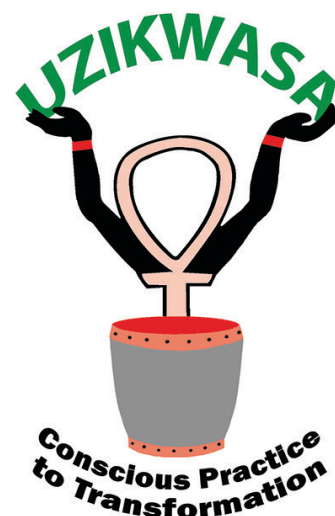


UZI KWASA

'Reflective approaches are so powerful. If applied...to [our] interventions they will take us out of our comfort zone and start a new move...the methodology...puts me in the loop of learning.'

**–UZI KWASA Reflective Leadership
Participant, Tanzania**



PROGRAMME AT THE GLANCE

UZI KWASA's core approach focuses on long-term, place-based engagement through reflective leadership and synchronised community dialogue. Reflective leadership, at the centre of UZI KWASA's work, encourages people in positions of influence—village leaders, police, religious leaders, teachers, and others—to reflect on their own behaviours, power, and values. This personal reflection is the starting point for wider structural and social change.

In parallel, UZI KWASA maintains community dialogue through multimedia campaigns that include topic-specific and community-driven interactive radio programmes, community theatre, and local films. These creative efforts help lower resistance and make it easier for people to talk about and critically reflect on oppressive norms and hard topics like gender-based violence (GBV) or violence against children (VAC), and to support leaders who commit to change. When it comes to sharing their model, UZI KWASA does not replicate their activities elsewhere. Instead, they focus on scaling their values and methods, such as how to facilitate reflection or build trust by working with long-term partner organisations who adapt reflective approaches to their own communities.

IN DETAIL

Implementing Organisation:
UZI KWASA

Location: Pangani District,
Tanga Region, Tanzania

Focus Populations:
Community leaders, informal leaders (e.g. motorbike drivers), women and girls, justice sector actors, and the wider community

Key Components:
Reflective leadership training and workshops, multimedia campaigns, facilitated community dialogue, and a unique Partnership Model for scaling reflective methodologies

Duration: 2004 – present

CONTEXT AND RATIONALE

UZIKWASA's early 2000s work on community responses to HIV and AIDS in Pangani District revealed the broader social and structural factors that limited the impact of behaviour-focused interventions: widespread silence around GBV, early and forced marriage, and sexual abuse; weak institutional responses; and limited leadership commitment to address these issues.

These challenges, rooted in gender inequality, harmful social norms, and a lack of platforms for community dialogue, mirrored what public health researchers were beginning to recognise more broadly at the time: that effective HIV prevention and treatment efforts required confronting the underlying dynamics of power, gender, and governance.

UZIKWASA's approach emerged from two related insights:

- ▶ Structural and social transformation cannot occur without deep individual reflection and personal change among people in leadership roles and with influence.
- ▶ Local media and creative platforms can powerfully amplify these shifts when used alongside reflective processes.

This led to the gradual development of the **Pangani Model**—a holistic, place-based intervention package to foster gender and climate justice across Pangani District—and the **Partnership Model**—a unique approach to ‘scaling up’ by supporting partner organisations in Tanzania to use reflective practice in their work and communities.

PROGRAMME DESCRIPTION

UZIKWASA's programme includes its **Pangani Model** and **Partnership Model** (see Figure 1). The **Pangani Model** encompasses the full range of UZIKWASA's programme activities implemented in Pangani District. Over two decades, it has evolved organically in response to community needs rather than being designed as a fixed intervention package. Its key components are:

- ▶ **Reflective Leadership Workshops and Coaching:** Through a carefully sequenced process of storytelling, group discussion, creative exercises, and guided self-reflection, participants are encouraged to surface what they already know but may not have fully confronted: the tensions between their roles as community leaders and the harmful practices or injustices that persist around them. The workshops facilitate formal and informal leaders to explore the gap between how things are and how they should be—in their communities, institutions, and in their own conduct. This process is not rigidly prescribed but facilitated responsively, drawing on deep, conscious listening and facilitators' ability to

'read the room' and adapt to the emotional and relational dynamics of each group. Through this flexible pacing, participants are supported to move beyond resistance or blame toward empathy, vulnerability, and readiness to confront difficult truths.

