

**IMPACT OF BAHAI SOCIAL ACTION IN COMMUNITY BUILDING  
PROCESS: A CASE OF KINONDONI MUNICIPALITY**

**NG'ABOLI ELIAS**

**A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN  
INTERNATIONAL COOPERATION AND DEVELOPMENT [MA ICD]  
DEPARTMENT OF POLITICAL SCIENCE, PUBLIC ADMINISTRATION,  
HISTORY AND PHILOSOPHY  
OF THE OPEN UNIVERSITY OF TANZANIA**

**2023**

**CERTIFICATION**

The undersigned certifies that he has read and hereby recommends for acceptance by the Open University of Tanzania, a dissertation entitled, **Impact of Baha'i Social Action in Community building process: A case of Kinondoni Municipality** in partial fulfillment of the requirements for the award of Degree of Master of Arts in International Cooperation and Development (MA ICD).

.....

Dr. Felician L Mutasa

(Supervisor)

.....

Date

### **COPYRIGHT**

No part of this dissertation may be reproduced, stored in any retrieval system or transmitted in any form by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the author or The Open University of Tanzania on behalf.

**DECLARATION**

I, **Elias Ng'aboli**, declare that, the work presented in this dissertation is my own original work and that it has not been and will not be presented to any other University for the similar purpose or any other degree award. Where other people's works have been used, references have been provided. It is hereby presented in partial fulfillment of the requirements for the Degree of Master of Arts in International Cooperation and Development.

.....

Signature

.....

Date

**DEDICATION**

I dedicate this work to my beloved mother and my beautiful wife with whom without their generous support, care and love I would not have been where I am today.

### **ACKNOWLEDGEMENT**

I would like to express my sincere appreciation to my supervisor, Dr. Felician L. Mutasa, a dean of faculty and a Senior Lecturer in International Political Economy, Department of Political Science and Public Administration (PSPA) in the Faculty of Arts and Social Sciences (FASS). His valuable, creative and scholarly guidance during the process of writing this study enabled me to accomplish the task within the timeframe.

My special thanks reach out to Professor Dr. D. Ngaruko for having instilled in me knowledge and necessary skills needed to establish and run this research project. I also extend my heartfelt appreciation to all my lecturers, my fellow masters' students of the Open University of Tanzania in the MA-ICD program for the knowledge they instilled in me and support they gave me.

## ABSTRACT

This dissertation studied the Impact of Baha'i Social Action in Community building process: A case of Kinondoni Municipality. Specifically, the study identified the socio-economic impact of Baha'i social action, it also identified the challenges associated with implementation of Baha'i social action, and the study examined the measures for improving the contribution of Baha'i social action in community building. A total of 32 respondents were drawn from different community groups, which included the women art group, youth and children group. Quantitative data were collected through prepared questionnaires and Qualitative data from Interviews. Questionnaires, interviews and focus group discussion have been used as data collection tools and methods; data analysis was done through (SPSS). Findings of this study showed that socio-economic impact of Baha'i social action in community building are advancement and wellbeing of women and children, social services, promotion of universal human rights, education, health care, agriculture, institutional capacity, credit, market and business, challenges include donor-dependence syndrome, low capacity for economic management, ineffective implementation syndrome. Recommended measures include improvement of economic capabilities, improvement of human capabilities and improvement of administrative capabilities.

**Keywords:** Baha'i Social Action, Community building, Process

## TABLE OF CONTENTS

<b>CERTIFICATION</b> .....	<b>ii</b>
<b>COPYRIGHT</b> .....	<b>iii</b>
<b>DECLARATION</b> .....	<b>iv</b>
<b>DEDICATION</b> .....	<b>v</b>
<b>ACKNOWLEDGEMENT</b> .....	<b>vi</b>
<b>ABSTRACT</b> .....	<b>vii</b>
<b>TABLE OF CONTENTS</b> .....	<b>viii</b>
<b>LIST OF ABBREVIATIONS AND ACRONYMS</b> .....	<b>xvi</b>
<b>CHAPTER ONE</b> .....	<b>1</b>
<b>INTRODUCTION</b> .....	<b>1</b>
1.1 Background to the problem .....	<b>1</b>
1.2 Statement of the Problem .....	<b>6</b>
1.3 Objectives of the Study .....	<b>7</b>
1.3.1 General Objective .....	<b>7</b>
1.3.2 Specific objectives .....	<b>7</b>
1.4 Research Questions .....	<b>7</b>
1.5 Significance of the Study.....	<b>8</b>
1.6 Scope of the Study .....	<b>8</b>
1.7 Organization of the study .....	<b>9</b>
<b>CHAPTER TWO</b> .....	<b>11</b>
<b>LITERATURE REVIEW</b> .....	<b>11</b>
2.1 Introduction .....	<b>11</b>
2.2 Definition of key Terms .....	<b>11</b>



2.2.1	Social Action .....	11
2.2.2	Community building process.....	12
2.2.3	Preparation for Social Action (PSA) Program .....	12
2.2.4	Promoter of Community Wellbeing .....	12
2.2.5	Community .....	12
2.3	Theoretical Literature Review .....	13
2.3.1	Theories .....	13
2.3.2	Social Action Theory.....	13
2.3.3	Parson's theory of social action .....	14
2.3.4	Concept of Social Action.....	15
2.4	Process of social action.....	18
2.4.1	Awareness building stage .....	18
2.4.2	Organizing stage .....	19
2.4.3	Strategies development stage .....	20
2.4.4	Action stage .....	21
2.5	Principles of social action.....	21
2.5.1	The Principle of Credibility Building.....	22
2.5.2	Principle of Legitimization.....	22
2.5.3	Principle of Dramatization.....	23
2.6	The Existence of the Problem.....	23
2.6.1	The Extent of the Problem.....	27
2.7	Empirical Literature Review .....	35
2.7.1	Social Action in Kinondoni Municipality .....	35

2.8	The History of Baha’i Social Action .....	36
2.9	Challenges inhibiting social actions in Kinondoni Municipality .....	38
2.10	The Research Gap.....	40
2.11	The Conceptual Framework of the Study.....	41
2.12	Literature review summary.....	42
	<b>CHAPTER THREE .....</b>	<b>45</b>
	<b>RESEARCH METHODOLOGY .....</b>	<b>45</b>
3.1	Introduction .....	45
3.2	Research Design and Approach.....	45
3.2.1	Research approach.....	45
3.2.2	Research design .....	45
3.3	Area of the Study .....	46
3.3.1	Study Population .....	46
3.3.2	Sampling Procedure.....	47
3.3.3	Sampling Unit.....	47
3.3.4	Sampling Frame.....	48
3.3.5	Sample Size .....	48
3.4	Data Collection Methods.....	49
3.4.1	Primary Data sources.....	49
3.4.1.1	Questionnaires/ Interviews .....	49
3.4.1.2	Focus Group Discussions .....	50
3.4.1.3	Physical Observation .....	51
3.4.2	Secondary Data Sources .....	51
3.4.2.1	Source of Data .....	53

3.4.2.2	Data Analysis.....	53
3.4.2.3	Reliability and Validity of the Data.....	54
3.5	Ethical Considerations.....	55
<b>CHAPTER FOUR.....</b>		<b>58</b>
<b>RESEARCH FINDINGS.....</b>		<b>58</b>
4.1	Introduction .....	58
4.2	Response Rate .....	58
4.3	Socio-economic impact of Baha’i social action in community building in Kinondoni Municipality .....	59
4.4	Socio-Economic Impact of Baha’i Social Action.....	59
4.5	Challenges impeding implementation of Baha’i social action in community building.....	60
4.5.1	Donor-Dependence Syndrome .....	60
4.5.2	External dependence has demobilized Baha’i social action ability to effectively utilize local resources .....	61
4.5.3	Lack of accountability, apathy and self-motivation inhibit Baha’i social action in promoting community building .....	62
4.5.4	Inadequate education to meet community building and development challenges limit Baha’i social action .....	63
4.5.5	Low capacity for economic management.....	64
4.5.6	Low policy response to changing conditions impedes Baha’i social action in influencing community building .....	64
4.5.7	Untransformed economy impeded Baha’i social action.....	65

4.5.8	Lack of people’s mobilization inhibit Baha’i social action in achieving community building goals .....	66
4.6	Measures to improve contribution of Baha’i social action in community building.....	66
4.6.1	Improvement of economic capabilities.....	67
4.6.2	Improvement of productive tools increase effectiveness of Baha’i social action in promoting community building .....	67
4.6.3	Expansion of vocational training, entrepreneurial knowledge and expansion of micro-finance services useful in improving Baha’i social action higher level of functioning.....	68
4.6.4	Improvement of human capabilities .....	69
4.6.5	Improvement of medical practitioners, water, vaccination, maternal & child health education improve Baha’i social action.....	69
<b>CHAPTER FIVE.....</b>		<b>71</b>
<b>DISCUSSION OF FINDINGS .....</b>		<b>71</b>
5.1	Introduction .....	71
5.2	Socio-Economic Impact of Baha’i Social Action.....	71
5.3	Challenges impeding implementation of Baha’i social action in community building in Kinondoni Municipality .....	80
5.4	Measures to improve contribution of Baha’i social action in community building.....	83
<b>CHAPTER SIX .....</b>		<b>89</b>
<b>SUMMARY, CONCLUSION AND RECCOMENDATIONS .....</b>		<b>89</b>
6.1	Introduction .....	89

6.2	Summary of Findings .....	89
6.2.1	Socio-economic impact of Baha’i social action in community building... 90	
6.2.2	Challenges impeding implementation of Baha’i social action in community building..... 90	
6.2.3	Proposed measures for improving the contribution of Baha’i social action in community building .....	91
6.3	Conclusions .....	92
6.4	Recommendations .....	94
6.4.1	To the Baha’i Institutions .....	94
6.4.2	To the Government.....	95
6.5	Limitation of the Study.....	95
6.6	Recommendation for Further Research.....	96
	<b>REFERENCES</b> .....	97
	<b>APPENDICES</b> .....	103

## LIST OF TABLES

Table 3.1: Indicate the Sample Size for the Study in Kinondoni Municipality .....	49
Table 4.1: Response Rate .....	59
Table 4.2: Socio-Economic Impact of Baha’i Social Action .....	60
Table 4.3: Donor-dependence syndrome .....	61
Table 4.4: lack of accountability and self-motivation inhibit Baha’i social action in promoting community building.....	62
Table 4.5: Inadequate education limit Baha’i social action .....	63
Table 4.6: Low policy response to changing conditions impedes Baha’i social action in influencing community building .....	65
Table 4.7: Untransformed economies impedes Baha’i social action .....	65
Table 4.8: lack of people’s mobilization inhibit Baha’i social action in achieving community building goals.....	66
Table 4.9: Improvement of productive tools increase effectiveness of Baha’i social action in promoting community building.....	68
Table 4.10: Expansion of vocational training & entrepreneurial knowledge .....	69
Table 4.11: Improvement of medical practitioners; water, vaccination, maternal & child health education improve Baha’i social action .....	70

**LIST OF FIGURES**

Figure 2.1: Conceptual Framework for Baha'i social action..... 42

### **LIST OF ABBREVIATIONS AND ACRONYMS**

COS	Charities Organization Society
CEmONC	Comprehensive Emergency Obstetric and Neonatal Care
CHSBs	Council Health Service Boards
ECOSOC	Economic and Social Council
EMDs	Emergency Medical Departments
FASS	Faculty of Arts and Social Sciences
FYDP	Five-Year Development Plan
FGD	Focus Group Discussion
GHP	Good Hygienic Practices
GDP	Gross Domestic Product
HFGCs	Health Facilities Governing Committees
HIPC's	Highly Indebted Poor Countries
HIV/AIDS	Human immunodeficiency, acquired immunodeficiency syndrome
ICTs	Information and communication technologies
ICU's	Intensive Care Units
IDA	International Development Association
IMF	International Monetary Fund
KMC	Kinondoni Municipal Council
MDGs	Millennium Development Goals
NSGRP	National Strategy for Growth and Reduction of Poverty
NGOs	Non-Governmental Organizations
PSPA	Political Science and Public Administration



PrEP	Pre-Exposure Prophylaxis
PSA	Preparation for Social Action
R&D	Research and development
SACAs	Saving and credit associations
SACCOS's	Saving cooperative societies
SMEs	Small- and medium-scale enterprises
SADC	Southern African Development Community
SPSS	Statistical Package for Social Sciences
UK	United Kingdom
UN	United Nations
UNAIDS	United Nations Programme on HIV/AIDS
USA	United States of America
WB	World Bank

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the problem

The Bahá'í Faith is a World Independent Religion founded in the mid-19th century by Mirza Husayn Ali who is known as Bahá'u'lláh in Arabic, meaning the 'Glory of God' (Paula, 2009). According to Abdu'l-Baha (2014) the Bahá'í Faith's main aim is to unify the world of humanity and usher a new world order of civilization. Bahá'u'lláh stated that the time had come for the people of the world to put aside their differences and to unite on the basis of the teachings that He had brought. The Bahá'í Faith has transformed itself from an obscure Middle Eastern sect into a fast-growing religion that has established itself in every country of the world and is rapidly emerging out of obscurity to take its place alongside older more established world religions (Badee, 2018).

Mina (2022) explained that the religion has grown and developed greatly in terms of its numerical strength, geographical spread, and community organization. According to him, the largest Bahá'í communities are now in South Asia, Africa, Latin America, and relative to the size of the population in some of the Islands of the Pacific. In these parts of the world, some villages and areas are more or less completely Bahá'í. Here the Bahá'ís have initiated educational, agricultural, and community development projects. In the same line Farida (2015), outlines the key principles of the Bahá'í Faith as they include, oneness of mankind; and universal peace upheld by a world government. Similar views are expressed by Robert (2013), who says Bahá'í communities worldwide are engaged in to bring about

transformation in the life of the society and to ensure the attainment of that ‘strictest prosperity’ for all people, communities and institutions of the world.

Peter (2022) considers the concept of Bahá’í social action as opposed to the extant point of view where social action is mobilized mostly through humanitarian aid, the Bahá’í Faith approach brings education as the instrument of limitless potentiality to empower respective communities to arise through training and experience to take care of their own challenges. A broader outlook has also been given by Michelle (2010), who describes that all Bahá’í Faith interventions in socio-economic development is founded upon the framework of education for development.

Hamilton (2010) states that the Training Institute and the Preparation for Social Action programs are two out of several educational programs adopted by the Bahá’í communities as capability-based educational systems used to empower the human resources of whole communities to arise in capable service to attend to the challenges of their community. He further explained that, in this regard, a population does not merely become a recipient of a set of financial and material means to attend to their instantaneous situation of want, instead, a society is made to engage in partnership to the process of community development by participating themselves first in a systematic capability-based approach system of education during and after which they gain the capacity to think and reflect about the various challenges of their community and measures to undertake to overcome each problem. Similarly, Todd (2013) maintains that in the Bahá’í community social change is not a project that one group of people carries out for the benefit of another. According to him, the scope

and complexity of social action must be commensurate with the human resources available in a village or neighborhoods to carry it forward. OSED (2012) further took the stand that efforts best begin, then, on a modest scale and grow organically as capacity within the population develops. In the same line Maureen (2012) noted that capacity rises to new levels as the protagonists of social change learn to apply with increasing effectiveness elements of Baha' u'lláh's Revelation, together with the contents and methods of science, to their social reality. Elham (2022) in his paper on social action describes that social action is therefore significant in the sense that it helps improve people's lives and solve the problems that are important in their communities. It involves people giving their time and other resources for the common good, in a range of forms from volunteering and community owned services to community organizing or simple neighbourly acts. In another stand point, Martin (2006), found that the main goal of social action is the proper shaping and development of socio-cultural and economic environment in which a richer and fuller life may be possible for all the citizens.

Hugh (2009), in his paper dealt with the history of Bahá'í Faith and noted that over the decades, the Bahá'í community has gained much experience in social action and participation in the prevalent discourses of society as two areas of its community building endeavor. He suggested that there are, of course, a great many Bahá'ís who are engaged as individuals in social action and public discourse through their occupations. Another significant piece of writing on the subject of the history of the Bahá'í Faith was the article on the A to Z of the Bahá'í Faith by Solomon (2015), which took the position that a number of non-governmental organizations, inspired

by the teachings of the Faith and operating at the regional and national levels, are working in the field of social and economic development for the betterment of their people. Agencies of National Spiritual Assemblies are also contributing through various avenues to the promotion of ideas conducive to public welfare.

Peter (2008), while commending on the levels of Bahá'í community engagement in building societies noted that at the international level, agencies such as the United Nations Office of the Bahá'í International Community are performing a similar function. To the extent necessary and desirable, the Bahá'ís working at the grassroots of the community draws experience and capacity as they strive to address the concerns of the society around them. In addition, OSED (2012), support that most appropriately conceived in terms of a spectrum, social action can range from fairly informal efforts of limited duration undertaken by individuals or small groups of Bahá'ís to programs of social and economic development with a high level of complexity and sophistication implemented by Bahá'í-inspired organizations. It further stated that irrespective of its scope and scale, all social action seeks to apply the teachings and principles of the Faith to improve some aspect of the social or economic life of a population, however modestly. Such endeavors are distinguished, then, by their stated purpose to promote the material well-being and spiritual welfare of the population by building capacity within a given population to participate in creating a better world.

