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The Perceptions of Tanzanian Youths towards Cross-Border Marriages within East Africa: The Case of St. Augustine University of Tanzania, Arusha Centre

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ABSTRACT

Cross-border marriages, referred to in this research study as transnational marriages, involved spouses from two different countries living together as husband and wife. The aim of this study was to unearth the perceptions of Tanzanian youths towards cross-border marriages within East Africa. The study sampled participants from one of the Kenya-Tanzania border towns, namely, Arusha. A sample size of 384 was drawn from St. Augustine University of Tanzania - Arusha Centre's student population size of 780. Multiple research methods were used to collect data for this study. The findings indicate that 30 percent gave adverse views on cross-border marriages within East Africa while 48 percent had favourable views. However, 22 percent were unsure. We conclude that those who favoured cross-border marriages within East African were more than those who were against.

Key Words: *Perceptions, Cross-Border Marriages, Arusha*

1.0 INTRODUCTION

Kringelbach (2013) observed that marriage across borders was bound to be as old as the existence of the borders themselves. Charsley (2012) reinforced this argument by noting that marriages spanning borders were evidently not a new phenomenon. Kringlebach (2013) used the example of *war brides* associated with World War II, whereby servicemen stationed overseas met and married local women, who migrated to join them after the war.

There is a significant body of research on cross-border marriages which has developed as part of a broader vein of scholarship on migration, trans-nationalism and gender. Globally, most marriage-related migrants are probably women, and marriages involving the migration of wives form the basis for the majority of studies, although some research does exist on the insubstantial flows of husbands migrating to join wives (Charsley, 2012).

According to Ishii (2016), men are disadvantaged in the marriage markets of many Asian countries, and in some cases their response is to look abroad for a partner. Receiving countries for marriage migrants include Japan, Korea, Taiwan, Hongkong and Singapore while the Philippines, Thailand, Vietnam, Indonesia and parts of mainland China provided wives to these territories.

Akinyinka and Akinyoade (2015) looked at the manner in which Ghanaian women began introducing West African styles of beautification into the southern African country. The styles, which certainly informed and sparked a great deal of romantic interest on the part of locals, were incorporated in the weddings of the newly emerging middle class.

Additionally, Charsley (2012) points out that contemporary communication technologies, mass migration and increased ease of travel may expand the possibilities for individuals to contract marriages across borders. Charsley (2012) further argues that scholarship on transnational marriage is fragmented, covering a wide variety of practices and stemming from very different academic traditions which have led to several largely independent avenues of research. The array of different approaches to a diverse social phenomenon has meant that the field of transnational marriage has remained conceptually underdeveloped.

Scholars working on particular aspects of marriage which cross borders have proposed a variety of typologies, but no definitive conceptual scheme has emerged. These multiple levels of variation (empirical, scholarly and terminological) combine to create a complex academic literature presenting challenges for synthetic understanding. Therefore, this study seeks to fill these gaps (Ibid).

2.0 METHODOLOGY

2.1 Area of Study

The research study was conducted at St. Augustine University of Tanzania (SAUT), Arusha Centre, due to the fact that it is one of the key institutions of higher learning in the border town of Arusha. The Centre had a population which was sufficiently conscious of the cross-border marriage phenomenon due to its proximity to the Kenya-Tanzania (Namanga) border. It is also worth noting that Arusha is the headquarters of the East Africa Commission.

2.2 Study Population

Arusha is divided into Arusha Rural, Arusha Urban, Karatu, Longido, Meru, Monduli and Ngorongoro districts. St. Augustine University of Tanzania, Arusha Centre, is situated in Arusha Urban District. It has a population size of 780 certificate, diploma and undergraduate students. Figure 1 shows a map of the regions in the United Republic of Tanzania.

2.3 Research Design

The cross-cultural research design was employed in this study since the cross-border marriage phenomenon within the East Africa region involves multiple societies with diverse cultures.

2.4 Unit of Observation and Unit of Analysis

The unit of observation is the unit described by the data being analyzed; in this case, St. Augustine University of Tanzania (Arusha Centre), and the community. The unit of analysis is the major entity which is being analyzed

in a study. It is the "what or who" that is being studied; in this case, all the respondents, namely: the students, community members and key informants.

2.5 Sampling Strategies

A sample for the study was drawn from SAUT's admission office in which the population consisting of 780 certificate, diploma and undergraduate students was subjected to the following formula to determine the sample size:

$$n = \frac{Z^2 pq}{d^2}$$

Where:
n = the desired sample size
Z = the standard normal deviation at the required confidence level of 95%
p = the proportion in the target population estimated to possess characteristics the researcher was interested in
q = 1 – p
d = the level of statistical significance

The proportion of the population was assumed to be 50%, and a confidence level of 95%, with z = 1.96 (z statistic, Fisher et al., 2002). To compute the sample size, the values were slotted into the formula as shown:

$$n = \frac{(1.96)^2 (0.5)(1 - 0.5)}{(0.05)^2} = \frac{(3.84)(0.5)(0.5)}{0.0025} = 384 \text{ students}$$

A total of 390 certificate, diploma and undergraduate students were used as respondents (the six additional students were to take care of possible non-responses). Therefore, a multi-stage random sample of 390 students was selected. A small group of community members was also included in the study. The members of the community with the characteristics the researcher was interested in were likely to be below 5%, therefore, 2% of them (30) were picked as shown:

$$n = \frac{(1.96)^2 (0.02)(1 - 0.02)}{(0.05)^2} = n = \frac{(1.96)^2 (0.02)(0.98)}{0.0025} = 30 \text{ community members}$$

The three additional community members were to take care of possible non-responses.

2.6 Data Collection

Primary data sources included research respondents, Focus Group Discussion (FGD) participants, and key informants. Questionnaires were administered to both students and community members. One FGD was held in the university while one was held in the community. Secondary data sources included articles on marriage, documentations, newspapers, and government publications on the East Africa community. The research team purposively sampled documents with relevant information with the aid of a document content guide.

2.7 Methods and Tools of Data Collection

2.7.1 Observation

The research team, with the use of an observation check-list, took note of important details relating to the research respondents while in their natural settings.

2.7.2 Questionnaires

The respondents filled in a set of printed questions with a range of possible answers with the aim of extracting both demographic data and information relevant to the study.

2.7.3 Focus Group Discussions

A group of 10 university students were purposively selected while 8 community members were picked through snowball sampling. A few rules were made to enforce discipline, which included: one speaker at a time, time discipline, and fidelity to the topic of discussion.

2.7.4 Key Informant Interviews

Key informants were purposively selected, who included: spiritual leaders, academicians, and government officials. Key informant schedules were used.

2.8 Validity and Reliability of Data Collection Tools and Instruments

A pilot study was conducted by the research team whereby 30 students, 10 community members and 3 key informants were picked for this purpose. For the FGD, 3 students and 3 community members were selected. The team ensured the content validity of the instruments by using a check-list to classify the perceptions of Tanzanian youths towards cross-border marriages into: social, economic, political and cultural, which were

further categorized into *adverse*, *favourable* or *unsure*. The reliability of the tools and instruments was tested by administering them to a sample of students and community members using the split-half method of reliability test.

2.9 Ethical Considerations

Before the commencement of data collection, the team sought permission from the university authorities to carry out the study, and the purpose of the research was revealed to students and community members beforehand. The responses of the respondents were captured in their original form without any alteration. Respondents were in no way induced to take part in the study; those who participated were at liberty to pull out at any stage.

2.10Limitations

In most cases, especially in the community, the team had to use Kiswahili language to break communication barriers. Also, there were many people, though sampling procedures aided in reaching respondents who were representative of the target population.

