Amplifying Marginalized Voices in Media Coverage of Gender-Based Violence During the 16 Days of Activism in Tanzania

Khamis Juma Abdalla

State University of Zanzibar, Kilimani, Zanzibar, Tanzania

This paper presents the findings of a two-week monitoring project on Gender Based Violence (GBV) in Tanzanian and explores how the media outlets frame the marginalized voices, institutional narratives, and intersectional inclusivity. Drawing qualitative approach and analysis of media coverage of GBV during the 2024 16 Days of Activism campaign remarkably November 25 to December 10, 2024, it reveals the extent that media platforms amplify or marginalize survivor voices. Through two weeks of media monitoring across print, broadcast, and social media including sources notably Mwananchi, TBC1, Cloud FM, and advocacy-driven digital platforms and campaigns through #EndGBVNow and #16DaysOfActivism the study explores recurring themes, language use, tone, and inclusivity. Guided by critical gender theories including Judith Butler's gender performativity and Gave Tuchman's symbolic annihilation, the analysis reveals media's dual role in either perpetuating or challenging patriarchal narratives. Findings indicate that traditional media often foreground prevailing institutional voices while underrepresenting marginalized groups, especially rural women and women with disabilities, portraying harmful cultural practices like FGM and child marriage as community challenges rather than universal human rights violation. Conversely, social media emerged as a transformative space for survivor-led advocacy. Hence the study calls for inclusive, ethical, and survivor-centered media reporting as well as strategic integration of digital and mainstream media to promote justice and policy reform in GBV reporting.

Keywords: 16 Days of Activism in Tanzania, feminist media studies, gender-based violence, gender performativity, media monitoring, media and social justice, symbolic annihilation

Introduction

The 16 Days of Activism Against Gender-Based Violence (GBV) is a universal campaign that occurs every year from November 25 (International Day for the Elimination of Violence Against Women) to December 10 (Human Rights Day). In 1991 the Center for Women's Global Leadership introduced this campaign with the main purpose of accentuating and eliminating the persistent issue of GBV globally (Center for Women's Global Leadership, 1991, p. 12). Through collaborative endeavors and activism, it appeals to governments, organizations, and individuals, to address systemic inequalities, enhance gender integrity, and support survivors. It so far persists into a center for fighting violence against women and girls in fostering awareness and possible measures. In Tanzania, the 2024 campaign has revealed substantial media consideration in highlighting persistent undertakings

Khamis Juma Abdalla, Ph.D., lecturer, Department of Communication and Media Studies, State University of Zanzibar, Kilimani, Zanzibar, Tanzania.

such as child marriage, domestic violence, and other general obstructions encountering women and girls' development (Tanzania Ministry of Health, 2024, p. 8).

Gender-based violence (GBV) is a pervasive phenomenon that encompasses cultural, social, and public health issues worldwide. In Tanzania, GBV encounters women and girls, with 40% of married women aged 15-49 experiencing physical violence from their spouses (UNICEF, 2024b, p. 15). Undesirable practices such as Child Marriage, Female Genital Mutilation (FGM), and Gender Discrimination remain widespread, intensified by poverty, patriarchy, and limited access to legal or social support systems. Despite legislative frameworks like the Sexual Offenses Special Provisions Act of 1998 and grassroots interventions, enforcement remains inconsistent, particularly in rural regions where cultural norms often outweigh legal mandates (Tanzania GBV Report, 2024, pp. 10-12).

Tackling these issues requires a multidimensional approach, with media playing a critical role in shaping public opinion, amplifying marginalized voices, and influencing policy reform. It can amplify awareness, educate communities, and influence public policy or perpetuate harmful stereotypes through problematic language or sensationalist reporting. This article analyzes media coverage during the 2024 16 Days of Activism in Tanzania, focusing on recurring themes, tone, language, representation as well as geographical and intersectional inclusivity.

