



Australian Government
Refugee Review Tribunal

Country Advice

Tanzania

Tanzania – TZA37762 – Religious groups
– Christians – Witchcraft – Women –
Domestic violence – State protection – Exit
procedures
30 November 2010

1. Please provide background on the religions in Tanzania.

The US Department of State reported in November 2010 that Tanzania's religious demography consisted of 62 percent Christians, 35 percent Muslims, and 3 percent 'other' religious groups, including Buddhists, Hindus, Sikhs and Baha'is.¹

However, the World Christian Database indicates that 53.2 percent of Tanzania's population of 45 million people are Christians, while 13.4 percent of the population are 'ethnoreligionists'. The term ethnoreligionist refers collectively to "primal or primitive religionists, animists, spirit-worshippers, shamanists (qv), ancestor-venerators, polytheists, pantheists, traditionalists (in Africa), local or tribal folk-religionists; including adherents of neo-paganism or non-Christian local or tribal syncretistic or nativistic movements, cargo cults, witchcraft eradication cults, possession healing movements, [and] tribal messianic movements".²

The Countries and their Cultures website similarly states that in mainland Tanzania, approximately 40 percent of the population are Christians, 35 percent are Muslims, and 20 percent adhere to traditional indigenous religions.³ The discrepancies between these estimations could be due to the fact that a large number of Tanzanians practice both Christianity and traditional religions.⁴

2. Please provide information on the proportion of people practising the old (witchcraft) religions.

¹ US Department of State 2010, *International Religious Freedom Report for 2010 – Tanzania*, 17 November, Section I – Attachment 1

² 'Country: Tanzania – Religions' 2010, World Christian Database

<http://worldchristiandatabase.org/wcd/esweb.asp?WCI=Detail&Mode=2&Detail=45&Key=tanz&Instance=170704&LIndex=6> – Accessed 24 November 2010 – Attachment 2; 'Country: Tanzania – Population' 2010, World Christian Database

<http://worldchristiandatabase.org/wcd/esweb.asp?WCI=Detail&Mode=2&Detail=45&Key=tanz&Instance=182017&LIndex=2> – Accessed 24 November 2010 – Attachment 3

³ Carlson, R. G. & Pratt, M. (undated), 'Tanzania', Countries and Their Cultures website

<http://www.everyculture.com/Sa-Th/Tanzania.html> – Accessed 25 November 2010 – Attachment 4

⁴ 'Transcript: Prism' 2009, CNN, 11 November <http://archives.cnn.com/TRANSCRIPTS/0911/11/prsm.01.html> – Accessed 26 November 2010 – Attachment 5

As mentioned in the response to question one, 13.4 percent of Tanzania's population, or 6,036,367 people, are classified as 'ethnoreligionists', a collective term for those who practice primitive, tribal, and traditional religions, including witchcraft, spirit worship, and shamanism.⁵

A recent survey on religion in in Sub-Saharan Africa conducted by the Pew Research Center indicates that "Tanzania leads the pack in believing in juju and other superstitious objects, with six in every 10 Tanzanians confessing to sacrificing to spirits and dead ancestors".⁶ Responses to questions on traditional African beliefs and practices, such as juju, the evil eye, witchcraft, evil spirits, sacrificial offerings to ancestors, visiting traditional healers, and owning sacred objects, indicate that they are more prevalent in Tanzania than any other sub-Saharan African country, with 62 percent of the population holding such beliefs or engaging in such practices.⁷

A 2009 article in the *International Journal of Sociology and Anthropology* states that "the antiquarian belief in witchcraft continues to be an accepted part of social reality and an established folk tradition, a component of indigenous belief systems and ritual practices... Despite opposition by Christian and Islamic religious authorities, widespread access to basic education and strong legal penalties witchcraft remains an embedded part of Tanzanian popular culture".⁸ *CNN* also reported in late 2009 that "in the western part of Kenya... and into Tanzania, there are strongly held beliefs about witches, witchcraft, about the occult... This is the more deep-seated belief in the power of evil spirits and the power [of] the occult".⁹