2.11Assumptions

The team expected truthful responses from the respondents. It was assumed that people in the area of study were well-informed about what the team was interested in. Also, the assumption was that all intervening variables (cultures, demographics, policies, etc) remained constant.

2.12 Data Analysis

The first stage of data analysis was done through summary measures such as pie charts, bar charts and tables. SPSS, Chi-Squares, Spearman rank-order correlation and nomothetic evaluation (sufficienct, efficient and effective) was used in the second stage of data analysis.

3.0 RESULTS AND DISCUSSION

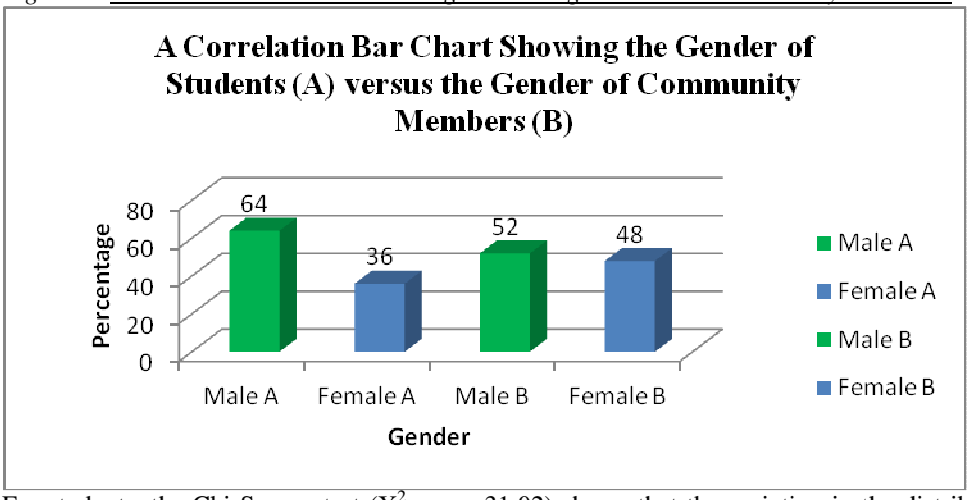
3.1 DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

This research study, which is on the perceptions of Tanzanian youths towards cross-border marriages within East Africa, was viewed through four main lenses; the social, political, economic and cultural lenses. The demographic characteristics of respondents in this study were: gender, nationality, ethnicity, region, religion, residence, relationship status, and study programme.

3.1.1 Gender

This section examines the relationship between the gender of students and that of community members. This is summarized in Figure 2.

Figure 2: A correlation bar-chart showing students' gender versus community members'



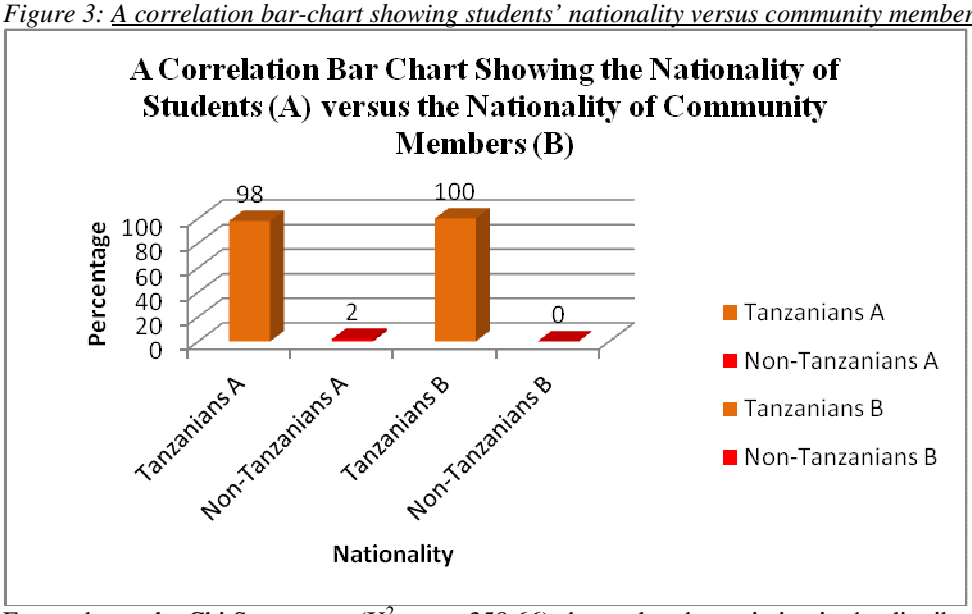
For students, the Chi Square test ($X^2_{1,\ 0.01} = 31.02$) shows that the variation in the distribution of the gender of students was highly significant ($P<0.01$). Thus, the males were 64 percent while females 36 percent of the sample. In the case of community members, the Chi Square test ($X^2_{1,\ 0.05} = 0.04$) shows that the variation in the distribution of the gender of community members was not significant ($P<0.05$). The males were 52 percent while the females were 48 percent.

The males at the university and those in the community were 64 and 52 percent respectively while the females were 36 and 48 percent respectively. In both cases, the percentage of males was higher than that of females. However, this is in contrast with the picture on the ground whereby the males in the country are 49 percent and the females 51 percent (*Tanzania Population and Housing Census, 2012*). This discrepancy could possibly imply that more Tanzanian males than females accessed opportunities. A participant in the FGD reinforced this by saying: "*Early marriage is a big cultural problem in Tanzania; it robs the girl-child of opportunities for personal development*".

3.1.2 Nationality

This section looks into the relationship between the nationality of students and the nationality of community members. This is presented in Figure 3.

Figure 3: A correlation bar-chart showing students' nationality versus community members'



For students, the Chi Square test ($X^2_{2,\,0.01} = 358.66$) shows that the variation in the distribution of the nationalities of students was highly significant ($P<0.01$). This is confirmed by the fact that 98 percent were Tanzanians while 2 percent were non-Tanzanians. This could be a pointer to the extremely low number of foreign students at SAUT, Arusha Centre. It is also possible that foreign students shied away from the study. In the case of community members, all of them (100%) were Tanzanians. The research team did not come across non-Tanzanians in the community probably due to the small sample size of community members.

3.1.3 Ethnicity of Students

The ethnic groups identified amongst students were: Pare (8.3%), Luguru (1.5%), Bena (0.8%), Zaramo (1.5%), Digo (1.0%), Maasai (9.4%), Chagga (16.1%), Kerewe (0.3%), Mbungwe (0.3), Nyakyusa (3.4%), Iraqi (3.9%), Haya (3.6%), Muha (5.2%), Meru (1.5%), Sukuma (13%), Zigua (1.8%), Luo (1.0%), Kurya (1.5%), Nyamwezi (2.1%), Nyiramba (0.8%), Rangi (0.8%), Sambaa (0.5%), Kwele (0.3%), Fipa (1.3%), Jita (0.8%), Pogoro (1.3%), Yao (0.8%), Ngoni (2.3%), Hehe (2.3%), Gogo (2.1%), Nyiha (0.5%), Kinga (0.3%), Nyaturu (1.5%), Kaguru (0.5%), Gunya (0.5%), Bondei (0.3%), Mbulu (1.3%), Tusi (0.5%0, Zaniki (0.3%), Zinza (0.8%), Dali (0.3%), Nyambo (0.8%), Arusha (0.5%), Pemba (0.3%), Barbaig (0.3%), Kwaya (0.3%), Swahil (0.8%), Tumbi (0.3%), Wasi (0.3%), Konde (0.3%), Gosi (0.3%), and Kenyans (0.8%).

