



Family Income and Marriage Celebration Costs in Kinondoni District in Dar ES Salaam Region, Tanzania

Luther I. Kawiche ^{a*}

^a *Faculty of Education and Social Sciences, Archbishop Mihayo University of College of Tabora, Tanzania.*

Author's contribution

The sole author designed, analysed, interpreted and prepared the manuscript.

Article Information

DOI: <https://doi.org/10.9734/arjass/2025/v23i1630>

Open Peer Review History:

This journal follows the Advanced Open Peer Review policy. Identity of the Reviewers, Editor(s) and additional Reviewers, peer review comments, different versions of the manuscript, comments of the editors, etc are available here: <https://www.sdiarticle5.com/review-history/128347>

Original Research Article

Received: 16/10/2024

Accepted: 20/12/2024

Published: 07/01/2025

ABSTRACT

This study examined family income and marriage celebrations costs in Kinondoni District in Dar es Salaam region. The increasing rates of marriage celebration costs and family income has an impact on the development initiatives and this is a challenge to the growing generation because this money is used for celebrations. The main objective of the study was to examine the relationship between family income and marriage celebrations. The factors which influence marriage celebrations in Dar es Salaam and the country as a whole include income, occupation, education, place of residence and wealthy status of the family. The study was carried out using a sample survey of men and women aged between 20-49 years, of about 205 respondents were sampled from six wards in Kinondoni district and data was collected using structured questionnaire and observation. This research used a descriptive research design. The data was analysed through several ways: tables and cross tabulation, chi square analysis as well as graphs have been employed. The findings, of the study show that the number of marriage ceremonies and related costs are increasing despite

*Corresponding author: Email: lkawiche2015@gmail.com;

Cite as: Kawiche, Luther I. 2025. "Family Income and Marriage Celebration Costs in Kinondoni District in Dar ES Salaam Region, Tanzania". *Asian Research Journal of Arts & Social Sciences* 23 (1):24-37. <https://doi.org/10.9734/arjass/2025/v23i1630>.

the low income levels facing the households. Ages at first marriage, income, education, occupation, religion and place of residence were found to have statistically significant association on the marriage and marriage contributions. From these findings the study suggest that development issues should be given priority than marriage ceremonies. There is a need also raise the age at first marriage and education to women.

Keywords: Family income; marriage celebration costs; marriage traditions; economic impact of weddings.

1. INTRODUCTION

This study examines the relationship between family income and marriage celebrations costs in Kinondoni Districts, in Dar es Salaam region. The relationship between income and marriage has shown that there are various types of marriages and each type has its own costs. The paradox is that even very poor families spend large sums of money on marriage celebrations due to cultural communal sharing of responsibilities in activities like marriages. The spending on weddings and festivals can be explained by using an anthropological understanding why African society spends a lot of money on wedding despite the fact that they are poor and living at poverty datum line due to collective wedding contributions (Rao, 2001). Chipungu (2021) and Wilson (1985;2003), defines marriage as a cultural approved relationship of one man and one woman (monogamy), or of one woman and two or more men (polyandry) and polygyny is the marriage of one man with two or more women. In less developed countries the common forms of marriage are monogamous and polygynous marriages.

Marriage celebrations indicate wealth, arranging marriage partners and celebration expenses follow different cultural patterns. Marriages can be from inside or outside the bride's village. It is assumed that families with high quality husbands have a defined range of celebration costs that cannot be met by families with low quality husbands. Marriage celebrations originated in the ancient times, but this gained momentum as time goes in various tribes such as the Chagga tribe. It has been documented that current marriage contribution started by Chagga tribe and now it is practiced in most tribes especially in urban areas. (Moore's, et., 1977) described the social organization of the Chagga during 1970's that is patrilineal and virilocal. Historically, families arranged marriages between young women and men. A young man with the assistance of his family gave a bride wealthy to the young women's father. This payment

generally consisted of livestock, beer and milk. Then follows various meetings that are concerned with contributions so that people can prepare for wedding ceremonies. After the marriage ceremony the young woman moved to the home of her in-law. Sometime during the first year of marriage, the husband would build a home for his wife and should move into the home upon its completion. Marriage has always been considered to be the best thing that happens to spouses. They look forward to love, bliss, parenthood, joy and security. But this vision and hope turn to other things that actually affect their living conditions.

Poverty is a deep rooted problem in Tanzania, in spite of having adequate natural resources; it has all indicators of absolute and relative poverty level. According to the World Bank (2015) about 50% of all Tanzanians live in households with an annual expenditure of below Tshs 46,173 per adult equivalent. About 36% of all Tanzanians live in very poor households with an annual expenditure below Tshs 31,000 per adult equivalent. Dar es Salaam as a large and commercial city has 9% of its people categorized as poor. However, there are great differences in categorizing the poor, when the mapping of the poor is made, the majority of Tanzanians rural people are poor. Nonetheless, there is a strong association between the family income and marriage celebration costs.