It draws from two weeks of media monitoring, critical reflections, and insights, contextualized through key gender literature, exploring the intersections of gender, media, and representation. By evaluating media outputs from selected outlets notably Mwananchi, TBC1, and Claud FM Tanzania, as well as social media campaigns and advocacy-driven content, this essay exposes the strengths and gaps in Tanzania's media perspectives to GBV. Ultimately, this paper weighs the role of the media in shaping public discourse and driving policy action.

Objectives of the Media Monitoring Project

This project analyzed how Tanzanian media platforms covered the GBV campaign between November 25 and December 10, 2024. The focus was on four main objectives:

• Identifying the frequent themes, issues, and perspectives related to GBV in Tanzanian media during the campaign.

• Analyzing the tone and language used in media coverage in addressing GBV.

• Evaluating the representation of news sources notably survivors, stakeholders, and policymakers over patriarchal norms and stereotypes.

• Assessing geographical and intersectional inclusivity in reporting.

• Synthesizing findings with critical literature to afford actionable insights and reflections.

Methodology

This media monitoring employed a structured methodology of qualitative approach to explore how Tanzanian media reported Gender-Based Violence (GBV) during the 16 Days of Activism, incorporating diverse sources, a defined timeline, and critical theoretical frameworks. The project covered two weeks during the campaign, from November 25 to December 10, 2024, focusing on print, broadcast, online, and social media platforms. The analysis centered on identifying themes, assessing tone and language, evaluating representation, and analyzing inclusivity across media platforms in Tanzania.

Among the print outlets, Mwananchi Newspaper was chosen for its extensive reach and influence, particularly in Majority Swahili-speaking audiences. TBC1, the national broadcaster, provided access to state-

driven narratives on GBV, while Cloud FM, a popular radio station, offered a platform for interactive public discourse. Additionally, social media platforms, including Twitter and Instagram, were monitored to understand grassroots advocacy and public discourse around GBV, with hashtags like #16DaysOfActivism and #StopGBV serving as key entry points. Content generated by advocacy organizations, such as UNICEF Tanzania and the Tanzania Gender Networking Programme (TGNP), was also reviewed to assess the role of civil society in shaping the conversation (UNICEF, 2024c, p. 18).

The sampling strategy for content selection prioritized materials directly addressing GBV, ensuring a balanced representation across urban and rural issues, survivor stories, and policy-related discussions. Media from November 25 to December 10, 2024, was purposefully selected to align with the global campaign timeline.

The analytical framework combined qualitative methods with theoretical insights from critical literature to assess tone, language, and themes in GBV reporting. Tone and language were evaluated to determine whether the media coverage was empowering, neutral, or victim-blaming. Reports that focused on systemic causes, such as patriarchal norms or institutional failures, were categorized as empowering, while those that sensationalized violence or emphasized survivors' personal choices were marked as victim-blaming.

The project also identified themes and patterns through qualitative analysis. Recurring themes included the portrayal of GBV as isolated incidents rather than systemic issues, a lack of representation of rural women, and insufficient critique of harmful cultural practices.

The analysis was grounded in critical theories to provide depth and context, hence, critical literature contextualized the findings (Kellner & Durham, 2006, p. 16). Butler's theory of gender performativity provided a framework for analyzing how media narratives reinforce or challenge gender norms. For example, rural media coverage often depicted GBV survivors as passive victims, reflecting entrenched patriarchal values (Butler, 1990, p. 45).

Tuchman's symbolic annihilation framework was used to critique the representation of women's voices and experiences in mainstream media (Tuchman, 1978a, p. 22). Gallagher's critique of systemic media bias highlights how institutional perspectives overshadow grassroots voices, perpetuating hierarchical representations (Gallagher, 1981, p. 67). Butler's theory of gender performativity underscores how media frames survivors within restrictive societal norms, often limiting their agency and reinforcing patriarchal narratives (Butler, 1990, p. 45). Similarly, UNICEF (2024a, p. 28) reports emphasized the importance of media advocacy in rural areas, where harmful practices such as child marriage remain prevalent, about 31% of girls in Tanzania are married before the age of 18. By integrating these frameworks, the project assessed the content of media coverage and its broader social and cultural implications.

