collect the materials needed and then

taught how to build the actual latrine with their bare hands. In town they are not even taught how to cut the grass used to build the latrine! Even though there are grass fields nearby! I once asked one of my kids and he confirmed that they do not even know how to cut grass!"

"My father worked on the sisal plantation. There were four grades of sisal. The good quality sisal was taken to foreign countries I do not know which ones (I was young) so I would have to ask. To make ropes, sacks, brushes. The poorer quality sisal was sold off to the workers, who used it to make by products such as mattresses, mats, brooms etc. Nothing was ever thrown away".

"In my experience as a farmer, climate change and weather patterns have changed a lot between now and a few years ago. Now we do not always get enough rains and for crops such as Maize we do not get a good yield. So now I plant more weather resistance crops such as cassava... we plant the yearly maize in February in hope of the long rains from May to July.... there are a lot of changes, caused by cutting down trees and processing coals . This is why today we get random rains, it is not like how it used to be. The rains we get today are certainly not enough. Or maybe they come in 2-3 days really heavy, and then we flood. These random rains help us to cultivate banana, orange, lime trees and a little maize, but these rains are extremely unreliable".

Sophia Kinogo, farmer, grandmother, housekeeper age 56. 2020

Recommendations:

- Ensure sustainable consumption and production patterns – do more with less (energy, food, water): encourage Global North citizens to educate themselves and learn from Global North about water and resources usage.
- Revisit artisanal farming and fishing practices from a much more holistic perspective, incorporating mental health, well-being, job satisfaction, environmental sustainability and cultural production as criteria for success.
- The efficient management of our shared natural resources, including enforced legislation about use and disposal of toxic waste and pollutants, are important targets to achieve this

goal. Encouraging industries, businesses and consumers to recycle and reduce waste is equally important, as is supporting developing countries to move towards more sustainable patterns of consumption by 2030.

- Many communities already recycle, repurpose and fix/make things as a matter of course. The knowledge and expertise in these processes needs to be formally recognised and valued at a national level in country. Support, training and funding needs to be given to museums and other similar institutions in the Global South, and much greater effort made by organisations in the Global North to create equal partnerships and share knowledge.



Naima, shell collector, 32, mother of 3

The Tanzania Development Vision 2025 and Long-Term Perspective Plan (LTPP) aimed at transforming the country into a Middle Income Country (MIC) by 2025 is based on the industrialization of the agriculture-based economy. This involves tied loans and seed commitments (to large seed international seed companies). This

directly threatens artesanal and small holder farmers, as their small plots are not considered productive enough.



Rajab Abdallah

GOAL 14: Life below water

"The ways we fish now, and what we used to do, are not the same. A long time ago there were no industrial made fishing nets, the fishing nets that existed were mostly handmade (machina) which were thick and people used them for prawn fishing. There was no illegal fishing, they were using hand-made nets (minyaa) not these huge trawler nets (korokoro). There were no dynamite (babilas) or {Chinese} large trawler boats that fished sardines. When illegal fishing came along this is when the type of nets (vipishori) were made ,these nets were specifically used for rice not for fishing and they just picked up everything, the fishermen ended up getting powder instead of the fish. Another effect of the dynamite fishing is that the fish moves out to the deep areas, then the fishermen follow the fish, surround them with nets and take the fish in tonnes. When they bring the fish to the market they do not even finish selling them, they leave the fish to decay. So they end up destroying other sea species as a result the fish breeds get lost."

"After fishing we sell them to the buyers and the buyer sells them to the transporter, it's all done on credit. The buyer has his own freezers at home, and he takes them to other areas i.e. Morogoro,Dar and Mwanza. We fishermen do not have the freezers only the buyer is the one who has the freezers, but unless he is transporting in our area you can't find five people in all of tanga who have freezers {or freezer lorries}. Challenges arise sometimes where the money comes in slow batches the buyers can tell you anything, like there that there is an ATM {cashpoint} problem. So we don't always get paid."

Rajaab Abdallah, fisherman and master boat builder, age 49, 2020

" That's one thing I've noticed, most beaches here on the Tanga coast, they're heavily polluted. It's trash that's thrown there by people who live here, not from the sea, that accumulates. If I can get people interested in cleaning the beaches, we can go to all the beaches and clean them up. A lot of beaches have people living on them, they end up being toilets. So actually I want to start a fund-raising so we can put toilets on the beaches you know...."