The US Department of State similarly reports that there is a widespread belief in witchcraft in Tanzania. A prevalent fear of witches has led to a number of killings of alleged witches by people who claim to have been victims of witchcraft. In August 2009 60 elderly people suspected of being witches were killed in Mwanza, while in March 2009 an elderly man was killed in Sumbawanga for allegedly practicing witchcraft.¹⁰ Freedom House similarly reports that suspected witches, generally elderly people, are victims of 'mob justice'. The regional police commander in Mwanza reported that "238 witchcraft-related killings took place in his region from 2005 to 2007".¹¹ In 2009 the office of the United Nations High Commissioner for Refugees (UNHCR) reported on the widespread

⁵ 'Country: Tanzania – Religions' 2010, World Christian Database <http://worldchristiandatabase.org/wcd/esweb.asp?WCI=Detail&Mode=2&Detail=45&Key=tanz&Instance=170704&LIndex=6> – Accessed 24 November 2010 – Attachment 2; 'Country: Tanzania – Population' 2010, World Christian Database

<http://worldchristiandatabase.org/wcd/esweb.asp?WCI=Detail&Mode=2&Detail=45&Key=tanz&Instance=182017&LIndex=2> – Accessed 24 November 2010 – Attachment 3

⁶ 'Belief in Witchcraft Widespread Among Christians – Survey' 2010, AllAfrica Global Media, source: *Daily Nation*, 16 April <http://allafrica.com/stories/201004161093.html> – Accessed 24 November 2010 – Attachment 6

⁷ The Pew Forum on Religion & Public Life 2010, 'Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa', The Pew Forum on Religion & Public Life website, April, p.34 http://pewforum.org/uploadedFiles/Topics/Belief_and_Practices/sub-saharan-africa-full-report.pdf – Accessed 26 November 2010 – Attachment 7

⁸ Mesaki, S. 2009, 'Witchcraft and the law in Tanzania', *International Journal of Sociology and Anthropology*, Vol. 1, No. 8, pp.132-133, December <http://www.academicjournals.org/ijasa/PDF/Pdf2009/Dec/Mesaki.pdf> – Accessed 24 November 2010 – Attachment 8

⁹ 'Transcript: Prism' 2009, *CNN*, 11 November <http://archives.cnn.com/TRANSCRIPTS/0911/11/prsm.01.html> – Accessed 26 November 2010 – Attachment 5

¹⁰ US Department of State 2010, *Country Reports on Human Rights Practices for 2009 – Tanzania*, 11 March, Section 1a – Attachment 9

¹¹ Freedom House 2010, *Countries at the Crossroads – Tanzania*, UNHCR Refworld website, 7 April, p.10 <http://www.unhcr.org/refworld/docid/4be3c8de0.html> – Accessed 25 November 2010 – Attachment 10

ill-treatment of people, particularly elderly women, on accusation of practicing witchcraft in Tanzania. The report states that “[w]itch killings in Tanzania...are among the most well-documented worldwide”.¹²

Furthermore, albinos are often targeted and killed for their body parts, which are thought to bring good luck and wealth when used in traditional healing potions and witchcraft practices. More than 40 albinos were murdered in Tanzania in 2007 and 2008. A government campaign to prevent such killings had limited impact, prompting Prime Minister Mizengo Pinda to ban ‘traditional healing’ in January 2009.¹³ The recent wave of mass albino killings may be the result of an increase in traditional beliefs in witchcraft. In particular, witchcraft-related rituals of healing have become more common as communicable diseases have spread.¹⁴ Poverty and the inability of families to meet their basic needs is also a contributing factor to the rise of witchcraft.¹⁵ Difficulties with crops, deaths in the family, and other negative occurrences are often blamed on witchcraft.¹⁶