Despite the low level of income that is facing the majority of African societies particularly third world countries like Tanzania, but still people play a great part in marriage celebrations. The existing low family income and marriage celebrations costs are still increasing with time because it is very difficult for single individual to organize all the marriage ceremonies alone. Not only the poor but also the rich do request for contributions. These poor households spend large sums of money on marriage celebrations, to the extent that these expenditures are central to maintaining the networks essential for social relationships and coping up with poverty.

Marriage squeeze raises costs, average wedding expenses amount is very high, and regressions on celebration costs are very consistent with theories. Today the costs of marriage celebrations have become an issue for discussion among nations; hence there is need for research to examine why there are so many efforts put to the marriage celebrations despite the low income level that are facing the family and nation.

1.1 Objectives of the Study

This study had one objective which was to identify the relationship between family income and marriage celebrations costs in Kinondoni Districts, in Dar es Salaam region.

1.2 Research Question

To achieve the objective of this study, the research was guided by one research question which was "What are the relationship between family income and marriage celebrations costs in Kinondoni Districts, in Dar es Salaam region".

2. LITERATURE REVIEW

This section presents a literature review focusing on theoretical studies related to family income and marriage celebrations costs in Kinondoni District in Dar es Salaam region. Throughout the world, marriage is regarded as a moment of celebration and a milestone in adult life. Some authors have looked at the reasons for the perpetuation of the cost of marriage celebrations and its possible increase in populations in Africa. A key factor is poverty, with the marriage of children often seen as a strategy for economic survival (Medical Journal, 2007). However, marriage celebrations in African countries do differ depending on the nature and wealthy status of that particular society. Some researchers like Croat (2007) looked at marriage celebrations and its possible increase of population in Africa, Lufagala (1993), the trends in marriage pattern (unpublished dissertation) and Lupilya (1992) trends of women age at first marriage and associated factors (unpublished dissertation). The most common form of marriage unites one man and one woman as husband and wife. Other forms of marriage also exist: for example, polygamy in which a person takes more than one spouse (marriage partner) is common in many societies. In some jurisdictions civil marriage has been expanded to the same-sex marriage. People marry for many

reasons, but usually one or more of the following; legal, social and economic stability; the formation of a family unit; procreation and the education and nurturing of children; legitimizing sexual relations; public declaration of love; or to obtain citizenship. There are various reasons as to why marriage is an important institution and this include, the establishment of legal father and mother of child, control over the husband's sexual services, labour, and/or property; establishment of joint fund of property for the benefit of children and establishing a relationship between the families of the husband and wife. Today marriage in some African communities in particular Tanzania, especially in Kindoni District in Dar es Salaam city has shown a big difference compared to the past. Today's marriage is modern marriage because its costs is very high, and household use a lot of money in marriage ceremonies despite of their low levels of income and thereafter end up with poor living while millions of money were raised for marriage ceremonies and was used for marriage arrangement. This is a critical problem that exists in Tanzania whereby people are ready to raise a lot of money for a single day marriage ceremonies despite of their low income levels while there is shortage of schools, roads, hospitals, universities and other important social services. According to Hyasinta (1994) in any society marriage is the basis for family care system formation, whether traditional, religious (Christian and Islamic), civil or any other type. In all Sub-Saharan African countries marriage is almost universal. This may be one of the reasons for early marriage in Africa. Although both males and females derive benefits from children, it is generally the women who bare most costs. In addition to the health risks of baring children, women have major financial responsibility for raising them. Women have a primary responsibility for her own children (Johnson, 1987). Most of marriages that are conducted in Tanzania are early marriages. Ages at first marriage are determined by various socio-economic, cultural and demographic factors that prevail in the society. These includes, the role of legislation, marriage specific laws governing age at marriage, expansion of education opportunities for women, employment opportunities for women, marriage squeeze, economic constraints, higher male age at marriage, impact of reduced mortality, place of residence, changing marital values, age at menarche, urbanization (Duza et.al, 1977). The characteristics of the poor are well known as are some of the causal factors, like early marriage

which contribute to a “culture of poverty,” - the fact that the children of the poor community often become the poor of the succeeding generations. Poverty is also associated with weak endowments of human and financial resources, such as low levels of education with associated low levels of literacy and few marketable skills, generally poor health status and low labour productivity as a result. Many of the poorest are women who often head the poorest households in Africa. However, the consequences of poverty have mostly been associated with migration, sexual trade, polygamy, and teenage marriages. Although poverty is still persisting in urban areas but they are leading in marriage celebrations and most of urban dwellers are good contributors in marriage ceremonies with high amount being raised. Therefore, despite the low level of income at family level but they manage to raise a lot of money for marriage ceremonies. This was the challenge for this research to examine what drive the poor households to pay and raise millions of money for marriage ceremonies and not for social services development. Through literature review undertaken during the period of the study, the study discovered that many researches conducted about marriage doesn't consider family income and marriage celebration costs therefore this research was conducted purposively to fill the existing gap.