" Yes, young people here are a bit lethargic and demoralised, but I say, love

your country, love yourself, respect yourself, you know! Work for a better world. Find a way to make money but also give back to nature too....!"

Telvin Rousser, 20 years old, kayaker, fashion designer, marine tourism and conservation entrepreneur.



Recommendations:

- An overwhelming majority of marine pollution, which comes from land-based sources, is reaching alarming levels, with an average of 13,000 pieces of plastic litter for every square kilometre of ocean. Actively encourage and fund national policies to increase conservation knowledge of coastal environments in the Global South.
- Encourage linkages and partnerships between Global North and Global South to imaginatively learn and co-create solutions (see the [plastic boat](#), the [flip-flopi boat](#)), to the urgent problems facing marine environments.
- Enhancing and funding conservation scholarships and bursaries, (especially for Global South) putting conservation on local education curriculum.

- Supporting, enforcing and funding the sustainable use of ocean-based resources through international law will also help mitigate some of the challenges facing our oceans.
- Supporting coherent pan African national policies across Africa's Eastern and Western coasts through African Development Bank, African Union and World Bank.

GOAL 15 Life on Land

"When we speak of culture, traditions or customs, it is the belief that once you stop practicing them then there is a danger of losing them. So it is important to share the knowledge of customs and traditions with the community and close family. For example, the remains of a member of the community are always returned home for burial, to the place of their home, their family. This is extremely important, they come back to their land, if they happen to die in another location. I learnt this from the elderly, when the body is being returned home also a chicken has to be slaughtered. We believe blood needs to be spilt. If this is not done then there is a likely chance that there will be misunderstandings/arguments in the immediate family. The blood of the chicken is the sacrifice, when the body is at home, and this will prevent disharmony."

Kombo Hamadi Almasi school student, 21. 2020.

"After the Arabs came and established their living here, they made a slave market at a place called Jambe about fifteen kilometers from Tanga town. It was just near here where we are at Mwambani, here on the beach. This is where they kept the slaves and transported them to Zanzibar at the slave market headquarters".

"There was a slave called Mzee Khamis, he's very famous in the area. I met him as a child, he recounted the walk from DRC Congo {1,800 kms} where he was taken from. He walked, directly to Mwambani, but after they {brokers} started

sorting the slaves they left him here because he was not marketable. I don't know why. That was his story. He stayed here and got children finally grandchildren until he died.... When we say slavery stopped at the end of the nineteenth century, that was just the law which was passed by the British that prohibited slave trade. Actually, even though slavery was prohibited, it still continued afterwards, from here, right here, until 1940 or so, to the Arab countries."

Joseph Nyasolo international musician, Grandfather, age 82. 2020



Zawadi Jumanne

Recommendations:

- Land in Africa holds is central to understandings of identity, heritage and belonging. The links between ICH and land need to be firmly emphasized, and development policies around land would benefit from moving away from a purely utilitarian approach to more holistic ones.
- The SDGs aim to conserve and restore the use of terrestrial ecosystems such as forests, wetlands, drylands and mountains by 2020. More research is need to gain

much deeper understandings of how land is used, and the symbolic and material value it holds for communities (in material and ICH terms) is essential.

- Communities remember their histories on the land, and this is an integral part of their collective and personal livelihoods; land mapping, titling and categorising needs to account for this.
- Halting the destruction of valuable coastal environments (mangroves, river estuaries) is also vital to mitigating the impact of climate change. Urgent action must be taken to reduce the loss of natural habitats and biodiversity which are part of our common heritage.
- Areas that are sites of key historical importance (eg former slave trading markets, sites of rebellion) need to be recognised and valued beyond simply their tourist value.



Sophia Kinogo and her daughter

“Haba haba, hujaza kibaba”, Fill your grain store slowly with harvest.

RATIONALE FOR USING COLLABORATIVE STORY TELLING AND LONG FORM INTERVIEWS

“Storytelling potentially draws on commonalities between the story or the storyteller and the listener or reader. This, combined with the underlying assumption of credibility in the teller’s story or experience, can potentially motivate and persuade individuals towards behavioural change and reduces resistance to any action implied by the message.” (Mcall et al 2019).