A July 2010 news report states that the belief in witchcraft is increasing across Africa. In addition, the number of executions of alleged witches, including children, has sharply risen in countries such as Tanzania. West and Central Africa regional child protection officer for UNICEF, Joaquim Theis, explains that “there is a difference between belief in witchcraft and accusations of witchcraft. The fact of believing in witchcraft, that is, in the extraordinary power of certain people, does not pose any particular problems”.¹⁷

3. Please provide information on the extent of the practice of Christianity in Tanzania.

According to the US Department of State, recent information indicates that 62 percent of Tanzania’s population are of Christian denomination, including “Roman Catholics, Protestants, Pentecostals, Seventh-day Adventists, members of The Church of Jesus Christ of Latter-day Saints (Mormons), and Jehovah’s Witnesses”.¹⁸

Nevertheless, it is reported by *CNN* that a large number of Tanzanians practice both Christianity and traditional religions. *CNN* reporter from Kenya, David McKenzie, advised in November 2009 that in Kenya and Tanzania, “many people who believe in the

¹² Schnoebelen, J. 2009, ‘Witchcraft Allegations, Refugee Protection and Human Rights: A Review of the Evidence’, Research Paper No. 169, UNHCR Policy Development and Evaluation Service, ReliefWeb website, January, pp.11-13 [http://www.reliefweb.int/rw/lib.nsf/db900sid/RWST-7RAL7E/\\$file/unhcr-jan2009.pdf](http://www.reliefweb.int/rw/lib.nsf/db900sid/RWST-7RAL7E/$file/unhcr-jan2009.pdf) – Accessed 26 November 2010 – Attachment 11

¹³ Freedom House 2010, *Countries at the Crossroads – Tanzania*, UNHCR Refworld website, 7 April, p.10 <http://www.unhcr.org/refworld/docid/4be3c8de0.html> – Accessed 25 November 2010 – Attachment 10; ‘Albino trials begin in Tanzania’ 2009, *British Broadcasting Corporation (BBC)*, 9 June – Attachment 12; Amnesty International 2009, *Annual Report – Tanzania*, May – Attachment 13

¹⁴ Pollock, R. 2010, ‘Albino Killings Related to Ancient Tribal Beliefs’, AllAfrica Global Media, source: *MediaGlobal*, 11 February <http://allafrica.com/stories/201002120897.html> – Accessed 24 November 2010 – Attachment 14

¹⁵ Redfern, P. 2010, ‘Rising Number of Children Accused of ‘Crime of Witchcraft’’, AllAfrica Global Media, source: *The East African*, 26 July <http://allafrica.com/stories/201007261355.html> – Accessed 24 November 2010 – Attachment 15

¹⁶ Duff, O. 2005, ‘Tanzania suffers rise of witchcraft hysteria’, *The Independent*, 28 November <http://www.independent.co.uk/news/world/africa/tanzania-suffers-rise-of-witchcraft-hysteria-517157.html> – Accessed 26 November 2010 – Attachment 16

¹⁷ Redfern, P. 2010, ‘Rising Number of Children Accused of ‘Crime of Witchcraft’’, AllAfrica Global Media, source: *The East African*, 26 July <http://allafrica.com/stories/201007261355.html> – Accessed 24 November 2010 – Attachment 15

¹⁸ US Department of State 2010, *International Religious Freedom Report for 2010 – Tanzania*, 17 November, Section I – Attachment 1

Christian God, also believe in witchcraft”. He explains that “someone who goes to church on a Sunday, might then, on the same day or the next day, go to a traditional healer and converse with their ancestors. So...it is a melting pot of religion in this part of Africa”.¹⁹

4. Please provide information on the extent of religious tolerance in Tanzania, especially between Christians and those who practice the old religion.