Among the students, the *Chagga-speaking* people were 16.1 percent while the *Barbaig* were among the least at 0.3 percent. The *Sukuma* tribe, the largest in Tanzania, had the highest proportion (63%) of respondents who gave favourable views on cross-border marriages within East Africa. Of adverse views, a respondent said: "*My Haya beliefs, customs and traditions do not allow me to even marry a woman from another tribe within my country. However, due to globalization, I may violate my cultural expectations and marry a woman from any ethnic group, but not outside Tanzania*".

This could be a pointer to the fact that the more culturally-conservative an ethnic group is, the less receptive they are of intermarriage, let alone cross-border marriage. A participant in the FGD reinforced this by saying: "*Some Tanzanians think that differences in culture are likely to lead to unnecessary marital conflicts or even divorce*".

3.1.4 Ethnicity of Community Members

The ethnic groups identified amongst community members were: Nyiramba (3.0%), Chagga (33.3%), Meru (3.0%), Maasai (18.2%), Gogo (3.0%), Ngoni (3.0%), Iraqi (9.1%), Mang'ati (3.0%), Pogoro (6.1%), Pare (12.1%), Ndali (3.0%), and Kurya (3.0%).

Among members of the community, the *Chagga-speaking* people were 33.3 percent while the *Kurya* people were among the least at 3 percent. There could be a link between an ethnic group's economic activity and their perceptions towards cross-border marriages. Some ethnic groups engaged in specific economic activities more than others. For instance, the *Maasai* are traditionally nomadic pastoralists, though nowadays a good percentage of them have diversified their day-to-day economic activities. The *Maasai* people's strict adherence to their way of life could imply that most of them are less open to marriages outside their ethnic community.

The *Chagga* people, whose region of origin is *Kilimanjaro*, are among the ethnic groups in Tanzania which are perceived to be hyper-active businesspersons. This probably exposes them more to interactions with people from the East Africa Community member states as they transact business than, say, a community which spends a lot of time on their farms. The nature of such interactions could be playing a significant role in fueling their perceptions towards cross-border marriage. Puritt, cited in UNESCO (1974), assessed the tribal relations in Tanzania by looking at their way of life. *Please refer to sub-section 3.1.3*.

3.1.5 Administrative Regions of Students

The administrative regions where students hailed from were: Arusha (30.1%), Morogoro (2.9%), Simiyu (1.6%), Dar es Salaam (4.1%), Tanga (4.2%), Kilimanjaro (14.6%), Mwanza (8.6%), Mbeya (4.1%), Kagera (3.1%), Kigoma (4.2%), Manyara (3.9%), Mara (2.9%), Tabora (2.3%), Singida (1.6%), Dodoma (2.1%), Pwani (0.3%), Sumbawanga (0.3%), Lindi (0.3%), Ruvuma (1.5%), Iringa (2.3%), Njombe (0.3%), Shinyanga (1.5%), Mtwara (0.3%), Geita (0.3%), Rukwa (0.8%), Bukoba (0.3%), and non-Tanzanian regions (1.5%).

Students from *Arusha* region were 30.1 percent while those from *Mtwara* were the least at 0.3 percent. Most regions were occupied by specific ethnic communities. For instance, inasmuch as *Arusha* region is inhabited by various ethno-linguistic groups and communities, it is historically associated with the *Maasai-speaking* people.

There exist wide regional inequalities which could have a bearing on the respondents' perceptions towards cross-border marriages within East Africa. As regards, education, for instance, the *Tanzania Population and Housing Census (2012)* observed that when regional differentials were considered, *Simiyu* region had the smallest proportion of population which had gone beyond primary education (7.6%), followed by *Singida* (9.3%) and then *Lindi* (9.4%). *Dar es Salaam*, a major city in the country, had the largest (33.6%) proportion of persons with post-primary education, followed by *Arusha* (25%).

It is noteworthy that *Mwanza* region, home to Tanzania's second-largest city (*Mwanza*) and largest ethnic group in the country (*Sukuma* people), and located on the shores of Lake Victoria next to the border with Kenya and Uganda, had the highest fraction (59%) of respondents who gave favourable views towards cross-border marriage within East Africa. This could be due to its proximity to the borders of Kenya and Uganda. Ndembwike (2009) gave a profile of Tanzania, including its regions and ethnic groups.

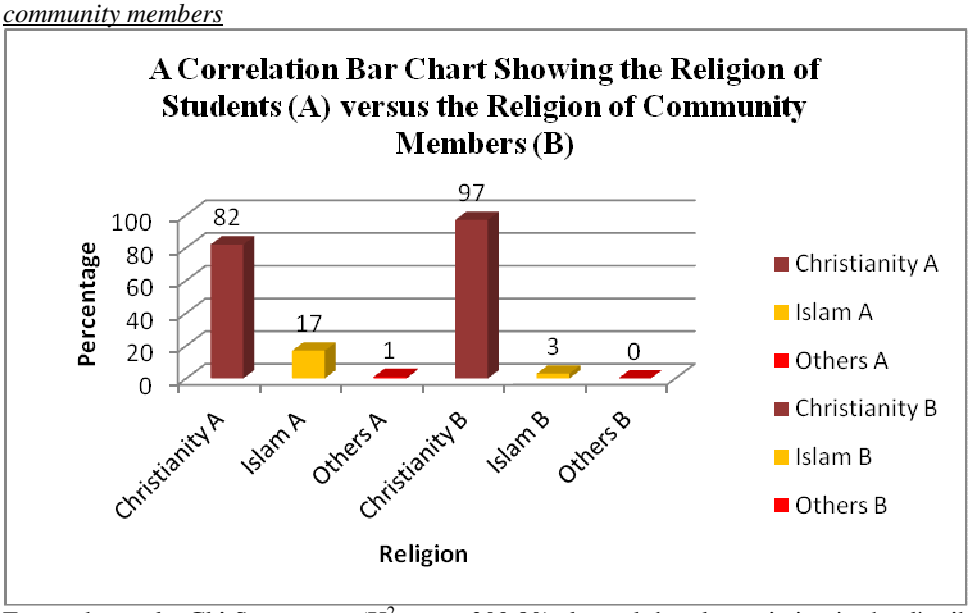
3.1.6 Administrative Regions of Community Members

The administrative regions where community members hailed from were: Arusha (39.4%), Kilimanjaro (33.3%), Dodoma (3.0%), Ruvuma (3.0%), Manyara (9.1%), Morogoro (3.0%), Tanga (3.0%), Mbeya (3.0%), and Mara (3.0%). *Please refer to sub-sections 3.1.3 and 3.1.5*.

3.1.7 Religion

This section examines the relationship between the religion of students and that of community members. This is presented in Figure 4.