“Qualitative methods are by their nature more able to capture what projects and participants regard as their priorities, and their own evaluation of their developments and successes. They also offer opportunities for reflection, which can then inform future progress, for both individuals and projects as a whole”. (Gidley & Slater 2007).

Storytelling and oral history interviews are highly skilled methods of working that require the researchers to understand the importance ‘deep listening’. This lets the interviewee, take centre stage, and direct the interviews. Researchers need to be trained, and have opportunities to practice in how to be responsive, and not interrupt and how to direct the content of interviews in the least intrusive way.

We rarely hear from community participants themselves, their thoughts and feelings about their lives, what development means. They are doubly marginalised (Spivak 1989), excluded from the global power plays and academia, and national political discourses. Story telling approaches are flexible, can be adapted for purpose and allows voices- particularly women and those involved in informal economies (Chen 2012, 2015)- to be listened to, and provides 360 views of life.

Participative story telling techniques allow for nuanced readings, the complexity of identities, the imagination and agency of the people involved, and the contradictions they feel. In this case, people voiced a deep (local) need for material advancement, and the growing scepticism about any ‘external’ (eg government, foreign), interventions.

Collaborative arts methods and media have a certain magnetic glamour, and offer expansive ways to engage with the issues, and the people. They also offer a material hard copy at the end- photographs and films, which ideally will be returned to the community.

Arts based practices disrupt development narratives that are stymied by data and economics-driven approaches, by giving participants more time to create to set the parameters of the research, and consider how and what they wish to contribute. They give us completely new perspectives, and versions of events we think we know.

“Slave scouts were systematically trained to go inland from the coast, here in Tanga, to exploit local enmities and rifts, in order to get good healthy strong men as slaves. Many communities were not trading information or goods with each other, so slave operations were highly localised and any tribes already capturing people were encouraged by scouts to sell them to slavers. They paid relatively high prices, so this started the practice of kidnapping, and looting. Societies were fighting is prized- Sukuma, Chagga, from the far West of the country got highest prices. This kidnapping of course further fuelled local enmities, and the slavers exploited this. This practice entirely demolished whole communities and villages for centuries. Slavers and their scouts took everything. Pots and pans, clothes, goats, furniture, grain, jewellery, people. We don’t know the numbers, but we know what our great grandparents tell us is true.”

Joel Negamile, Curator and Director Tanga Museum 2019, and Nyanjala Maingu, Guide Tanga Museum 2019.

Additionally by gathering and valuing local voices on the ground, crucial skills and memories that contribute to cohesive communities are elevated and made visible. These different versions of the ‘affective connections to place’ (Rogaly 2013) enable local partners to develop their own research capacities in situ. This data can be used to initiate national discussions with government about how to incorporate intangible heritage into local futures. By using some local researchers (of the same educational and income level as most members of the community) and photography and film, as well as multiple long form interviews, participants were encouraged to relax, to ignore hierarchies or status, and describe their lived experiences.

“I learned from my grandparents, from stories, and also when I was in primary school; we learned how to determine if rain was on the horizon. We used bottles and cans to measure the weather. Even if the sun is

shining you would sometimes find some rain water and if this is accompanied by some clouds, you can see it with the naked eye only. My grandparents said "If you look at the clouds and they are clamped together then it is a pretty good indication that rain is about fall". We would gather wood and prepare for the rain and it would usually come a day or two afterwards.... I do still use these same methodologies if determining rain when I am preparing for planting crops. I know when to collect firewood when there are signs of impending rain".

Sophia Kinogo, farmer, grandmother, housekeeper age 56. 2020

In one-to one interviews and small groups, local people were familiarised with mobile phones and small portable tape recorders. There were two weeks of practice sessions and peer-peer evaluations. Techniques also included peer-peer interviews, collaborative photography workshops where the 'subject' discussed at length with her friends and the photographer, how she wished to be portrayed. Others methods used involved Interpretative biographies, field diaries, interview descriptions, personal observations, cultural events (music shows) attendance at village and private events and life-history interviewing. A combination of open single sex discussions, one on one interviews, informal participant observation, subjective descriptions, material prompts and embedded immersion were used as techniques to develop narratives and 'thick description' (Geertz 1973, Back 2007, 2011).



