

PATRIARCHY IDEOLOGY DIMENSIONS OF GENDER INEQUALITIES IN STEREOTYPES AND SOCIAL SCRIPTS.

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Abstract

Stereotypes and social scripts have an influence on how we regard people in the society and the expectations we have on their behaviors. When stereotypes and social scripts are expressed under the foundation of patriarchy ideology, they do manifest social inequalities through which the males are made powerful and females are their subordinates. Looking at some stereotypes that have been widely known in relation to women among the Gogo, some inequalities are depicted in them. Generally women are considered to perform well in the home and not otherwise, making them carrying heavy workload as servants of their husbands. Ideas that women should get married in their lifetime do not only signify the importance of marriage in life of a human being but also depict that women can only reach their excellence through marriage. Much as women are expected to move to their husbands' home as wives, they should consider men as their saviors in their efforts to win that distinction as married women. Moreover, women personal capabilities in struggling to combat life are ignored out of a stereotype that consider women economic sound only when with men. Women submissiveness is considered basic in stereotype so as to make them obedient to men; while ideas that women are poor in decision making do aim at making women feel that they cannot decide well without consulting their husbands. On the other hand cultural scripts among the Gogo people at jeopardizing the woman while empowering a man. Such cultural scripts demand a woman to be a hard worker but do not expect her to own some family property. This situation is further safeguarded by ideas that a woman has to tolerate family problems which are embedded in demand of great respect to men by women. Generally stereotypes and cultural scripts may sometimes not express realities but just favoring the interests of certain group of people who want to justify their means and doings. Patriarchy ideology is therefore reflected in Gogo people stereotypes and cultural scripts so as to propagate it through socialization and peoples' ways of thinking.

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1. Introduction

Stereotypes are pictures in our heads that filter how we 'see'. They are a composite image that attributes-often incorrectly and always too generally- certain characteristics to whole groups of people. Stereotypes are about widely held, but fixed and oversimplified images or ideas of a particular type of person. Generally, dominant patriarchy stereotypes depict men/ masculinity as "strong, independent, worldly, aggressive, ambitious, logical and rough" and women /femininity as the opposite: "weak, dependent, passive, naïve, not ambitious, illogical and gentle". This exemplifies the binary nature of models of gender, constructing man/ masculinity and woman/ femininity as two poles of dichotomy- oppositions- that define each other. Through this either or lens women are not simply different from men: "women" is defined by what is "not man" and characteristics of femininity are those that are inappropriate to or contradict masculinity. The Gogo have some patriarchy stereotypes that signify gender inequality (women being disadvantaged) that this paper would like to unveil.

2. METHODOLOGY

This paper presents part of the findings for the study that culminated into PhD thesis entitled: "Influence of Patriarchy Ideology on Rural-Urban Migration in Tanzania: A Case of Gogo Women in Dodoma Region." This was a qualitative study that was conducted in four selected villages of the Gogo rural community in Dodoma region, Tanzania.

Research design for the study was Descriptive design because the study aimed at describing the state of patriarchy and inequality as they exist through classification, analysis, and interpretation of data. Descriptive survey was adopted as a method of collecting information by interviewing a sample of individuals. The study aimed at collecting information about people's attitudes, opinion, habits and other social issues related to patriarchy ideology and inequality within household.

The methodological approach for the study was ethno-methodological. This approach implied concentrating its enquiry in the Gogo ethnic group, trying to interpret and understand meanings of reality from the perspective of the Gogo themselves in matters pertaining to patriarchy ideology and inequality within households.

Makulu bearing villages in Dodoma region were selected as the areas of study on Gogo cultural issues. For the Gogo people, a *Makulu* is believed to be a central area in which one finds the

“original Gogo people” for understanding true Gogo cultural issues. In actual fact, the *Makulu* is the palace of the Gogo King or people of the royal family. The rural villages of Hombolo Makulu and Hombolo Bwawani were purposely selected because they belong to Hombolo Ward in which there is a *Makulu*. Similarly, Mvumi Makulu and Juhudi villages were selected from Mvumi Makulu ward because of the presence of the *Makulu* in the Ward. So, the villages in Dodoma were purposely selected as they contain central areas (*Makulu*) for the Gogo people where the rule of the father as the head dominates the social systems.