According to NSA (2018) in Tanganyika, Bahá'í social action were introduced soon after the introduction of the Bahá'í faith in April 1952 in Dar es Salaam. These social actions were first administered by the Local Spiritual Assembly of the Bahá'ís of Dar

es Salaam, but later by The National Spiritual Assembly of the Bahá'ís of Tanzania which was elected in 1964 as an institution which oversees the administrative affairs of the Bahá'í faith in Tanzania. Hartz (2017), describes that in the process of social action for community building at the grass roots, Bahá'ís of Tanzania, as it is in other parts of the world, are engaged with a particular focus on educational activities and social and economic development activities for community development. He further outlines these activities as; devotional meetings, children's classes, junior youth empowerment programs, and study circles for adults as educational activities as well as Ruaha Mwongozo Foundation, community schools and Chipua Institute for social transformation as social and economic development activities. Each of these social action for community building activities aims to foster inner transformation and create wider circles of inclusion and are carried out by communities themselves, through tutors, animators, and community-based project managers at a given time (NSA, 2018).

Kinondoni Municipal is among the municipalities that benefits from Bahá'í social action initiatives. In Kinondoni municipality as it is in other parts of the country and the world, Bahá'ís carry out tailored social actions and development initiatives designed to engage and promote the socio-economic development of people of all walks of life, whatever their beliefs and background (URT,2021). These social actions and development initiatives operates in both short and long-term basis. The short-term initiatives include projects like tree-planting, clean-up projects, youth seminars, junior youth empowerment programs, and study circles for adults. All these activities are undertaken to boost and achieve community sustainable

development and hence reduce abject poverty in the municipal. However, despite of Bahá'í community efforts to promote socio-economic development in Kinondoni Municipality through Bahá'í social action, the pace is too slow to meet the municipal community development demand. Squatters have developed extensively due to rapid urbanization and poor service delivery (ZALF, 2012).

Furthermore, development services such as access to education are not yet accessible to certain groups of individuals and communities in Kinondoni Municipality. Some have not had access due to their style of living (URT, 2010). These situations show that there are not only educational sector challenges with educational services, but also economic challenges, restricting access to schools, and social problems stemming from customs and values, and health and nutrition conditions among others (Clay et al, 2009). Therefore, this study examines the impact of Bahá'í social action in promoting community building in Kinondoni Municipality.

## **1.2 Statement of the Problem**

The operation of social action activities for community building and development in wards such as Mbweni, Mikocheni and Makongo has been associated with a number of challenges such as poor leadership, lack of institutional capacity, poor accountability, poor community voice and information reporting (URT, 2001). These challenges have affected community building process and general performance of social action in these areas (Paul, 2010). Studies conducted to measure Baha'i social action in community building process vary in terms of focus and methodology. Despite the adaptations of the descriptive methods in measuring Baha'i social action in community building process, inter relationship among construct is limited in most

of studies especially in Tanzania. Hence there is a need for establishment of robust social actions for community-based initiatives, rules and parameters for community-building interventions and for systemic solutions that extend beyond the focus on the individual or local communities that has increasingly been recognized as limited and ineffective. This research was to study the impact of Bahá'í social action in community building process in Kinondoni Municipality.

### **1.3 Objectives of the Study**

#### **1.3.1 General Objective**

The general objective of the study was to determine the impact of Baha'i social action in community building process in Kinondoni Municipality.

#### **1.3.2 Specific objectives**

- i. To identify the socio-economic impact of Baha'i social action in community building in Kinondoni Municipality.
- ii. To identify the challenges associated with the implementation of Baha'i social action in community building in Kinondoni Municipality.
- iii. To identify the measures for improving the contribution of Baha'i social action in community building process in Kinondoni Municipality.

### **1.4 Research Questions**

- i. What are the socio-economic impacts of Baha'i social action in community building in Kinondoni Municipality?
- ii. What are the challenges associated with the implementation of Baha'i social action in community building in Kinondoni Municipality?



- iii. What are the measures for improving the contribution of Baha'i social action in community building process in Kinondoni Municipality?

### **1.5 Significance of the Study**

The study findings will be important to policy makers as well as it would provide an understanding on some of Baha'i social action related causes of poor community building process. Policy makers may be able to formulate policies that improve community building process from the identified effects. This study is also expected to be significant to both academicians and researchers. Academicians and researchers will benefit from the findings of this study by getting knowledge as a basis for further reference and guidance materials for further and future research based on the impact of Baha'i social action in community building process. To the Baha'i institutions in Tanzania, the findings of this study will be equally good informative material to assess the result of the efforts which the Baha'i faith through its social action is rendering to communities in the area of community building.

### **1.6 Scope of the Study**

This research was a community based cross-sectional, observational study which the researcher carried out over a period of eight months. On an empirical basis, the target population of the study was narrowed down to the communities in Kinondoni Municipality particularly those in Mbweni, Makongo and Mikocheni wards. These wards were chosen due to high persistence of poverty among low-income families, groups and households living within the Municipal, and also these wards were conveniently chosen since they represent case example of wards where the Baha'i social action is being implemented to impact community building processes to promote community socio-economic development.

In the selected three communities (Mbweni, Makongo and Mikocheni), the study has obliged the researcher to conduct numerous focused group discussions and interviews. This was done with key players in community affairs to deduce the trend of growth in community well-being over a decade. A period through which the Baha'i institutions have been consistently implementing tailored educational programs for community building in the region. Indicators of community development which the researcher had as basis of accessing the level of community building achieved by the communities were as follows. Level of children, pre-youths, youth and adults engaged in formal and informal education. Level of improved status of women, level of collective or community worship, level of engagement or participation in community projects, level of capacity in resolving community problems including health and hygiene issues, agriculture and the protection of the environment, handling conflicts, perception and understanding of oneness and the joy of living together in unity and in diversity.

### **1.7 Organization of the study**

Chapter one, which is titled Introduction, brings out a holistic background to the problem and clearly outlines the statement of the problem which gives justification of the study. Equally, in chapter one, the central research questions are posed which informs the objectives of the research which are also clearly stated in the chapter. The chapter equally outlines the significance of the study as well as its scope and provides a clue as to the organization or structure of the entire work. Chapter two, entitled Literature Review is where the ocean of literature that exist relating to the subject in question have been reviewed providing the broad arena of the intellectual discourse that has animated past scholars and philosophers of the issue. Equally a

considerable literature on social action for community building and development is reviewed to provide the background upon which the investigated transcendental socio-economic development associated with those communities of Kinondoni Municipality which constitute the population of this study. The chapter is concluded with the summary of literature review.

Chapter three headed methodology of the study brings out the research design, the method which the researcher adopted in conducting the research as pertaining to how data was collected, the source of the data and its method of collection. A vivid description of the analytical tools including identified limitations of the tools which determine the significance and validation of the results. Chapter four is about presentation of findings. Here the researcher brings out the facts thus answers the research questions in details. Chapter five is headed to analysis of the findings which ultimately brings out the findings and results of the thesis. Chapter six, which is the chapter entitled Summary of Findings, Conclusions and Recommendations is the last chapter of the work and gives a final chance for the researcher to present in a summary form the results of the work as elaborated in chapter five.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

The chapter covers the ocean of literature that exist relating to the subject in question providing the broad arena of the intellectual discourse that has animated past scholars and philosophers of the issue. The chapter deepens its rich intellectual rhetoric in its first part with a directional focus on clarifying the key terms, examining the theoretical literature, identifying the problem, elucidating the existence of the problem, explain the extent of the problem, benefits of solving the problem, empirical Literature is reviewed to provide the background upon which the investigated transcendental socio-economic development associated with those communities of Kinondoni Municipality which constitute the population of this study. The chapter is concluded with the summary of literature review.

#### **2.2 Definition of key Terms**

The following terminologies are worth defining in context to the area of study.

##### **2.2.1 Social Action**

Social action is about people coming together to help improve their lives and solve the problems that are important in their communities. It involves people giving their time and other resources for the common good, in a range of forms from volunteering and community owned services to community organizing or simple neighbourly acts (Honeyman,2010).

### **2.2.2 Community building process**

Community building process is a field of practices directed toward creation or enhancement of community among individuals within a regional area (such as a neighborhood) or with a common need or interest. It often encompassed under the fields of community organizing, community organization, community work and community development (Honeyman,2010).

### **2.2.3 Preparation for Social Action (PSA) Program**

Preparation for Social Action (PSA) is a Baha'i inspired community-based training program that prepares youth to become promoters of community wellbeing, agents of social and economic development of the community (Fundaeec, 1980).

### **2.2.4 Promoter of Community Wellbeing**

At the conclusion of two years of training in the PSA program, participants graduate as “Promoters of Community Wellbeing” with the capacity to mobilize the community, initiate and manage projects in various areas of community development including support of food production by small scale producers, promoting environmental health, supporting family and community health efforts and fostering community based educational activities (Fundaeec, 1980).

### **2.2.5 Community**

It is a comprehensive unit composed of individuals, families and institutions that are originators and encouragers of systems, agencies and organizations working together with a common purpose for the welfare of people both within and beyond its own borders, it is a composition of diverse, interacting participants that are achieving unity in an unremitting quest for spiritual and social progress (The Universal House of Justice, The Four-Year Plan 34-35, 1996).

## **2.3 Theoretical Literature Review**

### **2.3.1 Theories**

According to Davidson (2008), a theory is a set of properly argued ideas intended to explain a phenomenon by specifying variables of the laws that relate the variables to each other. A theoretical framework is a collection of interrelated concepts, like a theory but not necessarily so well worked-out. A theoretical framework guides the research, determining what things that will measure, and what statistical relationships were looked for (Frederic, 2010).

### **2.3.2 Social Action Theory**

The researcher used Social Action Theory as the overarching theory to guide this study. Social Action Theory plays several important roles in solving social problems. Such theory and prior research can be very informative for initial community needs assessment and program design. Social action theory gives effective strategies for dealing with the problems of concern regarding social action for community building and development. Lessons are learned about how to achieve social justice, collective action, and empowerment of the community (Donaldson, 2001). Social action theory mobilizes the general population to bring about structural changes in the social system.

According to Kiggundu (2000), social action theory explains that humans vary their actions according to social contexts and how these actions will affect other people and when potential reaction is not desirable the action is modified accordingly. Social action theory, describes those institutions consist of individuals carrying-

out rational social actions designed to achieve the goals of bureaucracies (Gane, 2005).

The researcher therefore, used social action theory because it presents the advantage of offering information that could lead to additional explanations regarding social action in community building process. The theory further emphasizes the aspect of organized social welfare that are actively directed toward shaping, modifying or maintaining the social institutions and policies that actively constitute the social environment for community development.

### **2.3.3 Parson's theory of social action**

Parson's theory of social action is based on his concept of the society. It assesses action as a process in the actor-situation system which has motivational significance to the individual actor or in the case of collectively and its component individuals.

The researcher used Parson's theory because it is a guidance theory in the process of social action as it shows that the processes of action are related and influenced by the attainment of the gratification or the avoidance of deprivations of the correlative actor, whatever they concretely be in the light of the relative personal structures that there may be. According to this theory, all social actions proceed from mechanism which is their ultimate source. However, it does not mean that these actions are solely connected with organism, but they are also connected with actor's relations with other persons' social situations and culture. It further offers guidance on what areas need to be emphasized in the social action process.

Furthermore, it can be used to enhance decision-making and expand conceptions of solutions to any social or community problems (McClintock, 1990). Rossi (2004) describes Parson's theory of social action as consisting of the organizational plan which deals with how to garner, configure, and deploy resources, and how to organize community program activities so that the intended service system is developed and maintained.

### **2.3.4 Concept of Social Action**

Bristto (2019) explained that social action is considered an auxiliary method of professional social work. As one of the methods of working with people, it has remained a debatable issue among the social work professionals. Social action is a method of social work used for mobilizing masses in order to bring about structural changes in the social system or to prevent adverse changes. Cohen (2020) further added that social action is an organised effort to change or improve social and economic institutions. Some of the social problems like dowry system, destruction of natural resources, alcoholism, poor housing, health, etc. can be tackled through social action. Siddiqui (2016) assumes that social action as a method of professional social work has remained an issue with wide ranging of opinions regarding its scope, strategies and tactics to be used, its status as a method and its relevance to social work practice. Mary Richmond was the first social worker to use the word 'social action' in 1922. She defines social action as "mass betterment through propaganda and social legislation". However, Sydney Maslin (2011) limits the scope of social action by considering it as a process of social work mainly concerned with securing legislation to meet mass problems. Baldwin broadens the scope



of social action by emphasizing on bringing about structural changes in the social system through social action. Baldwin (2019) defines social action as "an organised effort to change social and economic institutions as distinguished from social work or social service, the fields which do not characteristically cover essential changes in established institutions. Social action covers movements of political reforms, industrial democracy, social legislation, racial and social justice, religious freedom and civic liberty and its techniques include propaganda, research and lobbying". In the same line Friedlander (2016) defines social action as an individual, group or community effort within the framework of social work philosophy and practice that aims to achieve social progress, to modify social policies and to improve social legislation and health and welfare services. Similar views are expressed by Lee (2020) who says "social action seems to suggest efforts directed towards changes in law or social structure or towards the initiation of new movements for the modification of the current social practices".

According to Coyle (2016), social action is the attempt to change the social environment in ways, which will make life more satisfactory. It aims to affect not individuals but social institutions, laws, customs, communities. Fitch (202) considers social action as legally permissible action by a group (or by an individual trying to promote group action) for the purpose of furthering objectives that are both legal and socially desirable. A broad outlook has also been given by Hill (2018), who describes social action as "organised group effort to solve mass social problems or to further socially desirable objectives by attempting to influence basic social and economic conditions or practices".

Further, social action is a term applied to that aspect of organized social welfare actively directed towards shaping, modifying or maintaining the social institutions and policies that collectively constitute the social environment (Wickendon, 2013). Solender (2019) states that, social action in the field of social work is a process of individual, group or inter-group endeavour, within the context of social work philosophy, knowledge and skill. Its objective is to enhance the welfare of society through modifying social policy and the functioning of social structure, working to obtain greater progress and better services. It is therefore, evident that social action has been viewed as a method of bringing about structural changes along with social legislation.

Similarly, Singh (2016) maintains that social action is a process in which conscious, systematic and organized efforts are made by some elites and/ or people themselves to bring about change in the system which is instrumental in solving problems and improving conditions which limit the social functioning of weaker and vulnerable sections. It is on the practical plane, nearer to social reform than to social revolution, which aims at smashing the entire existing social structure and to build up a new social set-up. It is conflictual in nature but at the same time non-violent.

The objective of social action is the proper shaping and development of socio-cultural environment in which a richer and fuller life may be possible for all the citizens. Mishra (1992) has identified the following goals of social action: (1) Prevention of needs; (2) solution of mass problems; (3) Improvement in mass conditions; (4) Influencing institutions, policies and practices; (5) Introduction of new mechanisms or programmes; (6) Redistribution of power and resources (human,

material and moral); (7) Decision-making; (8) Effect on thought and action structure; and (9) Improvement in health, education and welfare.

Thus, we see that social action is seen as a method of professional social work to be used to bring about or prevent changes in the social system through the process of making people aware of the socio-political and economic realities that influence or condition their lives. This is done by mobilizing them to organize themselves for bringing about the desired results through the use of appropriately worked out strategies, with the exception of violence. Some examples of social action are socio-religious movements in the medieval period targeted against superstition, orthodox religious practices and various other social evils. The underlying philosophy of these social actions was humanitarian in nature based on the principles of justice, equality and fraternity.

## **2.4 Process of social action**

In general sense the term 'process' can be understood as a series of systematic steps undertaken to accomplish some desired and specified goal/goals. In social action process refers to the generally accepted steps or stages involved while moving towards achieving the objectives of social action (Cohen, 2020). The following are the generally accepted steps or stages of social action process: Awareness building stage; organizing stage; strategy development stage; and Action stage.

### **2.4.1 Awareness building stage**

Hornby (2017) found that awareness building is the first step of social action process. He explained that in this step/stage conscious efforts are made to critically

understand different dimensions of the problem's existent in the society, its root causes, and identify the various socio-economic and political factors perpetuating the problem at hand. According to him, it is not appropriate to identify understand the problem on the basis of subjective generalization and unestablished information. In addition, concrete and authentic statistical report can stand as evidential for any social analysis and advocacy and can be a great support for a social activist for finding ground for social activism. Hence, it is essential to carry out extensive research on the issues affecting the society and to infer and develop a sound idea about the problem from practical perspectives. Besides, attempts are made in this step to make people aware of the causes and situations responsible for the social problems through the tactics of education and awareness. Shortly speaking, the first step/stage would call for the analysis of issues involved in the problem and providing information to those who are affected by the problem.

#### **2.4.2 Organizing stage**

According to Hornby (2017), the second step of social action process involves exploring the possible solutions to the problem and creating a public opinion on the same. This would involve organizing the people by using the community organization method of social work. In the process of organization of the people, a sense of collaboration, cooperation and we-feeling has to be generated in the minds of the people. When these are achieved the people are ready work together under one umbrella of leadership. The next challenge of the social activist is to build up people's organizations at the community and local level, which will act as the

common platform and a forum for the community people to work towards addressing the issues of the identified problem (Easterly, 2006).