3. MATERIALS AND METHODS

This research used a descriptive research design. Researchers choose descriptive research design because it allows accurate description of a phenomenon or population. Descriptive research is often used to provide an in-depth understanding of a particular topic, as it allows researchers to collect data that is both qualitative and quantitative. Descriptive research is also relatively cost-effective and can be used to generate hypotheses for future research. Additionally, descriptive research is often used to identify trends and patterns in data, which can be used to inform decision-making and policy.

The study also employed purposive or deliberate sampling and simple random sampling. This sampling method involves purposive or deliberate selection of a particular unit of the universe for constructing a sample which represents the universe. The advantage of this technique is that the researchers are used to select items which he/she considered as the representative of the population. This type of sampling is also known as chance probability

sampling whereby each and every item in the population has an equal chance of inclusion in the sample and each one of the possible samples, in case of finite universe, the same probability of being selected (Kothari, 2004). The advantage of this technique is that; it require minimum prior knowledge of population, it is free of possible of classification errors and ease to analyse data and compute errors. A sample represents a group of respondents drawn from the population. Cohen (2000) observed that the correct sample depends on the purpose of the study and nature of population under investigation. Van D Walle (2005) recommends that a sampling tool can be used to save investigator's time, money and facilitates one to probe into problem. Three factors considered by Leedy (2005), when selecting sample size. These include the degree of precision required, the availability of the population, and sampling procedure to be used. Other factors be equally considered are financial resources and time. The first step was to identify wards found in Kinondoni District. Six wards were identified for the study, which were urban centre and rural that was less costly. Selection of wards was done purposively, depending on the number of households. The major reason for selection of these six wards is that, populations of some wards are very high and some are very low, therefore, it was easier to make comparisons. Despite of small or high populations but there is a rising of marriage ceremonies and variations in family income. A total of 205 married women and men and few unmarried women and men aged 20-49 who have been contributing to various marriage celebrations were selected and interviewed for the study using the formula below. In order to attain a sample that will represent a 10% of the total population in Kinondoni District a sample that yield an error margin of ± 0.05 at 95 percent confidence level the formula below was used. The estimated sample size was obtained from the following calculation;-

Therefore $N=292, 872$, $d=0.068$ $p=0.06$, $q=0.06$ and n will be calculated.

$$n = \frac{NZ \frac{a^2}{2} pq}{(N - 1)d^2 + pqZ \frac{a^2}{2}}$$

Where:

n = Sample Size of target population

N= Total Number of people aged 20-49

P= Population Proportion

$$Z \frac{a^2}{2} = \text{Confidence Interval}$$

The main research instrument used in the collection of data was the structured questionnaire. The research questions were combined to make one questionnaire which had a total of 50 questions. The questions were asked in the form of interview to those married men and women (marriage couples) and few questions for unmarried who took part in marriage ceremonies contributions. The interview was administered at household level. Another tool used in data collection was observation whereby signs of family income and marriage celebration ceremonies were seen at the household level when this research was conducted. In any study or survey, the main purpose of data collection is to enable the researcher to collect sufficient and relevant information to test the hypothesis or research questions he/she had advanced. Both primary and secondary data sources were used. Primary data was obtained from face to face interview through structured questionnaire administered at the household level, the main information collected by questionnaire included demographic and socio-economic information's/variables such as age, sex, income, occupation, marital status, religion, also the data have been obtained from the Mosque, Churches, Registration, Insolvency Trusteeship Agency (RITA) and Regional commissioner office. This method has been selected due to nature of the study, which requires personal information from the respondent. Investigation of wedding celebration expenses have been based on a combination of survey data from a purposive sampling of households spread across one districts in urban, rural and mixed areas wards. Both quantitative and qualitative data have been used in order to portray the findings. Secondary data was obtained from publish reports on various churches and Government especially at the Districts commissioner's office whereby some of marriage ceremonies are conducted. The collected data was sorted and coded by researcher which helped to comprehend the different responses for each variable. There were 205 questionnaires each questionnaire had 50 variables. Data analysis was done through the Statistical Package for Social Science (SPSS); software package for data entry and analysis. This package allows the analysis of data in the

way of showing the frequency and association of variables by using charts, tables, multiple responses, cross-tabulation and correlation. The findings were analysed by using Chi-square and Pearson's correlation to test association and relationship between variables.