The sample size of respondents was determined by the predetermined method of data collection to be used in data collection for each category of respondents. The researcher determined to use Focus Group Discussions (FGDs) to collect data within the rural Gogo community in both Hombolo and Mvumi Makulu wards. There were FGDs for men, women and young adults Twelve life stories were also built through in-depth interview conducted to the migrants in town (at Chasimba, Masait and Kwa-Mwatano) so as to crosscheck issues raised in the rural areas through FGDs.

The data which were initially tape-recorded were later transcribed into English from Swahili language and then assigned into the Atlas.ti program, ready for analysis.

3. FINDINGS AND DISCUSSION

Gogo Stereotypes, Cultural Scripts and Inequality

3.1 Gogo Stereotypes and Inequality:

The Gogo stereotypes related to women were identified and analyzed to find the way they might be propagating inequality in the society. Specifically the researcher aimed at understanding the way patriarchy ideology lays a foundation in the formation of these stereotypes in terms of who pioneers them between men and women, issues raised, women status reflected in them and their implications on male power safeguarding. Such stereotypes are: Women are better workers in the home; Women should get married to men; Women cannot be socio-economically sound without Men; Women are Submissive and Women are Poor in making Decisions.

3.1.1 Women are better workers in the home

It is common thinking by Gogo men that women cannot manage being away from the village. According to the Gogo men (and the society at large), living in town even if the option is migration, cannot make a woman successful. Consequently, while in town, women are

considered to be simply moving around, looking for men for sex, and they can never be sure of tomorrow. The following are some of the points made by men in the Focus Group Discussion when they were asked to comment on women's being in town for work:

Migrating to town does not reduce woman's work load and it does not make her develop at all, she is just moving around in town with great problems.

...Women have not made any significant development in town as migrants. Women are just in town going around seeking for men; they become prostitutes.

*....They are in town undergoing subsistence economy; they are not sure of tomorrow.
(Hombolo Bwawani FGD, Men Feb.2010)*

At the end of the day, men are arguing that women should remain at home because that is where they can manage life and become successful. This is to say, women should remain at home to work in the home and move out to the farm to work, and back again to home. It is for this reason that men commented:

"Women are incapable of doing any other work apart from farming. They fear to take risk out of agriculture" (Hombolo Bwawani, Men FGD, Feb.2010).

The above men's responses are just false ideas which aim at maintaining masculinity of rural men. Ideas that "women are mothers by nature" and that "a women's place is in the home" legitimate society's holding women disproportionately responsible for child care, maintenance of family relations, and household tasks while denying that is socially necessary work. This supports Isran *et al* (2012) who concluded that the gender asymmetries in every rung of society are well reflective of the fact that women's interests and preferences are neglected within the household and job market. Such discrimination itself is based on the patriarchal assumption that a woman's natural role is a domestic one and that she is therefore unsuited to any kind of wage employment, either because the productivity of woman will naturally be lower than a man's in the same employment, or because it will be adversely affected by her domestic responsibilities. Gogo men know exactly that rural-urban migration is a challenge to male supremacy where a woman is likely to attain her freedom in destination areas and when she is back in areas of origin. This supports Jolly, *et al* (2003) who found that women see migration as empowering both socially and economically and call for the state and civil society at large to move beyond

patronizing attitudes, and give respect to women's decisions to migrate and play a facilitating role.