### **2.4.3 Strategies development stage**

The third step in the process of social action is to plan, develop and adapt a suitable and workable strategy to achieve the determined goals (Easterly, 2006). A particular strategy is adopted looking into the needs and situation of the problem on one hand and the clientele on the other. According to Lee, (2018), there are basically two strategies widely used in social action, such as negotiation and confrontation. The strategy of negotiation generally involves lobbying and submitting petitions to the appropriate authorities, campaigning for sensitizing people etc. Under this strategy, the social activist campaigns and bargains with the authorities/agencies with the aim of improvement or change in the existing conditions and tries to arrive at a consensus.

Confrontation is a strategy under which people collectively come to face the responsible stakeholders with certain conditions to be fulfilled at times, negotiations fail. When negotiations come to failure the activists are bound to resort to the strategy of confrontation. This strategy sometimes witnesses conflict situations like strikes, lockouts, demonstrations, sit-ins etc. In such situation it should be remembered that social action as a method of social work has to be essentially non-violent and should follow the ethics and values of social work. This strategy denotes bringing about some sort of disruption in the normal functioning of the society so as to make people, as well as the authorities realize the magnitude and significance of the issue (Lee, 2018).

#### **2.4.4 Action stage**

This is strategically the last stage of social action process but in certain cases there may be more steps required to or the activities may continue in the recycling process in order to achieve the goals of social action (Lee, 2018). It should not be mistaken that, the strategies discussed in the previous stage have not been applied yet. They have only been developed. Their application takes place only in this stage of social action process. Once the community-based organizations become structured and the strategy for intervention is decided through consensus, the group embarks upon joint action. The joint action may be initiated with the collaboration of local voluntary organizations, the community-based organizations and local leaders, spearheaded by the social activists.

In addition, Lee (2018) explains that in this stage the actual implementation of the selected strategies are implemented. He emphasizes that the process of social action should ideally take up the form of a movement so as to give it a sustainable form. Some problems are settled within a short span of time reach at the end of active social action. Some problems call for long term social action, which takes decades together to achieve the objectives of social action, because they involve critical process before reaching to the stage of consensus.

#### **2.5 Principles of social action**

The following are some of the principles of social action.

### **2.5.1 The Principle of Credibility Building**

It is the task of creating public image of leadership, the organization and the participants of the movement as champions of justice, rectitude and truth (George, 2012). He found that credibility building helps in securing due recognition from the opponent, the reference-public and the peripheral participants of the movement. In addition, credibility can be built through one or many of the following ways. Gestures of goodwill towards the opponent, example setting, selection of typical, urgently felt problems for struggles and success.

### **2.5.2 Principle of Legitimization**

Gary (2011) describes that legitimization is the process of convincing the target group and the general public that the movement-objectives are morally right. According to him, the ideal would be making a case for the movement as a moral imperative. Leaders of the movement might use theological, philosophical, legal-technical, public opinion paths to establish the tenability of the movement's objectives. Legitimization is a continuous process. Before launching the programme, the leaders justify their action. Subsequently, as the conflict exhilarates to higher stages and as the leader adds new dimension to their programme. Further justification is added and fresh arguments are put forth. Such justification is not done by leaders alone. In the course of their participation, followers too, contribute to the legitimization process. Following are the three approaches to legitimization: Theological and religious approach to legitimization; Moral approach to legitimization; Legal-technical approach to legitimization (Johnston, 2018).

### **2.5.3 Principle of Dramatization**

Dramatization is the principle of mass mobilization by which the leaders of a movement galvanize the population into action by emotional appeals to heroism, sensational news-management, novel procedures, pungent slogans and such other techniques (Rich, 2005). Almost every leader mobilizing the masses uses this principle of dramatization. Tilak and the Assam agitation leaders resorted to this principle. Some of the mechanisms of dramatization could be: Use of songs; powerful speeches; role of women; boycott; and slogans.

### **2.6 The Existence of the Problem**

CIRDAP (2017), revealed that social action for community building in Kinondoni is relatively well known having been promoted in different parts of the municipal since at least the early 1980s. This promotion has however not affected all wards equally, with some wards receiving the much attention. Other wards have been less fortunate. They suffer from poor quality infrastructure, such as, transportation and telecommunications resulting in limited access to necessary information, limited transportation and inadequate communication means such as roads, public transportation services, telephones and mail routes and electricity. In spite of these factors, social action for community building is yet supported by all municipal dwellers from a wide cross-section of the municipal's society because of its simplicity in practice.

URT (2011) support that access to education has always been the crucial fulcrum upon which the whole process of community development and transformation has pivoted. Kinondoni as a municipal envisages to be a municipal council whose people



are ingrained with a developmental mindset and competitive spirit. These attributes are driven by education and knowledge and are critical in enabling the nation to effectively utilize knowledge in mobilizing domestic resources for assuring the provision of people's basic needs and for attaining competitiveness in the regional and global economy. Kinondoni would brace itself to attain creativity, innovativeness and a high level of quality education in order to respond to development challenges and effectively compete regionally and internationally, cognisant of the reality that competitive leadership in the 21<sup>st</sup> century will hinge on the level and quality of education and knowledge. However, although reasonable progress has been achieved in the field of education there is a concern that the momentum and the level of progress made in this area has not been equal to expectations. In fact, during the 1980s, the signs of reversal in some of the achievements became evident. In this context, the underlying factors and forces which have persistently impeded the realization of educational development goal need to be identified in order to engineer a break from the past and deploy more appropriate driving forces to assure socio-economic progress for the future.

Bonn (2009), accepts that the recent decline in the US\$1 a day poverty rate in all developing countries like Tanzania, from 28 % in 1993 to 23 % in 2002, has been due mainly to falling rural poverty (from 37 % to 30 %) while the urban poverty rate remained nearly constant (at 13 %) (IMF, 2006). More than 80 % of the decline in rural poverty is attributable to better conditions in rural areas rather than to out-migration of the poor (Hazell/Diao 2005; Scoones / Devereux / Haddad 2005; UN 2005). Evidence consistently shows that economic growth in terms of provision of

education, agricultural development et cetra are highly effective in fostering community socio-economic development and poverty reduction. Gallup et al. (1997) reported that every 1 % increase in per capita agricultural output led to a 1.61 % increase in the incomes of the poorest 20 % of the population. Thirtle et al. (2001) concluded from a major cross-country analysis that, on average, every 1 % increase in agricultural yields reduces the number of people living on less than US\$1 a day by 0.83 %.

REPOA (2012), investigate that Dar es Salaam regional and local government strategy for social action was achieved largely through developing human immunodeficiency, acquired immunodeficiency syndrome HIV/AIDS programs on behavior changes and strengthen support to HIV/AIDS infected individuals. The strategy succeeded in reducing new cases of HIV/AIDS, reducing stigma and discrimination to infected HIV/AIDS individuals, improving health status of infected individuals. The effect and success of the pandemic infection reduction strategy had been known to certain extend across section of the community but had not been very popular due to limited education and limited promotion of the pandemic control mechanisms. Steady joint efforts of the Ministry of Community Development, Gender, Women and Special Groups broke this predicament by promoting access to education, spread of HIV/AIDS infection and control measures through HIV/AIDS control campaigns among households and the community at large.

Social action activities increased sharply in 2008/12 due to active promotion of social action for community building initiatives in Kinondoni, by the government and by a number of community-based organizations such as United Nations

Programme on HIV/AIDS UNAIDS. According to UNAIDS social action initiatives usually start with relatively simple activities and low technology. UNAIDS as part of its social action for community building support developed drugs for HIV prevention such as Pre-Exposure Prophylaxis (PrEP) for long-term treatment of HIV/AIDS which could make it easier for people to stay on life-long HIV treatment. Also, a number of public, private institutions, groups, community-based organizations and individuals have put in place different social action initiatives that are supporting the fast community development in the region and across the country at large. However, despite of all these exerted efforts, the pandemic is still profoundly affecting the most segment of the population and reduce earnings in the community which ultimately inhibit social action for community building efforts in the region.

Dietz, Matee and Scale W *et al.* (2000) found that business which is one of the main areas of concern for social action in itself is facing daunting problems. For example, business registration, regulatory and reporting environment in Tanzania is one of the worst in the whole of Africa and more than any other factor has driven the bulk of small and medium-scale enterprises (SMEs) to operate in the informal sector (Calcopietro, 1999). The Tanzania investor (roadmap) showed that procedures for registration and licensing in Tanzania amount to four or five times the number of documents and forms needed to complete the process, compared with other African nations.

In addition, in most cases the registration/ licensing process is centralized in Dar es Salaam especially Kinondoni municipal, involves several authorities/institutions and is time-consuming, expensive and cumbersome. Other complications for SME

operators include paying provisional taxes even before a company goes into production; and the requirement to pay several other taxes such as stamp tax, sales tax, VETA tax, payroll levy, municipal and regional taxes, industrial trading tax, etc. It is generally agreed that by reducing the number of taxes and simplifying the process, more SMEs will be registered and the tax collections will increase that will foster community development.

### **2.6.1 The Extent of the Problem**

URT (2014), explain that the central thrust of the Kinondoni social action for community building was the commitment to achieve substantial progress in attaining higher standards of living as reflected in the various community development plans. In particular, Kinondoni vowed to eradicate poverty, ignorance and disease as it is the case in many other municipalities in the country. And although reasonable progress has been achieved in the fields of education and health, there is concern that the momentum and the level of progress made in these areas has not been equal to expectations. Furthermore, findings show that other obstacles facing social action for community building initiatives and community development planning in the municipal emanate from inadequate community participation in planning at the grassroots level due to lack of motivation and training, shortage of staff, lack of funds, inflexibility, irresponsibility, and lack of council mechanisms for participation.

URT (2014), add that the Ministry of Community Development, Gender and Children in particular is faced with a number of constraints inhibiting social action for community building initiatives which include: Children facing critical challenges in life and children's denial of basic rights as expressed in a Child Development

Policy (2008) and The Law of the Child Act, No.21 (2009) and Convention on the Rights of a child.

In addition, the National Population and Housing Census of 2012, indicate that 21,866, 258 million Tanzanian citizens are under 18 years, which equals 50.1% of the entire Tanzania Mainland population, of these, 10,943,846 are girls and 10,922,412 are boys. The total numbers of under the age of eight were 11,181,278, which equals to 51.1% of all children in Tanzania. Regardless of large number of children's population in Tanzania, children are still facing critical challenges in life, their rights have been violated, and for a long-time children's voice was not heard which could help them to advocate for their rights, this is because children were not given an opportunity to exercise their potentiality or to participate in all matters regarding their affairs and wellbeing on the presence of existing legal and policy framework (Johnston et al, 2018).

Children in Kinondoni are confronted with a number of challenges that include HIV/AIDS, high school drop-out rates, child labour, low household income, and food insecurity. Other problems they face are lack of quality education, sexual harassment, violence and abuse. Children face violence and abuse at home, at school, in their communities and other public places. Violence against Children Survey reveal that nearly 30% of girls (and nearly 15% of boys) had been exposed to some form of sexual violence before age of 18 years and nearly 70% of girls (67% for boys) to some form of physical violence (Lemelle, 2006). He further explained that despite of government efforts in developing policies, laws and strategies for child care and protection, still there are various challenges which hinder the

implementation of programs for child development and protection. These challenges include lack of financial resource, minimal awareness of the community members on violence against children and insufficiency knowledge of parents and guardians on parenting skills.

In Kinondoni, in spite of a strong desire for education as a social action for community building process, even the minimum opportunities for education are neither guaranteed for all local people, nor are the people able to appropriately utilize such opportunities. These situations show that there are not only educational sector problems with educational services and teaching materials, but also economic problems, restricting access to schools, and social problems stemming from customs and values, and health and nutrition conditions among others (Clay et al, 2009).

ZALF (2012) looks that in Kinondoni, regardless of social action for community building efforts of the government policy to facilitate and coordinate the local community organizations to improve services provision in their areas as their living standards; the pace is too slow to meet the municipal demand. Squatters have developed extensively due to rapid urbanization and poor service delivery on the path of both central and local government. The residents living in low lying areas like Mwananyamala, Mkwajuni, and Msimbazi valleys fall victims to serious floods during the rain season. Other problems facing squatter people apart from those living in the flood prone areas include poor accessibility, poor sanitation and drainage system, lack of safe water for domestic use, poor infrastructure distribution and other social services.

### **2.6.2 Benefits of Solving the Problem**

In Tanzania especially, in Kinondoni Municipality social action activities are governed by community development policy, and are mainly done by the government through the Ministry of Health, Community Development, Gender Elderly and Children under Community Development department or through Local Government Authority under the Ministry of Local government (URT, 2021). To some extent, these activities are done by Non-Governmental Organizations (NGOs). The NGO Act of 2002 allows registration of NGO to work and supplement government efforts in solving community problems. Both local and international NGOs work tirelessly to ensure that the most pressing needs of the people are met. These NGOs use community development professionals in observing community development standards. Most of them are trained in the Government Training Institutions (URT, 2009).

Gilchrist & Taylor (2011), state that social action initiatives which are carried out in Kinondoni originate from the communities themselves. Community development professional and social workers believe that in any given community people want change and they themselves can change. In this respect, community development workers do their best to identify local available resources in collaboration with community members (community participation). Community participation seeks to give community members and household access to their locally available resources, which is an essential step toward maximizing shared benefits of community local resources. Ensured sustainability of different social action for community building

and development projects carried out in the country will increase the quantity and quality of community services delivery.

In carrying out social action for community building initiatives, community development workers observe the so-called community entry protocol so as to gain acceptance to the community. An observation of community leaders is essential at all stages of project development. Community development professionals are directed to apply participatory approaches at all levels of community project, such as identification, designing, planning, implementation, monitoring and evaluation. It is evidently that people in any given community have potential resources and they are the one who know their environment better. In that respect, community development worker is an outsider in any given community. Therefore, he/she has to learn from community members or in other words we can say that he/she has to facilitate the process. Assuming the role of a facilitator in the community building project will increase community ownership to the project which will foster community building in any given community (Patrick et al, 2000). In the same line Alexander (2003) observed that social action activities get funded from Government through its budget though the demand always exceeds availability of funds. It is through this limitation that most of NGOs secure funds from Donors outside to address community development activities.

Karen & Victoria (2019) found that active social action will increase high-quality livelihood for all people in Kinondoni which in turn will increase food self-sufficiency and food security, universal primary education, the eradication of illiteracy and the attainment of a level of tertiary education and training that is



commensurate with a critical mass of high quality human resources required to effectively respond and master the development challenges at all levels, gender equality and the empowerment of women in all socio-economic and political relations and cultures. It will increase access to quality primary health care for all, access to quality reproductive health services for all individuals of appropriate ages, reduction in infant and maternal mortality rates by three-quarters of current levels, multiply universal access to safe water, life expectancy comparable to the level attained by typical middle-income countries and absence of abject poverty.

Social action initiatives will promote Good Governance and the Rule of Law which is the foundation for desirable moral and cultural uprightness, strong adherence to and respect for the rule of law, absence of corruption and other vices, a learning society which is confident, learns from its own development experience and that of others and owns and determines its own development agenda (URT, 2010).

Paul et al (2012), looks that social action initiatives such as agricultural activities are the most important people's centred economical alternatives for the households as its profitability margins generally exceed those of other commonly found economical alternatives. Magee and Liam (2012) support that social action are the most important economic activities in Kinondoni since they promote a strong and competitive economy which will lead Kinondoni and Tanzania economy into: A diversified and semi-industrialized economy with a substantial industrial sector comparable to typical middle-income countries, enhance macro-economic stability manifested by a low inflation economy and basic macro-economic balances, will lead to a growth rate of 8% per annum or more, enables an adequate level of physical

infrastructure needed to cope with the requirements of the country's development vision and plans in all sectors, will make Kinondoni an active and competitive player in the nation, region and world markets, with the capacity to articulate and promote its own or national interests and to adjust quickly to regional and global market shifts.

Annie (2012), contributes that social action as economic activities, can contribute to household income and security and thus raising the standard of living of both urban and rural people especially if promotional activities are encouraged. According to Annie, social action and development engagement is such an important activity since it enables Tanzanians in the municipal to bring about their own development by working to improve production so that they may have increased income which will enable communities to build a better life through self-reliance and the use of locally available resources. This is the only way poverty can be eradicated in the municipal and in the country. Magee and Liam (2012) support that majority of social action activities for community building enable communities to enter into the budget system and spend their income carefully and develop the habit of placing their savings in the bank. Such initiatives are very significant since that they enable Tanzanians to join together in groups and increase their commitment to self-development.

Maureen (2012), observed that there is a high demand for social action for community building and development activities in rural and urban areas since they enable Tanzanians as individuals or in their families and/or groups/associations to contribute more to the government objectives of self-reliance and therefore bring about development at all levels and finally to the nation as a whole.

According to Michael (2008), social action programs can act as means to educate communities that they have the resources they need and the ability to identify and use them in their own development instead of thinking that they will come from the government or external aid. The same means can be used to recognise and emphasize that the family/household is the basis of community development. Magee and Liam (2012), support that social action activities promotes education to communities on the importance of bringing up their children properly to become effective participants/actors in bringing about community development, stability, democracy and furthering the peaceful environment conducive to community development. Johnston et al (2018), contribute that social action initiative is an arena, where communities can establish a favourable legal and economic environment which encourages organisations, financial institutions and investors to invest in community development activities (education, water, health services and industries in these sectors) by ensuring that levels of taxation encourage the promotion of related ventures/activities.