Figure 4: A correlation bar-chart showing the relationship between the religion of students and the religion of community members

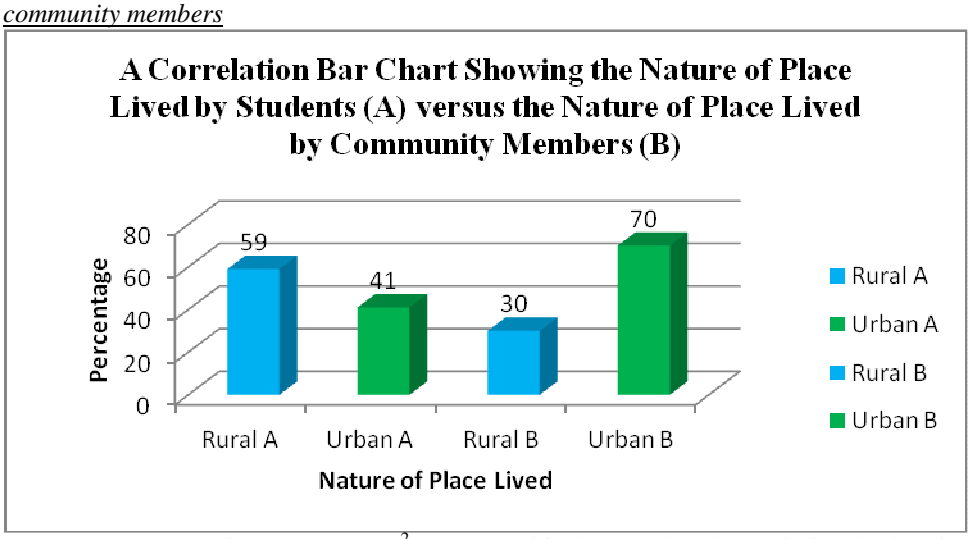


For students, the Chi Square test ($X^2_{2, 0.01}$ = 309.80) showed that the variation in the distribution of the religion of students was highly significant (P<0.01). Christians, Muslims and Others were 82, 17 and 1 percent respectively. In the case of community members, the Chi Square test ($X^2_{2, 0.01}$ = 0.04) showed that the variation in the distribution of the religion of community members was highly significant (P<0.01). Christians were 97 percent while Muslims were 3 percent. None identified themselves with a religion other than Christianity and Islam.
According to a study conducted by Gahnstrom (2012), the main religions in Tanzania are: Christianity, Islam, and African Traditional Religions. He further observed that the population of Tanzania has not been registered on the basis of ethnicity or religion since 1967, and since there are no official figures concerning the size of the various religious groups, this has remained an issue of contention between Christians and Muslims. It is worth pointing out that some religions are more conservative than others. Religion is looked into further in sub-section 3.2.7

3.1.8 Nature of Residence (Rural versus Urban)

This section looks into the relationship between the students' nature of residence and community members' nature of residence. This is summarized in Figure 5.

Figure 5: A correlation bar-chart showing the relationship between students' nature of residence and that of community members



For students, the Chi Square test ($X^2_{1, 0.01}$ = 12.56) showed that the variation in the distribution of students by terms of rural versus urban residence was highly significant (P<0.01). Thus, those from a rural setting were 59 percent while those urban areas were 41 percent. In the case of community members, the Chi Square test ($X^2_{1, 0.05}$ = 5.12) showed that the variation in the distribution of community members by terms of rural versus urban

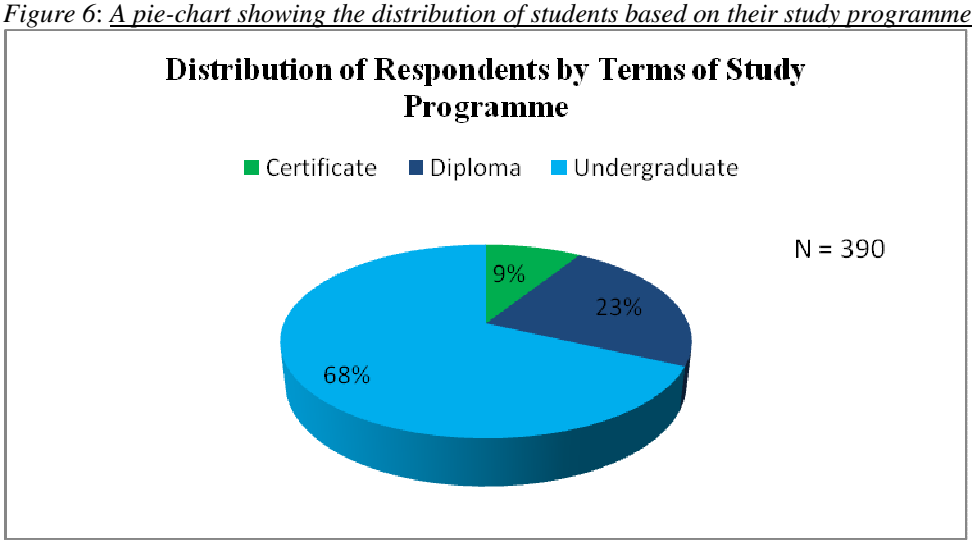
residence had a significant (P<0.05) variation. Those who spent most of their lives in rural areas were 30 percent while those in urban areas were 70 percent.

The students who lived in rural areas were 59 percent while those who lived in urban areas were 41 percent. The situation is different in the case of community members whereby the majority (70%) lived in urban areas while the minority (30%) lived in rural areas. Most community members were businesspeople; this could be the reason they preferred urban areas where the volume of trade was high. According to the Tanzania *Population and Housing Census (2012)*, those who lived in rural areas were 71 percent while those in urban areas were 29 percent.

3.1.9 Study Programme

This section focuses on the distribution of students based on their study programme at the university. This is presented in Figure 6.

Figure 6: *A pie-chart showing the distribution of students based on their study programme*

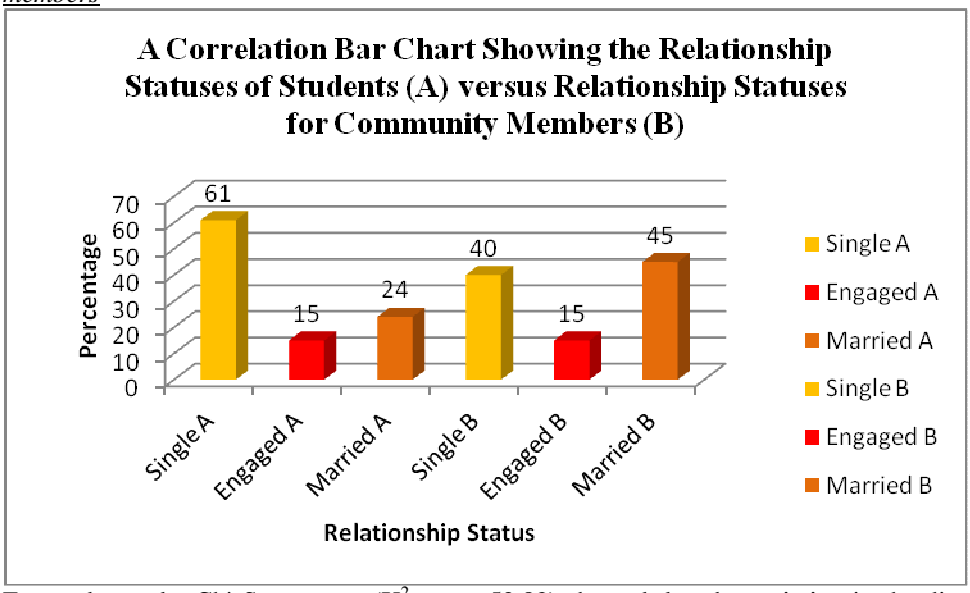


The university students who were pursuing undergraduate degree programmes were 68 percent while 9 percent were undertaking studies at the certificate level. The fact that the majority were enrolled at the undergraduate level was impressive. According to the *Tanzania Population and Housing Census (2012)*, 78 percent of all persons in Tanzania of ages 5 years and above who had attended school had attained primary education (*Standard 1-8*), 14 percent had secondary education (*Form I-IV*), while only 2.3 percent attained university and other related qualifications.

3.1.10 Distribution of Respondents based on Relationship Status

This section focuses on the relationship between the students' relationship statuses and that of community members. This is summarized in Figure 7.