The nuts and bolts of this method

This project used five main ways to gather information:

1. 1-1 Interviews (recorded) with small hand held tape recorders and/or mobile phones

We had up to four interviews with participants. The first were to establish ethical guidelines and the purposes of the research. The subsequent ones took place in areas that were convenient for the participants- their workplaces, homes, or other locations. They became more discursive, and interviewees were encouraged to take the interviews in their own directions, ask us questions and focus on what they felt was important. Interviewers often worked in pairs, with one person conducting the interview, the other listening for areas to pursue questions.

2. Participant Observation/embedded immersion

The research team went alone, in pairs to research sites (the boat-building yard on the beach, the recycling centre, the market, the coffee stall) and watched what was going on, sometimes directly asking questions, or just hanging back and observing, taking notes later.

3. Filming and photography

Participants were encouraged to discuss, over several weeks, how and where they wanted to be photographed. This included the setting, the pose, what they wanted to 'say' about themselves, and the clothes they would be wearing for the photo shoots.

4. Group discussions

Small discussions were held, in informal situations (on the floor of someone's house, in a pool room etc), and the number of participants was larger than the number of researchers. This was considered important in order to disrupt any power dynamics of the privileged researcher. Themes were chosen by researchers and participants together after the participants had been told what the study was about.

5. Use of material prompts

Photographs of slaves, people on slaving boats, men and women enslaved (and posing) in Zanzibar and lithographs were used as material prompts for discussions in

the Tanga communities. We asked people if they had seen photos like this before, and tried to just let the conversation take its course. The photos were chosen after discussions with Royal Museums Greenwich about using their collections that were not on show, and an acknowledgement that the narration/representation of slavery was only from a very narrow (white, imperial) perspective. The Pitt Rivers Museum about their collection of stone figures, called 'Makaramo'. In both cases there was not much information about them, and nothing from an African, colonised or Tanzanian perspective. It was essential to get a Tanzanian perspective on these items, which co-incided with an increased national momentum to understand how slavery is perceived and talked about within the countries where people were trapped, kidnapped and traded from.



Some of Sophia Kinogo's children and grandchildren

FINDINGS

"It is true that interaction with other culture and tribes make people to forget about their culture and take the western one. This alters our culture a great

deal. As someone who is trained in the very traditional skill of unyago {art of womanliness, deportment} it's essential that we preserve these skills, even if people think it's just about sex, or is somehow shameful. It absolutely isn't. But I can't really tell you the details, it's forbidden, but 'unyago' includes how to stay to manage a household and your relatives, how to keep a happy marriage, how to respect yourself and others, cleaning your body properly, how to use perfumes, those styles for washing up and many other things which we cannot talk here".

Bi Binti Salama, professional beautician, masseuse, import/exporter and unyago mentor. Unknown age. 2020.

In practice, whose interests does this safeguarding of stories, traditions and practices primarily serve? It is extremely important to ask who is 'representing' or mediating communities and their ICH, whether they have a mandate to do so, where they fit in, and what their relationships are with of power and authority. Institutions such as museums, universities, non-governmental organizations (NGOs), (and their representatives) can overtake and impose their agendas that significantly shape the representations, even at the level of referring to some imagined concept of community.

We tried to avoid this 'double decolonising' by slowing down the whole process, minimising the number of 'wazungu' (foreigners) involved; also taking a long time to build trust, and trying to establish what contributors might gain from being part of this project. When we asked people about slavery we often stopped the interviews. People were too upset and there was little point in rehashing up wounds. Decolonising research means a variety of things: opening up the mechanics of representation with contributors and asking them what they want to talk about, and how they wanted to be seen. Offering to give all contributors a copy of their portraits and talking about what clothes they would wear, what they would be doing.

We worked with contributors to make the process of being interviewed enjoyable, interesting, and took several weeks training researchers to unpack some of their own biases and preconceptions. We also acknowledged that almost everyone we were interviewing was living on the breadline: we offered food, transport costs, and sometimes paid for people's time, that they would otherwise be used for planting, fishing or creating income.