Social action initiatives can help communities to realize the importance of electing good leaders and participating with them in leadership and development activities and to cultivate a sense of responsibility for their own development. Therefore, social action initiatives are of importance in enabling communities to realise, respect existing laws, rules and regulations (Anderson, 2013).

Yilm and Gillah (2010), support that social action activities, can contribute to increase household income and security and thus raising the standard of living of

urban and rural people. It has a high potential for quick expansion to ensure an adequate supply of community needs. They add that with increased community-based projects in various localities, jobs can be created and consequently contributing to reducing unemployment among youths.

In community building process social action expands and strengthens informal ties among community residents and link community members to supportive individuals, organizations, and resources outside the neighborhood (Kubisch et al., 2002). Social action is a holistic approach to build social capital and address systemic problems in communities, through development of partnerships and policies that promote community participation, address issues of race and ethnicity, reduce isolation, and strengthen families and neighborhoods. (Blackwell & Colmenar, 2000; Minkler, 2004). Social action is believed to contribute to a variety of outcomes important to the community development such as improved economic opportunity, housing, safety, health status, physical infrastructure, and strengthened social relationships that provide mutual support.

## **2.7 Empirical Literature Review**

### **2.7.1 Social Action in Kinondoni Municipality**

URT (2021), observed that, a number of social action activities are carried out in kinondoni municipal for community building. In the same line URT (2021), found that the overall purpose of these social actions is to improve the livelihoods of citizens in the Municipal. URT (2014), outline these activities as they include: Council affairs, health, solid waste management, infrastructure including construction of roads, natural resources, trade and informal sector development,

urban development, legal issues, education, culture; agriculture, livestock, water, cooperative development, community development, information and communication technology development.

Uswege (2012), support that those infrastructures such as roads, electricity, natural resources, trade, and information systems are important elements in improving productivity and living standards in the Municipal. He added that, it is also important to understand that all of these infrastrarcures and activities within the municipal council are the key elements in enhancing individual capabilities and evokes their consciousness as members of the community through the provision of necessary information and knowledge for the civil life.

However, Musa (2018), observed that despite of the explained social action, still there are many problems confronting the municipal associated with inadequacy of sewerage services that has led to many infrastructure development problems like spontaneous flooding in the old and new developed areas.

## **2.8 The History of Baha'i Social Action**

OSED, (2012), explains that down the years, social action pursued most notably through a variety of educational activities. This field received considerable impetus in 1983, when the Universal House Justice (UHJ) asked for systematic attention to be given to social action following the rapid expansion of the Bahá'í community during the 1970s. Also in 1983, the UHJ announced the establishment of office of social economic development (OSED) to promote and coordinate the activities of the Baha'i community in this field (OSED, 2012).

In the same line BIC (2017), describe that 1983-1993 was a period of experimentation, characterized by enthusiasm and hesitation, thoughtful planning and haphazard actions, achievements and setbacks and most projects found it difficult to escape the patterns of development practice prevalent in the world. However, OSED, (2012) found that some social actions such as Ruaha secondary school existed to date. Towards the end of this decade a document “Prospects for the Future” was approved by the UHJ for use by OSED in orienting and guiding the in 2001, following the establishment of training institutes in 1990s, the UHJ introduced the concept of a cluster a group of villages or cities with their surrounding suburbs into which planning and implementation of activities associated with community life is conveniently carried out (UHJ, 2018).

The UHJ encouraged Baha’is to lay first a strong spiritual foundation through multiplication of core activities that are open to all inhabitants of the cluster, then in due time to develop the collective capacity needed to address various aspects of social and economic life of people in the cluster (UHJ,2018). Furthermore, OSED (2012) explain that some insights gained during 1993-2003 included that social action should correspond to the people’s needs in the respective cluster, start at the modest scale and grow while involving a growing number of local people. It went further explaining that whatever their complex could be all social action should follow principles of the faith such as universal participation and raise community consciousness as it aims at transforming a certain element of the society. During 2003-2013 decade in its efforts to raise up structures across the globe to enhance collective capacity in social action, OSED managed to establish continental and sub-

continental offices each serving either a network of sites for the dissemination of learning about the junior youth spiritual empowerment programme or a group of Bahá'í-inspired organizations dedicated to the promotion of some other educational programme.

Bahá'í social action are usually carried out by small groups of individuals in a locality where the courses of the training institute are being widely offered (UHJ, 2012). Efforts emerge out of growing collective consciousness. Most are projects of a fixed duration. They come to a close when their objectives have been met. They may be related to any one of a variety of fields, for example, health, sanitation, education, agriculture or environmental protection. Whatever their nature, they aim at improving some aspect of the life of the local population. Bahá'í Social Action build capacity in individuals and communities and institutions toward moral, spiritual and social improvement as well as helping people improve their physical condition (OSED,2012). Furthermore, Robert (2013), explains that fully integrating spiritual principles into community development activities, ideas, values and practical measures promotes self-reliance and safeguard human dignity and avoid patterns of dependency and conditions of inequality. Hugh (2009), points out that all Bahá'í social actions are promoted and coordinated by the Office of Social and Economic Development (OSED) at the Bahá'í World Centre with the help of natural stirrings at the grassroots of the community.

## **2.9 Challenges inhibiting social actions in Kinondoni Municipality**

Paul (2010), study findings indicate that although the Government of Tanzania and Baha'i institutions has made great efforts to reform social action initiatives for

example health care system by developing comprehensive policies and guidelines, there are still challenges in terms of accountability, community voice, information reporting, and feedback. Many governing bodies do not exist in some wards, and where they exist, they are just symbolic as they do not fully fulfill their roles and responsibilities. He argues that little is known about the attitudes and characteristics of the local leaders, particularly members of the Council Health Service Boards (CHSBs) and Health Facilities Governing Committees (HFGCs) who form part of the health planning and decision-making process. This situation complicates further efforts to design effective interventions.

Nashon (2020) observed that generally there is inadequate provision of social services for poverty reduction. He argues that the reasons for such inadequacy include shortage of community development officers. He further observed that the shortage of community development officers makes persons who are not trained in community development to undertake provision of community development services to poor people and sometime to the community at large. Another challenge inhibiting social action efforts is lack of adequate skills and knowledge among community development officers on poverty alleviation. Most of community development officers are not adequately informed on the techniques and skills required for community development work practice.

In agricultural sector mainly aims at increasing agricultural products such as crops, livestock, fish and so forth. However, many farmers' especially small farmers do not apply proper agronomic practices in land preparation, planting, weeding, and use of fertilizer. Where land is not a limiting factor, crop rotation and intercropping are not



properly practiced, although it would allow soil replenishment. The government extension service does still not provide enough support in introducing better agronomic practices. The yield is therefore much lower than expected. Inadequate agronomic practice is the result of ignorance, low motivation, and in some cases the lack of ploughing services or fertilizer.

The common sales practice of individual sales of cashewnut, coffee, cotton and sunflower grains makes small farmers vulnerable to manipulations by the buyers let them be middlemen, traders, or processors. The practice of off-farm sales gives away the opportunity of bulking and possible the direct contact with traders or processors. The lack of weighing scales makes it necessary to sell the crop by volume rather than weight which in most cases are to the disadvantage of the small farmers.

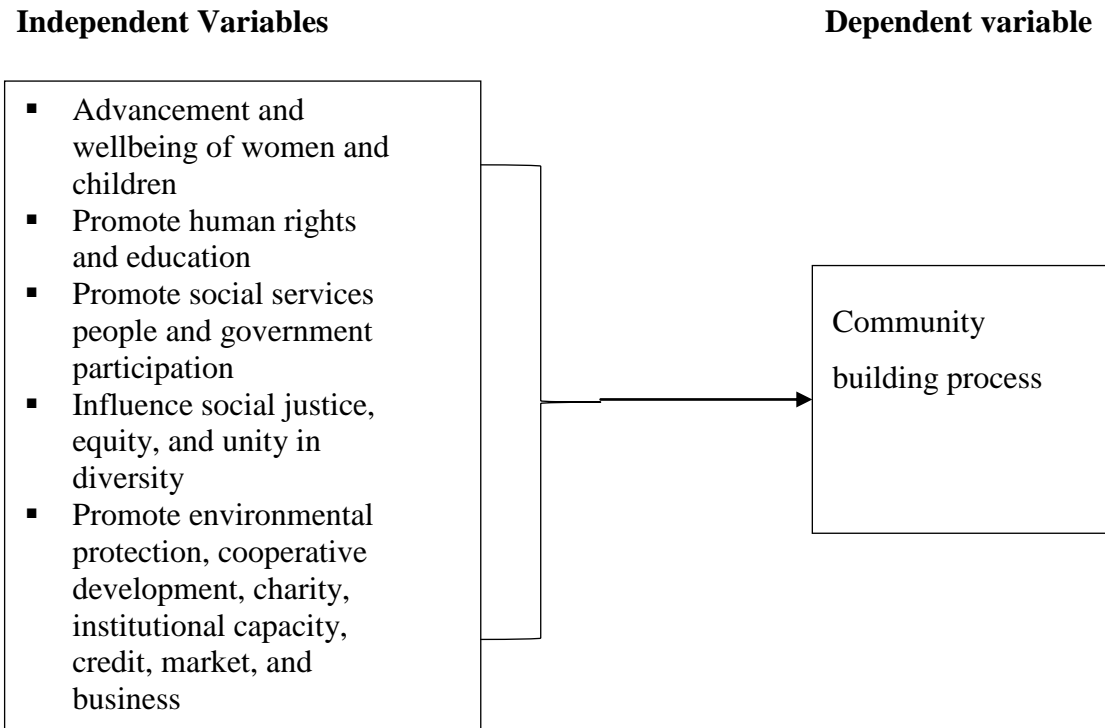
### **2.10 The Research Gap**

After going through a significant amount of literature reviews, several gaps have been observed. Evidently, studies on the impact of Baha'i social action in community building process have been conducted both worldwide and in Africa but not done in Tanzania. Different methods have been carried out to execute the intended objectives in those studies as explained above but none of those studies discussed the impact of Baha'i social action in community building process in Kinondoni Municipality. There are studies which were conducted focused on social action for community building such as (URT, 2010) and (Redlin, 2010) but only did special action for community building and development activity in general but not specifically on the impact of Baha'i social action in community building process. Both these studies managed to examine community development initiatives and presented their challenges; but

unfortunately, they did not clarify clearly the contribution made by community building initiatives towards solving articulated community development challenges. Therefore, on this knowledge this study aims at fulfilling that gap by studying the impact of Baha'i social action in community building process in Kinondoni Municipality.

### **2.11 The Conceptual Framework of the Study**

On the basis of the review of literature as explained in the preceding sections, the conceptual framework is a combination of the various findings in literature that have been grouped and arranged to be a framework which will guide the study in question. This study was guided by the framework (see Figure 2.1) below. A conceptual framework is a diagram that illustrates the relationship among relevant factors that may influence the successful achievement of goals and objectives. It helps determine which factors will influence and how each of these factors might relate to and affect the Baha'i social action in community building. This research looks at the impact of Baha'i social action in community building process. These impacts are Advancement and wellbeing of women and children; Promotion of universal human rights, education, health care, agriculture, communication and technology; Promote social services people and government participation; influence social justice, equity, and unity in diversity; Promote environmental protection, cooperative development, charity, institutional capacity, credit market and business. This study strives to show how this combination of the independent variables contributes to community building process.



**Figure 2.1:** Conceptual Framework for Baha'i social action

**Source:** Own constructed (2022)

## 2.12 Literature review summary

This study looks social action for community building initiative as it increases community socio-economic development in Kinondoni Municipality. Many previous studies look community development in general but a few of it looked about Baha'i social action in community building especially on the role of community members or households in promoting socio-economic development; problems facing community building and development initiatives include; situation of community development in the world; the literature review undertaken revealed that although the Government of Tanzania has made great efforts to reform the health care system by developing comprehensive policies and guidelines, there are still challenges in terms of accountability, community voice, information reporting, and feedback. Many

governing bodies do not exist in some councils like Kinondoni municipal, and where they exist, they are just symbolic as they do not fully fulfill their roles and responsibilities. Furthermore, little is known about the attitudes and characteristics of the local leaders, particularly members of the CHSBs and HFGCs, who form part of the health planning and decision-making process. This situation complicates further efforts to design effective interventions.

Further obstacles inhibiting social action in community building and development in Kinondoni municipal include: Lack of communication; donor-dependence syndrome; low capacity for economic management; lack of public participation; ineffective implementation syndrome; lack of competency-based leadership; lack of infrastructure; lack of initial funding; poor waste dumping; lack of both short and long-term funding; and lack of stakeholder participation. On country level there is also lack of determination and discipline in planning and implementing of community building initiatives. The challenge also can in part be attributed to national development policy changes over the years.

Also, different policies national and international talks about community development in general, emphasize on the use of appropriate technology in undertaking community development activities but not specifically in Baha'i social action in community building and the vital role of the households in promoting community development through community building activities. Both communities and households are facing daunting socio-economic challenges which have never been addressed by existing community development plans and policies. Due to that community participates in community building activities although their livelihood

earning challenges still remain. The gap is filled by improving community building activities by addressing all the associated challenges so as to increase community's livelihood earnings that will lead to the increase in socio-economic development to the community.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter provides a concise outline of the research design and approach, and the methodology used in collecting and in analyzing the data and the ethical considerations applied by the researcher in the process of collecting data and in completing the entire research exercise.

#### **3.2 Research Design and Approach**

##### **3.2.1 Research approach**

Research approach is a plan and procedure that consists of steps of broad assumptions to detailed method of data collection, analysis and interpretation (Creswell, 2014). There are three kinds of research approaches namely quantitative, qualitative and mixed research approach. This study used mixed research approach. The approach was used because the data that were collected and analyzed to answer the objectives were both qualitative and quantitative.

##### **3.2.2 Research design**

Research design defined the procedures for collecting and analyzing data from the study area (Kothari, 2004). The design enabled the researcher to use effectively and efficiently the scarce resources in terms of time and financial for the study. The cross-sectional design was also used in this study. The method is necessary for collecting data once at a time without repetition (Kothari, 2004).

### **3.3 Area of the Study**

The study was conducted in three wards of Mbweni, Makongo and Mikocheni in Kinondoni Municipality. Kinondoni is a municipal within the city of Dar es Salaam. The Government Notice No. 4 of the year 2000 issued by the President's Office, Regional Administration and Local Government established the Kinondoni Municipal Council (KMC) as an autonomous body. The move was part of the on-going Local Government Reforms in the Country (KMC, 2018). The Municipality is bordered by the Indian Ocean to the North East, Ilala District to the South, and Ubungo District to the North. The Municipality is well linked by roads and other communication networks to the rest of the city and other parts of the country. The case of Kinondoni Municipality in Dar es Salaam was mainly used since it focused on social action initiatives for community building in Mbweni, Makongo and Mikocheni wards. These communities were conveniently chosen since they represent case examples of communities where the Baha'i social action is being implemented to impact community building processes to promote community socio-economic development.

#### **3.3.1 Study Population**

Study population is the aggregation of elements from which a survey sample is actually selected. Therefore, in this study, the study population was the children, youth and women groups (from low-income families) who are the beneficiaries of Baha'i Social Action activities in Kinondoni Municipality. For the purpose of this study the list of the study population was obtained from the heads of each household.

### **3.3.2 Sampling Procedure**

This study was conducted in three wards which were beneficiaries of Baha'i social action. The respondents of the study were children, women and youth groups who were beneficiaries. The respondent obtained through simple random sampling techniques of which every member of population has an equal chance to be selected and the researcher used purposive sampling to select Mbweni, Makongo and Mikocheni which were easily accessible and where Babaha'i social action is implemented.

### **3.3.3 Sampling Unit**

This is the element or set of elements considered for selection in some stages of sampling. In a single-stage sample, the sampling units are the same as the elements and are probably the units of analysis. In this study the sampling units were the children, women and youth groups who are involved in the implementation of sub-project implemented by Baha'i social action of which 16 groups of respondents were selected from all wards. Community groups from three wards benefited from Baha'i social action. Many wards in Kinondoni are relatively too busy and less accessible. The researcher used purposive method to select Mbweni, Makongo and Mikocheni wards due to the fact that community groups were somehow easily accessible. But in selection of these wards the researcher took into consideration two different factors that Makongo is where Baha'i NGO "The National Spiritual Assembly of the Baha'is of Tanzania" a typical Baha'i institution responsible for the implementation of Baha'i social action is based and Mbweni and Mikocheni were also selected for the reason that they are communities benefiting from Baha'i social action.



### 3.3.4 Sampling Frame

It is the actual list of sampling units from which the sample, or some stage of the sample, or same stage of the sample is selected. In single stage sampling designs the sampling frame is simply a list of study population. For the purpose of this study the list of the study population was obtained from the heads of each household of which were used to get the sample size.

### 3.3.5 Sample Size

In most cases, an optimum sample is one which fulfills the requirements of efficiency representativeness, reliability and flexibility. In order to get numerous perspectives in the area of the study on the issue of the practice of Baha'i social action in community building the researcher has consulted about 35 respondents. Magigi (2015) proposes the use of Slovene's formula to calculate appropriate sample of the study which is optimal. Therefore, the Solvene's formula can be stated as,

$n = N / (1 + Ne^2)$ . Whereas:

$n$  = number of samples,  $N$  = total population,  $e$  = Level of precision error/sampling error

Then:  $N = 55$  people,  $e = 10\%$ ,  $n = ?$

From the formula:

$n = 55 / (1 + 2215 * 0.1^2) = 35.48$  (because we cannot sample a fraction of person or thing)

Therefore:  $n = 35$

Therefore, sample size to be used is equals to 35 respondents as shown in Table 3.1 below. To achieve these 35 community members were consulted and interviewed.