Freedom House reports in 2010 that “[f]reedom of religion is generally respected in Tanzania, and relations between the various faiths are mainly peaceful. In recent years, however, religious tensions have increased”.²⁰ The Countries and their Cultures website similarly indicates that respect for religious freedom has contributed to Tanzania’s relatively peaceful history.²¹

As mentioned in the response to question three, *CNN* reported in late 2009 that many Christians in Tanzania also believe in witchcraft.²² As evidence of this claim, a June 2010 report in Tanzanian daily newspaper *The Citizen* indicates that politicians are “living a life torn between the values of Western or Eastern religions on one hand and traditional witchcraft on the other”. In reference to upcoming elections, the article notes that many candidates “have bowed to threats” from a traditional leader not to challenge the sitting Tanzanian President. Furthermore, it is argued that beliefs in both Christianity and witchcraft are reflected “in the names, dress codes, rituals, and lifestyles of many politicians”. For example, “[o]ften politicians are photographed in church or mosques – normally taking front positions – to show that they are the most God fearing humans in their whole country...But at night a good number of them would assume that God is asleep and they would sneak off to the cemetery to consult with marabouts. So while during the day our leaders project the image of God fearing humans, at night they dine and dance with the devil”.²³

On the other hand, the office of the United Nations High Commissioner for Refugees (UNHCR) reported in 2009 that thousands of churches in Tanzania are collectively holding up to 50,000 children accused of being witches and awaiting exorcism. Save the Children has criticised the government for failing to act to prevent such abuse, and recommended better regulation of churches as well as stronger awareness-raising of religious leaders.²⁴

¹⁹ ‘Transcript: Prism’ 2009, *CNN*, 11 November <http://archives.cnn.com/TRANSCRIPTS/0911/11/prsm.01.html> – Accessed 26 November 2010 – Attachment 5

²⁰ Freedom House 2010, *Freedom in the World – Tanzania*, Freedom House website, June <http://www.freedomhouse.org/template.cfm?page=363&year=2010&country=7931> – Accessed 10 September 2010 – Attachment 17

²¹ Carlson, R. G. & Pratt, M. (undated), ‘Tanzania’, Countries and Their Cultures website <http://www.everyculture.com/Sa-Th/Tanzania.html> – Accessed 25 November 2010 – Attachment 4

²² ‘Transcript: Prism’ 2009, *CNN*, 11 November <http://archives.cnn.com/TRANSCRIPTS/0911/11/prsm.01.html> – Accessed 26 November 2010 – Attachment 5

²³ Rioba, A. 2010, ‘Missing the Point – Next Z’bar President, JK Rivals and Fear of Witches’, AllAfrica Global Media, source: *The Citizen*, 29 June <http://allafrica.com/stories/201006291189.html> – Accessed 26 November 2010 – Attachment 18

²⁴ Schnoebelen, J. 2009, ‘Witchcraft Allegations, Refugee Protection and Human Rights: A Review of the Evidence’, Research Paper No. 169, UNHCR Policy Development and Evaluation Service, ReliefWeb website, January, pp.15-16 [http://www.reliefweb.int/rw/lib.nsf/db900sid/RWST-7RAL7E/\\$file/unhcr-jan2009.pdf](http://www.reliefweb.int/rw/lib.nsf/db900sid/RWST-7RAL7E/$file/unhcr-jan2009.pdf) – Accessed 26 November 2010 – Attachment 11

5. Is there information on the sorts of rituals and icons that devotees of the old witchcraft religion would be expected to practice or to display in their house?

The Countries and their Cultures website notes that indigenous belief systems among many Tanzanian ethnic groups assign a significant role to ancestors. Various rituals which are performed to remember ancestor spirits are believed to have great significance on daily life. Rituals include pouring beer on the ground out of respect for ancestors, leaving small offerings of beer to ancestors, and sacrificing a chicken or a goat to ancestors in various ceremonies. Different ethnic groups also have variations on rituals performed by religious healers in curing illnesses.²⁵

A February 2010 article on the Chagga ethnic group states that traditionally, rainmakers, rain-preventers, and medicine men who removed curses were a large part of Chagga culture. Traditional worship of the Chagga god known as Ruwa has made way for worship of ancestors, who have greater authority over events.²⁶

Furthermore, as mentioned in the response to question two, a recent survey found that 62 percent of the population engages in traditional practices such as owning sacred objects.²⁷ No further information was found on witchcraft rituals or icons that a follower would be expected to practice or display in their homes.