3.1.2 Women should get married to men

Marriage is regarded as an important institution among the Gogo people. In the marriage, however, a man takes a central role as he is the one to marry. He pays bride-wealth with cattle and has an upper hand in the decisions regarding marriage. However, from early childhood, a woman has expectations as reflected in the following remarks:

As a young girl, I expected to have good behavior so as to attract a good husband in my life. This was the only way I could have a good life. There is no way I thought I could have a good life without being married... My father arranged my marriage, and when it was time for marriage, relatives and village came for the celebrations. ... I had seen my husband before, but I never knew who he was and what he was doing (Life Story, Chasimba, Dar es Salaam, April, 2010)

And getting a man to marry is not easy; it is a matter of fortune:

Only those with good fortune can get a man. Getting a man to marry is something that just happens on fortune basis, it is not something you can easily arrange as a woman or even parents can arrange. Actually, if the marriage is arranged by parents, they do not care to get you a good husband. For them, it is just important that you are married. ... But getting a husband with whom you can plan, that is a matter of fortune. (Life Story, Chasimba, Dar es Salaam, April, 2010)

And in marriage, a woman is supposed to give birth, otherwise there are serious problems in the marriage:

I was at the age of 14 when they just forced me to get married to an old man who had another wife. I was still very young and I could not get pregnant easily and my husband started hating me. ... (Life Story, Chasimba, Dar es Salaam, April, 2010)

What is seen from the above quotations on marriage is that within marriage institution a woman is subordinate to her husband. Initially a girl cannot decide on what man to get married to though her respect originates from marriage. A girl is not free to select her own husband but

the father dictates on the choice. A girl may even be forced to get married at early age. However, when a wife fails to conceive that is regarded as her own problem not the husband. All these indicate inequalities in marriage based on patriarchy ideology. A man will choose his wife and will have time to discuss the issue with his father. In case the wife fails to conceive a man will be allowed to find another woman to marry. This stereotype which insists that women success is through marriage aims at showing that women will only be safe when under men as wives. However women are not so happy in marriage as it is portrayed to be their savior. This corroborates the study findings by Regassa, N and Yusufe (2009) and Jolly, S. *et al*, (2003) who found that some of the women are taking migration as the only way out from the marriage arrangement as a result of harmful traditional practices such as early marriage, abduction and unhealthy relationship in the family. Women see migration as a quest for independence and a means of realizing their self worth.

3.1.3 Women cannot be socio-economically sound without Men

Marriage for Gogo women has several reasons, among which being socio-economically sound. This is because a woman without a man is vulnerable to so many problems, among which economic pressures. One woman internalized this functionality of marriage:

.... If you do not have a man, where do you think you will ever get money to use for your daily life? You need money to buy Vaseline; you need money for soap; you need to style up. ... A man can do all these things very easily and that is why you need him. (Life Story, Chasimba, Dar es Salaam, April, 2010)

The issue of socio-economic soundness is not only for married women, but also for women who have given birth to children outside marriage:

You need a man in order to give birth. That is what makes you a woman, and you become different from men themselves. ... I gave birth to children out of marriage; I have been able to bring them up in my own way. However, I still need to be close to men. ... I have made many efforts to make sure that I have a man all the time. Then I feel I am a woman and people recognize me as a woman. ... People need to know that that man bought me some clothes and

provides me with my needs. ... I am a woman and he is a man and I need this to be known to people. (Life Story, Chasimba, Dar es Salaam, April, 2010)

Thus, women are thought to be insecure in terms of not being able to live without a man, not having a good life without a man, not being able to be economically and socio-biologically viable. Such ideas are propagated by Gogo patriarchy society with intention to make women fear that without husband a woman can hardly make a living. Women who find this unreal do make efforts to escape this patriarchy environment through rural-urban migration.

3.1.4 Woman should be Submissive

But once, married, again women do not have any guarantee that they will have a good life. Good life will depend on how her husband and his relatives accept her as respectful and submissive woman as can be seen from this respondent:

... In my marriage, not only was I unfortunate that I was not in good terms with my mother in law, but also that I was not in good terms with my husband, who threatened to kill me several times. ... The problem was that I worked hard in the plantation and the produce I got, I would control not only in consumption at home, but also I could sell some and use the money for the children. ... I did some business, as I went to the open markets and sold some food and clothes. ... I was really hated; the biggest complaint was that I did not obey my husband, I did what I wanted because I could go to do business and used the money the way I wanted; I refused him to keep the money; several times I refused him money to go and drink (Life story, Chasimba Dar es Salaam, April, 2010).