The respondent categories included children, youth & women groups benefiting from the Baha'i social action activities for community building.

**Table 3.1: Indicate the Sample Size for the Study in Kinondoni Municipality**

S/N	Type of respondents	No. of respondents
1	Women group	15
2	Youth group	15
3	Children group	5
	<b>Total</b>	<b>35</b>

Source: Own Constructed (2022)

### 3.4 Data Collection Methods

In this section the researcher shall describe the sources of data and also the methods he used in collecting the data. The, researcher had principally two sources of data for this research primary and secondary source which are described below.

#### 3.4.1 Primary Data sources

The primary data are those which are collected afresh and for the first time, and thus happen to be original in character (Kothari, 2004). In this study the following were the main sources of primary data Questionnaires, Interviews, Focused Group Discussion and Observation. The researcher will describe each in turn in the sections below.

##### 3.4.1.1 Questionnaires/ Interviews

In this research process, face-to-face interviews were carried out with all those on the researcher's list to obtain primary data. The researcher used the structured questionnaires and interview guide whereby written questions to the respondents and interviewees were prepared. In this context, the structured interview protocols asked

specific objective questions in an arranged order. These questionnaires were used along with an in-depth interviewing process. The questions were well structured, planned and organized in line with the objectives of the study. This process encouraged the participants to respond to the questions as accurately as possible and to freely discuss the facts of the issues in detail since successive questions provided further reflective inputs.

#### **3.4.1.2 Focus Group Discussions**

Focused Group Discussions were organized in each of the communities identified. These group discussions brought between eight to ten people in given settings. Some communities had even up to two or three group discussions organized. In like manner as the interviews, well-structured questions and discussion themes were written out for the facilitation of the group discussions to complement fact which could not be gotten from the interviews only. The focus group discussions enabled the researcher to grasp an in-depth understanding and perception of the Baha'i social action and the outcome of its activities. Focused Group Discussion data were collected in several stages. The researcher and the discussants adapted the process whereby mid-way, we paused to reflect in order to decide whether to address additional issues or to drop specific questions which may not have been appropriate on the basis of what we were learning on the field during the process. In some cases, we re-conducted the interviews and group discussions by bringing new set of questions. In other instances, we merely observed the way community affairs were being executed, and then we tried to determine a trend from an understanding based on the interviews and the group discussions conducted as well as also from the

theories studied. After that, we were able to perform our analysis based on the facts from those sources and the observation. We continued in this process with the target population through numerous field visits until we saw that no new ideas or facts were emerging from the interviews and group discussions.

#### **3.4.1.3 Physical Observation**

Observation is a complementary data collection method the researcher thought it was wise to use along with other primary methods of obtaining data for the research. In the case of this work, the researcher has been an insider for several years to the processes of Baha'i social action being promoted in Kinondoni Municipality. Therefore, the method of observation draws from his past interactions with the selected communities and culminates with the observations during the series of field visits throughout the research work itself. During the research work itself, which lasted for about eight months, the researcher conducted a total of seven visits to the area of study. Observation was also done with the aid of a field guide who unfailingly accompanied the researcher on every field visit. This method, therefore, provided the appropriate qualitative data which the researcher thus based his inductive reasoning in the interpretation of the findings, results and conclusions. The data were collected in textual form by observation and interaction with the various selected community members and groups. Data were maintained in textual form and was not converted into any statistical format.

#### **3.4.2 Secondary Data Sources**

Library research was the main source of secondary data. This consisted of reviewing a vast amount of literature on subjects related to Baha'i social action and community

building as well as social and economic development. The literature reviewed consisted of data gathered from numerous books and journals regarding community building efforts by the government, non-governmental organizations and religious organizations in general, equally explored within the secondary data are qualitative information regarding the concept of the pathway to individual and collective/community development. These comprised of books, journals, audios and even videos regarding social and economic development as a pathway to community building.

The researcher collected data from library materials which included textbooks, both published and unpublished academic documents such as journals, conference papers, dissertations and theses. The researcher's method also included a good deal of information assembled from internet search. The secondary data source of this work came from the library of the Open University of Tanzania, University of Dar es Salaam and from the author's personal library. Many books, journals, internet-based videos, lecture notes, articles and other related thesis were consulted and reviewed both in the library and through internet search. The researcher also made use of the National Spiritual Assembly of the Baha'is of Tanzania's library where the organization's annual activity reports were also reviewed. Through these various methods the researcher was able to get information which enabled him to situate a background information about the study area and also good information about the conceptual and theoretical frameworks of Baha'i social action in community building and the historical dynamics of the interventions of the government of Tanzania, religious bodies especially the Baha'i Faith in impacting community development.

This information, is seen in the very beginning in the introductory chapter and later further expanded on in chapter two under the sections which discussed the empirical literature, conceptual and theoretical frameworks.

#### **3.4.2.1 Source of Data**

The research was conducted to find the impact of Baha'i social action to the community groups and households; therefore, data were collected from children, women and youth groups who are the beneficiaries of the Baha'i social action and who are concerned in the implementation of community building projects.

#### **3.4.2.2 Data Analysis**

Data analysis is a significant segment of the research. In qualitative studies, data are usually entered in the form of words; descriptions, opinions and feelings rather than numbers (Drew et al., 2008). Furthermore, Donald et al. (2006) explained that data analysis is a process whereby researchers do research and arrange their findings to enhance their knowledge of the data and to present what they learned to others. This means that data analysis makes it possible for the researcher to arrange data, separating it into useful units according to topics and themes.

The current research adopted SPSS software as the method of analyzing the data output from the questionnaires, interviewees and the participants of the focused group discussions. This method was used by the researcher to analysis the data in order to draw conclusions on the findings. The qualitative and quantitative approaches of content analysis were used in unison whereby data which was collected in text format and the coding category were derived directly from the text

data which the researcher systematically arranged to create meaningful explanations. This was especially the case with investigating the primary data as its conclusion was arrived at through making meaning from the various memos generated during the interviews of youth, children and women groups of Baha'i communities and those from other religious backgrounds who are the beneficiaries of the Baha'i social action.

#### **3.4.2.3 Reliability and Validity of the Data**

Reliability refers to the extent to which the data collection techniques or analysis procedures yield consistent findings (Easterby-Smith et al. 2008). This means that, the measuring procedures to produce the same results on the other occasions and also the observation produced from the findings to be equal to other observers. The reliability of this study was ensured by preparing the questionnaires with the same questions (anonymity) to all respondents. Also, the analysis has been carefully done, to ensure that the data obtained to be similar to what the researcher had thought and the time to collect data through interview and questionnaires were to be neutral so as to avoid participant error.

Validity refers to the extent to which a test measures what the researcher actually wishes to measure, it indicates the degree to which an instrument measures what it is suppose to be measured, Kothari (2004). Validity of this study was attained through providing an adequate coverage of the topic together with choosing the appropriate sample of the universe which is 35 respondents. In addition, the study results were compared or associated with the set of other studies done by various researchers for the purpose of identifying how many results matches with other researcher works.

### 3.5 Ethical Considerations

Ethical considerations in research are critical. Ethics form the norms or standards for conduct that distinguish between right and wrong. They help to determine the difference between acceptable and unacceptable behavior on the part of the researcher. Since the researcher know that the integrity, reliability and validity of the research findings of his study would rely very much on whether he adhered to the right ethical principles governing such nature of work, he, therefore, endeavored to include in his methodology well thought out principles which he needed to comply with very strictly in the course of the research. The researcher observed the following principles:

**Respect for persons**-To respect the autonomy, privacy, decision-making and dignity of participants.

**Beneficence**-To minimize the risk (physical, psychological and social) and maximize the benefits to his research participants.

**Justice**-To select participants from groups of people whom the research may benefit.

**Respect for communities**-To protect from any form of harm by the researcher's person and his work and to respect the values and interest of the Kinondoni Municipality as a whole and especially those communities the researcher identified to constitute the population of his investigation.

**Vulnerable group of people**-To endeavor to involve only persons who have the capacity to make the decision to participate and who have the right mental and physical health to participate.



**Skills and competency**-To endeavor to apply the expected knowledge, skills and insights commensurate to the learning and training acquired at the level of master's studies and also of the correct application of research methodology expected of a researcher at that level of education and experience.

Based on the above principles, mainly as the researcher's investigations involved entirely human subjects and communities, his approach thus was to get informed consent for every participant and to ensure that all who were called to take part in the interviews and discussions came voluntarily and of their own free will. The researcher also in every instance before calling for their participation fully informed them regarding the procedures of the research project which he was undertaking. Had it been the researcher envisaged any risk associated with the work; he would have fully disclosed such considerations to them so that their voluntary participation would have been based on a complete knowledge of what they were engaged with. The researcher's choice of participants also took into consideration that all those called upon to participate had the right mental capacity to make that decision. In that respect, none was manipulated or forced to participate. The researcher also ensured to uphold the standard of confidentiality regarding those inquiries that probed into issues with such demand.

The researcher equally adopted ethical principles in the collection of data. Principles that enabled him to use methods which gave participants a certain degree of freedom that allowed for spontaneity in their responses. The researcher also tried to create the right atmosphere under very relaxed settings which enabled them to express themselves freely. In such less formal and less rigid settings, the researcher's

communication with the participants was very amicable, and this helped him to get just the appropriate responses.

The researcher was also very independent in his view so as not to water away from the real understanding of the study from his perspective. With that objective in mind, the methods he used in setting the interview questions were more open-ended and more exploratory, mainly because very little is known about his particular subject. Sometimes, the researcher went beyond the initial response that the participant gave, and he asked more specific questions like does, do, did, has, et cetra. To conclude, the researcher endeavored to make acknowledgement, citations and appropriate references as necessary to all works cited in the course in relation to the documentation of his research investigation including the methodology and procedures used.

## **CHAPTER FOUR**

### **RESEARCH FINDINGS**

#### **4.1 Introduction**

This chapter presents analysis of research findings on the impact of Baha'i social action in community building in Kinondoni Municipality. The findings are presented and analyzed in relation to the specific objectives of the study. The results from the findings analysis could be replicated as an integral discernment for all communities, institutions, national, international and local institutions, on the vital role of Baha'i social action in promoting community building and development.

#### **4.2 Response Rate**

Response rate refers to the number of people who answered the survey questions divided by the number of people in the sample. It is expressed in the form of percentages (AAPOR, 2008). In this study, out of 35 questionnaires and interview/focus group discussion that were conducted to respondents, 32 were returned, giving a response rate of 91.4%. According to Mugenda (2003) a 50% response rate is adequate, and a response rate greater than 70% is very good. Hence the response rate was satisfactory. This response rate can be attributed to the data collection procedures, where the researcher pre-notified the potential participants and applied the drop and pick method to allow the respondents ample time to fill the questionnaires.

**Table 4.1: Response Rate**

Questionnaires & Interview Administered	Questionnaires and Interview filled & returned	Percent
35	32	91.4%

**Source:** Field Data (2022)

### **4.3 Socio-economic impact of Baha'i social action in community building in Kinondoni Municipality**

The first objective from this study was determining the socio-economic contribution of Baha'i social action in community building process in Kinondoni Municipality. A number of questions were asked as per this objective.

### **4.4 Socio-Economic Impact of Baha'i Social Action**

The study examined the impact of Baha'i social action in promoting socio-economic development through its community building activities, the results are as shown in Table 4.2. The findings show that 8(25.0%) of respondents said that Baha'i social action promote advancement and wellbeing of women and children, 7(21.9%) of respondents supported that Baha'i social action promotes universal human rights, education, health care, agriculture, communication and technology, 10(31.3%) of respondents said that it promotes social services, people and government participation, 4(12.5%) of respondents said that Baha'i social action influence social justice, fairness, equity and unity in diversity, and 3(9.4%) of respondents said that Baha'i social action enhances environmental protection, cooperative development, charity, institutional capacity, credit, market and business opportunities. This implied that Baha'i social action promotes socio-economic development in any practicing

community as shown and supported by many respondents reached by the researcher in Kinondoni Municipality.

**Table 4.2: Socio-Economic Impact of Baha’i Social Action**

<b>Socio Economic Impact of Baha’i Social Action</b>	<b>Frequency</b>	<b>Percent</b>
Advancement and wellbeing of women and children	8	25.0
Promotes universal human rights, education, health care, agriculture, communication and technology	7	21.9
Promotes social services, people and government participation	10	31.3
Influence social justice, fairness, equity, and unity in diversity	4	12.5
Promotes environmental protection, cooperative development, charity, institutional capacity, credit, market and business	3	9.4
<b>Total</b>	<b>32</b>	<b>100.0</b>

**Source:** Field Data (2022)

#### **4.5 Challenges impeding implementation of Baha’i social action in community building**

The second objective from this study aimed at finding the challenges impeding implementation of Baha’i social action in community building in Kinondoni Municipality, the following questions were asked to the respondents as per this objective.

##### **4.5.1 Donor-Dependence Syndrome**

The question was intended to find out whether donor-dependence syndrome have affected the implementation of Baha’i social action in community building in

Kinondoni Municipality. To enrich the researcher's understanding on the nature of donor-dependence syndrome, several sub-questions were asked to the respondents.

#### **4.5.2 External dependence has demobilized Baha'i social action ability to effectively utilize local resources**

In enriching and taking the researcher's understanding of the matter into greater heights, respondents were asked if external dependence has demobilized Baha'i social action's ability to effectively utilize local resources. The findings show that 15(46.9%) of respondents agree that external dependence has demobilized Baha'i social action ability to effectively utilize local resources, 10(31.3%) of respondents strongly agree that external dependence has demobilized Baha'i social action ability to effectively utilize local resources, 4(12.5%) of respondents disagree that external dependence has demobilized Baha'i social action ability to effectively utilize local resources, 2(6.3%) of respondents strongly disagree and 1(3.1%) of respondents were neutral. This implied that external dependence has demobilized Baha'i social action's ability to effectively utilize local resources in promoting community building in Kinondoni Municipality.

**Table 4.3: Donor-dependence syndrome**

<b>Donor-dependence syndrome</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Disagree	2	6.3
Disagree	4	12.5
Neutral	1	3.1
Agree	15	46.9
Strongly Agree	10	31.3
<b>Total</b>	<b>32</b>	<b>100.0</b>

Source: Field Data (2022)

### 4.5.3 Lack of accountability, apathy and self-motivation inhibit Baha'i social action in promoting community building

Respondents were asked to indicate whether lack of accountability, apathy and self-motivation inhibit Baha'i social action in promoting community building. The findings revealed that 14(43.8%) of respondents agree that lack of accountability, apathy and self-motivation inhibit Baha'i social action in promoting community building, 11(34.4%) of respondents strongly agree that lack of accountability, apathy and self-motivation inhibit Baha'i social action in promoting community building, 4(12.5%) of respondents disagree that lack of accountability, apathy and self-motivation inhibit Baha'i social action in promoting community building, 2(6.3%) of respondents were neutral and 1(3.1%) of respondents strongly disagree that lack of accountability, apathy and self-motivation inhibit Baha'i social action in promoting community building. This implied that lack of accountability; apathy and self-motivation inhibit Baha'i social action in effectively promoting community building in Kinondoni Municipality.

**Table 4.4: lack of accountability and self-motivation inhibit Baha'i social action in promoting community building**

<b>Lack of accountability responses</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Disagree	1	3.1
Disagree	4	12.5
Neutral	2	6.3
Agree	14	43.8
Strongly Agree	11	34.4
<b>Total</b>	<b>32</b>	<b>100.0</b>

**Source:** Field Data (2022)

#### 4.5.4 Inadequate education to meet community building and development challenges limit Baha'i social action

With this sub-question, the researcher was interested in understanding whether inadequate education to meet community building and development challenges limited Baha'i social action. The results obtained from respondents interviewed indicate that 15 (46.9%) of the respondents strongly agree that inadequate education to meet community building and development challenges limited Baha'i social action, 9(28.1%) of the respondents interviewed agree that inadequate education to meet community building and development challenges limited Baha'i social action, 3(9.4%) of the respondents interviewed disagree and strongly disagree that inadequate education to meet community building and development challenges limited Baha'i social action, and 2(6.3%) of the respondents reached were neutral that inadequate education to meet community building and development challenges limited Baha'i social action. This implied that best performance of Baha'i social action in promoting community building was limited by inadequate education to meet community building and development challenges.

**Table 4.5: Inadequate education limit Baha'i social action**

<b>Education inadequacy responses</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Disagree	3	9.4
Disagree	3	9.4
Neutral	2	6.3
Agree	9	28.1
Strongly Agree	15	46.9
<b>Total</b>	<b>32</b>	<b>100.0</b>

Source: Field Data (2022)



#### **4.5.5 Low capacity for economic management**

This question was intended to find out the extend from which low capacity for economic management can be an impediment towards Baha'i social action in influencing community building in Kinondoni Municipality. In so doing, several other sub-questions were developed to broaden researcher's knowledge on the subject matter.