Ethical considerations guided the analysis (Couldry, 2012, p. 38). Reporting on GBV often involves survivor accounts, necessitating caution to avoid re-traumatization. Media outlets were assessed for adherence to ethical standards, such as respecting survivors' anonymity and framing their narratives sensitively. Social media platforms were particularly examined for their tendency to spread graphic content, which, while raising awareness, often sensationalizes violence (UN Women, 2024, p. 12).

However, limitations arose due to the accessibility of archives and the urban-centric bias of major media outlets. As UNICEF Tanzania's 2024 report (2024c, p. 32) notes, rural regions face significant barriers to media representation, resulting in a skewed portrayal of GBV that overlooks systemic inequalities in remote communities. Despite these challenges, the methodology enabled a comprehensive analysis of the media's role in amplifying or undermining advocacy during the campaign.

Key Findings From Media Monitoring

This media monitoring project focused on the portrayal of gender-based violence (GBV) in Tanzanian media platforms during the 16 Days of Activism campaign in 2024. The findings were categorized into four key areas, including the frequent themes, tone and language, representation of sources, and inclusivity in reporting. These findings were contextualized within critical gender and media studies literature to provide profound insights and authentic recommendations.

Frequent Themes, Issues, and Perspectives

In this category the project sought to identify recurring themes, issues, and perspectives related to GBV in Tanzanian media during the campaign period. It is explored that the media prominently addressed several themes, including survivor stories, government actions, cultural practices, and systemic barriers to justice. Survivor stories often aired on platforms like Cloud FM, presented deeply personal accounts, stressing the challenges survivors face in stigma and systemic discrimination. For instance, on December 3, 2024, a feature on Cloud FM narrated the experience of a survivor advocating for other victims in rural communities. In contrast, government engagements portrayed in affirmative outlooks as TBC1 emphasized public policy measures such as the launch of the National Action Plan on GBV without critical engagement of such actions.

Undesirable cultural practices, such as female genital mutilation (FGM) and child marriage, were also prevalent in the coverage. Mwananchi Newspaper, on November 30, 2024, conveyed on FGM cases in Dodoma while subtly framing the issue as a "community challenge" rather than a universal human rights violation (Mwananchi, 2024, p. 5), linking the findings in UNICEF Tanzania's 2024 report (p. 18), which underlined the persistence of FGM despite legal restrictions, particularly in rural regions. However, while some media provided comprehensive coverage, others missed opportunities to address the root causes of GBV, such as entrenched patriarchal norms and socio-economic inequalities. Furthermore, systemic barriers such as police corruption, lack of shelter for survivors, and judicial inefficiencies were discussed occasionally. Social media campaigns under hashtags like #EndGBVNow filled this gap by advocating for community-driven reforms and survivor-led activism.

Tone and Language Analysis

The project set the objective of analyzing the tone and language used in media coverage in addressing GBV. The findings found that the tone and language varied widely across platforms in Tanzania, determining how GBV issues were perceived by audiences. Social media platforms like Twitter and Instagram used empowering and survivor-centered language, positioning survivors as agents of change. On Dec. 8, 2024, @InclusiveVoices featured powerful posts of women with disabilities advocating against GBV, showing resilience and strength. Likewise, posts under hashtags such as #16DaysOfActivism highlighted success stories, survivor-led initiatives, and grassroots advocacy efforts to amplify marginalized voices. Conversely, mainstream outlets like TBC1 and Mwananchi adopted a neutral tone that emphasized official government narratives. While this tone avoided sensationalism, it discouraged statistics and relegated survivors' voices in favor of policymakers. For instance, TBC1's December 5, 2024, broadcast focused on government achievements in combating GBV without survivor testimonies or expert critiques.