A woman should not only be submissive to her husband, but also to the relatives of the husband. She, actually, should not shine over the husband and the relatives. In case she fails to do so domestic violence may take place. When she gets income, she should use it according to the wishes of the husband; optimally, the money should be surrendered to the husband in order for him to determine how it is to be used. If this does not happen, the woman can be in trouble. Domestic violence easily defines the power relationship between men and women. The term domestic violence include psychological or mental violence; which can consist of repeated verbal abuse; harassment; confinement and deprivation of physical, financial and personal resources it often takes place when women fail to be submissive to their husbands. This indicates

inequality in terms of how wife and husband relate to one another. The disadvantages that a woman experiences in such relationship is not a coincidence but a socially determined phenomenon for maintaining male supremacy. Violence against women (VAW) is an outcome of the belief, fostered in Gogo culture, that men are superior and that the women with whom they live are their possessions to be treated, as the men consider appropriate. This supports findings by Lawson (2005) who revealed that patriarchy is a tremendous barrier to the realization of women's rights in Guatemala. Men are traditionally taught and enabled to play the dominant role in the family, while women are expected to be submissive and obedient. Apart from being propagated at a local level male dominance is given chance in contemporary institutions as it is found in UNICEF report, (2003) on Girls' Education in Tanzania. It states that there is Gender biased socialization in school. While assertive behaviour is promoted among boys, passive behaviour is encouraged among girls. Girls are called on to perform domestic duties for teachers at school, such as fetching water, reinforcing patriarchal geared stereotypes and taking time away from learning.

3.1.5 Women are Poor in making Decisions

The implication of this stereotype is that women are considered to be poor in judgment at home and in the public. A woman being a poor decider is propagated by norms that require a woman to always seek permission or advice from her husband in whatever she does and not vice versa.

There is always a need of the husbands' permission for a woman to engage herself in other business. A husband is not ready to see his wife initiating her own development plans because she cannot initiate a good plan, in any case. (Hombolo Bwawani, FGD, Young Adults, Feb. 2010)

Similarly in the household, a man carries the burden of decision-making, as can be seen from this observation by men in a FGD:

Where the husband is available in the household, he is the head of that household. Women have to discuss with their husbands on what they can do for their development. When they cooperate with their husbands in business, a woman may keep the money at her husband's discretion. She may not use that money without concerting the husband. (Juhudi, FGD, Men, March 2010)

Even when women have made concrete decisions, it is assumed that women do not make realistic decisions when they decide independent of their husbands. For example, for those who migrate to town do so because of peer pressure of their friends who are in town already and that is why they prefer to stay where their friends are living so that they get company. There are inferiority complex developed on women as a result these inequalities in gender relations. A woman feels that she cannot do anything without husband's permission. She requires husband's permission for engaging herself in business, for example. But most of the husbands are not ready to see their wives initiating their own development plans. What becomes critical is that even the women themselves find it very risky to make decisions on their own because if something went wrong, they are the ones to blame, normally at the cost of marriage, if not domestic violence acts. Women do also hesitate to involve themselves in migration decisions as Chantavich, (2001), puts it:

Women may have little influence on migration decisions in the household. Even where women migrate alone this is likely to be with reference to, or even determined by, the household livelihood strategy and expectations of contributions through remittances. Several studies of internal Filipino migrants show families are more likely to send daughters to migrate because they perceive them to be more reliable in sending remittances. In one study of Filipino migrants in Rome, women tended to send larger remittances to families than did male counterparts

Some prominent women stereotypes have been presented, namely: women being better workers in the home, women having to get married to men, women being socio-economically unsound without men, women being submissive, and women being poor deciders. From these presented stereotypes, it can be argued that women are considered to be under men, on the one hand, and they are considered to be weak compared to men, on the other. Women do not like such stereotypes and the actions based on them as this woman migrant put it:

I do not like depending on my husband on everything; I do not like being exploited by my husband. I have seen myself being a tool for my husband at home and in the plantation; I have seen myself being robbed of the money I got when I did some business. I did not like this ... (Life story, Chasimba Dar es Salaam, April, 2010).