We tried to apply the theory: so for example population growth, rising incomes, urbanisation and socio-economic factors such as human health concerns and changing socio-cultural values - change in diets, lifestyles, leisure activities – all jeopardise ICH; we turned this into useable language (in Swahili) and spent many hours discussing how we could make ICH more understandable. Accessible language, and proactive concerted efforts were made to protect and value ICH, and we asked our participants to define what this is. (Delgado [2005](#); Thornton [2010](#))ⁱ. Interviewing required enormous flexibility- sometimes whole sessions were cancelled because of a storm, or a huge catch of fish, or

we'd had an interview that changed how we thought about the research. We were also honest with our contributors- as a result two people walked out, and others came on board.

The implications for for vulnerable people and areas of coastal Tanzania such as Mikocheni, Tanga, where this research was undertaken include

- Loss of complex eco-systems and fragile bio-diversities on both land and sea
- Loss of livelihoods, stability, ability to plan, take risks and withstand any form of shocks, from illness to increased climate volatility.
- Loss of ability to contribute or be included in future planning around vulnerable artisanal livelihoods
- Loss of large tranches of varied and valuable rural knowledge relating to medicine, food, arts, dance, song, intangible culture, building materials, food storage and fishing.

The villagers in Mwambani/Mchukoni have lost half their land in the last ten years, as the intensification for building and beach plots increased, and many had left as the evictions continued. People had also seen a considerable decline in fish stocks, and all the young people we talked to stated that unlike ten years ago, fishing was not a possible job. It was too risky, and paid too badly. This stripping back of the coastal land, and loss of the sea as a 'resource' available for them to farm has eight main consequences:

1. They are less likely to have access to 'desirable' land (eg not prone to floods, good soil, and regular water access) and have less land to cultivate staples and produce small excesses to build up reserves and seeds for the leaner months. They are no longer able to produce enough excesses to sell at markets to accrue capital.
2. They are not able to diversify their crops, and stick to staples- maize, cassava and ground spinach. This limits their nutritional intake.
3. Many farmers previously survived by diversifying their income sources: farming in wet months, and doing reed-based crafts in the drier months. However reed-based crafts – rug, basket, net and roof-thatch making - are not taking place. These reeds are not grown any longer as the marshy ground where they flourish has been, or will be, built on.
4. There are high levels of despondency, fatalism, and a reliance on witchcraft. In the absence of schemes (several international and national ones were mentioned,

which failed, and closed down) that provide long term security they suffered depression, or long term illnesses, and felt bitterly abandoned by both national and international actors.

5. Many fishermen were able to accurately catalogue changes in sea temperature, changes in patterns of fish breeding and migrations, and dramatic decreases in fish stock and diversity in the last 20 years. Interviews revealed very sophisticated 'untapped' knowledge about boat and net building, proofing and repairs, and the skills required to fish efficiently at night with no charts and basic equipment. This will be lost, as until this project, none of it had been written down or recorded.
6. Fishermen's experience, knowledge and livelihoods are being erased. They are not being kept in institutions of memory. Fishermen, boat builders and their families expressed frustrations about the decline in fishing as a viable way of life: they faced many threats: dynamite fishing, over-fishing from Chinese trawlers, lack of government subsidies, support and market places, lack of professionalism, financial insecurity, lack of co-ordination (at the level of help to set up co-ops, frameworks for fishing, supply chains and distribution) and recognition.
7. Our interviewees expressed considerable concerns about access and ownership of land, and the futures as farmers, fishermen and cultivators. This impacts on their children and grandchildren, who lack the education to move out of the area to find better jobs, and there is a strong sentiment of feeling trapped and depressed in cycles of poverty. They have no funds for legal representation, and given the recent shut down of the Tanzanian Human Rights Defender Coalition (which is the main NGO that represents people in similar situations), no opportunities for recourse. Additionally, given the problematic nature of the judicial system in Tanzania, where court cases drag on for several years, at great expense, this would not be a good avenue for them.
8. Important skills – henna body painting, perfume making, traditional food preparation, songs, dances, boat carving and construction, net-making, knowledge of fish breeding, shoal movements, tidal patterns, water temperatures and meteorology (done entirely without technology) are being lost. National efforts need to be made to value and recognise these contributions to cultural heritage and national identity. There are no museums or memory institutions that value these skills, and nowhere can you hear the podcasts of people talking, except on our website.