6. Is there information on whether believers of the old religion would consider their family to be cursed if a member of the family did not practice witchcraft and rituals?

No information was found on whether believers of traditional religions would consider their family to be cursed if one member did not practice witchcraft or perform rituals.

7. Please provide information on the attitude and effectiveness of the police in protecting women who are threatened, and particularly (if available) information on the attitude and protection by police towards Christian women threatened with harm for not practising the old religion or performing the rituals.

No specific information was found on the effectiveness of police protection for Christian women who have been threatened with harm for refusing to practice witchcraft.

Nevertheless, a number of sources comment on the effectiveness of police or state protection for women in general. Freedom House reports that women's rights "are not uniformly protected" in Tanzania. In particular, traditional customs that take precedence in family law often discriminate against women, especially in rural areas.²⁸ Amnesty

²⁵ Carlson, R. G. & Pratt, M. (undated), 'Tanzania', Countries and Their Cultures website

<http://www.everyculture.com/Sa-Th/Tanzania.html> – Accessed 25 November 2010 – Attachment 4

²⁶ Wright, G. 2010, 'The Chagga – The People Of Kilimanjaro', Ton Articles Directory website, 16 February <http://www.tonarticles.com/the-chagga-the-people-of-kilimanjaro.html> – Accessed 26 November 2010 – Attachment 19

²⁷ The Pew Forum on Religion & Public Life 2010, 'Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa', The Pew Forum on Religion & Public Life website, April, p.34 http://pewforum.org/uploadedFiles/Topics/Belief_and_Practices/sub-saharan-africa-full-report.pdf – Accessed 26 November 2010 – Attachment 7

²⁸ Freedom House 2010, *Freedom in the World – Tanzania*, Freedom House website, June <http://www.freedomhouse.org/template.cfm?page=363&year=2010&country=7931> – Accessed 10 September 2010 – Attachment 17

International similarly reports that the prosecution rate for perpetrators of gender-based violence is significantly low.²⁹

According to the most recent US Department of State report on Tanzania, the authorities rarely take action against perpetrators of violence against women. The police force is corrupt, underfunded and inefficient. Police remain reluctant to pursue allegations of domestic violence, which is often viewed as a private family matter. Some women who have reported cases of domestic abuse to police have been humiliated and asked for bribes.³⁰

The US Agency for International Development similarly reports that police officers in Tanzania do not receive specific training relating to victims of gender-based violence. Consequently, the attitudes and effectiveness of police varies between different stations. Women have reported being harassed and forced to pay bribes in order to get complaints filed. In addition, some victims have reported that police take bribes from perpetrators to ignore complaints of domestic violence. Nevertheless, specific gender units are being established in police stations throughout Dar es Salaam.³¹

8. Please provide information on the extent of domestic violence in Tanzania, and the mechanisms (legislation, state institutions, and NGOs) in place to prevent this.

Domestic violence against women in Tanzania is common and widely accepted, partly due to traditional customs. Amnesty International reports a high level of gender-based violence against women and girls across the country, including domestic abuse, marital rape, and female genital mutilation.³² A study conducted by the World Health Organisation in 2005 found that domestic violence was widespread in Tanzania, with many female victims believing that their husbands have the right to beat them under certain circumstances. A quarter of the women interviewed also reported experiencing non-partner violence and sexual abuse, mainly at the hands of teachers or strangers.³³