The Gogo women are challenging, though not very openly, the marriage institution. For example:

Why shouldn't bride-price be reduced in order that our husbands do not regard them as commodities? Why should we continue overworking ourselves simply because we are wives? Why should we not even decide on our clothes: if I died as a woman, my clothes do belong to my husband, who can then decide to whom he should give. ... (Myumi Makulu, FGD, Women, March 2010)

These stereotypes are foundation for serious inequalities whose impact is seen, generally, in a way women relate with men and the roles they play as women. Generally, women are weak compared to men who are powerful and therefore they should be submissive to men, on the one hand, and from the stereotypes, women are actually exploited out of their roles on the other hand. Actually, there is contradiction in living the stereotypes: how can such weak women do all that they do, or at least, do all that they are expected to do? But the bottom line of the story is that stereotypes are a foundation for exploitation and unfair treatment of women. This storyline makes stereotypes a foundation for great inequalities against women. However such inequalities are due to purposeful efforts to maintain male dominance over women, which is a core of patriarchy ideology. This supports Madeline, (2006), that men who do not follow this paradigm lose both their power and their masculinity. Fear of this loss is a powerful motivator for men to maintain their hegemonic position.

3.2 Gogo Cultural Scripts and Inequality

By cultural script it is meant those ideas that seem important for the Gogo people but they justify women staying in the village. These are ideas that can never work in favor of migration. With the cultural scripts, something important has to be noted for the Gogo people: a woman is central in the creation of these scripts. Children should be socialized so that they live as accepted individuals in the society. The Gogo have assigned this role to women as the most socializing agents within households. When children do misbehave, their mother is the one to be blamed. It is therefore expected that women have to stay at home and take care of the home.

Yes, I am the overseer for everything in the family. But upbringing of my children is much more the work of my wife because she is the one with them for longer period at home. I am

busy with other things. And if I found my children with bad behavior, it is their mother to blame. The children must have learnt such behavior from their mother. (Mvumi Makulu FGD, Men March 2010)

Thus, the cultural scripts are a result of women's socialization, according to men. But what becomes critical is that how men behave, for instance, the way they relate with their wives is in itself a socialization process for the children. That is also how they learn to be men and women. Cultural scripts may be many and difficult to deal with them all in a given society. For the sake of this study few of cultural scripts connected to women, have been dealt with basing on work, socialization, ownership of property, handling family problems, and respect.

3.2.1 Hard working

Among the Gogo people, a woman is valued as she can be a hard worker. She is trained this way and she just knows she has to work hard in the farm since the husband paid bride price for her. In some cases women do have to ensure the family gets its basic requirements even if the husband is not involved.

Hard work is valuable for an ideal wife and a woman should not wait for assistance from the husband. This gives room for men to live has dependents to their wives, even though they have control over these women. A woman spends much of her time working in the home, in the farm, and on off-farm activities, while the man is idle and most times drinking local brew.

This kind of value has justified the Gogo women being exploited out of their hard work. This can be seen particularly if reference is made to the roles that the Gogo woman has to perform. And men do accept and cherish this situation as a way of life.

A woman belongs to her husband and whatever she does either in the farm or in business should belong to a man. A hard working woman is a good tool for a man who married her (Hombolo Bwawani, FGD, Men, Feb. 2010)

So, a woman is supposed simply to work. She can be equated to a working machine for the husband. And the more she works, the more she is seen to be valuable as a woman. But this puts her in a position that is not different from being a slave.