3.1 Limitation of the Study

In understanding this study a number of problems were encountered. First, some of the respondents selected were found far from their respective plots. Given transport constraints it was difficult to access such families as a result some replacements were to be done. A question on family income most of respondents were not able to give the answer forward. A researcher had to explain in detail the purpose of collecting data on income. Third, some of the women respondents were not ready to give households data in absences of their husbands. To tackle this problem more explanation had to be given to assure respondents that there was no problem as data collected was for academic purpose. If the respondent was dormant, husband had to be waited. Literature review were very useful during paper write-up. However, there is paucity of literature. There are few literature regarding family income and marriage celebration costs in Africa in general.

4. RESULTS AND DISCUSSION

In any study the demographic characteristics of a population is very important since they provide the background information of the population where the study took place. The background variables which were discussed in this study were age of respondents, age at first marriage, gender, marital status, education of respondent, occupation and income.

4.1 Age of Respondents at First Marriage by Gender

Age is an important demographic variable which controls population fertility, mortality and migration. Demographers and other social scientist have special interest in the age structure of a population because several social relationships within the community depend on age (Mbonile, 1993). Also age is a fundamental measure of population growth (Kpedekpo 1982). Coale (1971) in his study of age pattern of first marriage of human populations found out that a society may differ in terms of the age at which marriage begins, the rate at which it increases and the proportion ultimately married. Indeed the

curve of age patterns of marriage in different communities could differ only in origin, horizontal and vertical scale but still retaining the same functional form. In this survey the distribution of sample population involving 205 married women and men, and few unmarried women and men who have been contributing in various marriage celebration ceremonies are shown in (Table 1).

The chi-square test were used to test if there is association between the independent and dependent variables. The results of chi-square test show that there is an association between age at first marriage of respondents by gender whereby the P-Value is 0.000.

As observed in Table 1: The trend of marriage length that peaks in both sexes varies with age. The largest proportions are between age group 30-34 which is 43.3% for male and the lowest is between age group 45-49 which is 3.0% for

males, for female the proportions is very high at age group 25-29 which is 38.9 % and very low at age group 50+ which is 1.9%. The reasons for these variations are due to education level, the more the number of years men spent in studying the late the age at first marriage compared to female when they reached age of 20 they think that they have been worn out by age and want to get married immediately. Also in most African societies males are older than females when they marry.

4.2 Marital Status of Respondents

Systems of classifying population by marital status vary from country to another for they follow the prevailing marriage laws and customs (Caldwell, 1995). The information of marital status is generally presented for persons above minimum age in accordance with the usual lower limit of age at marriage in the country.

Table 1. Age at first marriage of respondents by gender

Age group of Respondents	Gender			
	Male	Percent	Female	Percent
20-24	1	1.0	11	10.2
25-29	21	21.6	42	38.9
30-34	42	43.3	31	28.7
35-39	26	26.8	14	12.9
40-44	4	4.2	5	4.6
45-49	3	3.0	3	2.8
50>	0	0	2	1.9
TOTAL	97	100	108	100

X^2 Value degree of freedom P-Value
 Pearson 32.920 5 0.000
 Source: Field Data 2023