In some cases, harmful stereotypes and victim-blaming language persisted. Certain articles framed survivors as complicit in their abuse, questioning why they stayed in detrimental relationships. There was a lack of consistency in terminology, with some outlets oscillating between "victims" and "survivors" without a clear

rationale, which can impact public perception of empowerment efforts. This framing reflects Tuchman's concept of "symbolic annihilation", where women are either marginalized or represented in ways that reinforce patriarchal norms (Tuchman, 1978a, p. 22). Additionally, Butler's theory of gender performativity highlights how such narratives reinforce normative gender roles, limiting survivors' agency and silencing dissent (Butler, 1990, p. 48). The findings also revealed a gap between empowering grassroots narratives and the top-down reporting seen in mainstream media. This reflects Gallagher's critique of systemic gender bias in media institutions, which often prioritize institutional voices over those of marginalized individuals (Gallagher, 1981, p. 66).

Representation of News Sources

The specific objective focused on evaluating the representation of news sources notably survivors, stakeholders, and policymakers over patriarchal norms and stereotypes. It was discovered that the representation of sources in GBV coverage revealed systemic biases. Survivor voices were most prominent on grassroots platforms like Cloud FM and social media, but they were notably absent or secondary in popular media. Instead, policymakers, law enforcement representatives, and NGO officials dominated coverage, reflecting an institutional bias that sidelines those directly affected.

For example, Mwananchi heavily relied on government officials as its December 7, 2024, feature on GBV interventions, which quoted the Minister of Gender extensively without grassroots perspectives. Similar to TBC1's December 5, 2024, broadcast emphasized the Ministry of Gender's new initiatives without critiquing their practical impact.

Neglecting survivor testimonies reflects Butler's theory of performativity, where survivors are framed within narrow societal norms (Butler, 1990, p. 48). Gallagher (1981) highlights how institutional narratives often overshadow grassroots voices, reinforcing gender hierarchies rather than challenging them (Gallagher, 1981, p. 66). By privileging policymakers over survivors, Tanzanian media mirrored this trend, reducing GBV to a bureaucratic issue rather than a lived reality. Besides, media outlets occasionally presented harmful practices like child marriage as cultural norms rather than violations of human rights, perpetuating stereotypes about rural communities. Social media, however, provided a stark contrast, with survivors themselves using platforms like Twitter to share their stories and advocate for change. Accounts such as @EndChildMarriage and @GBVSurvivorsTZ amplify survivor stories, pushing for justice and disrupting harmful narratives. These narratives disrupted traditional hierarchies, aligning with the intersectional feminist frameworks championed in UNICEF Tanzania's advocacy reports (UNICEF, 2024c, p. 35).

Geographical and Intersectional Inclusivity

The project assessed the geographical and intersectional inclusivity in reporting, whereby the analysis revealed significant disparities in GBV issues reported across geographical and demographic lines. Urban-centric platforms like Mwananchi and TBC1 focused primarily on events in cities such as Dar es Salaam partially, with less attention given to rural communities where GBV prevalence is higher (UNICEF, 2024b, p. 19). In contrast, local radio stations like Cloud FM and grassroots campaigns on social media provided more nuanced coverage of rural challenges, including child marriage and FGM in regions like Mara and Singida. This aligns with Kimberlé Crenshaw's concept of intersectionality that sheds light on the compounded vulnerabilities faced by women in rural Tanzania. Reports often fail to address how intersecting factors such as poverty, geography, and education intensify GBV. Crenshaw's framework suggests that addressing GBV requires systemic reforms that consider economic and social inequities (Crenshaw, 1991, p. 1242).

Likewise, intersectional representation was lacking like women with disabilities and indigenous communities received minimal attention in mainstream media. This exclusion reflects the systemic gaps critiqued by Gallagher, who argues that media often fails to represent marginalized identities adequately (Gallagher, 1981, p. 72). However, social media campaigns sporadically highlighted these voices, as seen in Instagram posts featuring women with disabilities advocating against GBV on December 8, 2024, signifying the social media emergence as a vital tool for amplifying marginalized voices.

Synthesis With Critical Literature

The project sought to synthesize findings with critical literature to offer actionable insights and reflections. To understand the media's role in addressing gender-based violence (GBV) during the 16 Days of Activism in 2024, the findings align with key theoretical frameworks in gender and media studies. These works provide the theoretical frameworks for analyzing themes, tone, language, representation as well as geographical and intersectional inclusivity in Tanzanian media coverage.