Figure 7: A correlation bar-chart showing the relationship statuses of students versus that of community members



For students, the Chi Square test ($X^2_{2,\ 0.01} = 52.82$) showed that the variation in the distribution of students by terms of their relationship statuses was highly significant ($P<0.01$). The single, engaged and married were 61, 15 and 24 percent respectively. In the case of community members, the Chi Square test ($X^2_{2,\ 0.05} = 5.02$) showed that the variation in the distribution of community members by terms of their relationship status was significant ($P<0.05$). Those who were single, engaged and married were 45, 40 and 15 percent respectively. Cross-tabulation showed that students who were single gave more (53%) favourable views on cross-border marriages within East Africa as compared to the engaged (33%) and the married (46%). This is summarized in Figure 8.

Figure 8: A cross-tabulation of students' relationship status against their views on cross-border marriages within East Africa

Relationship Status	Reasons by Students for or against Cross-Border Marriages			
	Adverse	Favourable	Unsure	TOTAL
Single	62	124	52	237
Engaged	25	18	13	56
Married	26	42	24	91
TOTAL	111	184	89	384

In the case of community members, 52 percent of the single and 46 percent of the engaged gave favourable views on cross-border marriages within East Africa. Forty-six percent of those who were married gave favourable views.

3.2 THE PERCEPTIONS OF TANZANIAN YOUTHS TOWARDS CROSS-BORDER MARRIAGES WITHIN EAST AFRICA

The East Africa Community member states are: Kenya, Tanzania, Uganda, Rwanda and Burundi. The Republic of South Sudan acceded to the treaty establishing the East Africa Community on 15.04.2015 and shall become a full member once the instruments of ratification of the treaty are deposited with the Secretary General of the Community. However, in this research study, South Sudan has been treated as a full member state. As earlier stated, this research study will be viewed through four lenses: social, political, economic and cultural lenses.

The social lens will be anchored on the structural-functionalist theory. Emile Durkheim believed that society exerted a powerful force on individuals. He saw increasing population density as a key factor in the advent of modernity. As the number of people in a given area increase, so does the number of interactions and the society becomes more complex.

The political lens will be anchored on the neo-functionalist theory which anticipates regional integration and its theoretical goal of achieving regional integration represented as establishing supranational institutions in certain sectors that later become political unions. This theory makes a compromise between the full integration which lies in the political unifying of the states, and the will of the states for preserving their sovereignty and independence (Ilievski, 2010).

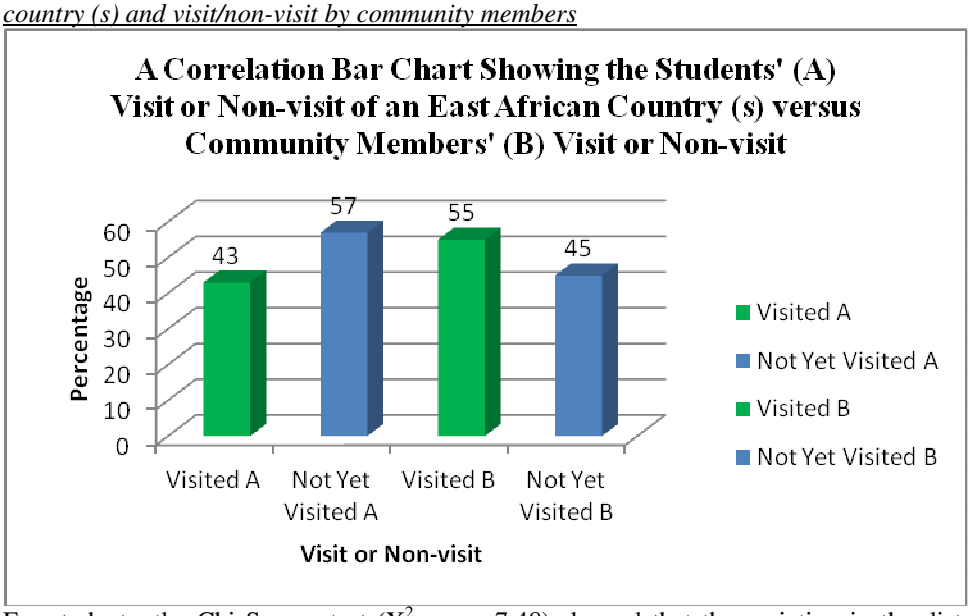
The economic lens will be anchored on the dependency theory which is of special importance to the case of developing countries in specific. It stipulates that politicians and economists of developing countries may actually encourage economic integration schemes with other developing countries as a mean of gradually eliminating the historically deep economic and structural dependence of their countries on the developed world (Hosny, 2013).

The cultural lens will be anchored on the theory of multiculturalism which advocates for the preservation of different cultures or cultural identities within a unified society. Scholars from this perspective view multicultural societies as composed of a heterogeneous collection of ethnic and racial minority groups as well as a dominant majority group. It is worth pointing out that most studies on transnational marriages were done in Asia, Europe and America, and therefore, there was insufficient literature review on cross-border marriages within East Africa.

3.2.1 Visit versus Non-visit to an East African Country (s)

This section examines the relationship between the visit/non-visit of students to an East African country (s) versus the visit/non-visit of community members. This is summarized in Figure 9.

Figure 9: A correlation bar-chart showing the relationship between students' visit/non-visit to an East African country (s) and visit/non-visit by community members



For students, the Chi Square test ($X^2_{1, 0.01} = 7.48$) showed that the variation in the distribution of students by terms of visit or non-visit to an East African country (s) was highly significant ($P<0.01$). This is confirmed by the observation that 43 percent had visited while 57 percent had not yet visited an East African country (s). In the case of community members, the Chi Square test ($X^2_{1, 0.05} = 0.28$) showed that the variation in the distribution of community members' visit or non-visit to an East African country was non-significant ($P>0.05$). Those who had visited were 55 percent while those who had not yet visited were 45 percent.

The students and community members who had visited an East African country were 43 and 55 percent respectively, meaning, community members had visited more than students. This meant that the community members were more exposed to the "outside world" than the students. This is reflected in their nature of reasons for or against cross-border marriages. The students who gave favourable reasons for cross-border marriages within East Africa were 48 percent whereas for community members it was 64 percent.

On adverse views, a female student in the FGD said: "*My sister is married to a Kenyan guy. One day during my visit to their place in Nairobi, I went to buy some goods from a shop and told the shopkeeper* ***naomba bidhaa hii na ile*** *(kindly give me this and that item). He told me* ***hapa hakuna cha kuomba ni kununua*** *(in my shop it is buying not begging). I was shocked by that! So, I think most East Africans, especially Kenyans, are very impolite, cruel, rude, unfair and discriminative*".