<https://hiddenhistoriestanzania.wordpress.com/blog-feed/>



Asha Juma (Farmer, 80, grandmother, weaver, rug maker) Tanga 2020.

KEY ACTION POINTS AND RECOMENDATIONS:

1. The community must be authentically consulted, and not just a box-ticking exercise, or talking to political leaders. Gathering stories, or storytelling with focus groups is an very under-rated research tool and end in itself, and is very effective. It is gaining traction in health, climate change and development work. (Mcall et al 2019)
2. Listening to the very poor and the marginalised is essential. Consultations must be weighted in favour of RESPONSIVE listening to communities more, and sitting at a desk less.
3. Genuine oral history, story gathering, and participatory arts based information gathering is disproportionately time consuming and expensive. However when done correctly the calibre of the material justifies the means. It must be handed back to the community as much as possible, for them to use as they wish: further fund raising or education or other avenues.

4. Whilst the poor are not 'experts', they often have deep, long term essential parochial knowledge, and understand the inherent contradictions of their own situations, without which it is impossible to design larger policies.
5. Gathering oral histories and local knowledge by local researchers in vernacular languages creates benefits, mental well being and a sense of cohesion, community and local pride.
6. Encouraging inter-generational knowledge exchange creates exponential value for both elders and the youth.
7. Development interventions are often short term. Elders in communities may be able to remember the long-term story, and are in post longer than the development professionals who come and go.
8. Mental health, emotional reactions and well-being must be a vector in projects looking at SDGs implementation. Research and policy interventions need to be designed with the power dynamics on full display, and transparency about how material is used.

CONCLUSION AND FURTHER RESEARCH

The legacies and history of colonial exploitation, abandonment by national government, demanding conditions created by climate change, geographical isolation, and local weariness/scepticism make Tanga a particularly exciting, and difficult place to work. There are practices and lessons learned that are transferrable.

We are responding to an articulated need from our Southern partners to reach marginalised isolated coastal communities. To collate, listen to, compare and share vernacular stories, oral histories about the same space- Tanga; a place "Constructed out of articulations of social relations- trading connections, the unequal links of colonialism, thoughts of home- which are not only internal to that locale" (Massey 183: 1995). Tanga embodies the disconnect between the narratives and 'dreamscapes of modernity' (Jasanoff, S. 2015) and 'real' life. New rounds of evictions and 'land grabs' are underway in Tanga: 'blue grabs' as their fisheries are enclosed and their stocks are dynamited; 'Green grabs', as their lands on colonial sisal, coffee, and groundnut plantations – sites of slavery (Kopponen 1994, Iliffe 1979) are now reworked for international investments in sugar, rice and biofuels, (Cotula 2013, Boras 2009), and 'brown grabs'.

State narratives around nationalism (Mercer 2010, Fouere 2013, Madianou 2010,) engender complex contradictory discussions around self-improvement, the past, 'traditions', community approval, reputation, moving out of poverty, and change. Yet unless we understand that all change is a relational dynamic, and that marginalised, precarious people have the same levels of agency, and interpretation, as everyone else, interventions will continue to be top down, heavy handed, and will fail.

Coastal farmer and artisanal fishermen's knowledge and experience gained over generations of working the same land/fishing is neither being valued, recognised nor catalogued. Instead, Tanzania's significant natural resources, natural gas primarily are being pursued. Elites are leveraging the country's strategic location in relation to regional and global value chains(UNDPa). Transnational alliances such as AGRA (Alliance for a Green Revolution in Africa) the New Alliance are working in conjunction with Bill and Melinda Gates, Warren Buffet, national governments, World Bank, African Development Bank to pursue agendas that focus on seeds, supply chains and roads/railways. This is an international 'Big Agra' led agenda, not a cultural/social led agenda.