#### **4.5.6 Low policy response to changing conditions impedes Baha'i social action in influencing community building**

The question was asked to the respondents if low policy response to changing conditions impedes Baha'i social action in influencing community building, the findings showed that about 16(50.0%) of respondents agree that low policy response to changing conditions impede Baha'i social action in influencing community building, 10(31.3%) of respondents who strongly agreed that low policy response to changing conditions impedes Baha'i social action in influencing community building, 4(12.5%) of respondents strongly disagreed and 1(3.1%) of respondents disagree and neutral. This implied that low policy response to changing conditions impeded Baha'i social action in influencing community building.

**Table 4.6: Low policy response to changing conditions impedes Baha'i social action in influencing community building**

<b>Low policy response</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Disagree	4	12.5
Disagree	1	3.1
Neutral	1	3.1
Agree	16	50.0
Strongly Agree	10	31.3
<b>Total</b>	<b>32</b>	<b>100.0</b>

**Source:** Field Data (2022)

#### **4.5.7 Untransformed economy impeded Baha'i social action**

There was a question on whether largely untransformed economy impedes Baha'i social action. Most of respondents 12(37.5%) strongly agree that untransformed economy impede Baha'i social action, 10(31.3%) of respondents agree that largely untransformed economy impede Baha'i social action, 5(15.6%) of respondents disagree that largely untransformed economy impede Baha'i social action, 3(9.4%) of respondents strongly disagree that largely untransformed economy impede Baha'i social action and 2(6.3%) of respondents were neutral that largely untransformed economy impede Baha'i social action. In totality many respondents in the study area agreed that largely untransformed economy impedes Baha'i social action (Table 4.7) explain the situation.

**Table 4.7 Untransformed economies impedes Baha'i social action**

<b>Untransformed economy response</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Disagree	3	9.4
Disagree	5	15.6
Neutral	2	6.3
Agree	10	31.3
Strongly Agree	12	37.5
<b>Total</b>	<b>32</b>	<b>100.0</b>

**Source:** Field Data (2022)

#### **4.5.8 Lack of people’s mobilization inhibit Baha’i social action in achieving community building goals**

The respondents were asked if lack of people’s mobilization inhibit Baha’i social action in achieving community building goals. The findings showed that 15(46.9%) of respondents strongly agree that lack of people’s mobilization inhibit Baha’i social action in achieving community building goals, 10(31.3%) of respondents agreed, 3(9.4%) of respondents were strongly disagree and 2(6.3%) were both neutral and disagree. This implied that lack of people’s mobilization inhibits Baha’i social action in achieving community building goals as 46.9 % of respondents indicated in Table 4.8 below.

**Table 4.8: Lack of people’s mobilization inhibit Baha’i social action in achieving community building goals**

<b>Lack of people’s mobilization Response</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Disagree	3	9.4
Disagree	2	6.3
Neutral	2	6.3
Agree	10	31.3
Strongly Agree	15	46.9
<b>Total</b>	<b>32</b>	<b>100.0</b>

**Source:** Field Data (2022)

#### **4.6 Measures to improve contribution of Baha’i social action in community building**

The third objective from this study was aimed at finding the measures for improving the contribution of Baha’i social action in community building in Kinondoni Municipality. The following sub-questions were asked to the respondents as per this objective.

#### **4.6.1 Improvement of economic capabilities**

The question was intended to find out whether improvement of economic capabilities improves the contribution of Baha'i social action in community building in Kinondoni Municipality. To further the researcher understanding of the matter, several sub-questions were asked to the respondents.

#### **4.6.2 Improvement of productive tools increase effectiveness of Baha'i social action in promoting community building**

The respondents were asked if improvement of productive tools increase effectiveness of Baha'i social action in promoting community building. The findings show that 16(50.0%) of respondents strongly agree that improvement of productive tools increase effectiveness of Baha'i social action in promoting community building, 9(28.1%) of respondents agreed that improvement of productive tools increase effectiveness of Baha'i social action in promoting community building, 3(9.4%) of respondents both agree and strongly disagree that improvement of productive tools increase effectiveness of Baha'i social action in promoting community building, and 1(3.1%) of respondents were neutral. This implied that improvement of productive tools increases effectiveness of Baha'i social action in promoting community building as 50% of respondents indicated in Table 4.9 below.

**Table 4.9: Improvement of productive tools increase effectiveness of Baha’i social action in promoting community building**

<b>Improvement of productive tools</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Disagree	3	9.4
Disagree	3	9.4
Neutral	1	3.1
Agree	9	28.1
Strongly Agree	16	50.0
<b>Total</b>	<b>32</b>	<b>100.0</b>

**Source:** Field Data (2022)

#### **4.6.3 Expansion of vocational training, entrepreneurial knowledge and expansion of micro-finance services useful in improving Baha’i social action higher level of functioning**

There was a question whether expansion of vocational training system and entrepreneurial knowledge and expansion of micro-finance services is useful in improving Baha’i social action higher level of functioning. Most of respondents 15(46.9%) agree, 12(37.5%) of respondents strongly agree, 2(6.3%) of respondents both strongly disagree and disagree while 1(3.1%) of respondents were neutral. In totality 46.9% of respondents in the study area agreed that expansion of vocational training system, entrepreneurial knowledge and expansion of micro-finance services was useful in improving Baha’i social action higher level of functioning. This implies that expansion of vocational training system, entrepreneurial knowledge and expansion of micro-finance services was useful in improving Baha’i social action higher level of functioning.

**Table 4.10 Expansion of vocational training & entrepreneurial knowledge**

<b>Vocational training responses</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Disagree	2	6.3
Disagree	2	6.3
Neutral	1	3.1
Agree	15	46.9
Strongly Agree	12	37.5
<b>Total</b>	<b>32</b>	<b>100.0</b>

**Source:** Field Data (2022)

#### **4.6.4 Improvement of human capabilities**

The question was intended to find out whether improvement of human capabilities improves the contribution of Baha'i social action in community building in Kinondoni Municipality. Under this, several sub-questions were asked to the respondents.

#### **4.6.5 Improvement of medical practitioners, water, vaccination, maternal & child health education improve Baha'i social action**

The respondents were asked if qualitative and quantitative improvement of medical practitioners, safe water supply, vaccination campaign and improvement of maternal and child health education useful in improving the contribution of Baha'i social action in Kinondoni Municipality. In Table 4.11 the findings showed that 37.5% of respondents agree and strongly agree, 18.8% of respondents were neutral while 3.1% of respondents strongly disagree and disagree. The findings revealed that qualitative and quantitative improvement of medical practitioners, safe water supply, vaccination campaign and improvement of maternal and child health education is useful in improving the contribution of Baha'i social action in Kinondoni Municipality.

**Table 4.11: Improvement of medical practitioners; water, vaccination, maternal & child health education improve Baha'i social action**

<b>Respondent responses</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Disagree	1	3.1
Disagree	1	3.1
Neutral	6	18.8
Agree	12	37.5
Strongly Agree	12	37.5
<b>Total</b>	<b>32</b>	<b>100.0</b>

**Source:** Field Data (2022)

## **CHAPTER FIVE**

### **DISCUSSION OF FINDINGS**

#### **5.1 Introduction**

This chapter presents an in-depth discussion of the information obtained from field respondents in response to the research objectives on the Impact of Baha'i social action in Community Building Process in Kinondni Municipality.

#### **5.2 Socio-Economic Impact of Baha'i Social Action**

As strongly argued by Grundmanova, (2012), the role and the interest of NGOs including religion in community development have been growing. She affirms that non-governmental organizations are gaining resources, political and economic power, as well as research and development (R&D) capacities and hence means of community-based project execution. They confront the challenges of poverty eradication directly at its source, in remote and rural areas of developing countries, in slums, and in "banlieus"; places inaccessible for governments or intergovernmental organizations. The NGOs and religious organizations are usually the first agents to respond to socio-political, cultural, security, economic and humanitarian crises. She says because they possess extensive knowledge of the field and can share their experience and expertise more expediently without so much bureaucratic bottle necks. The Baha'i social action does not prove any contrary to this assertion. Matter of fact, the researcher found five major ways by which Baha'i Social Action is intervening or impacting in the socio-economic improvements of Kinondoni Municipality communities as follows.



Advancement and wellbeing of women and children has significantly improved. Baha'i social action in Kinondoni Municipality, as indicated by 8(25.0%) of respondents have played a fundamental role in promoting and improving advancement and wellbeing of women and children, the study revealed that gender relations and how they are constructed and practiced within communities and families especially in creating an understanding about access to resources and opportunities is of critical importance. It is this foundation that leads to institutional and structural transformation, and promotion of community building initiatives that leads to positive social change in the community.

In the like manner, advancement and wellbeing of women and children in Kinondoni Municipality is realized through the participation of growing number of girls and women in the educational programs promoted by the Baha'i social action programs. An example is drawn from a woman who helped in the establishment of women art group that provides women entrepreneurship skills for business techniques and for their sustenance and that of their families. Also, there is an upsurge in the new culture of fathers promoting the education of their girl children instead of leaving them behind.

In a similar way, Baha'i social action like Government and other Non Governmental Organizations impact community development through raising the status of women by providing for them microfinance to carry out their agro projects. This finding is line with Nikkah & Redzuan, (2010), who also pointed out that microfinance is currently being promoted as a key development strategy for poverty eradication and economic empowerment of women in Malaysia.

Additionally, a renowned economist Sachs (2010) study on United Nations Sustainable Development Goals

*“explained that the United Nations new goals cut across all the development lines, such as women and children empowerment, poverty reduction and health improvement ... Governments will have to take on board a holistic framework of socio-economic and environmental challenges as these are some of the objectives that underpin the United Nations sustainable goals”.*

Parallel to the similar studies on the advancement and wellbeing of women and children is also, the URT (2008) on its social services Report (2007/2008), which recommended that development efforts can only succeed if they take into account the promotion of equality between women and men in families and communities, as well as the protection and promotion of the rights of vulnerable populations such as children, persons with disabilities, and older persons. These populations cannot and should not be addressed as external to family contexts. It is specifically their relationships to other members of their intimate groups that provide protection and care for them.

Furthermore, it was discovered that advancement and wellbeing of women and children is one of the major factors advocated by Baha'is in the study areas. This is attributed by the fact that women and children receive education sponsored by Baha'is as part of their social action programs. In this, education helps eradicate poverty and hunger, giving women and children the chance to better lives. This is one of the biggest reasons why Baha'is in the study areas strive to make their kids

and of their neighbourhoods attends school as much as possible. It is also why Tanzania government works toward promoting easier access to education for both children and adults. The results indicate that 15 children both boys and girls were sponsored to attend primary and secondary school by Baha'is as part of their social action programs this year. The survey also revealed that most respondents especially women supported that they received financial support from the Baha'i social action programs which enabled them improve their business and run their families.

There has been a significant promotion of social services, people and government participation in the Municipality. The Municipal has been known for its low social services especially to low-income families; however it is currently portraying a growing number of social services due to the systematic efforts being rendered by the Baha'i social action in the region.

It was discovered that Baha'i community life aims at providing an environment which promotes both inner and outer development through motivating people of all backgrounds to implement such spiritual and social principles. Popular participation is thus found to be an inherent element of the Baha'i community and can be illustrated with many examples of grass root efforts in the areas of literacy, agriculture, health, child education, advancement of women, youth projects, and so on. It is researcher's experience that social development arises spontaneously where groups of people share a strong sense of purpose, supported by a common system of human values based on a belief in the oneness of the human race and the immense potential of human efforts. Also, Baha'i Social Action Program in the study areas which is a commensurate government community development equivalent program,

delivered in the communities free of charge to all people especially to low-income families has greatly closed the gap of community members with lack of strong source of incomes. During discussions and interviews held, respondents explained that Baha'i Social Action Programs works in collaboration with local government authorities in rendering services to the community. The inclusions of local government authorities in the programs have enabled smooth delivery of services to many deserving families in the region.

In addition, 31.3% of respondents especially the youth reported that Baha'i social action in the study areas promote social services, people and government participation by creating employment opportunities, people's involvement, providing fees, food, medical and uniforms to orphans at secondary schools. This argument is true due to the fact that many ordinary people in Kinondoni municipal especially in the study areas are very poor, so they used all money obtained for family food. These findings are in line with Parson's theory of social action which explained that better decision-making can be found by expansion of conceptions of solutions to any social or community problems and by making use of local community's decision making and capacities to guide and define the nature of necessary interventions.

There has been an upsurge in social justice, fairness, equity and unity in diversity as one of the main areas of concern in the Baha'i social action in the Municipality. Previously poor people and those from low-income families, different tribes and with racial difference or difference in nationality were treated with resentment and discrimination, the researcher have seen how the new understanding of unity in diversity and oneness and world citizenship taught in the Baha'i social action

educational programs have made an impact. Those participating in these programs are now the agent of unity in the community they assist in resolving conflicts in the wards. A new culture fostering powerful bonds of friendship is being built between national and non-nationals alike and fostering an environment where all community dwellers live happily in peace and harmony and strive to be law abiding citizens.

Baha'i social action is fostering social justice, fairness and equity in the study wards. As from physical observation from interviews and focus group discussions, it became more evident that population in these communities are taking up themselves to be fair in their dealings with others. In another standpoint, the concept of social justice has become more apparent among population in these wards where Baha'i social action has raised social justice awareness. It was found that Baha'i social action has improved the level of social justice and community groups are now becoming more just in their interactions with others. This finding was advanced by Shoghi Effendi, in "The Advent of Divine Justice" where he explains that social justice is but one manifestation of the all-encompassing "great and transcendental principle of Divine justice.

Therefore, Baha'i Faith through its social action have done a great deal in contributing towards sustainable community development. This is seen through the way in which these social action programs influence social justice, fairness and equity which in the long run help in promoting community building process and self-reliance orientations which help communities to be empowered in Kinondoni Municipality.

Environmental protection, cooperative development, charity, institutional capacity, credit, market and business opportunities has been greatly promoted. Early on development was focused solely on economic growth, which was often achieved by extracting natural capital. As declared by Purvis, (2016) now there is a growing recognition that nature serves as the foundation for development over the long term because natural systems support our food production, clean our water, regulate our climate, and safeguard the earth's biodiversity. She added that the SDGs do a good job of integrating the economic, social, and environmental dimensions of development. The Bahai Faith considers very well this principle and therefore incorporates capacity building in environmental issues in its social action educational program for development. For specific environmental problems encountered in the communities, participants of the Baha'i social action program have revisited their lessons and researched to find suggestions on how to tackle the problem. Consultations have become a common practice in the community when they collectively sort to resolve a common problem. Some promoters of community building have been admitted to the Ward and sub-Ward Development Committees under the Chairmanship of the Councillor to be part of the legislative body of the Ward councils because of their enlightenment on environmental issues as a result of their participation in Baha'i social action programs. Through the Baha'i social action intervention, the local populations are gradually gaining an understanding to think of the environment and development as one sector.

Parallel to government efforts in promoting community development in the Municipal, Bahai social action recognizes the importance of organizations that bring

poor people together, like cooperatives. As part of the programs to reduce poverty, Baha'i faith through its social action and in collaboration with local government authority in the study wards encourages people to form cooperatives in order to improve their economic prospects. The Baha'i faith and government would like to see the expansion of cooperatives into sectors other than agriculture, such as finance, housing, industry, minerals, livestock, fishing, bee keeping and transport. It was found that in order that as many people as possible can become involved in the cooperative movement both local government and Baha'i social action ensures that women are encouraged to become full members of cooperatives. Help small business groups involving youths, women, unemployed graduates and the disabled to become registered cooperatives. As pointed out by Nikkah & Redzuan, (2010), NGOs through micro-finance help members of community to access jobs, income-generation and improve economic situation so that they would become empowered economically. The Baha'i social action assisted local people set up an association called Association of Promoters of Community Wellbeing. Established at the regional level it has registered branches in all sub-divisions of the region where the Baha'i social action program is being carried out. Through this organization, the members are able to make plans for the development of their communities based on their own realities and the availability of resources. They are able to mobilize human and material capital from their communities. They can also benefit from grants from government institutions and agencies.

This significant impact observed is also corroborated by World Bank group, (1999) which asserted that such a process involves capacity building, where people get

involved in human capital training, transferring of authority from donor to recipient and receive supports from stakeholders.

A major outcome of Baha'i social action programs has been the establishment of community charity culture in the region which has greatly boosted the spirit of good cheer, friendship, love, joy and exultation with which Baha'is believe to signify and praise to God. During interviews respondents explained that it is during Ayyam-i-Ha, or the Intercalary Days, where Baha'is through their social action dedicate their time for socialization, to be hospitable, giving generously to the poor and needy, and preparing for the upcoming month of fasting. Due to these ongoing generous activities parents and children from poor families are given necessary assistance for them to be able to sustain their lives. An interviewed woman from women group in Mikocheni said that during Intercalary Days, many Baha'is through their social action make their community outreach activities. She said that Baha'is in her area make t-shirts and other clothes and donate them to poor children and adults found in their neighbourhoods. She added that sometimes these clothes are sold to raise money to help the poor in the area.

The improvement of household income and wellbeing of the low-income families due to Baha'i social action initiatives such as credit, market and business opportunities in the study areas was revealed by youth from youth groups in Focus Group Discussion (FGD) held in one of the wards. They added that most youth from those low-income families increased their incomes through credit, petty business and support gained from the Baha'i social action programs they participate. On this same note, the income generated by many youths serving as tutors and coordinators



of Baha'i led social activities as well as those now working in several developments related non-governmental organizations is a great source of income which permits them to attend to the family needs of a good number of the population.