Perpetrators of domestic violence are rarely prosecuted, and police are reluctant to investigate allegations, due to the perception of domestic violence as a private matter. In addition, many cases go unreported due to family and cultural pressures. Although assault and rape are prohibited by law, there is no specific legislation preventing spousal abuse or gender-based violence. Nevertheless, some prosecutions and convictions for domestic

²⁹ Amnesty International 2010, *Annual Report – Tanzania*, May – Attachment 20

³⁰ US Department of State 2010, *Country Reports on Human Rights Practices for 2009 – Tanzania*, 11 March, Sections 1d, 6 – Attachment 9

³¹ US Agency for International Development 2008, 'Gender-based violence in Tanzania: An Assessment of Policies, Services, and Promising Interventions', USAID website, November, p.20
http://pdf.usaid.gov/pdf_docs/PNADN851.pdf – Accessed 25 November 2010 – Attachment 21

³² Amnesty International 2010, *Annual Report – Tanzania*, May – Attachment 20; Freedom House 2010, *Freedom in the World – Tanzania*, Freedom House website, June
<http://www.freedomhouse.org/template.cfm?page=363&year=2010&country=7931> – Accessed 10 September 2010 – Attachment 17; Freedom House 2010, *Countries at the Crossroads – Tanzania*, UNHCR Refworld website, 7 April, p.11 <http://www.unhcr.org/refworld/docid/4be3c8de0.html> – Accessed 25 November 2010 – Attachment 10

³³ 'TANZANIA: Domestic violence a serious concern – WHO' 2006, *IRIN News*, 20 April
<http://www.irinnews.org/report.aspx?reportid=58788> – Accessed 25 November 2010 – Attachment 22; US Agency for International Development 2008, 'Gender-based violence in Tanzania: An Assessment of Policies, Services, and Promising Interventions', USAID website, November, pp.10-11
http://pdf.usaid.gov/pdf_docs/PNADN851.pdf – Accessed 25 November 2010 – Attachment 21

violence occurred in 2009, indicating that such abuse is increasingly being perceived as unacceptable. Furthermore, courts recognise domestic violence as ground for divorce.³⁴

A 2008 report prepared by the Immigration and Refugee Board of Canada (IRB) indicates that approximately 50 percent of women in Tanzania have experienced domestic violence at the hands of their partner. Women in rural areas are particularly vulnerable to domestic violence, as they are unable to access legal assistance. Furthermore, a large number of women had never sought assistance due to the widespread belief that domestic violence is acceptable. Sexual harassment and abuse is prohibited under the *Sexual Offences Special Provisions Act, 1998* (SOSPA), although marital rape and domestic violence are not specifically addressed. The Penal Code similarly lacks provisions for punishing perpetrators of domestic violence.³⁵

In November 2008 the US Agency for International Development reported that police do not receive specific training relating to victims of gender-based violence. As a result, the attitudes and effectiveness of police varies between different stations. Women reporting cases of gender-based violence have been harassed and forced to pay bribes to get reports filed. Nevertheless, gender units are being established in police stations throughout Dar es Salaam, an initiative led by a network of female police officers, the Tanzania Police Female Network (TPFNet). TPFNet is also collaborating with non-governmental organisations and the United Nations Development Fund for Women (UNIFEM) to train police officers in gender-based violence.³⁶

Nevertheless, the government has adopted various strategies for eradicating domestic and sexual violence against women. For example, in 2008 the president signed up for UNIFEM's "Say NO to Violence against Women" campaign, while the government committed to establishing education campaigns to raise women's awareness of their rights.³⁷ A July 2010 article in the *Tanzania Daily News* reports that the government, together with the United Nations Population Fund (UNFPA), has launched a football-themed campaign against domestic violence called 'Don't kick her, kick the ball'.³⁸

Furthermore, legal aid clinics offering specific assistance to women are operated by the Tanzania Women Lawyers Association (TAMWA) and the Women's Legal Aid Centre. TAMWA also runs a crisis centre in Dar es Salaam providing counselling and legal service to victims of domestic violence.³⁹ Non-governmental organisations that address domestic violence include the Kilimanjaro Women Information Exchange and