This document makes the case that it is essential to elevate qualitative story-gathering methods as a research tool in larger projects- be they archeological, road and port building, or title deed planning. It is essential to recognise and preserve intangible cultural heritage-stories, oral histories, knowledge's, cultural practices, as ends in themselves. As well as being great fun, this process engenders trust, which if handled sensitively, can be nurtured over years. It is also important that communities themselves understand their own worth-this can help for fund raising, or political or legal challenges. There is too much at stake-where land, livelihoods and oil are concerned, to ignore the value of good consultation. It informs and creates a mutual understanding of a shared future.

Appendix 1

POVERTY

In Tanzania the poverty rate is 28.4 % (UNDP 2012), with 43.5 % of the population living on less than \$1.25 per day (World Bank, 2015). Inequalities include differences between the rural and urban poor, with 33.4 per cent of the rural population living in poverty compared to 4 per cent in Dar es Salaam and 21.5 per cent in other urban areas. In 2018 66.4% of the population was employed in agriculture, with the figure being much higher in rural areas.(UNDPb)

Agriculture accounts for the largest share of employment in Tanzania: a greater proportion of women than men (69.9% vs. 64.0%) work in agriculture. In rural areas, 43 and 1.3 % of households respectively, have access to improved water supplies and electricity compared to 85 and 34 per cent of urban households (World Bank, 2014). Limited employment in rural areas has resulted in significant rural-to-urban migration among young people.

Unpaid family helpers constitute 34.5% of those employed in agriculture – there are more than twice as many females as males in this category. Mikocheni reflected the national trends, specifically, there are significant gender gaps in own farming with far fewer women landholders. Women have smaller plot sizes (which are decreasing as they lack land deeds and their coastal shambas are being bought by urban Tanzanians), employing fewer people and farming more for subsistence rather than income generation as compared to male landholdersⁱⁱ.

People in Mchokuni are extremely vulnerable, with the majority of the villagers living on less than \$1.25 a day (3000 Tanzanian Shillings). There is a shortage of money, and many transactions (food) are bartered, with school uniforms, school fees, and even incidental medical fees – malaria tests for example- creating a great deal of stress and burden for families. People live in extended family groups, and rely heavily on neighbours and relatives in more lucrative jobs in the city to help them out.

Our research provides a valuable starting point for collecting more targeted quantitative data about what interventions might work especially for the youth of the village, who are disproportionately unemployed, and are the majority of the population.

Population Trends

The human population in Tanzania is projected to increase from the current 43 million to about 63.6 million by 2025 (UNPD [2008](#)). Rapid population growth will present an important challenge to achieving food security in developing countries such as Tanzania. Statistics from the World Bank and the Food and Agriculture Organization of the United Nations (FAO) show that globally, livestock production is currently growing faster than any other agricultural sector (Robinson *et al.* [2014](#)), this means that other forms of agriculture, and the artisanal fishing industry are being overlooked, in favour of rapidly increasing demand for livestock products. The demand for meat and milk is predicted to at least double over the next two decades (Robinson & Pozzi [2011](#)).

Appendix 2

CLIMATE CHANGE AND WARMING OCEANS

Tanga's climate is classified as tropical. The 'winters' (June, July and August) are rainier than the summers in Tanga. There are short rains in December, although these are becoming more erratic according to in-depth interviews with fishermen and people living in and around Tanga. The average temperature in Tanga is 26.3 °C/ 79.4 °F. About 1290 mm/ 50.8 inch of precipitation falls annuallyⁱⁱⁱ. Tanga is classified as having the unique feature of a "gene centre" which means that natural grasses and their cultivated variants may be found side by side. (UNDPa)

Older residents talked about the greater variety of food, much larger plots to work on (which meant they could afford to leave areas fallow, rotate, experiment, and fail) but also crucially grow different varieties of grass and rush, which they used for thatching, fencing, net, rug and basket making. The more swampy fertile areas where these rushes grow are now on private land, and inaccessible.

Appendix 3

GENDER

According to the Gender Economics of Women and Poverty Eradication Report (United Republic of Tanzania, 2015) about 60 per cent of Tanzanian women live in extreme poverty. In 2013, the Gender Inequality Index ranked Tanzania 123 of 149 countries with a score of 0.553, implying significant gender gaps in human development. Although 89 per cent of women are working, more than 53 per cent are not being paid, and of the approximately 30 per cent receiving cash earnings, 17 per cent have no say on expenditures being made (NBS, 2011). Inequalities in paid and unpaid work between women and men hampers women's economic empowerment and increase violence against women (Economic and Social Research Foundation (ESRF) 2015).