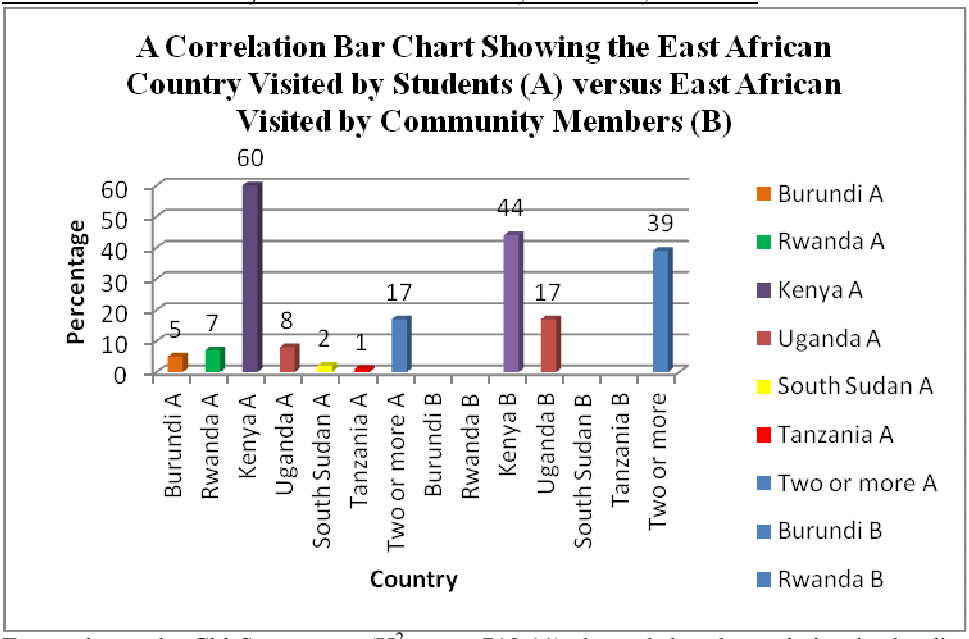
The response of the shopkeeper would have been different had he known the lady was Tanzanian. This is because Kenya's operational language, to some extent, is different from Tanzania's. Therefore, at times there exists a cultural-lingual barrier between the two nations. Other East Africans perceive Tanzanians as "masters" of polite language. Also, in Kenya it is common practice for a customer to first give out money before being given the goods, while in Tanzania it is mostly the other way around probably due to the level of trust between people.

Most of these perceptions could be fuelled by the kind of experiences (good or bad) the respondents or their friends/relatives encountered during their visits to an East African country (s). Some of the perceptions could be accurate while others false (mere overgeneralizations). The media could also be playing a significant role in shaping a good number of these perceptions.

3.2.2 East African Country (s) Visited

This section focuses on the relationship between the East African countries visited by students and those visited by members of the community. This is presented in Figure 10.

Figure 10: A correlation bar-chart showing the relationship between the East African countries visited by students and the East African countries visited by community members



For students, the Chi Square test ($X^2_{6,\ 0.01}$ = 710.11) showed that the variation in the distribution of students by terms of the East African country (s) was highly significant (P<0.01). This is confirmed by the observation that 43 percent had visited while 57 percent had not yet visited an East African country (s). The country that was most visited was Kenya (60%) while the least visited was South Sudan (2%). The low percentage of visits to Tanzania was by non-Tanzanian students from other East African countries; therefore, it could not be treated as the least visited country given that the study was carried out there.

In the case of community members, the Chi Square test ($X^2_{2,\ 0.05}$ = 2.33) showed that the variation in the distribution of community members by terms of the country visited was not significant (P>0.05). Those who had visited were 55 percent while those who had not yet visited were 45 percent.

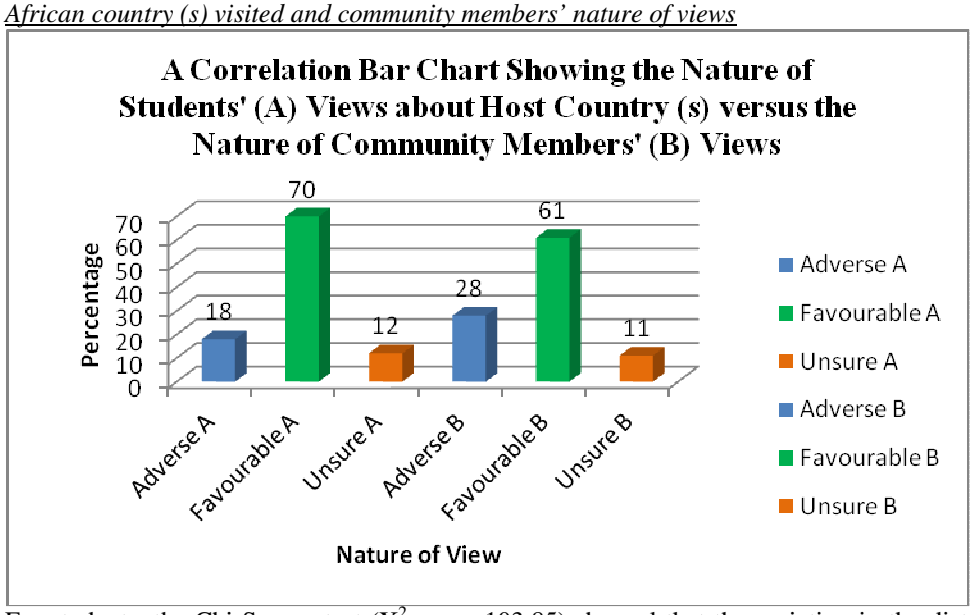
Of all the East African countries, Kenya was the most visited (44%) while Burundi, Rwanda and South Sudan recorded no visits. The reasons for Kenya being the most visited by both the students and community members could be due to its capital city (Nairobi) being a vibrant business and industrial hub in the region. Other reasons

cited included: visits to seek specialized medical treatment, visits to Kenyan fiancés, visits to relatives or friends working in the country, and tours.

3.2.4 Nature of Views about the East African Country (s) Visited

This section looks into the relationship between the nature of students' views about the East African country (s) visited and the nature of community members' views about the country (s) visited. This is summarized in Figure 11.

Figure 11: A correlation bar-chart showing the relationship between students' nature of views about East African country (s) visited and community members' nature of views



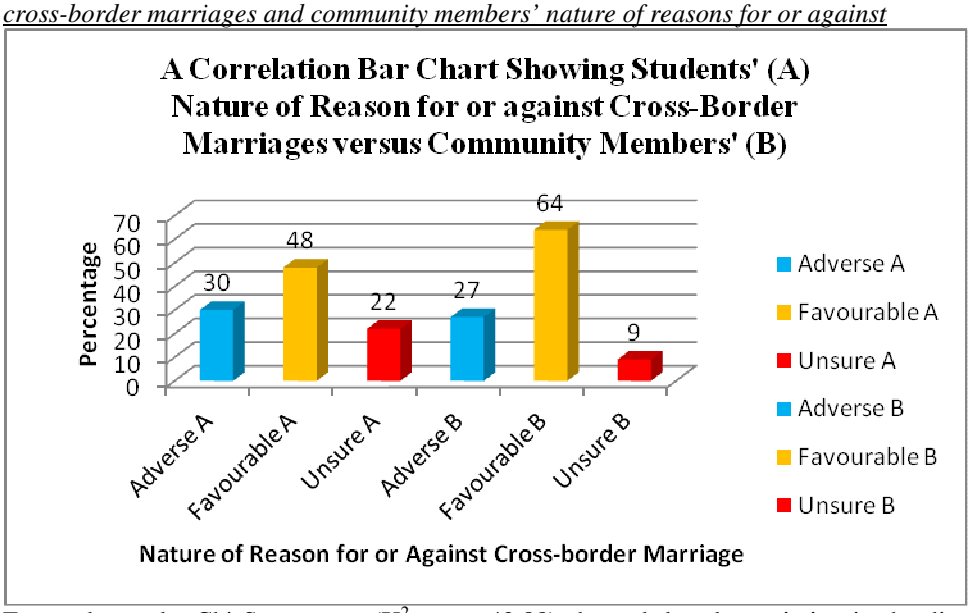
For students, the Chi Square test ($X^2_{2,\ 0.05} = 103.85$) showed that the variation in the distribution of students by terms of the nature of their views about the East African country (s) visited was highly significant ($P<0.01$). Those who gave favourable views were 70 percent. Adverse views were 18 percent while those who were unsure were 12 percent.

In the case of community members, the Chi Square test ($X^2_{2,\ 0.05} = 5.82$) showed that the variation in the distribution of community members' nature of views about the East African country (s) visited was significant ($P>0.05$). Thus, most community members had favourable views about the country (s) visited. A community member in the FGD said: "*Kenya is an economic hub in the region and therefore the flow of trade between these two countries is massive. I get most of the electronic goods I sell here from Nairobi. It was in the course of doing business there that I ended up marrying a Kenyan lady*". A female student in the FGD said: "*I love the people of South Sudan. My fiancé is South Sudanese*".