³⁴ US Department of State 2010, *Country Reports on Human Rights Practices for 2009 – Tanzania*, 11 March, Section 6 – Attachment 9

³⁵ Immigration and Refugee Board of Canada 2008, *TZA102862.E – Tanzania: Situation of women victims of domestic violence, including legislation and the availability of protection and support services*, 15 July – Attachment 23

³⁶ US Agency for International Development 2008, 'Gender-based violence in Tanzania: An Assessment of Policies, Services, and Promising Interventions', USAID website, November, p.20 http://pdf.usaid.gov/pdf_docs/PNADN851.pdf – Accessed 25 November 2010 – Attachment 21

³⁷ Immigration and Refugee Board of Canada 2008, *TZA102862.E – Tanzania: Situation of women victims of domestic violence, including legislation and the availability of protection and support services*, 15 July – Attachment 23

³⁸ Mustapher, S. 2010, 'UNFPA Moves to Tame Violence Against Women', AllAfrica Global Media, source: *Tanzania Daily News*, 9 July <http://allafrica.com/stories/201007090886.html> – Accessed 25 November 2010 – Attachment 24

³⁹ Immigration and Refugee Board of Canada 2008, *TZA102862.E – Tanzania: Situation of women victims of domestic violence, including legislation and the availability of protection and support services*, 15 July – Attachment 23

Consultancy Organization, which “provides information and resources for women in the Kilimanjaro region, [running] programs which operate from the grassroots to the national level, and include lobby and advocacy work, legal counseling, and the provision of child legal services, human rights and gender education, and litigation and documentation”.⁴⁰

In addition, the Kivulini Women’s Rights Organization, based in Mwansa, operates programs in Ilemela and Nyamagana districts, seeking to raise awareness, and lobby for improved laws and policies.⁴¹ A December 2009 report by Kivulini outlines a number of successes in preventing domestic violence achieved by the organisation. In 2009, awareness-raising on women’s rights and the impact of domestic violence reached approximately 600,000 people, while a campaign to change social norms and attitudes about domestic violence has progressed. Kivulini has also carried out successful training workshops on domestic violence and women’s rights aimed at journalists, health care workers, and law enforcers.⁴²

9. Please provide background information on the exit procedures for a married person who wants to leave Tanzania.

No information was located on the exit procedures from Tanzania for a married person. A 2010 report on business relocation to Tanzania by taxation firm KPMG states that “[t]here are no formal exit requirements in Tanzania”.⁴³

Attachments

1. US Department of State 2010, *International Religious Freedom Report for 2010 – Tanzania*, 17 November.
2. ‘Country: Tanzania – Religions’ 2010, World Christian Database <http://worldchristiandatabase.org/wcd/esweb.asp?WCI=Detail&Mode=2&Detail=45&Key=tanz&Instance=170704&LIndex=6> – Accessed 24 November 2010.
3. ‘Country: Tanzania – Population’ 2010, World Christian Database <http://worldchristiandatabase.org/wcd/esweb.asp?WCI=Detail&Mode=2&Detail=45&Key=tanz&Instance=182017&LIndex=2> – Accessed 24 November 2010.
4. Carlson, R. G. & Pratt, M. (undated), ‘Tanzania’, Countries and Their Cultures website <http://www.everyculture.com/Sa-Th/Tanzania.html> – Accessed 25 November 2010.