Gender Performativity and Social Norms

Judith Butler's theory of gender performativity, outlined in *Gender Trouble*, is a foundational account for understanding how media underpin gender norms. Butler (1990) argues that gender is learned quality, a set of behaviors, and expectations performed based on societal norms. Media narratives play a central role in sustaining these norms by presenting survivors of GBV as passive victims rather than empowered agents. In this project, Butler's framework is evident in the way survivors are often portrayed as helpless or complicit, which reinforces patriarchal ideas of femininity. For instance, media reports on child marriage frequently frame girls as victims of culture rather than focusing on systemic accountability (Butler, 1990, p. 45). However, social media platforms challenge these portrayals by amplifying survivor-led campaigns.

Symbolic Annihilation in Media

Gaye Tuchman introduced the concept of "symbolic annihilation" in 1978, outlining how women are marginalized, trivialized, or excluded in media narratives. Tuchman asserts that women's experiences are often rendered invisible, reducing their social and political influence (Tuchman, 1978a, p. 22). This theory resonates with the findings from mainstream media outlets like Mwananchi and TBC1, which often prioritize policymakers and institutional voices over survivors. The government actions were emphasized during the 16 Days of Activism and limited direct testimonies from survivors. Nevertheless, platforms like Instagram, with hashtags such as #EndGBVNow, disrupt this trend by centering survivors' voices, signifying that social media is more inclusive in its representation of GBV issues.

Systemic Media Bias

Margaret Gallagher's analysis in *Unequal Opportunities: The Case of Women and the Media* (1981) critiques systemic biases in media institutions that reinforce gender inequality. Gallagher (1981) argues that patriarchal hierarchies within media organizations influence both content and representation, leading to skewed portrayals of gender issues (Gallagher, 1981, p. 67). This prejudice is evident in the over-reliance on government and male-dominated perspectives. Mwananchi's coverage, for example, frequently quoted male policymakers without interrogating how systemic barriers perpetuate GBV. Gallagher's work suggests media to diversify its sources, including grassroots voices and women leaders, to challenge institutional biases.

Gender, Media, and Power

Karen Ross and Carolyn Byerly's *Women and Media: A Critical Introduction* (2004) explores how media

influences perceptions of gender. They emphasize that media is both a reflector of societal norms and an active participant in shaping gender ideologies. Their work stresses the need to analyze both media content and production processes (Ross & Byerly, 2004, p. 88). In the Tanzanian context, this perspective is crucial for understanding how media coverage of GBV campaigns often mirrors societal attitudes. For instance, media coverage of harmful practices like FGM in rural areas tends to focus on cultural narratives without addressing systemic accountability or structural reform. However, social media tend to reflect Ross and Byerly's vision of transformative media, providing activism platforms to challenge norms.

Advocacy and Intersectionality

UNICEF's reports on GBV in Tanzania, such as the 2024 Annual Report on Child Protection and Gender Equality, offer empirical data and advocacy frameworks for addressing GBV. These reports emphasize the intersectional nature of GBV, particularly its disproportionate impact on marginalized groups such as rural women and girls with disabilities (UNICEF, 2024b, p. 18). Tanzanian media coverage often failed to reflect this intersectionality, focusing on urban-centric narratives. Such as TBC1 extensively covered government policies in Dar es Salaam, ignoring issues faced by rural women in regions like Mara and Dodoma. This aligns with UNICEF's reflection that media often ignores systemic inequalities, perpetuates the marginalization of vulnerable groups (UNICEF, 2024c, p. 35).

Discussion: Reflection and Insights

The media monitoring project highlighted both the strengths and weaknesses of Tanzanian media in covering gender-based violence (GBV) during the 16 Days of Activism campaign in 2024. This reflection synthesizes the findings with broader theoretical frameworks and offers personal insights into the challenges and opportunities for transforming GBV narratives in the media landscape.