UZI KWASA is able to facilitate structural change by starting with guided individual transformation of carefully selected stakeholders across all governance structures in Pangani District. This component is typically delivered as a three-day workshop at the village level, focusing on reducing resistance to change, increasing individual responsibility for collective action, and planning for change. UZI KWASA also delivers district-wide workshops with leaders at the request of Pangani District officials who have come to value the work and ask for support with challenging issues. The workshops mark the start of a continuous change process in which participants define their own individual change objectives. Follow-up coaching sessions support them to achieve these objectives.

► **Multimedia Campaigns and Pangani FM:** UZI KWASA's multimedia work uses locally resonant storytelling to open space for public dialogue, challenge harmful norms, and reinforce messages of justice and accountability beyond reflective workshops. At its centre is Pangani FM, a district-wide radio station established and run by UZI KWASA, which airs serialised radio dramas, talk shows, and live call-in programmes. These broadcasts explore real-life dilemmas around gender, leadership, violence, and power, helping listeners connect with scenarios drawn from their own communities and engage in communal reflection for change. Community theatre performances, village cinema screenings, and print campaigns, featuring local actors, and real experiences from Pangani in the local language (Kiswahili), complement Pangani FM.

These creative media are not standalone awareness raising tools; they are synchronised with UZI KWASA's leadership and community dialogue work. They reinforce key themes from workshops, elevate local stories of change, and stimulate reflection among broader audiences who may never attend formal trainings. Radio listener groups and public dialogues often accompany media broadcasts, allowing communities to process messages collectively, debate differing viewpoints, and build shared momentum for action.

The **Pangani Model** represents a district-wide, holistic community intervention package, integrating individual reflection, institutional transformation, and social dialogue across multiple sectors and media channels.



The Partnership Model: Scaling Values through Organisational Change

As UZI KWASA's work gained visibility for its effectiveness, other organisations expressed interest in 'scaling up' the **Pangani Model**. UZI KWASA chose not to replicate its intervention package in other contexts. Instead, it developed the **Partnership Model**—an approach that focuses on sharing values, processes, and reflective methodologies rather than specific activities.

Through short- and long-term partnerships, UZIKWASA works with civil society organisations in Tanzania and beyond to strengthen their capacity for reflective leadership and facilitating community dialogue. Partners are encouraged to develop their own locally grounded interventions, informed by reflective methodologies rather than transplanting Pangani FM or leadership workshops wholesale.

This approach to scaling—sometimes described as ‘scaling deep rather than wide’—allows UZIKWASA’s core philosophy to influence change in other settings while preserving contextual specificity. Both short- and long-term partnerships are adapted to the needs and interests of partner organisations. To guide its scaling approach, UZIKWASA follows the Community for Understanding Scaling Processes (CUSP) recommendations¹ that emphasise commitment to organisational ethos and a process of deep self-reflection and learning to address context-driven social issues related to gender justice.

Short-term Partnerships typically involve delivering a defined package of support, such as reflective leadership training or facilitated community dialogue, to an interested community organisation or government department. The aim is to support specific teams or staff (e.g. gender focal points or programme managers) to get first-hand experience with reflective approaches in their own work. These partnerships are time-bound and are often funded as part of a project or consultancy, which can evolve into longer term partnerships.

BOX 1: FEMINA SHORT-TERM PARTNERSHIP EXAMPLE

FEMINA is an organisation focused on improving youth sexual and reproductive health and rights through media approaches and publications. The FEMINA magazine, FEMA, is distributed across more than 50% of secondary schools in Tanzania. The Executive Director received reflective training from UZIKWASA in 2019 and applied the new learning during the next quarterly programme review for FEMINA. Nine members of FEMINA staff have received the reflective training, and the organisation has applied active learning and facilitation skills training in secondary schools as a result. Reflective training for FEMINA links closely to their active learning approach, and the use of reflective methodologies has spread across the organisation.