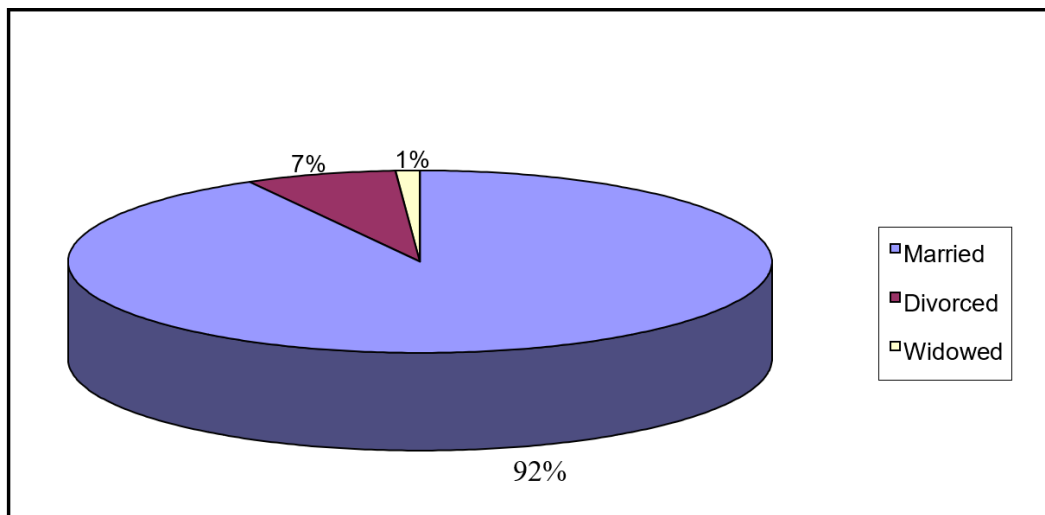


Fig. 1. Marital status of respondents

Source: Field Data 2023

Moreover, there are basic categories of marital status-single (never married), married and separated, widowed and not remarried, divorced and ever married (Shryock et.al, 1976). The proportion of married respondents was 92%, married but divorced 7% and widowed were 1%. Just as the proportion of women and age at first marriage are important in the study of neptuality, marital status is also equally important in this study of marriage celebration costs and household poverty.

4.3 Education Level of Respondents

A number of studies have shown that education is directly related to age at first marriage (McCarthy, 1982). School attendance automatically rises the age at first marriage given that marriage is prohibited while attending school. The findings from a number of studies confirm there is direct relationship between education and age at marriage. For example, the findings from Kenya by Makoteku and Ochola-Ayayo (1988) show that in Central Province which has high level of education there is late marriage while the Coastal Province which has low level of education there is early marriage. The research done in USA in 1973 for women of Anglo-Spanish and Afro-Americans showed that additional year of schooling delays marriage by about a month among each of the groups (Hogan, 1978). The same case occurred in Tanzania but there is a big difference between those with high level of education and those with low level of education. Education is said to increase person's propensity to better job opportunity and high level of income. The person's level of education is related to social demographic behaviours, may also determine knowledge, attitude and practice towards marriage celebrations costs.

As observed in Fig. 2: Most of the respondents have Tertiary level of education 51% followed by Secondary education level 33%. This shows that most of marriage ceremonies are more common in educated elites rather than primary education people. Most of brides or bridegrooms have either Tertiary or Secondary education. The higher the level of education the more the contributions a person will get and also contributions depends on wealth status of the people.

4.4 Income Levels of Respondents

Income is a major factor which indicates economic status of an individual. The study

found that income went hand on hand with the type of occupation; also income is divided into three major categories which are low, medium and high.

The low income earner is between Tshs 100,000-499,000 whereby in government sector is 17.5% and private sector 9.0%. Some of respondents had medium income levels between Tshs 500, 000-999,000 per month 26.9% in Government sector and 24.7% in private sector, followed by high income between Tshs 1,000,000- 4,999,000 whereby for Government it is 46.0% and 59.7% for private sector those who received such income are people with higher education and experiences, people with high levels of education have a good chance to secure formal salary job of high income compared with those with low levels of education (URT, 2005). In these sectors education and experience are the major factor that determines the income level. As Mannel et. al., (1989) pointed out that formal economy has failed to fulfill its functions, thus urbanites have other informal sources they depend upon on it. Despite the variations in income level both of the three groups that are lower, medium and higher income earners request for contributions to make their marriage successful.

4.5 The Relationship between Bride Price Costs and Income Distribution

Bride price also known as bride wealth is amount of money or property or wealth paid by groom or his family to the parents of a woman upon the marriage of their daughter to the groom (<http://en.wikipedia.org/bride-price>). Bride price in Africa, it is still practiced extensively and known as "lobola" in the southern parts of the continent, "mahari" in east Africa or "wine-carrying" among tribes in West Africa. Traditionally, the prospective husband is expected to give a certain amount of money and goods, including cattle, goats, blankets or cowries shells before a marriage is agreed.

Bride price or dowry was revered as a symbol of sincerity and good faith that brought together the bride's and groom's families. But in some cases it is derided as a means to enrich a bride's family or a license for a man to treat a woman as a "purchased" good. Bride price is the ultimate symbol of marriage. Whether it is a ring, a house, or a couple of cows; a man in any culture has to prove his worth in one way or another to both the woman and her family.