It was discovered that an impressive institutional capacity has been raised among the existing Baha'i institutions in the region by participants of Baha'i social action programs. It is even more interesting to realize that the Baha'i institutional capacity has been developed in collaboration with local governmental authorities present in the wards. As recalled by Lyons et al. (2001), when institution becomes fully empowered, they are able to contribute toward sustainable development. Institutional capacity building and empowerment are therefore the best means to achieve sustainable community development in any given community.

### **5.3 Challenges impeding implementation of Baha'i social action in community building in Kinondoni Municipality**

Despite of the socio-economic contributions of Baha'i social action in Kinondoni Municipality still remains enormous challenges that must be adequately addressed to foster community building process in the municipal. Donor-dependence syndrome with its related challenges such as external dependence which has demobilized Baha'i social action ability to effectively utilize local resources, lack of accountability, apathy and self-motivation, erosion of initiative and lack of ownership of community building agenda, and inadequate education to meet community building and development challenges. During the interviews held the researcher discovered that external dependence and the erosion of confidence, dignity and determination have demobilized the ability to effectively utilize human,

physical and mental capacities to take initiative and to earnestly search for creative options to solve developmental problems within the wards. As a result, considerable potential; capabilities in Kinondoni have not been effectively marshaled and deployed for community development. The mindset of the househeads, women, youth and children in the study areas has neither been supportive of hard work, ingenuity and creativity, nor has it provided a conducive environment for these attributes to emerge. Thus, there is a high degree of apathy and lack of accountability and self-motivation in the region that has to be addressed appropriately. The study results indicate that initiatives, ingenuity, creativity and innovativeness in society are at a low ebb. Consequently, a culture of admiring effortless success has erupted and, with it, productive individual initiative and the spirit of community development have not taken a positive shape in the municipal. Also, the level and quality of education that has been attained has not been adequate to meet the growing development challenges and to enable the search for solutions to the development problems that confront the municipal at the time being. In particular, education has not adequately and appropriately been geared to integrate the individual into the community. Equally, it also has not been able to innovatively engage community members in entrepreneurship and self-employment. This is supported by URT (2010) on its Tanzania development vision 2025 which states that the mindset of the people of Tanzania and their leaders has succumbed to donor dependency and has resulted in an erosion of initiative and lack of ownership of the development agenda. This condition has not been conducive to addressing the development challenges with dignity, confidence, determination and persistence through hard work and creativity. The educational system has not been structured to counter this deterioration in the

ownership of the development agenda and in fostering self-confidence in the determination of the nation's destiny. On the other hand, the study results show that there are challenges related to low capacity for economic management. Some of these challenges include low policy response to changing conditions, lack of sustainability of community building projects, untransformed economy, low level of utilizing science and technology, and poor work environment and communication as well as abject poverty. The researcher found that there has been some degree of microeconomic instability. To further aggravating this situation has there been excessive use of administrative controls extending to non-strategic spheres and even precluding mobilization of capabilities outside the community. Excessive use of administrative controls and regulations has negated the possibility of harnessing market forces in the areas to achieve development objectives with the result that the economy has become weak.

In other standpoint, the study by Solomon (2015) on „„ Structure of the economy”” revealed several challenges including, productivity level in other sectors has equally remained low, the available domestic resources have not been adequately mobilized and effectively utilized to promote development on a robust and sustainable basis. This low level of productivity also reflects a low degree of creativity and innovativeness including the low level of utilization of science and technology in the Municipal. The research findings also revealed some challenges related with ineffective implementation syndrome which includes ineffective implementation, monitoring and evaluation, lack of determination and discipline in planning and implementation, lack of awareness and inclusion in achieving community building

goals, and lack of people's mobilization. It was found that Kinondoni community have developed a propensity to prepare and pronounce plans and programmes, and ambitions which are not accompanied by effective implementation, monitoring and evaluation mechanisms. As a result, implementation has been weak. This situation has given rise to the erosion of trust and confidence among the community members especially those participating in the Baha'i social action for community building process. It is then evident that members in the groups or from the community are now less enthusiastic about participating in their community building endeavors, therefore, apathy has set in.

#### **5.4 Measures to improve contribution of Baha'i social action in community building**

Although there were so many challenges, some measures were suggested in order to overcome those obstacles. These measures include; improvement of economic capabilities which consisted of improvement of productive tools, improvement of agricultural infrastructure for production, distribution and promotion of agrotechnical industry, expansion of vocational training system and entrepreneurial knowledge and expansion of micro-finance services in improving Baha'i social action higher level of functioning, development of management system and improved communication and information networks.

Improvement of economic capabilities, the study findings revealed that this was one of different measures that were employed to improve contribution of Baha'i social action in community building in the study area. About 37.5% of respondents said that improvement of economic capabilities in Kinondoni Municipality brings about

positive change in the contribution of Baha'i social action, more than the way it is practiced at the moment. This measure was proposed during the interview with women art group leader who was supervising art project by the time this study was conducted.

This measure was also put forward by URT (2010), on,,,,,,building a strong and competitive economy''''''which found that Tanzania should create a strong, diversified, resilient and competitive economy which can effectively cope with the challenges of development and which can also easily and confidently adapt to the changing market and technological conditions in the regional and global economy. This measure also collaborates with Cooper and Jones (2008), on their study on ,,social housing management'''' which insisted that for development to be sustainable attention have to be given more to greater community engagement; deliberative forums to help people live more sustainable lifestyles; investigating ways in which stakeholders can influence decision-making, so this measure is important since it helps to achieve more economic robustic results.

Improvement of vocational training system and entrepreneurial so as to raise awareness to the people on how to manage, protect their community building projects in a sustainable way and particular training or seminars should be given during and after the implementation of the community building projects to increase their possibilities for future sustainability. In this regard, it was discovered that community does not merely have to become passive recipient of a set of vocational training to attend to their instantaneous situation of want. Instead, society is made to engage in partnership to the process of community development by participating

themselves first in a systematic capability-based approach system of education during and after which they gain the capacity to think and reflect about the various challenges of their community and measures to undertake to overcome each problem. Respondents added that improvement of productive tools, improvement of agricultural infrastructure for production, distribution and promotion of agrotechnical industry, and expansion of micro-finance services, development of management system and improved communication and information networks are all important measures in improving Baha'i social action to the higher level of functioning.

These findings are in line with a speech by the Minister for Finance and Planning, presented to the national assembly, on the budget for the financial year 2022/23. In 14 June 2022, the Minister for Finance and Planning, Hon.Dr. Mwigulu Lameck Nchemba Madelu (MP) in his speech to the national assembly, on the implementation of the Third-Five Year National Development Plan (2021/22 – 2025/26) with the theme of “Realising Competitiveness and Industrialization for Human Development” who said”.....the main theme for the 2022/23 budget as agreed by the East African Community Partner States is “Accelerating Economic Recovery and Enhancing Productive Sectors for Improved Livelihoods”. Accordingly, our priorities will be in the productive sectors including agriculture, livestock, fisheries, energy, investment and trade. Moreover, the presented budget commensurate with the objective of the Government led by Her Excellency, Samia Suluhu Hassan, the President of the United Republic of Tanzania and the Chairperson of CCM to build the economy, reduce poverty and unemployment especially to youth.....” (URT, 2022).

Another measure to be taken to improve contribution of Baha'i social action in community building is improvement of human capabilities, which should be enhanced from National, Municipal, District, local government to community level so as to promote a broad human development investment strategy which involves a wide range of players as well as a broad resources base which embraces individuals, families, communities, agencies and corporate bodies. This fact resembles to Tadesse et al (2013) who put more emphasis on the provision of trainings and refresher training in order to scale up the capacity of community building and development practitioners to manage the community building and development schemes properly in order to sustain for a long time.

*The researcher infers from Lample, (2009) a renowned Baha'i writer addressing the subject of education and development in relation to the role of the institution, the individual, and the community vehemently points out as follows in quotes:*

*“unfortunately, it is not possible to instantaneously have mature institutions that create a perfect environment for individual progress, nor do perfect individuals suddenly appear who will patiently nurture embryonic institutions. Both struggles to fulfil their responsibilities; the progress of one influence the progress of the other.*

*If individuals strive to acquire the capabilities shaped by spiritual and moral consciousness for service to humanity, then the*

*community will have an invaluable, ever- maturing 'natural resources' humble, wise, truth-seeking, just, pure, faithful, sacrificial and effective servants ready to do whatever is necessary to provide for the common good. Institutions draw their membership from such community members, and thus, to the same extent, reflect these attributes and capacities. In addition, one of the functions of the institutions is to promote an environment conducive to raising up capable human resources, ensuring that each person has a part to play, harmonizing the initiative of many individuals, and directing the collective effort towards the mission of the Cause of Justice. This depends upon building a relationship with the community members characterized by love, unity, and corporation."*

It is therefore clear that the Baha'i social action in relation to community building is concerned with a mission to empower individuals to acquire the capabilities sited in the above quotation from Lample for the transformation and development of the society. This moreover, the Baha'i social action does through the implementation of special educational programs and capacity building activities. Moreover, the study findings revealed that there were several other measures associated with improvement of human capabilities like expansion of medical facilities, reduction of gender disparity in school enrollments and sanitary conditions and improvement of medical practitioners, water, vaccination, maternal & child health education aiming at improving the contribution of Baha'i social action in promoting community building in Kinondoni Municipality.



The third measure proposed was improvement of administrative capabilities as measures to improve contribution of Baha'i social action in community building in Kinondoni Municipality. It was found that administrative capacity is too low in the area leading to ineffective management of Baha'i social action and community development process in the region. For example, leaders of the women group are still lacking some necessary administrative capacities needed of them to administer the Baha'i social action in the study area. This was found to be a very critical challenge since it impedes the implementation of community building activities. Good and strong administration is a key to any community development. Along with this measure respondents also suggested several other measures that they themselves thought could be useful in improving contribution of Baha'i social action in community building in Kinondoni Municipality. These measures are improvement of local and regional statistical information sharing and capacity building for local Baha'i Institutions and local government. Tanzania cherishes good governance and the rule of law in the process of creating wealth and sharing benefits in society and seeks to ensure that its people are empowered with the capacity to make their leaders and public servants accountable in the whole process of promoting community socio-economic development.

## **CHAPTER SIX**

### **SUMMARY, CONCLUSION AND RECCOMENDATIONS**

#### **6.1 Introduction**

The purpose of this chapter is to provide a summary, conclusion and recommendations of the study in terms of the data which have been collected and analyzed with regard to the research questions and objectives.

#### **6.2 Summary of Findings**

A brief summary of the findings as well as some recommendations shall be presented in this chapter. The study aimed at studying the impact of Baha'i social action in community building in Kinondoni Municipality. In this study the researcher adopted the following specific objectives, identify the socio-economic impact of Baha'i social action in community building, identify the challenges associated with the implementation of Baha'i social action in community building, the study also examined the measures for improving the contribution of Baha'i social action in community building process in Kinondoni Municipality.

The study reviewed various sources of information written and presented by different scholars about social action for community building process in and out of Tanzania. Review of related literature such as textbooks, journals, and internet sources has been done. All these sources provided necessary background to the study that provided the research gap to the researcher. The research methodology concerned about data collection was employed and the study included 32 respondents whereas sampling techniques and sources of data collection (Primary and secondary data sources) were employed accordingly. Data analysis was done whereby Tables were drawn by using

Statistical Package for Social Sciences (SPSS). The researcher presented analysis and discussed the findings of the study in the preceding chapter. This chapter is segmented into three objectives of the study.

### **6.2.1 Socio-economic impact of Baha'i social action in community building**

The findings from Table 4.2 shows that Baha'i social action greatly promote social services, people and government participation as 31.3% of respondents indicated, likewise the findings from same Table indicate that 25.0% of respondents said that Baha'i social action contribute to the advancement and wellbeing of women and children, this was followed by 21.9% of respondents who supported that Baha'i social action promotes universal human rights, education, health care, agriculture, communication and technology, 12.5% of respondents said that Baha'i social action greatly influence social justice, fairness, equity and unity in diversity, and last but not least, 9.4% of respondents said that Baha'i social action enhances environmental protection, cooperative development, charity, institutional capacity, credit, market and business opportunities. This implied that Baha'i social action promotes socio-economic development in any practicing community.

### **6.2.2 Challenges impeding implementation of Baha'i social action in community building**

The findings from Table 4.3 revealed that 46.9% of respondents agree that external dependence has demobilized Baha'i social action's ability to effectively utilize local resources. Likewise, Table 4.4 indicates that 43.8% of respondents agree that lack of accountability; apathy and self-motivation inhibit Baha'i social action in promoting community building. Results from Table 4.5 show that 46.9% of the respondents

strongly agree that inadequate education to meet community building and development challenges limited Baha'i social action. Likewise, findings from Table 4.6 indicate that 50.0% of respondents agree that low policy response to changing conditions impede Baha'i social action in influencing community building. Table 4.7 findings revealed that 37.5% strongly agree that untransformed economy impede Baha'i social action. Table 4.8 revealed that 46.9% of respondents strongly agree that lack of people's mobilization inhibit Baha'i social action in achieving community building goals.

### **6.2.3 Proposed measures for improving the contribution of Baha'i social action in community building**

The findings from the study indicated that proposed measures/ways for improving the contribution of Baha'i social action in community building include improvement of productive tools as 50.0% of respondents indicated. Followed by improvement of agricultural infrastructure for production, distribution and promotion of agrotechnical industry by 43.8% of respondents ascertained. 46.9% of respondents proposed expansion of vocational training system and entrepreneurial knowledge and expansion of micro-finance services. Development of management system, improved communication and information networks as it was indicated by 40.6% of respondents. The findings further shown that 43.8% of respondents proposed expansion of medical facilities, educational quality, reduction of gender disparity in school enrollments and sanitary conditions as the best measures in improving the contribution of Baha'i social action in community building process. Improvement of medical practitioners, water, vaccination, maternal & child health education improve

Baha'i social action as indicated by 37.5% of the respondents. The findings show that 37.5% of respondents indicated improvement of local and regional statistical information sharing could help in improving performance of Baha'i social action in the study wards. Findings indicated that 46.9% of respondents recommended improvement of productive tools for local Baha'i Institutions and local government as useful in increasing Baha'i social action performance. In Table 4.9 findings show that 50.0% of respondents strongly agree that improvement of productive tools increase effectiveness of Baha'i social action in promoting community building.

### **6.3 Conclusions**

This research has been an eye opener to the researcher and hopefully many others can see in the same perspective as the researcher. The researcher has observed with keen interest the role that the Baha'i social action has in the advancement of community building and socio-economic development of Kinondoni communities. Based on research objectives it was observed that there are various socio-economic impact associated with Baha'i social action in Kinondoni Municipality. These impacts include: Advancement and wellbeing of women and children; promotion of social services, people and government participation, promotion of universal human rights, education, health care, agriculture, communication and technology, Social justice, fairness, equity and unity in diversity, enhancement of environmental protection, cooperative development, charity, institutional capacity, credit, market and business opportunities. Some challenges were also identified, these include external dependence which has demobilized Baha'i social action's ability to effectively utilize local resources whereas communities and their leaders mind have

been succumbed to donor dependency. This donor dependency has resulted in an erosion of initiative and lack of ownership of the development plans and agenda in the municipal. This condition has not been conducive to addressing the development challenges with dignity, confidence, determination and persistence through hard work and creativity. Other challenges include, low capacity for economic management, ineffective implementation syndrome which further includes ineffective implementation, monitoring and evaluation, lack of determination and discipline in planning and implementation, lack of awareness and inclusion in achieving community building goals, and lack of people's mobilization.

It was proposed to use improved economic capabilities measure that aims on the improvement of productive tools, improvement of agricultural infrastructure for production, distribution and promotion of agrotechnical industry, expansion of vocational training system and entrepreneurial knowledge and expansion of micro-finance services. The measure further seeks to promote proper use of environmental resources such as forests, fisheries, fresh water, climate, soils, and biodiversity in promoting community development. This measure also proposed that the mobilization and effective utilization of domestic resources (natural, financial and human) is the foundation on which the realization of community building and development rests. These resources should be utilized to build adaptive capacity for promoting economic activities that enjoy comparative and competitive advantages with a view to minimize the impact of external economic shifts and shocks. Improvement of human capabilities was another measure taken. This measure proposed that human capabilities should be enhanced from National, Municipal,

District, local government to community level so as to promote a broad human development investment strategy which involves a wide range of players as well as a broad resource base which embraces individuals, families, communities, agencies and corporate bodies. Improvement of administrative capabilities was the other important measure adapted in the study area to improve contribution of Baha'i action in community building.

## **6.4 Recommendations**

### **6.4.1 To the Baha'i Institutions**

The Baha'i institutions should encourage individuals and community at large to effectively utilize local resources for community building so as to avoid donor-dependence syndrome, a condition which has not been conducive to addressing the development challenges with dignity, confidence, determination and persistence through hard work and creativity.

Any community building project should not be executed without taking into account perks and pitfalls of low capacity for economic management, this is because without capable economic management it will be difficult to sustain and implement community building projects to their full effect. This will help community project managers to easily execute, supervise, manage and implement the projects without much economic problems such as fund.

As it was observed that among the challenges faced was inadequate education to meet community building and development challenges. Therefore, the Baha'i Faith through its social action should do all it can to promote a good capability based

educational program for development and for empowering the indigenous masses to arise and take ownership of the development of their own communities.