Approximately 98% of rural women classified as economically active are engaged in agriculture. Women farmers also contribute substantially to both commercial and subsistence agriculture, including livestock and fishing, as casual labourers and unpaid family workers, but do not have a say in how household income is spent (Iffat 2018).

Division of Labour by Gender.

Women carry the major responsibility for both subsistence agriculture, especially food crop production, and domestic work. Time use studies consistently show that women spend more hours per day than men in both productive and reproductive activities. Traditionally, women are responsible for almost all livestock activities of dairy husbandry (feeding, milking, milk processing, marketing, etc.)

Men form the majority of landholders: in Tanzania Mainland, 73% of landholders are men, whereas only 27% are women.

Women's plots are largely rain-fed. While most of the plots are irrigated by flooding (71%) and buckets (18%), considerable gender differences exist with regards to irrigation. 92% and 8% of the plots held by women are irrigated by flooding and by bucket respectively, as opposed to 63% and 23% of men's plots. None of the women in the study were reported as having plots that benefit from mechanical irrigation systems such as sprinklers, drip irrigation or water hoses.

Appendix 4

WORK AND EMPLOYMENT

In Mikocheni many people had several jobs, which were seasonal, but also highly precarious. The most common types of work that our interviewees mentioned were:

| Type of work | Gender? | Age of person doing it | Precarious or reliable income? Why? |
|--|-----------------------|---------------------------------------|--|
| Motorcycle taxi ('boda boda') | Always male | Younger men, occasionally Men in 30's | Moderately reliable, except in rainy seasons when roads are flooded. Low start up costs as daily motorcycle rental available. Small customer base. |
| Fisherman (actually running the boat, fixing the nets) | Always male | Men over 30 own boats | Becoming increasingly unreliable because of over-fishing, dynamite fishing, dwindling fish stocks, fish migration, erratic weather patterns and rising sea temperatures, smaller traditional 'dhows' can not compete with Chinese trawlers . |
| 'Fishing labour'- a less skilled freelance role | Always male | Younger men trying to get established | As above, plus less boats needing less crew, and rising costs of maintaining a dhow. Requires turning up to beach at high tide and asking to see if there is work. |
| Fish seller | Men and women; larger | All ages | |

| | | | |
|--|---|--|--|
| | traders with cars/bikes are men | | |
| Mganga (traditional healer) | Respected mgangas are women and men in 40 upwards bracket | | |
| Related fishing entrepreneurial activities, beach 'worker' – selling soap, shampoos, trinkets for fishermen on the beach | Always women | | |
| Roles that are declining in Tanga since 1990 | | | |
| | | | |
| Basket, rug and mkeka maker | | | |
| Farmer (small scale home plot, including 2 -4 livestock and up to 6 chickens) | Women, 35 years and upwards | | |
| Fruit seller/rubbish recycler | Men and women, all ages | | |
| Tourism (tour guide, crafts maker – batik) | | | |
| Reed and rush weaver (for roofing) | | | |
| Factory work (cement, fish and paint) | | | |
| Sisal plant | | | |
| | | | |

Appendix 5

CATEGORIES OF CULTURAL ASSETS

At present UNESCO recognises there are 7 cultural asset categories in Tanzania^{iv}:

| | |
|---|--|
| Archaeological or Paleontological sites | Olduvai Gorge, Laetoli Footprint, Isimila Stone Age site, Engaruka Ruins |
|---|--|

| | |
|--|--|
| Historical sites | Kaole Ruins, Kunduchi Ruins, Kilwa Kisiwani Ruins, Songo Mnara Ruins |
| Historical towns | Bagamoyo, Kilwa Kivinje, Mikindani |
| Traditional Settlements | Kalenga in Iringa and Bweranyange in Kagera |
| Historic Buildings | Colonial Administrative Buildings (Bomas) in many Districts |
| Sites associated with special memories | Colonialists Cemetery, Cemeteries World War I and II and Defensive Walls |
| Natural Features and Structures | Mbozi Meteorite, Amboni Caves, Kondoa Rock Art Shelters |

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