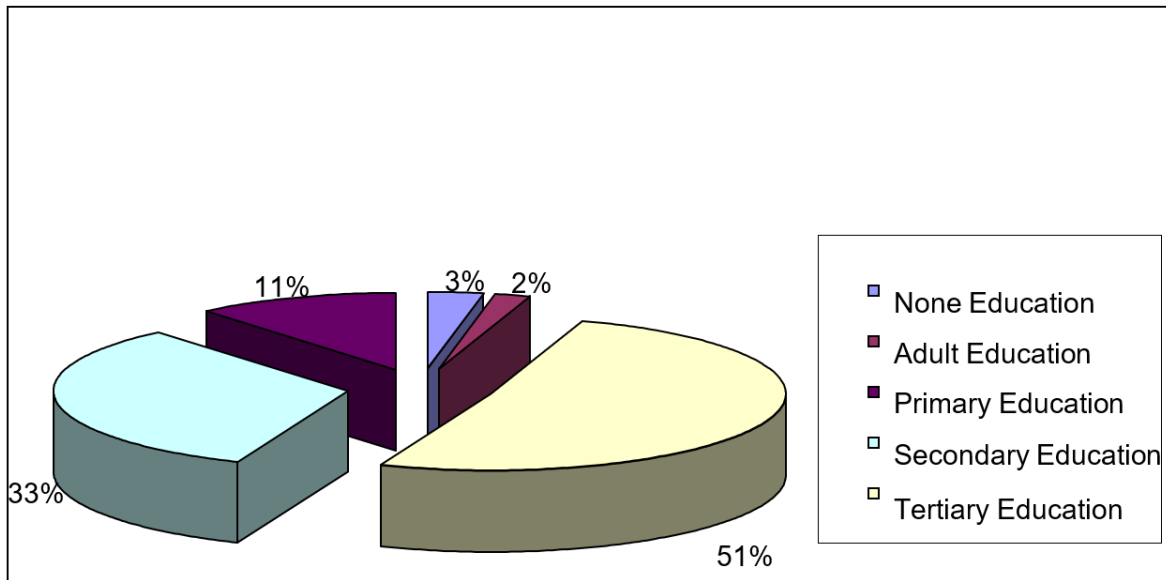


Fig. 2. Education levels of respondents

Source: Field Data 2023

Table 2. Percentage distribution of income with occupation

Income in Tshs (000)	Occupation							
	Petty Business		Government Sector		Private Sector		Students	
	Respondents	%	Respondents	%	Respondents	%	Respondents	%
<100	4	11.8	0	0.0	0	0.0	4	13.3
100-499	8	23.5	11	17.5	7	9.0	7	23.3
500-999	4	11.8	17	26.9	19	24.7	5	43.3
1,000-4,999	12	35.3	29	46.0	46	59.7	13	16.7
>5,000	6	17.6	6	9.5	5	6.5	1	3.3
TOTAL	34	100	63	100	77	100	30	100

Source: Field Data 2023

Bride price is traditionally sacred to African culture. It brings respect, honor and dignity to women and their families. The payment also helps to preserve marriages (Jennifer et. al., 2015). The higher the income level the higher the bride price a man is going to pay, however, it can be negotiated if there is little money. In a tribe like the Chagga usually it will never happen for a person to finish paying the bride price.

The chi-square test was used to test if there is association between the independent and dependent variables. The results of chi-square test show that there is an association between bride price costs with income at 0.043 level.

4.6 Marriage Ceremonies and Rate of Contributions

“It’s safe to assume you will have to foot most of the bills yourselves, while also gratefully

accepting contributions from both sets of parents, goodparents and friends of the family” Though some cannot understand why anyone would spend so much for an event that will last few hours, for many parents a well-executed wedding is a strong demonstration of the honour bestowed upon the couples’ families by guests and organizers, (Guardian newspaper, October, 2008). “If you manage to host an expensive wedding reception whose budget depends on contributions from friends, symbolizes the good rapport that the family has with its friends and colleagues”. Parents who grew up with more modest means, a respectable wedding are also a chance to see their children enjoy luxuries they didn’t have access to when they were young. Most of Tanzanians have a very poor background. They come from poor families that only manage to hold traditional weddings, but today’s generation cannot be compared with the old generation. The amounts of contributions

Table 3. Percentage distribution of bride price costs with income

Bride Price Costs (000)	Variable										
	Income (000)										
	<100		100-499		500-999		1,000-5,000		>5,000		Total
Respondents	%	Respondents	%	Respondents	%	Respondents	%	Respondents	%		
<100	4	14.3	12	42.9	3	10.7	7	25.0	2	7.1	28
100-499	3	4.5	11	16.4	15	22.4	31	46.3	7	10.4	67
500-999	-	-	7	29.2	5	20.8	9	37.5	3	12.5	24
1,000-5,000	-	-	1	25.0	-	-	2	50	1	25.0	4
No Bride Price	1	50.0	-	-	-	-	-	-	1	50.0	2

χ^2 Value degree of freedom(df) P-Value
 Pearson 26.824 16 0.043
 Source: Field Data 2023