3.2.5 Nature of Reasons for or against Cross-Border Marriages within East Africa

This section highlights the relationship between students' nature of reasons for or against cross-border marriage and community members' nature of reasons for or against. This is summarized in Figure 12.

Figure 12: A correlation bar-chart showing the relationship between students' nature of reasons for or against cross-border marriages and community members' nature of reasons for or against



For students, the Chi Square test ($X^2_{2,\ 0.01}$ = 42.88) showed that the variation in the distribution of students by terms of the nature of the reasons for or against cross-border marriages within East Africa was highly significant (P<0.01). Those who gave favourable reasons for cross-border marriages within East Africa were 48 percent. Adverse reasons were 30 percent while those who were unsure were 22 percent. A student in the FGD who gave favourable views said: "*I believe in the friendship between the East Africa Community member states, good trade relations, exchange of cultures, and even cross-border marriages arising out of the trade interactions, because we are all one people anyway (Africans)*".

In the case of community members, the Chi Square test ($X^2_{2,\ 0.01}$ = 15.27) showed that the variation in the distribution of community members' nature of reasons for or against cross-border marriages was highly significant (P>0.01). Thus, most community members had favourable views about cross-border marriages within East Africa. *Please refer to sub-section 3.2.1.*

Figure 13: A summary table showing the chi-square test significance level of demographics

Variable	**Chi Square Test Significance Level**	
	Students	*Community*
Gender	31.02**	0.04
Nationality	358.66**	---
Religion	309.80**	29.12**
Residence	12.56**	5.12*
Marital Status	52.82**	5.02*
Visit to EA country	7.48**	0.28
Country Visited	710.11**	2.33
Duration of Visit	27.00**	9.11*
Views about host country	103.85**	5.82*
Reasons for or against Cross-Border Marriages	42.88**	15.27**
significant (*) at P<0.05) highly significant (**) at P<0.01 --- (100% Tanzanians)		

3.2.6 The Association between Gender and Views on Cross-Border Marriage

This section examines the association between students' and community members' gender and views on cross-border marriages. This is summarized in Figures 13 and 14.

Figure 13: A table showing the association between gender of students and views on cross-border marriages within East Africa

OBSERVED				
Gender	Adverse	Favourable	Unsure	TOTAL
Male	63	134	51	248
Female	50	54	38	142
TOTAL	113	188	89	390

EXPECTED				
Gender	Adverse	Favourable	Unsure	TOTAL
Male	65	65	65	195
Female	65	65	65	195
TOTAL	130	130	130	390

$$\frac{(O-E)^2}{E} = \frac{(63-65)^2}{65} + \frac{(134-65)^2}{65} + \frac{(51-65)^2}{65} + \frac{(50-65)^2}{65} + \frac{(54-65)^2}{65} + \frac{(38-65)^2}{65} = 93.04$$

df = (c-1) (r-1) = (3-1) (2-1) = 2

The Chi Square test ($X^2_{2,\ 0.01} = 93.04$) showed there was a highly significant (P<0.01) association between gender of students and views on cross-border marriage, meaning, more males than females favoured cross-border marriages.

Figure 14: The association between gender of community members and views on cross-border marriages within East Africa

OBSERVED				
Gender	Adverse	Favourable	Unsure	TOTAL
Male	4	11	2	17
Female	5	10	1	16
TOTAL	9	21	3	33
EXPECTED = 5.5				

$$\frac{(O-E)^2}{E} = \frac{(4-5.5)^2}{5.5} + \frac{(11-5.5)^2}{5.5} + \frac{(2-5.5)^2}{5.5} + \frac{(5-5.5)^2}{5.5} + \frac{(10-5.5)^2}{5.5} + \frac{(1-5.5)^2}{5.5} = 8.18$$

The Chi-Square test ($X^2_{2,\ 0.001} = 8.18$) showed there was a highly significant (P<0.01) association between gender and views on cross-border marriage. Males had more favourable views on cross-border marriages as compared to females.

It is worth noting that most African societies operate under patriarchal systems whereby in most cases the decisions of females, including those to do with marriage, are subject to male approval. This could possibly explain why more females (27%) than males (21%) were unsure if they would consider cross-border marriage within East Africa or not. It is probable that one of the reasons that made them say they were unsure was their inability to predict their parents' and relatives' reactions to their marriage-related preferences. A participant in the FGD reinforced this by saying: "*In some of the ethnic communities, parents (especially the male ones) still*

have great influence on where and who marries their daughter or who their son gets married to. This is common among the Maasai people".

Dlamini et al (2011) noted that the patriarchal system in South Africa was based on the powerful role of the father as the head of the household, thereby, affecting family life.

3.2.7: The Association between Students' Religion and Views on Cross-Border Marriages

This section highlights the association between student's and community members' religion and their views on cross-border marriage. This is summarized in Figures 15 and 16.

Figure 15: The association between students' religion and their views on cross-border marriages within East Africa

OBSERVED				
Religion	Adverse	Favourable	Unsure	TOTAL
Christianity	91	157	73	321
Islam	21	28	16	65
Others	1	3	0	1
TOTAL	113	188	89	390
EXPECTED = 43.33				

$$\frac{(O-E)^2}{E} = \frac{(91-43.33)^2}{43.33} + \frac{(157-43.33)^2}{43.33} + \frac{(73-43.33)^2}{43.33} + \frac{(21-43.33)^2}{43.33} + \frac{(28-43.33)^2}{43.33} + \frac{(16-43.33)^2}{43.33} + \frac{(1-43.33)^2}{43.33} + \frac{(3-43.33)^2}{43.33} + \frac{(0-43.33)^2}{43.33} = 233.8$$

The Chi-Square test ($X^2_{4,\ 0.001} = 233.85$) showed there was a highly significant ($P<0.01$) association between students' religion and reasons for cross-border marriages. The students who identified themselves as Christians gave more favourable views on cross-border marriages.

Figure 16: The association between community members' religion and their views on cross-border marriages within East Africa

OBSERVED				
Religion	Adverse	Favourable	Unsure	TOTAL
Christianity	9	20	3	32
Islam	0	1	0	1
TOTAL	9	21	3	33
EXPECTED = 5.5				

$$\frac{(O-E)^2}{E} = \frac{(9-5.5)^2}{5.5} + \frac{(20-5.5)^2}{5.5} + \frac{(3-5.5)^2}{5.5} + \frac{(0-5.5)^2}{5.5} + \frac{(1-5.5)^2}{5.5} + \frac{(0-5.5)^2}{5.5} = 56.28$$

The Chi-Square test ($X^2_{2,\ 0.001} = 56.28$) showed there was a highly significant ($P<0.01$) association between the views on cross-border marriages and religion. Those who identified themselves as Christians gave more favourable views on cross-border marriages.

It was observed that more Christians (49%) than Muslims (43%) gave favourable views on cross-border marriage within East Africa, even though the gap was not wide. Most religions have no problem with their member marrying a fellow member who is in a different country, but due to religious conservatism, some religious leaders discourage their members from marrying across religions. A pastor, while speaking against the issue of Christians marrying non-Christians, quoted the *Bible* in 2 Corinthians 6: 14: "*Do not be unequally yoked*

together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light and darkness?"

In a related study in South Africa, Toit (2001) found out that in more than half of the responses, religious participants were more positive towrds marriage, and they viewed themselves as more likely to have successful marriages.