⁴⁰ Immigration and Refugee Board of Canada 2008, *TZA102862.E – Tanzania: Situation of women victims of domestic violence, including legislation and the availability of protection and support services*, 15 July – Attachment 23

⁴¹ Immigration and Refugee Board of Canada 2008, *TZA102862.E – Tanzania: Situation of women victims of domestic violence, including legislation and the availability of protection and support services*, 15 July – Attachment 23

⁴² ‘Kivulini Response to Domestic Violence against Women in Tanzania’ 2009, Kivulini Women’s Rights Organisation website, December, pp.2-6 <http://www.fauluresort.com/Downloads/Kivulini%20Workplan%202010.SENT.pdf> – Accessed 25 November 2010 – Attachment 25

⁴³ KPMG 2010, ‘Tanzania: Planning Your International Transfer’, KPMG website http://www.kpmg.com/Global/en/IssuesAndInsights/ArticlesPublications/PYIT/Documents/TANZANIA_2010_PYIT.pdf – Accessed 25 November 2010 – Attachment 26

5. 'Transcript: Prism' 2009, *CNN*, 11 November
<http://archives.cnn.com/TRANSCRIPTS/0911/11/prsm.01.html> – Accessed 26 November 2010.
6. 'Belief in Witchcraft Widespread Among Christians – Survey' 2010, AllAfrica Global Media, source: *Daily Nation*, 16 April <http://allafrica.com/stories/201004161093.html> – Accessed 24 November 2010.
7. The Pew Forum on Religion & Public Life 2010, 'Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa', The Pew Forum on Religion & Public Life website, April http://pewforum.org/uploadedFiles/Topics/Belief_and_Practices/sub-saharan-africa-full-report.pdf – Accessed 26 November 2010.
8. Mesaki, S. 2009, 'Witchcraft and the law in Tanzania', *International Journal of Sociology and Anthropology*, Vol. 1, No. 8, pp.132-138, December
<http://www.academicjournals.org/ijasa/PDF/Pdf2009/Dec/Mesaki.pdf> – Accessed 24 November 2010.
9. US Department of State 2010, *Country Reports on Human Rights Practices for 2009 – Tanzania*, 11 March.
10. Freedom House 2010, *Countries at the Crossroads – Tanzania*, UNHCR Refworld website, 7 April <http://www.unhcr.org/refworld/docid/4be3c8de0.html> – Accessed 25 November 2010.
11. Schnoebelen, J. 2009, 'Witchcraft Allegations, Refugee Protection and Human Rights: A Review of the Evidence', Research Paper No. 169, UNHCR Policy Development and Evaluation Service, ReliefWeb website, January
[http://www.reliefweb.int/rw/lib.nsf/db900sid/RWST-7RAL7E/\\$file/unhcr-jan2009.pdf](http://www.reliefweb.int/rw/lib.nsf/db900sid/RWST-7RAL7E/$file/unhcr-jan2009.pdf) – Accessed 26 November 2010.
12. 'Albino trials begin in Tanzania' 2009, *British Broadcasting Corporation (BBC)*, 9 June. (CISNET Tanzania CX227856)
13. Amnesty International 2009, *Annual Report – Tanzania*, May. (CISNET Tanzania CX227110)
14. Pollock, R. 2010, 'Albino Killings Related to Ancient Tribal Beliefs', AllAfrica Global Media, source: *MediaGlobal*, 11 February <http://allafrica.com/stories/201002120897.html> – Accessed 24 November 2010.
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16. Duff, O. 2005, 'Tanzania suffers rise of witchcraft hysteria', *The Independent*, 28 November <http://www.independent.co.uk/news/world/africa/tanzania-suffers-rise-of-witchcraft-hysteria-517157.html> – Accessed 26 November 2010.
17. Freedom House 2010, *Freedom in the World – Tanzania*, Freedom House website, June
<http://www.freedomhouse.org/template.cfm?page=363&year=2010&country=7931> – Accessed 10 September 2010.

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19. Wright, G. 2010, 'The Chagga – The People Of Kilimanjaro', Ton Articles Directory website, 16 February <http://www.tonarticles.com/the-chagga-the-people-of-kilimanjaro.html> – Accessed 26 November 2010.
20. Amnesty International 2010, *Annual Report – Tanzania*, May.
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