Table 4. Marriage ceremonies and rate of contributions

Upper limit Contributions	Upper Limit Contributions in Marriage Ceremonies					
	Kitchen party		Sendoff party		Wedding party	
	Respondents	%	Respondents	%	Respondents	%
100,000-450,000	12	40	21	25.3	11	11.9
451,000-800,000	8	26.7	34	40.9	23	25.0
801,000-1,150,000	9	30	12	14.5	36	39.1
1,151,000-1,500,000	0	0	7	8.4	11	11.9
1,501,000-1,850,000	1	3.3	5	6.0	9	9.8
1,851,000-2,200,000	0	0	3	3.6	1	1.0
>2,201,000	0	0	1	1.2	1	1.0
TOTAL	30	100	83	100	92	100

Source: Field Data 2023

also depend on the caliber of the couples and families. If a couple or their parents bear high offices either in the public or private sectors the organizing committee tends to receive bigger contributions, (Guardian newspaper, October 2008). Contributions for ceremonies in the society are like depositing your money somewhere in the society this is because there is no way out you can avoid contributing to society because one day you will need assistance in such events; it is very difficult for single individual to undertake all the marriage ceremonies alone. Not only the poor but also even the rich do request for contributions because it costly for an individual to manage single wedding.

In event like kitchen party you find a single person contributing Tshs 100,000-450,000 (40%). In Sendoff party the highest rank is between Tshs 451,000-800,000 which is (40.9%). In wedding ceremony the highest range is between Tshs 801,000-1,150,000 (39.1%). The existing household income poverty and marriage celebration costs are still increased as the time goes. The prevalence of income poverty is still high in Tanzania. Urban poverty had brought to the spotlight stress on public facilities and services. Unless we settle down and discuss ways and strategies to put down in order to reduce marriage ceremonies contributions poverty will be phenomena that will exist and continue to exist generation by generation.

4.7 Family Contributions in Kitchen Party, Sendoff Party and Wedding Party

Not only contributors are required to contribute themselves but even the family of couples themselves had to contribute something so that contributors get a power to support them. This is practiced in various societies. For the kitchen party, the study reveals that those who contribute

Tshs 100,000-499,000 is 49.2%, while those who contribute between Tshs 500,000-999,000 is 11.5%. However, apart from money there are contributions of in kind whereby those who contribute drinks were 4.9%, food 13.1%, clothes and decorations were 9.8 respectively.

In a Sendoff party, couples and family are also required at least to contribute something for her party, if it is not money they can contribute something like preparing clothes for them during the events or contribute some few drinks or food or decorations. From the study those who contribute between Tshs 100,000-499,000 were 2.7%, Tshs 500,000-999,000 (9.5%) and Tshs 1,000,000-5,000,000 (56.8%). Those who contribute for drinks were 2.7%; food 5.4%, clothes 6.8% and decorations 16.2%.

In wedding ceremony a men who is expected to marry is required to pledge the amount which he will contribute so as to make his wedding successful and in order for the invitees to know how much they are supposed to contribute. If the family pledge is very low then the contributors will lower their contributions. The study found that in wedding ceremonies those who contributed Tshs 100,000-499,000 was 7.9%, while those who contributed between Tshs 500,000-999,000 (11.5%) and those who contributed the highest was between Tshs 1,000,000-5,999,000 was 52.5%. Those who didn't have cash tend to contribute drinks 6.5%, foods 5.8% and clothes 10.1%. The mean contributions in wedding party for family and couples were Tshs 860,762.

4.8 Respondents Opinions Concerning Marriage Ceremonies

The time has come that the society needs to change and put more efforts in development

activities rather than in marriage ceremonies. Some respondents commented that kitchen party has no benefits rather is a wastage of money and time and suggest that such amount will be raised for the sake of building hospitals, roads, schools and other social services. They claimed that people contribute a lot of money because they want prestige and they know they will eat and drink their money. Cutting off the costs will enhance development in the area and will reduce poverty at household level and at national level.

Those who said that the kitchen party increased poverty proportions is 6.9% and those who said that the kitchen party must be combined with sendoff party was 2.0%. These two groups suggest that poverty will be reduced if the society will be educated about the importance of development and cut off contributions for kitchen party and channeled all the amounts to help orphans and doing small business through creating small entrepreneur groups. In the case of sendoff party and wedding party as the tool for reducing poverty responses were as follows; 38.9% suggested that we have to put more

efforts in development activities rather than put many efforts in contributions in marriage ceremonies like Kitchen party, Sendoff party and Wedding party. Efforts must be directed in building schools, hospitals, education system, mitigating disasters like HIV/AIDS rather than celebrations. The proportions of those who suggested that ceremonies should be reduced were 15.9% while 11.1% suggested that the large percentage of contributions should be given to the couples to improve their standard of life instead of consume a lot of money for drinks and food hence couples continue to starve, some argue that marriage ceremonies increases poverty 6.9% and 4.8% claimed that marriage ceremonies is a heavy load to the family and places the family in a hard time for paying the debt after marriage ceremonies is over. Instead of married couples to plan for development they plan to pay ceremony debts hence poverty among the household level will not finish. Contributions bring suffering and pain to couples (5.5%) and more efforts should be directed to help orphans (5.5%), the main suggestion is that people should not be forced to contribute and there must be a limit in contributions.