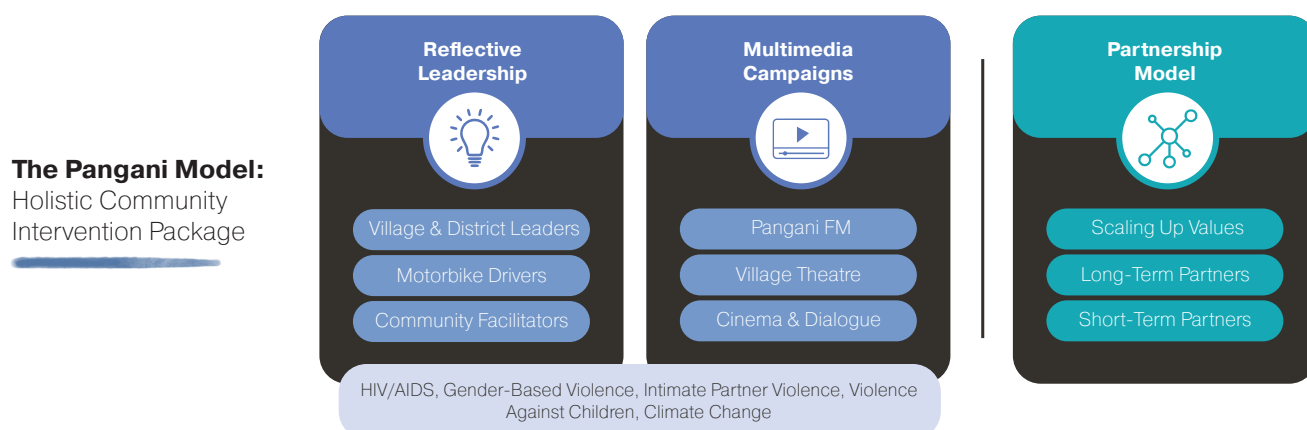
Long-term Partnerships are strategic three-year institutional partnerships in which UZIKWASA works closely with an organisation to embed reflective practice across its culture, systems, and leadership. Support includes structured engagement at multiple levels with directors and senior leaders, mid-level managers, and field-level implementers. The goal is organisational transformation, not just technical training. These relationships evolve over months or years, and involve iterative cycles of workshops, coaching, leadership journeys, and joint learning.

Long-term partner organisations often begin as short-term engagements that evolve into longer-term partnerships by request. UZIKWASA assesses organisational capacity and makes recommendations to interested organisations before engaging them in long-term partnerships. Long-term partners also commit to Facilitating Organizational Learning and Development (FOLD) training with EASUN, an organisational learning centre based in Arusha. EASUN delivers their FOLD training to partner organisations, focusing on reflective organisational development approaches. UZIKWASA provides follow-up coaching, team building, and an annual partner forum. Throughout the partnership, UZIKWASA mentors partner organisations to apply their learning and works with them to jointly facilitate change processes in their own communities. During this period, UZIKWASA moves from 'standing in front' to 'standing behind to support' partner organisations' community activities.

BOX 2: TREE OF HOPE LONG-TERM PARTNERSHIP EXAMPLE

Tree of Hope provides legal support to GBV survivors and education about GBV and VAC through school and community groups in Tanga Region, Tanzania. As a result of their partnership with UZIKWASA, Tree of Hope has applied reflective approaches across all their programmes to train and support village violence prevention committees, building both their capacity and commitment. Tree of Hope plans to further scale-up their approaches to reach more geographical areas across 27 wards in Tanga Region, using reflective methodologies to ensure their approach is dynamic and context-driven.