Education is also recommended to everyone in the community or nation because education plays a crucial role in ensuring households, community members access to basic needs, awareness creation and mobilization. Education is the only principal mechanism for developing human skills and knowledge. Education skills increase working efficiency and productivity, making the household and communities to be able to use and adopt new technologies in different activities; which result into more income generation.

#### **6.4.2 To the Government**

It is recommended that the government should investigate the model of Baha'i social action educational system for community development with the intention of lending support and necessary assistance and possibly also to find a way to integrate the system into the main stream educational system of Tanzania.

The change of policies and plans from infrastructure approach to service approach will help in improving low policy response to changing conditions.

#### **6.5 Limitation of the Study**

- i. The limitation of this study is limited results from the reviewed literatures on the area of impact of Baha'i social action in community building process especially in Kinondoni Municipality.
- ii. Lack of good educational background amongst many respondents in the study wards, made it difficult to implement research tools and



instruments however, the researcher made sure to conduct interviews with the same set of people whom he issued out questionnaires, the researcher therefore ensured that the interviews were conducted in such wise as to get as much as possible the same information which he expected to get from the filled-out questionnaires.

- iii. The wards selected for the study in terms of their proximity were far from each other, therefore it was difficult to bring all respondents together for the interview or group discussions. However, the researcher conducted interviews and focus group discussions with respondent basing on their localities as a way of resolving proximity challenge.
- iv. In the response rate, some respondents never returned the questionnaires. However, 32 out of 35 questionnaires were returned giving a response rate of 91.4% and according to Mugenda (2003) a 50% response rate is adequate, and a response rate greater than 70% is very good. Hence the response rate was satisfactory.

## **6.6 Recommendation for Further Research**

The empirical study has indicated a number of relevant issues that this research did not investigate, but which might be important for further research on examining the impact of Baha'i social action in community building process. In addition, this study was conducted in Kinondoni Municipality other studies should be conducted in other Municipalities in order to obtain more holistic information on the impact of Baha'i social action in community building process.

## REFERENCES

- AAPOR. (2008). *Response rate*. Mile.
- Abdu'l-Baha. (2014). *Some Answered Questions* . Baha'i World Centre Publications.
- Adam, C., & Kamuzora, J. (2008). *Problems and Challenges Affecting Both Urban and Rural Population*.
- Aidan , E. (2001). *Roles of Local Governing Councils in Community Building Process*.
- Alfaro, L. (2003). *Semi-Industrialized Economy*.
- Allexander , L. (2003). *Government Funding and Donation for Community Development Activities*.
- Annie, Z. (2012). *Community Building an Economic Activity*.
- Badee, H. (2018). *Econmics and the Baha'i Faith*.
- Balyuzi , W. (2013). *Good governance*.
- Blackwell, B., & Colmenar, K. (2000). *Strengthen the Capacity of Individuals and Organizations*.
- Bonn, M. (2009). *Poverty Rate in Developing Countries*. SK.Press.
- CIRDAP . (2017). *Commnuty Building in Tanzania*.
- Cooper , N., & Jones, K. (2008). *Social housing management*.
- Daniel , E. (2005). *Science and Technology Culture*.
- Dewney, B. (2009). *Community Building in a Neighborhood*. New York: White take.
- Dietz, M., & Scale, e. (2000). *Business Challenges*.
- Easterly, G. (2006). *Economic Transformation*.

- Elham, A. (2022). *The World of the Bahá'í Faith*. Oxfordshire, UK: Routledge.
- Elington, C. (2010). *Failures in Governance and Organizations*.
- FAO. (2012). *Top Producer of Agricultural Products*.
- Farida, F. (2015). The Baha'i Faith: A Case Study in Globalization, Mobility and the Routinization of Charisma. *Journal for the Academic Study of Religion*, 274-292.
- Frances, M. (1983). *Community Engagement*.
- FUNDAEC. (1980). *Promoters of Community Wellbeing*.
- Gallup, e. (1997). *Per Capita Agricultural Output*. London: Uk.Press .
- Gamble, R. (1995). *Fields of Community Organizing*. Nairobi.
- Gardner , A. (1993). *Community Behavior*.
- Gary , H. (2011). *the importance of policy-making*. New York: University Prints.
- George, S. (2012). *The Role of Government and the Enhancement of Communities*.
- Gilchrist , C., & Taylor, F. (2011). *Origin of Community building-activities*.
- Hamilton, V. (2010). *Community Socio-Economic Development*. DSM: UDSM.
- Hanan, J. (2011). *Environmental conservation*.
- Harris , P. (1999). *Treating Community Building and Community Maintenance*.
- Helen , D. (2010). *Accountability, Transparency, Efficiency and Rule of Law*.
- Helpman, H. (1991). *Community Building Principles*.
- Hoonard, R. (2005). *Promoting Community Socio-Economic Development*.
- Hugh, A. (2009). *The A to Z of the Bahá'í Faith. The A to Z Guide Series*. Plymouth, UK: Scarecrow Press.

- Johnston, e. (2018). *Legal and Policy Framework*.
- Kessy , K. (2012). *Community Building Strategies*.
- Kothari, J. (2004). *Dependent and Independent variables*.
- Kubisch , e. (2002). *Community Linkages*. New York: Millennium.
- Magee , G., & Liam , A. (2012). *Competitive Economy*.
- Magigi, P. (2015). *Slovene's formula to calculate appropriate sample*.
- Martin , P. (2006). *Community Building through collaboration and partnerships*.
- Masinde, C. (2017). *Challenges of rural development confirm*. Dar es Salaam.
- Mason, L. (2005). *Bahá'í-Inspired Organizations*.
- Maureen , L. K. (2012). *Community Building and Development Activities in Rural and Urban*.
- McClusky, N. (1970). *Solving Problems Together*.
- Michael , F. (2008). *Community empowerment*.
- Michelle, O. (2010). *Management system, communication and information networks*.
- Mina, Y. (2022). *The Writings and Utterances of 'Abdu'l-Bahá*. Oxfordshire, UK: Routledge.
- Minkler, J. (2004). *Non-Profit Sector and Government Support to Community Building*. Oakland: CA.
- Mohtadi, G. (20131). *Introduction to Community Building*.
- Mukandala. (1998). *Community Development*. DSM.
- Mussa, C. (2019). *Role of Councilors in Community Building*.
- Mutasa, B. (2008). *Information and Communication Technologies*.

- Mwahija , O. (2007). *Building Community Connections*.
- Nashon , K. (1999). *Social Services for Poverty Reduction*. Birmigham: B.Printers.
- Ngowi, M. (2009). *Social Cohesion and National Unity Taking Shape*.
- Nicholas , A. (2003). *Contributing Factors for Community Development*.
- NSA. (2018). *Baha'i Faith Tanzania Profile*. Dar es Salaam.
- NSA. (2018). *Baha'i Faith Tanzania Profile*. Dar es Salaam.
- NSA, T. (2018). *Baha'i Faith Profile in Tanzania*. Dar es Salaam.
- NSGRP. (2005). *Offering Assistance to the Countries Facing Unsustainable Debt Obligation*.
- Ochieng, O. (2009). *Community development institutions*. Lamu: E.Publication.
- OSED. (2012). *Office of Socio-Economic Development*. Haifa.
- Oslo, I. (2009). *Community economic management*.
- Outreach. (2019). *Community Group Meetings*. LA: Univerity Publication.
- Partrick, e. (2000). *Community Building Projects*.
- Paul, N. (2010). *Developing comprehensive policies and guidelines*.
- Paula, H. (2009). *World Religions: Baha'i Faith (3rd ed.)*. New York, NY: Chelsea House Publishers.
- Peter, S. (2008). *An Introduction to the Baha'i Faith*. Cambridge: Cambridge University Press.
- Peter, S. (2022). *The History of the Bábí and the Bahá'í Faith*.
- Phillips, T., & Pittman , Y. (2009). *Theory of Community Building*.
- Powell , L. (2015). *Economic Growth*.

- Punch, G. (1998). *Qualitative research approach*.
- Redlin , O. (2010). *Community building and development activities from a historical Perspective*. Rome & Washington DC: UN.
- REPOA. (2012). *Dar es Salaam Regional and Local Government Strategy for Community Development*. DSM.
- Rich , P. (2005). *Community Building Policy Principles*.
- Robert, S. (2013). *Bahá'í Faith: A Guide For The Perplexed*. New York, NY: Bloomsbury Academic.
- Roggers, F. (2006). *Creating Stronger Communities*.
- Romer , L. (1998). *Community Leadership*.
- Romer, P. (1990). *Accelerate Community Development*.
- Sachs, S. (2010). *Sustainable Development Goals*. Michigan.
- SADC. (2017). *Regional Indicative Strategic Development Plan, 2005 -2020*. Kinshasa.
- Satyamurthy, L. (1991). *Community Development Plans*.
- Selaya, T. (2012). *Investment in Infrastructure*.
- Sen, R. (2000). *Competence of the Community in the Management of Development*.
- Smith, D. (2011). *Community Building and Response to Social Problems*.
- Solomon, M. (2015). *Structure of the economy*.
- Swed, Y. (2001). *Place-Based Approach to Planning*.
- Thirtle , e. (2001). *Agricultural Cross-Country Analysis*.
- Tyndale, S. (2001). *Socio-Economic Progress for the Future*.

- UN. (2020). *Sustainable Development Goals*. New York: Norton & Company, Inc.
- URT . (2011). *Community Development and Transformation*.
- URT. (2000). *Conducive Environment for Robust Local Communities*. DSM.
- URT. (2001). *Community Development Services*. Dar es Salaam: URT.
- URT. (2008). *Social services Report (2007/2008)*. Dar es Salaam: URT.
- URT. (2009). *Government Objectives in Building Self-Reliance Communities*.
- URT. (2010). *The Challenges and High Levels of Poverty*.
- URT. (2014). *Tanzania Community Building and Development Visions*. DSM: URT.
- URT. (2021). *Community Building in Kinondoni Municipality*.
- URT. (2022). *Third-Five Year National Development Plan (2021/22 – 2025/26)*. Dar es Salaam: Mkuki na Nyota.
- Uswege , S. (2012). *Integrated Community Building Activities*. Los Angeles: Mac.
- Villano , K. (2008). *Transparent and Socially Inclusive Community Building Process*.
- Waddimba, U. (1979). *Community building as a powerful instrument*.
- Walter, R. (1997). *Community Dynamic System*. London: Penguin Press.
- Weber, M. (1922). *Weberian Social Action*.
- Williams , K. (2010). *Public Participation*.
- Xinhua, Q. (2019). *Lack of Access to Education by Special Groups*.
- Yilm, G., & Gillah, D. (2010). *Raising the Standard of Living of Urban and Rural people*.
- ZALF . (2012). *Community Building Challenges in Kinondoni*.

## APPENDICES

Appendix 'A': Questionnaires for community groups (women, youth & children)

### INSTRUCTION

Dear respondent,

This questionnaire has four sections.

- The first section deals with background information.
- Second section assesses socio-economic impact of Baha'i social action in community building.
- The third section deals with challenges impeding implementation of Baha'i social action in community building.
- The fourth section deals with measures for improving the contribution of Baha'i social action in community building.

**SECTION-1: BACKGROUND INFORMATION-** (You can circle the number or put tick)

1. Gender of respondent (i) Male..... (ii)Female.....
2. Marital status (i) married... (ii) Not married... (iii) Widow.....  
(iv)Divorced.....
3. Level of education (i) Primary... (ii) Secondary.....(iii)University/College.....
4. Age (i) 15- 18 ... (ii) 18 – 26... (iii) 26 – 40..... (iv) Above 41.....
5. Years of community engagement (i) 1- 4 years..... (ii) 5-7 years... (iii) 8 and above..... CODE: -.....Date.....



<b>SECTION 2: SOCIO-ECONOMIC CONTRIBUTION OF BAHÁ'Í SOCIAL ACTION IN PROMOTING COMMUNITY BUILDING</b>						
Please put SD=strongly disagree, D= disagree, N=neutral, A=agree and SA=strongly agree						
<b>S/N</b>	<b>2A: SOCIO-ECONOMIC IMPACT OF BAHÁ'Í SOCIAL ACTION</b>					
		<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
<b>1</b>	Does Baha'i social action have influence on the advancement and wellbeing of women and children?					
<b>2</b>	Does Baha'i social action promote universal human rights, Education, Health Care, Agriculture, Communication and Technology?					
<b>3</b>	Did Baha'i social action promote social services, people and government participation?					
<b>4</b>	Did good management of Baha'i social action influence social justice, fairness, equity and unity in diversity success?					
<b>5</b>	Did Baha'i social action enhance environmental protection, cooperative development, charity, institutional capacity, credit, market and business opportunities?					
<b>SECTION 3: CHALLENGES IMPEDING IMPLEMENTATION OF BAHÁ'Í SOCIAL ACTION IN COMMUNITY BUILDING</b>						
<b>3A: DONOR-DEPENDENCE SYNDROME</b>						
		<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
<b>1</b>	Has external dependence demobilized Baha'i social action's ability to effectively utilize local resources?					
<b>2</b>	Does apathy, lack of accountability and self-motivation inhibit Baha'i social action in promoting community building?					
<b>3</b>	Did erosion of initiative and lack of ownership of community building and development agenda impede					

	Baha'i social action?					
4	Did inadequate education to meet community building and development challenges limit Baha'i social action?					
<b>3B: LOW CAPACITY FOR ECONOMIC MANAGEMENT</b>						
		SD	D	N	A	SA
1	Does low policy response to changing conditions impede Baha'i social action in influencing community building?					
2	Has lack of sustainability of community building projects curbed Baha'i social action?					
3	Did largely untransformed economy impede Baha'i social action?					
4	Did low level of utilizing science and technology limit Baha'i social action?					
5	Does poor work environment and communication influence Baha'i social action?					
<b>3C: INEFFECTIVE IMPLEMENTATION SYNDROME</b>						
		SD	D	N	A	SA
1	Did ineffective implementation, monitoring and evaluation limit Baha'i social action?					
2	Does lack of determination and discipline in planning and implementation inhibit Baha'i social action?					
3	Did lack of awareness and inclusion in achieving community building goals influence Baha'i social action?					
4	Does lack of people's mobilization inhibit Baha'i social action in achieving community building goals?					
<b>SECTION 4: MEASURES TO IMPROVE CONTRIBUTION OF BAHAI SOCIAL ACTION IN COMMUNITY BUILDING</b>						
<b>4A: IMPROVEMENT OF ECONOMIC CAPABILITIES</b>						
		SD	D	N	A	SA

<b>1</b>	In your local community projects does the improvement of productive tools increase effectiveness of Baha'i social action in promoting community building?					
<b>2</b>	Does improvement of agricultural infrastructure for production, distribution and promotion of agrotechnical industry improve efficiency of Baha'i social action?					
<b>3</b>	Is expansion of vocational training system and entrepreneurial knowledge and expansion of micro-finance services useful in improving Baha'i social action higher level of functioning?					
<b>4</b>	Does development of management system, improved communication and information networks enhance Baha'i social action?					
<b>5</b>	Is strengthening of community development institutions useful in improving the contribution of Baha'i social action?					
<b>4B: IMPROVEMENT OF HUMAN CAPABILITIES</b>						
		SD	D	N	A	SA
<b>1</b>	Does expansion of medical facilities, educational quality, reduction of gender disparity in school enrollments and sanitary conditions facilitate Baha'i social action?					
<b>2</b>	Is qualitative and quantitative improvement of medical practitioners, safe water supply, vaccination campaign and improvement of maternal and child health education useful in improving the contribution of Baha'i social action?					
<b>3</b>	Does promotion of natural environment and water quality conservation relate to effective functioning of Baha'i social action?					

<b>4C: IMPROVEMENT OF ADMINISTRATIVE CAPABILITIES</b>						
		SD	D	N	A	SA
<b>1</b>	In your local community does strengthening of policy-making and implementation capabilities increase Baha'i social action effectiveness?					
<b>2</b>	Does improvement of local and regional statistical information sharing improve performance of Baha'i social action?					
<b>3</b>	Is capacity building for local Baha'i Institutions and local government useful in increasing Baha'i social action performance?					

**Thank you for your cooperation**

## **Appendix 'B': Interview and focus group discussion**

### Instruction

This interview/ focus group discussion is being conducted as part of my research **Impact of Baha'i social action in community building process in Kinondoni Municipality**. As researcher, I am interested in learning more about the Baha'i social action from your experience and perspectives. Kindly respond to the questions basing on your experience and knowledge.

- i. How often do you meet in your Baha'i social action groups?
- ii. How do you think Baha'i social action influence on the advancement and wellbeing of women and children in your area?
- iii. How have you benefited from engaging in Baha'i social action?
- iv. Has the community been supportive in the execution of Baha'i social action projects in your municipal?
- v. Is there any fixed duration for each Baha'i social action?
- vi. Who are the beneficiaries of the Baha'i social action in your municipal?
- vii. What do you consider to be the main socio-economic impact of Baha'i social action?
- viii. How can these socio-economic impacts of Baha'i social action be replicated to other communities and to the world?
- ix. From your experience what are the challenges impeding implementation of Baha'i social action in community building in your area?
- x. What are the root causes of these challenges?
- xi. To what extend has these impediments hindered Baha'i social action in achieving its community building goals?

- xii. Suggest ways/measures in which these challenges can be mitigated.
- xiii. Is the number of Baha'i social action activities in your area enough to perform community building responsibilities?

**Thank you for your cooperation**