The findings reflect that media acts as both an enabler and a barrier in addressing GBV. Platforms like social media revealed their potential to amplify marginalized voices. Survivor-led narratives shared on Instagram and Twitter provided nuanced, personal, and empowering perspectives that challenged dominant patriarchal norms. The organizations such as the Tanzanian Feminist Movement and Women's Rights Tanzania utilize Twitter, Instagram, and Facebook to share information about GBV laws, support services, and advocacy efforts. These platforms bypass traditional gatekeepers, allowing survivors and activists to reframe GBV as a systemic issue rather than an individual problem. This aligns with Judith Butler's critique of normative gender roles and highlights how media can be a space for disrupting harmful stereotypes (Butler, 1990, p. 45). However, traditional media outlets like TBC1 and Mwananchi revealed their limitations, relying on institutional voices and urban-centric narratives over survivor testimonies and grassroots activism. This reflects Tuchman's theory of symbolic annihilation, where women's voices are marginalized or trivialized in favor of institutional perspectives (Tuchman, 1978b, p. 22). This prompts the traditional media to deliberate more in centering survivor narratives and addressing systemic barriers.

The tone and language used in media coverage emerged as a critical area for reflection. While social media platforms embraced empowering and survivor-centered language, traditional outlets often defaulted to neutral or institutional tones. In some cases, harmful stereotypes persisted, perpetuating victim-blaming narratives. For example, phrases questioning why survivors "failed to leave abusive relationships" were noted in Mwananchi's coverage. These narratives reflect entrenched cultural norms that need to be challenged.

Ross and Byerly (2004) emphasize the transformative potential of media when it adopts inclusive and empowering approaches (p. 88). Tanzanian media must adopt more empathetic and solutions-oriented language to challenge patriarchal norms and foster societal change. This reflection underscores the importance of journalist training and the adoption of ethical guidelines for reporting on GBV.

One of the most critical insights is the lack of intersectional representation in traditional media coverage. Issues affecting women with disabilities, and indigenous communities were largely absent, even though these groups face severe vulnerabilities to GBV. An emerging theme in 2024 was the inclusion of age and masculinity as allies in combating GBV. Clouds FM, on November 30, 2024, aired a talk show featuring male community leaders discussing their role in addressing toxic masculinity and supporting gender equality. Likewise, on December 3, 2024, TBC1 aired a youth-oriented talk show on gender equality, featuring young activists, teachers, and students discussing ways to combat sexual harassment in schools and provide safer spaces for girls and young women. Such programming highlighted a positive shift toward inclusive strategies. Social media offered better representation, with posts highlighting these perspectives during the campaign. Yet, the fragmentation persists which reflects broader systemic inequalities in Tanzanian society, where rural and marginalized communities are often excluded from national discourses on GBV (UNICEF, 2024a, p. 35). This insight calls for a more intersectional approach which engages the diverse experiences of survivors.

Prospects and Recommendations

This project has revealed the certainty of media transformative means in eliminating GBV when it's utilized ethically for shaping public perceptions and influencing policy responses. To improve GBV reporting in Tanzania, and to address the gaps identified, the following recommendations are proposed:

• Training journalists on ethical reporting practices for GBV, including the use of survivor-centered language and intersectional frameworks. Ethical journalism guidelines emphasize the importance of using non-stigmatizing language, protecting survivor anonymity, and avoiding sensationalism.

• Amplifying marginalized voices whereby the media outlets should actively seek out and amplify the voices of survivors, rural women, and marginalized groups. They should prioritize survivor-centered narratives, moving beyond token representation and relegating them to secondary roles.

• Challenging harmful stereotypes and patriarchal norms through critical engagement with the cultural and systemic roots of GBV rather than framing them as absolute traditions and stereotypes, and avoiding framing that perpetuates harmful stereotypes.

• Integrating digital and traditional media to ensure broader reach and inclusivity in GBV narratives. Traditional media can learn for the inclusive, grassroots-centered approaches advocacy from social media platforms, while digital platforms can benefit from the broader reach of established outlets.

• Promote geographical and intersectional inclusivity to rural and marginalized communities, ensuring comprehensive coverage of GBV in all contexts.