3.2.2 Ownership of Property

Women are not the owners of family property like the land, farm, animals, farm products and house. Ownership is left to men who are the head of the families. This is supported by information from Socio-economic profile For Dodoma urban district 2010 where it states that male dominance in resource ownership and in decision making is a common practice in the area. However, there could be some exception in ownership, as a saying goes among the Gogo: “while the house belongs to the man, inside the house belongs to the woman”. This means that whatever is inside that has to do with cooking or cleaning the house and children that can be owned by women. In most cases, this property is with low economic value. In case women want anything owned by the family, it is upon the head of the family, who is man to decide whether to give it to her or not. For example, women have to negotiate with their husbands for selling agricultural products like maize or millet. If women did not negotiate, then, the woman is considered a rebel. Men find it strange for a married woman to own a farm, as they responded:

How can a woman own a farm when the husband is alive? How can she have cattle? Then, where is the husband?

Yes, in some cases, women own land and cattle. But these are women who are like men; they have no men or they are not married; but if they are married, then, they drive their men, who are already finished (Hombolo Bwawani, FGD, Men 2010)

This gender-based ownership inequality marginalizes a Gogo woman’s presence in the farm and even her possibilities to move. The exclusion of a woman from the allocation of household resources limits their power of control over land based livelihoods. It aims at maintaining patriarchy ideology in society. This confirms Agarwal (1994) who found that exclusion of women in land ownership in most of South Asia is reinforced by: 1) socio-cultural perceptions of physical and biological constraints on women’s work; and 2) patriarchal property ownership practices where land/ property is inherited from father to son (or another close male relative in the absence of son).

Lack of ownership or resources by women, propagated by patriarchal ideology has been a pushing factor for women rural-urban migration among the Gogo. This confirms Mbonile and Lihawa, (1996) where they found land ownership as a factor encouraging female migration in most traditional societies due to land ownership going to sons and not daughters, thus leaving women landless. Different literatures indicate that women are culturally not accepted owners of

land and norms are set to maintain this. According to Manuh, (1997), under customary law, women generally have limited access to land because they are not recognized as beneficiaries in terms of inheriting land. Compared to men, women lose their inheritance rights to land as soon as they marry. Kumekpor, (1971), indicates that most women do not own land, although they have access to it through their husbands, fathers or adult sons. Unmarried daughters are given plots, but in situations where land is allocated to them, it is usually done only after the males in the family have made their choice. The women are therefore left with the most unproductive and smaller land that tend to be further away from the village. Women usually lose the rights to land following divorce or the death of their spouse.

Ownership of such property like house is regarded as a great achievement for migrants as, de Haas (2006) found that migrants consider house ownership as an important life insurance. However, migration itself does not look to be an easy option to take for women. Where women do not own resources and products of their labor, migration financial costs become an obstacle for movement away from home. When they are married, women face problems in managing movements' costs as they have very little money. Even after separation, women have to take time and make money which they control since they are single. A single woman is the one considered as having more likelihood to move away from home to somewhere else (to migrate) because of her ability to own money out of her labor.

Single women can just move to town since they own the whole money they make. Their problem is that children do become a hindrance as she cannot leave them alone unless she leaves them to their grandparents (Hombolo Bwawani, FGD, Men Feb. 2010).

Such single women, though, are not looked positively. They are like outcasts simply because they have refused being under men.

Within patriarchy system the Gogo women are losers as far as ownership of resources are concerned. This acts as a pushing factor for rural-urban migration among them. This conforms Donato (1993) and Cerrutti and Massey (2001) that land, home, and business ownership decrease the probability of migration by women.

3.2.3 Toleration of Family Problems

A woman is expected to tolerate problems in her family with her husband. She has to accept a man as the head of the family and controller of whatever they make within the family. This may

be a product of their labor or what they receive as assistance/ reward from their children. A married woman, who leaves the house and runs away because of family problems, is never accepted; she is regarded as a bad woman who has to be condemned because she is not tolerant. Surely, this is a social environment that would never favor female migration. It is from this perspective that Gogo men consider rural-urban migration by women as a symbol of lack of respect for a man.