Figure 1. Elements of UZIKWASA's Pangani Model & Partnership Model



THEORY OF CHANGE

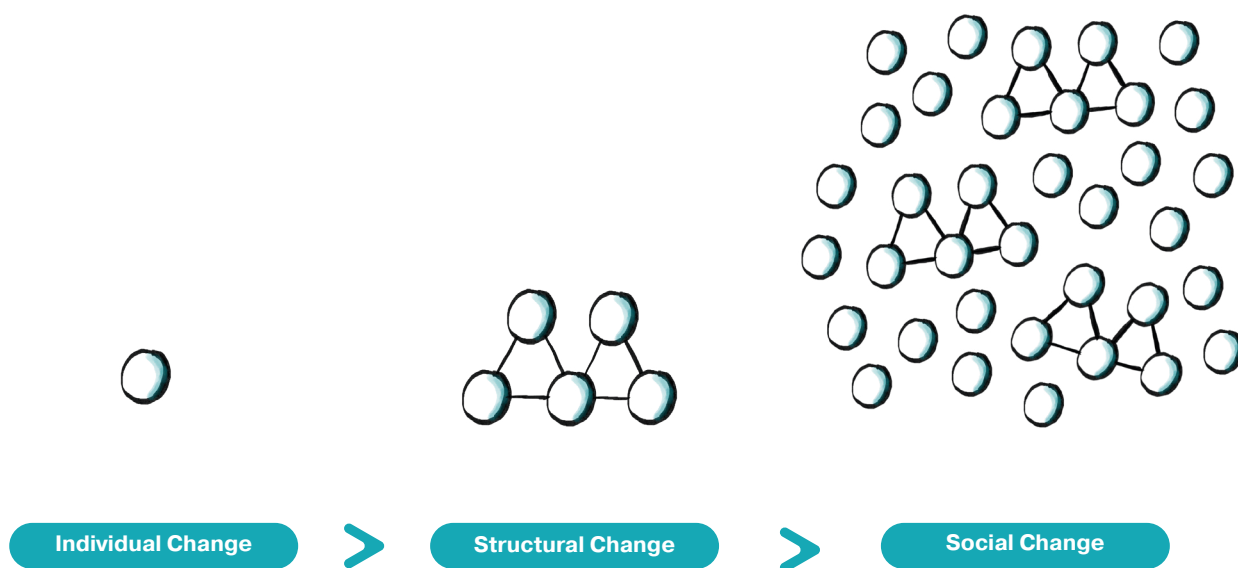
UZI KWASA's theory of change is grounded in the conviction that sustainable social transformation begins with individual reflection and extends outward to structural and social levels. Individual transformation is the foundation of broader social change, and both UZI KWASA facilitators and the leaders and community members they train must first reflect on and transform their own values, attitudes, and behaviours before they can credibly influence others. Rather than treating leaders as external change agents, separate from the change that needs to occur in communities, the approach focuses on their self-awareness, critical reflection, and alignment between personal conduct and public responsibility. This inward process generates authentic commitment, strengthens the credibility of leaders within their communities, and lays the moral and emotional groundwork for institutional and social change. It is also the reason UZI KWASA refers to 'surfacing consciousness' rather than 'raising awareness.' That is, existing contradictions and tensions between how things are versus how they should be are brought out in reflective dialogue, rather than taught to people as a curriculum.

UZI KWASA's theory of individual change is an adaptation of the transtheoretical model of behaviour change,² but it has five stages instead of six as UZI KWASA believes there is no 'termination' stage.

- ▶ **Kutojitambua (Lack of Self-Awareness or Pre-contemplation):** Individuals are not yet conscious of their own attitudes or behaviours, or do not perceive them as problematic.
- ▶ **Kumbe (Aha Moment or Contemplation):** Individuals experience a moment of realisation ('Kumbe!') that prompts reflection on their behaviours, beliefs, and values.
- ▶ **Halafu (Then What? or Preparation):** Individuals consider the implications of their realisation, begin to imagine alternative behaviours, and make a commitment to change.
- ▶ **Chukua Hatua (Take Action):** Individuals act on their reflections, changing their behaviours in personal, professional, and leadership roles.
- ▶ **Uendelevu (Maintenance and Deepening):** Individuals maintain and consolidate these changes over time, integrating new behaviours and attitudes into their leadership and daily life.

Additional elements of UZI KWASA's theory of change were added in 2024 to explain how collective individual change leads to broader community change. The model articulates three interdependent levels: individual change, structural change through transformed institutions and practices, and social change through shifts in community norms fostered by media and dialogue. These levels are mutually reinforcing, and the multi-level approach underpins both the **Pangani Model** and the **Partnership Model**, focusing on reflective methodologies as the transferable core.

Figure 2. UZIKWASA Theory of Change



Individuals are at the core of UZIKWASA's thinking about how transformation for gender and climate justice works. Without individual reflection, learning, unlearning, and change, we cannot achieve broader structural and social change toward gender and climate justice.

Structures are the centres of power and decision-making in communities. Whether formal or informal, a school committee or a group of respected elders, structures are key to changing the systems that govern people's lives, starting with the individuals who inhabit them.

Social change reinforces individual and structural change. When shared assumptions, convictions, and norms change toward justice, it maintains the momentum of more concentrated changes among individuals and groups.

IMPLEMENTATION AND DELIVERY

The **Pangani Model** is implemented across all 33 villages of Pangani District, reaching the entire population through ongoing reflective leadership workshops, follow-up coaching, media programming, and facilitated community dialogues. UZIKWASA's facilitation team works with formal and informal leaders, community radio staff, community facilitators, motorbike drivers, and justice sector actors. Pangani FM radio serves as the backbone of district-wide social dialogue.