• Integrate empowering language through solutions-oriented language to frame survivors as agents of change. Journalists must adopt survivor-sensitive language and avoid sensationalism.

• Augmenting the collective advocacy and community-based approaches with coverage of engaging community leaders, religious leaders, and local government authorities to address harmful gender norms and provide support for survivors.

• Introducing critical media literacy for the audiences to be equipped to critically analyze media narratives

and identify biases, particularly when it comes to sensitive issues like GBV.

By addressing these gaps, Tanzanian media can play a transformative role in addressing GBV and enhancing gender equity. This project has been a compelling reminder of the media's potential to not only report on GBV but to actively challenge the systems that perpetuate it. By adopting inclusive, empathetic, and survivor-centered approaches, the media can play a pivotal role in fostering a more equitable and just society.

Conclusion

The media monitoring project revealed significant insights into how Tanzanian media addresses gender-based violence (GBV) during the 16 Days of Activism campaign. Media platforms, both traditional and digital spheres, play a pivotal role in shaping societal perceptions and influencing enforcement. However, their approaches to GBV narratives remain varied and inconsistent. While social media platforms notably Instagram, Facebook, and Twitter have made progress in amplifying survivor voices and challenging stereotypes, mainstream outlets such as Mwananchi and TBC1 continue to rely on institutional voices and urban-centric narratives, often sidelining intersectional and marginalized experiences.

This disparity underscores the need for Tanzanian media to adopt more inclusive and transformative approaches in reporting. The theoretical frameworks such as Butler's (1990) gender performativity and Gaye Tuchman's symbolic annihilation along with UNICEF reports, realized that media coverage is deeply intertwined with patriarchal structures that reinforce stereotypes and revealed gaps in geographical and intersectional inclusivity, as rural women and persons with disabilities remain underrepresented in GBV narratives. Ultimately, the project highlights the potential of media for advocacy and systemic adjustment. By adopting ethical reporting practices, amplifying diverse voices, and collaboration between traditional and digital platforms, the media can play a transformative role in eliminating GBV and promoting equity and justice.

References

Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. New York: Routledge.

Byerly, C. M., & Ross, K. (2006). *Women and media: A critical introduction*. Oxford: Blackwell.

Couldry, N. (2012). *Media, society, world: Social theory and digital media practice.* Cambridge: Polity Press.

Center for Women's Global Leadership. (1991). *16 days of activism against gender violence*: *A global campaign.* Rutgers University.

Center for Women's Global Leadership. (1991). 16 days of activism against gender violence: A global campaign. Rutgers UniversityCrenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review, 43*(6), 1241-1299.

Gallagher, M. (1981). *Unequal opportunities: The case of women and the media*. Paris: Unesco Press.

Gallagher, M. (2011). Feminism and social justice: Outside the mainstream. In S. C. Jansen, J. Pooley, and L. Taub-Pervizpour (eds.), *Media and social justice*. New York: Palgrave Macmillan.

Kellner, D., & Durham, M. G. (2006). *Media and cultural studies: Keyworks*. Hoboken: Blackwell Publishing.

Ross, K., & Byerly, C. (2004). *Women and media: A critical introduction*. New York: Wiley.

Tanzania Ministry of Health (2024), *Tanzania Gender Based Violance Report.* Government of Tanzania.

Tuchman, G. (1978a). *Hearth and home: Images of women in the mass media*. New York: Oxford University Press.

Tuchman, G. (1978b). *Making news: A study in the construction of reality*. New York: Free Press.

UN Women. (2024). *Tackling harmful practices: Media advocacy in addressing GBV.* New York: UN Women Publishing.

UNFPA Tanzania. (2024). *Ending gender-based violence: 16 Days of Activism Campaign report*. Dodoma: UNICEF Publishing.

UNICEF Tanzania. (2024a). *Advancing intersectional feminism: Advocacy to end GBV in marginalized communities*. Dodoma: UNICEF Publishing.

UNICEF Tanzania. (2024b). *Annual report on child protection and gender equality*. Dodoma: UNICEF Publishing.