Linked to the above issue of women as one who should tolerate family problems, is the question of a good wife as one who should be accepted by her in-laws. For the Gogo people married women are regarded as good wives if at all they are accepted by their respective in-laws. In case the in-laws do not respect or like her, she is a bad woman who can be abandoned by the husband for another wife and/or divorced. The in-laws are an important segment of social relations among the Gogo people. Marriage being patrilocal implies that once a woman is married, she should come and live at the home of the husband. And when she is there, she is supposed to be the one to do lots of work for the in-laws she finds there. As a Gogo woman migrant put it:

The mother-in-law and the sisters-in-law are difficult people to live with. They expect you to do everything for them; they expect you to dig for them, cook for them, give them whatever they want; and you must respect them; you should always listen to what they say. They will command in your home. ... Actually, sometimes you feel that you are more married to the in-laws than to your husband. ... And your husband always listens to them. ... (Life story, Chasimba Dar es Salaam, April, 2010).

And a woman is supposed to be quiet on all this. In real facts, her in-laws are abusing her as they are exploiting her. She is, in fact, supposed to be a shock absorber for all the problems stemming from the in-laws. If not, she is not a good woman.

Sometimes, however, there is possibility of solving family problems:

Once there are problems in the family and there is willingness to solve them, we can involve a respected old man who mostly is a neighbor. But this is not an easy way to do it because these old men will always rule out in favour of a husband. For a woman, it is not easy to talk against a husband or the in-laws in front of other men (Juhudi, FGD, Young Adults, March, 2010).

As expressed above, a woman is supposed to tolerate family problems. This is a script that lays foundation for her not to demand for her rights. Once she is subjected to injustices, she is to keep quite.

3.2.4 Respect for Men

Respect is seen as very important at the family level because what is sought for is nothing other than maintaining order and peace among couples. Women are socialized to respect their husbands so that they are not sources of problems or conflicts in the family. A woman is supposed to respect a man and not vice versa insisted.

As a woman, you need to greet your man every morning; you need to cook him good food; you need to give him water to bathe; you need to give him sex whenever he wants; you need to talk slowly to him and when you are not standing; ... You need to do so many things in order to show respect. Life story, Chasimba Dar es Salaam, April, 2010).

Again, respect is instrumental in order for women to do what they want to do:

For example, I had some fruit business in the village. Because I wanted to show respect to my husband, I had to sweet-talk him in order to convince him on the importance of engaging in small business; I had to convince him that joining an income generating groups was important for our family as I would get money to buy some clothes, table utensils, furniture, and I would get some money for him to drink. (Life story, Masait Dar es Salaam, April, 2010).

All in all, with respect, a man is after recognition of his position as a man. Men would like to be recognized as heads in the family. But women would like that they facilitate in the joy of their families through showing signals of respect to the husbands. With respect, a woman will make much effort to make sure that the wealth acquired in the family is not easily lost; and she does this with reference to how the society would value her doings. Gogo people always do comment on ones behavior as either good or bad. An old woman said people may say in Gogo language: “Mchekulu wa nhendu wakutunza nyumba kuswano/ ndigwa. Yena lukumyo” (meaning: “the wife of somebody keeps well the house. She is respectful”).

4.0 Conclusion

This paper has unveiled how the patriarchy system accommodates inequalities among women, through stereotypes and cultural scripts. The paper has presented the way stereotypes and

cultural scripts among the Gogo people are formulated within a patriarchy ideological mind maintaining male supremacy and female subordination. Stereotypes are foundation for serious inequalities whose impact is seen, generally, in a way women relate with men and the roles they play as women.. The women are portrayed as weak compared to men who are powerful; consequently, women are supposed to be submissive to men, leading to women's exploitation. Another issue that has been established is that the cultural scripts lay foundation for a man to become a centre of relationships. This has been a cause of hard life among women that consequently resulted to some rural women opting to escape the situation through migration to town.

Generally, therefore, migration becomes one of the options to get away from the gender inequalities, stemming from the Gogo patriarchal system that becomes a stumbling agent for their livelihood promotion strategies in the rural areas. This conform the work by Chant (1992) on gender relations and migration which shows that migration is influenced by the organization of productive and reproductive labour within the household; power dynamics, decision-making and gender divisions in rural and urban labour markets.

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