BOX 3: MBULIZAGA PROGRAMME EXAMPLE

The features of UZIKWASA's Pangani Model work in concert. In the village of Mbulizaga, head teachers, school committee members, elected and appointed leaders, police and court officials, and a matron and patron (trusted teachers selected by students) were invited to a three-day reflective workshop as part of a *Minna Dada* ('I have a Sister') Camp. These multisectoral stakeholders participated in reflective exercises like the *Kipepeo Story* and interacted with school children to learn about VAC and intimate partner violence (IPV) that they experience or witness in their homes. The *Minna Dada* Camp provided insights about the challenges in the community through the eyes of children, which was a powerful catalyst for stakeholders, from parents to head teachers to village council members, to reflect deeply on their personal role in finding solutions to GBV, IPV, and VAC.

Beyond the workshop, the *Minna Dada* Camp featured village theatre performances and cinema to engage the broader village population in reflective dialogue. The *Minna Dada* Camp promoted strong collaboration between village leadership, school community, and parents to take joint action to prevent and respond to violence against women and children. The theatre, cinema, and community dialogue, led by UZIKWASA together with the stakeholders from the *Minna Dada* Camp (workshop), were broadcasted on Pangani FM to contribute to ongoing public dialogue on violence.

After the workshop and theatre/cinema, UZIKWASA facilitators conducted follow-up coaching with pairs of leaders from the workshop to support their personal change plans toward ending gender injustice.

Minna Dada Camps reached all 33 villages in Pangani District, taking nearly two years to deliver. The integrated package of reflective leadership interventions (workshops and coaching) and multimedia campaigns (Pangani FM, film, and theatre) has focused on different issues during UZIKWASA's 20-year history, from HIV to GBV, IPV and most recently climate justice.



BOX 4: FACILITATION TOOLS: THE KIPEPEO (BUTTERFLY) STORY

The *Kipepeo* story is used as a tool in reflective leadership workshops to prompt deep, personal introspection among leaders. The narrator recalls watching a butterfly (kipepeo) struggle to emerge from its chrysalis. The butterfly is slowly trying to break free from the tough outer shell. Impatient, the narrator decides to help: they blow warm air onto the chrysalis to speed up the process. The chrysalis opens faster, and the butterfly emerges—but its wings are still crumpled and weak. The butterfly, cold and exhausted, cannot fully stretch and open its wings. Despite the narrator's attempts to revive it, the butterfly dies in their hands. Rather than being told what the story means, participants are invited to discuss and reflect on questions like:

- ▶ Have you ever tried to help someone, only to realise later that you may have done harm?
- ▶ What does this story teach us about timing, patience, and power?
- ▶ How do our roles as leaders sometimes lead us to take control, rather than trust the process of others' growth?
- ▶ What does this mean for how we support each other to improve conditions for survivors of violence, children, or those we see as 'in need' of help?

The general moral becomes clear: the butterfly needed to go through its own process of growth and change without having that process rushed or undermined. But the story allows participants to explore the diversity of meanings they find in uncomfortable truths about power, leadership, and unintended harm—not through blame, but through gentle storytelling. The tool also aligns with UZIKWASA's broader theory of change: transformation starts with the self, through awareness, reflection, and emotional engagement, rather than instruction or externally imposed behaviour change.

'I have realised that sometimes, in my leadership position, I think I'm helping, but I might be causing harm. It has emerged to me that leadership requires more listening, so we don't inflict pain on the community.'

*—UZIKWASA Reflective Leadership Workshop Participant,
Tanzania, 2024*

EVIDENCE OF IMPACT

UZI KWASA has generated a growing body of evidence on the effects of the **Pangani Model** through internal monitoring, collaborative research with academic partners, and external evaluations. Since 2011, qualitative research using innovative community ethnography and traditional qualitative methods have captured the transformative effects of the holistic programme in Pangani District. Since 2018, a partnership with Innovations for Poverty Action (IPA) and Columbia University has produced more than a dozen community surveys and experimental studies, covering over 12,000 respondents across Tanga Region. These studies show changes in community norms, institutional practices, and individual attitudes associated with the **Pangani Model**.