UNICEF Tanzania. (2024c). *Ending GBV: Annual report on progress.* Dodoma: UNICEF Publishing.

Appendix: Media Sources and Social Media Used in Monitoring Project on Gender-Based Violence (GBV) Coverage in Tanzania

Media source	Tittle/program	Date	Summary	Key focus
Mwananchi Newspaper	Feature on GBV interventions quoting the Minister of Gender	December 7, 2024	Quoted the Minister of Gender as GBV interventions, systematically overlooking grassroots perspectives.	Institutional narratives
	"Tatizo la ndoa za utotoni Tanzania bado changamoto kubwa"	December 3, 2024	Examines the issue of child marriages in Tanzania, framing it as a persistent cultural and social challenge.	Child marriage as a systemic problem
	"Serikali yazindua kampeni za kupinga ukatili wa kijinsia"	November 26, 2024	Reports on the launch of the 16 Days of Activism campaign against GBV, focusing on government initiatives.	Policy and institutional focus
	"Ripoti ya GBV: Hatua na changamoto zinazokabili wanawake vijijini"	November 30, 2024	Covers systemic issues like child marriage and FGM, emphasizing rural Tanzania's challenges.	Rural women's struggles and systemic barriers
Tanzania Broadcasting Corporation (TBC1)	Habari za Saa	December 5, 2024	Highlights the Ministry of Gender's initiatives for combating GBV but lacks survivor testimonies.	Institutional narratives
	Habari za Saa	November 27, 2024	The evening news segment featured a report on GBV awareness campaigns in Dar es Salaam.	Institutional narratives
	Youth oriented talk show	December 3, 2024	Focuses on sexual harassment in schools, featuring young activists discussing gender equality and safe spaces for girls.	Internationality of youth activism and school safety
Cloud FM	Power breakfast show	November 30, 2024	A segment discussing male community leaders' role in combating toxic masculinity and supporting gender equality.	Engaging men as allies in GBV prevention
	Featured a survivor's story advocating for victims in rural communities	December 3, 2024	Narrated the experience of a survivor advocating for other victims in rural communities	Intersectional inclusivity for marginalized groups
Twitter	@InclusiveVoices	December 8, 2024	Features posts advocating for women with disabilities to combat GBV, showcasing their resilience and strength.	Intersectional advocacy and inclusion
	@EndChildMarriage	Ongoing	Shares survivor stories of child marriage, advocating for legal reforms and community-based interventions.	Advocacy for child marriage reforms
	@EndGBVNow	November 25, 2024	Advocated for justice and amplified survivor voices during the 16 Days of Activism campaign.	Advocacy for amplifying marginalized voices
	@GBVSurvivorsTZ	Nov. 28-Dec. 10, 2024	Shared survivor stories and promoted campaigns advocating for systemic change.	Survivor-led narratives and justice advocacy campaigns
	Tanzanian Feminist Movement	December 1, 2024	Focused on survivor-centered narratives and legal frameworks for addressing GBV.	Advocacy on GBV laws and survivor-centered narratives
Instagram	Women's Rights Tanzania—"Know Your Rights" Series	December 1, 2024	Posts infographics educating survivors on their rights and available legal and social support services for GBV survivors.	Survivor-centered education and empowerment
	#16DaysOfActivism	Nov. 28-Dec. 10, 2024	Amplified grassroots narratives and advocacy efforts during the 16 Days of Activism	Grassroots GBV advocacy and survivor initiatives
	Inclusive Voices	December 8, 2024	Highlighted women with disabilities, showcasing resilience and activism against GBV	Advocacy for women with disabilities against GBV
Facebook	Women's Rights Tanzania	December 6, 2024	Shared advocacy posts on GBV laws, support services, and empowerment	Advocacy efforts on GBV and empowerment
	Tanzanian Feminist Movement—GBV Advocacy Posts	Ongoing	Shares advocacy campaigns focused on systemic barriers to justice for GBV survivors and calls for enhanced legal protections.	Advocacy for justice and systemic reforms