3.2.8 The Association between Students' Residence and Views on Cross-Border Marriages

This section focuses on the association between students' and community members' residence and their views on cross-border marriages. This is presented in Figures 17 and 18.

Figure 17: The association between students' residence and their views on cross-border marriages within East Africa

OBSERVED				
Residence	Adverse	Favourable	Unsure	TOTAL
Rural	64	113	53	230
Urban	49	75	36	160
TOTAL	113	188	89	390
EXPECTED = 65				

$$\frac{(O-E)^2}{E} = \frac{(64-65)^2}{65} + \frac{(113-65)^2}{65} + \frac{(53-65)^2}{65} + \frac{(49-65)^2}{65} + \frac{(75-65)^2}{65} + \frac{(36-65)^2}{65} = 46.064$$

The Chi-Square test ($X^2_{2,\ 0.001} = 46.064$) showed there was a highly significant ($P<0.01$) association between students' residence and reasons for cross-border marriages.

Figure 18: The association between community members' residence and views on cross-border marriages within East Africa

OBSERVED				
Residence	Adverse	Favourable	Unsure	TOTAL
Rural	3	7	0	10
Urban	6	14	3	23
TOTAL	9	21	3	33
EXPECTED = 5.5				

$$\frac{(O-E)^2}{E} = \frac{(3-5.5)^2}{5.5} + \frac{(7-5.5)^2}{5.5} + \frac{(0-5.5)^2}{5.5} + \frac{(6-5.5)^2}{5.5} + \frac{(14-5.5)^2}{5.5} + \frac{(3-5.5)^2}{5.5} = 30.32$$

The Chi-Square test ($X^2_{2,\ 0.001} = 30.32$) showed there was a highly significant ($P<0.01$) association between community members' residence and their views on cross-border marriage. The students who had spent most of their lives in urban areas, as opposed to rural areas, gave more favourable views on cross-border marriages.

The students who resided in rural areas and gave favourable views towards cross-border marriages were 49 percent whereas those who spent a big fraction of their lives in urban areas and gave favourable views on cross-border marriages were 46 percent. The scenario was the same with community members whereby the percentage of favourable views of those who resided in rural areas (70%) was higher than the percentage of favourable views of those in urban areas (61%). Since the rural dwellers in both cases were not as exposed as the urban dwellers, it could be the lure of the unknown which made them give more favourable views compared with the urbanites; they were probably driven by curiosity.

3.2.9: The Association between Students who Had Visited/Not Yet Visited and Views on Cross-Border Marriages within East Africa

This section looks into the association between students and community members who had visited/not yet visited an East African country (s) and their views on cross-border marriage. This is summarized in Figure 19 and 20.

Figure 19: The association between students who had visited/not yet visited an East African country (s) and their views on cross-border marriages

OBSERVED				
Visit	Adverse	Favourable	Unsure	TOTAL
Visited	43	92	33	168
Not Yet Visited	70	96	56	222
TOTAL	113	188	89	390
EXPECTED = 65				

$$\frac{(O-E)^2}{E} = \frac{(43-65)^2}{65} + \frac{(92-65)^2}{65} + \frac{(33-65)^2}{65} + \frac{(70-65)^2}{65} + \frac{(96-65)^2}{65} + \frac{(56-65)^2}{65} = 50.83$$

The Chi-Square test ($X^2_{2,\ 0.001} = 50.83$) showed there was a highly significant ($P<0.01$) association between views on cross-border marriages and whether they had visited/had not visited. Those who had visited an East African country (s) gave more favourable views on cross-border marriages. Students who had visited an East African country (s) gave more (55%) favourable views on cross-border marriage than those who had not yet visited (43%). This could be due to the exposure those who visited received. However, this contradicts with the case of community members whereby those who had not yet visited gave more (73%) views than those who had not yet visited (55%).

Figure 20: The Association between Views on Cross-Border Marriage and whether Community Members had Visited/Not Yet Visited an East African Country (s)

OBSERVED				
Visit	Adverse	Favourable	Unsure	TOTAL
Visited	6	10	2	18
Not Yet Visited	3	11	1	15
TOTAL	9	21	3	33
EXPECTED = 5.5				

$$\frac{(O-E)^2}{E} = \frac{(6-5.5)^2}{5.5} + \frac{(10-5.5)^2}{5.5} + \frac{(2-5.5)^2}{5.5} + \frac{(3-5.5)^2}{5.5} + \frac{(11-5.5)^2}{5.5} + \frac{(1-5.5)^2}{5.5} = 21.23$$

The Chi-Square test ($X^2_{2,\ 0.001} = 21.23$) showed there was a highly significant ($P<0.01$) association between community members who had visited/not yet visited an East African Country (s) and their views on cross-border marriage. Those who had not yet visited an East African country (s) had more favourable views on cross-border marriages.

Figure 21: A Summary Table Showing the Association among the Variables of Respondents

Variable 1	Variable 2	Chi Square Test Significance Level	
		Students	*Community*
Gender	Views on Cross-Border Marriage	93.04**	8.18**
Religion	Views on Cross-Border Marriage	233.85**	56.28**
Residence	Views on Cross-Border Marriage	46.064**	30.32**
Visit	Views on Cross-Border Marriage	50.83**	21.23**
*** = highly significant (P<0.01)*			

The Spearman rank-order correlation on issues raised by the FGD of the students and that of community members gave a correlation of 0.68 ± 0.01. This signified there was a significant correlation of the perceptions on cross-border marriages within East Africa both in the FGD of students and that of community members (significant at P<0.05). In other words, despite a few issues which could be addressed, there existed a similar trend whereby both sides were in favour of cross-border marriages. The issues raised were ranked from cultural, to social, then political, and lastly, economic.

The East Africa Community's slogan is *One People, One Destiny*. To realize the dream of integration within the East Africa Community, retrogressive cultures which hamper integration must first be tackled. This should be followed up by socialization of the young generation, for instance, through academic exchange programmes across the East Africa Community member states so as to boost meaningful interactions. Also, there has to be political good-will at the nation-to-nation level within the regional block if at all real integration is to be realized, otherwise, this may forever remain a pipe dream. With the three conditions in place, massive economic benefits will begin to trickle in, especially as a result of increased trade.

On political barriers to cross-border marriages, a lawyer said: "*The government is often times suspicious of cross-border marriages, and as a result, it places bureaucratic barriers at the immigration level"*. A participant in the FGD reinforced this by saying: "*I am a Ugandan national. I came here for work, but in the process, ended up marrying a woman from this wonderful country. But the country's constitution spells out harsh conditions for non-Tanzanians who wish to become citizens by virtue of marriage; they have to stay here for at least 7 years and also pay USD 1,500, unlike the case in East African countries like Uganda and Kenya where a spouse from another country automatically becomes a citizen. Otherwise a good percentage of Tanzanians view cross-border marriages positively*".

Inasmuch it is prudent to put in place stringent measures to lock out suspicious unions, but at the same time, cross-border marriages can be encouraged! According to Lee (2006), as the numbers of South Koreans marrying across borders rose, the government produced a Grand Plan of policies aimed at the social integration of foreign wives and an attainment of a multi-cultural society, with measures including support for foreign wives and the education of their children.

4.0 CONCLUSION

The findings indicate that 30 percent of the respondents gave adverse views on cross-border marriages within East Africa while 48 percent had favourable views. Those who were unsure were 22 percent. Therefore, the Tanzanian youths who favoured cross-border marriages within East Africa were more than those who were against.

5.0 RECOMMENDATION

This research study should be expanded to all the East Africa Community member states to bring out the perceptions of East Africans toward cross-border marriages within the regional block more clearly.

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