Key findings include:

- ▶ All 33 villages in Pangani District have action plans for implementing *Tanzania's National Plan of Action to End Violence Against Women and Children* and for climate change.
- ▶ Experimental evaluations show that Pangani FM programming influenced attitudes on gender and violence, including increased support for women's political participation and reduced approval of early marriage. Evaluations of Pangani FM radio dramas *Tamapendo* and *Boda Bora!* demonstrate significant positive shifts such as increased political interest, political knowledge, and rejection of IPV and early forced marriage.³ The *Tamapendo* radio drama reduced acceptance of early forced marriage in follow-up surveys one year after listening. The *Boda Bora!* radio drama improved awareness, willingness to report and political prioritisation of GBV, with a statistically significant effect even after one year.⁴
- ▶ Surveys of community members indicate Pangani residents are more likely to reject violence, report cases of violence, and trust local governance structures compared to similar communities elsewhere.³
- ▶ UZI KWASA's community ethnography study found that social norms around early forced marriage changed from pride to shame for perpetrators, and protective structural interventions prevented the practice.⁵
- ▶ A study on couples in conflict showed that participating in reflective couples training and the *Busati la Wenza* radio programme improved family communication, reduced conflict, increased mutual respect and trust among couples, and increased self-confidence.⁶
- ▶ Evaluations have not been able to capture changes in the prevalence of violence in Pangani. Given the evolving focus of UZI KWASA's work from HIV to GBV, there was never a representative baseline survey about violence.

UZI KWASA's programme is gender-transformative.⁷ From social norms to individual behaviours and structural action on GBV and VAC, the programme has shifted the landscape of what is possible in Pangani District. Reflective leadership workshops are actively sought out by district authorities, including the District Commissioner, who call on UZI KWASA to help address emerging

challenges. The organisation is welcomed in every ward and village government office, school, and community institution. This is a testament to the deep trust UZIKWASA has built in Pangani District over two decades. Conversations about violence, once silenced by shame or fear, are now visible, vocal, and a point of pride. Leaders and community members alike recognise that acknowledging and discussing violence are the first steps to preventing it.

UZIKWASA's approach has also attracted growing interest from national government actors, who increasingly recognise the value of reflective leadership in strengthening the effectiveness of existing governance structures. The Minister of Community Development and Gender conducted a site visit to learn from UZIKWASA's work, alongside discussions to convene a national forum with civil society and government stakeholders to share emerging best practices for promoting social norm change.

CHALLENGES AND LESSONS FOR PROGRAMMING

Implementing a holistic, place-based model over two decades has generated distinct challenges. The **Pangani Model** is resource intensive. The depth of engagement with rural communities literally means 'meeting them where they are,' which can create logistical challenges and a significant fuel/transport budget.

Resistance to organisational culture change is normal. The UZIKWASA team themselves must remain committed to the idea that change starts with the self, practicing and modelling a commitment to a culture of learning and change. UZIKWASA refers to this as 'conscious practice' and commits substantial resources to maintain it along with the credibility and trust of communities, partners, and other stakeholders. A significant contribution to this is Monday morning reflective meetings, attended by all programme staff, drivers, administrative staff, and cleaners alike.

With the addition of the **Partnership Model**, UZIKWASA has had to balance depth and breadth, maintaining intensive local engagement while responding to scaling pressures. It is impossible to predict what challenges may arise in long-term partnerships, and UZIKWASA must balance its own key deliverables and donor reporting while remaining flexible to those of their partners. As the model is shared with partners, UZIKWASA must balance innovation with institutionalisation. Supporting partners through reflective methodologies rather than tools or curricula takes time and mutual trust.

Finally, measuring complex normative and leadership changes remains difficult within conventional monitoring frameworks, so monitoring, evaluation, research, and learning is an exercise in balancing creative and rigorous data collection with resource limitations.

RELEVANCE FOR OTHER SETTINGS

UZI KWASA's **Pangani Model** does not fit the typical mould of an intervention package that can be adapted elsewhere. Instead, its contribution lies in demonstrating how a sustained, place-based approach built on reflective methodologies can catalyse change at multiple levels.

Transferable elements include the reflective leadership methodology; the use of media as infrastructure for social dialogue; and the deliberate integration of individual, structural, and social change processes. Context-specific elements include the depth of UZI KWASA's embeddedness in Pangani and the presence of Pangani FM as a trusted media platform.

Rather than exporting the Pangani Model itself, UZI KWASA supports partners to develop their own locally grounded approaches through reflective methodologies. This **Partnership Model** offers a pathway for scaling processes and values rather than replicating activities, strengthening rather than undermining partners' contextual embeddedness and community-specific responsiveness.

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