Table 5. Couples and family contributions in their ceremonies

Contributions Tshs (000)	Kitchen Party Sendoff Party Wedding Party					
	Respondents	Percent	Respondents	Percent	Respondents	Percent
100-499	7	11.5	2	2.7	11	7.9
500-999	30	49.2	7	9.5	16	11.5
1,000-5,999	1	1.6	42	56.8	73	52.5
Drinks	3	4.9	2	2.7	9	6.5
Food	8	13.1	4	5.4	8	5.8
Clothes	6	9.8	5	6.8	14	10.1
Decorations	6	9.8	12	16.2	8	5.8
TOTAL	61	100	74	100	139	100

Source: Field Data 2023

Table 6. Respondent opinions concerning marriage ceremonies

Kitchen Party, Sendoff Party and Wedding party Ceremonies	Respondents	Percent
No benefits in Kitchen party	5	3.4
It increases Poverty	10	6.9
Kitchen party should be combine with sendoff party	3	2.1
Contributions bring suffering and pain to couples	8	5.5
We have to put more efforts in development activities	56	38.6
It is heavy load to family	7	4.8
Ceremonies should be reduced	23	15.9
More money should be used to improve couples life	16	11.0
A lot of money are used by contributors	6	4.2
More efforts should be directed to help Orphans	8	5.5
Reduces household stability	3	2.1

Source: Field Data 2023

5. IMPLICATION OF THE STUDY FINDINGS

The findings of the study have theoretical and practical aspects. Yet such studies are necessary to understand and identify the gap on the reason for increasing the costs of marriage celebrations and income at family level. The study provides information that may help the relevant ministries and /or departments, NGOs and policy makers to develop comprehensive strategies to deal with marriage celebrations costs. Also the research findings will be used as a base to further research on the related field/discipline. This study is the first to be done in Tanzania to investigate family income and marriage celebrations costs. Therefore, this will add knowledge to the interested researchers and educationalist. The study, also has a direct link with the Law of Marriage Act 1971 enacted by the Parliament of the United Republic of Tanzania. "Marriage" has the meaning attributed to it in section 9, and any reference to a marriage means a marriage whether contracted before or after the commencement of this Act and whether contracted in Tanzania or elsewhere; The study explained some of issues like durability of marriage, polygamous and monogamous marriages, marriage ceremonies, age at first marriages, kinds of marriages, religious marriages and civil marriages whereby all of these are well stated in the Law of Marriage Act 1971. Understanding this dynamic is essential for policymakers, sociologists, and economists as it provides insights into cultural practices, economic pressures, and social expectations that influence family financial decisions. The study contributes to the scientific community by shedding light on how traditional practices intersect with modern economic realities, a topic relevant to broader discussions on sustainable development and poverty alleviation.

6. CONCLUSIONS

The results from the findings, concludes that marriage contributions depend on the income, education and wealth status of that particular community. The results showed a sharp increase in marriage celebration costs and household poverty. Also the findings of this study revealed that both rich and poor people do request for contributions in order to make marriage ceremonies successful. Therefore, it is very difficult to abolish the system of contributions that have been set up by the community because it acts as social norm that bind them together. It

was observed that the higher the amount of money raised for marriage ceremonies preparation the higher the budget, therefore marriage couples get nothing because a lot of money raised are used by contributors through drinking, transport, music, pictures, video shooting, decorations and the like. From the survey more luxurious marriage ceremonies are found in educated people especially in tertiary sector than in primary and secondary sector. People usually want to conduct luxurious marriages because they want to show their prestige in that particular community despite of income poverty which faced them. It is thus anticipated that the rise in age at first marriage is due to education, employment and place of residence. The more the year's women and men spend in schools the higher the age at first marriage. Also age at first marriage has grater implications to marriage type, whereby the majorities were monogamous marriages. The trends in marriage and contributions in the region are increasing overtime and people conducted more modern marriages whereby traditional marriages declined as time goes. This has been showed in the trends of marriages in Dar es Salaam region. In a single day one sendoff party or wedding party consumed millions of money whereby married couples end up with only kitchen utensils as a gift from invited guests. The trends of marriage in Dar es Salaam city fluctuate depending on the month, for Christians the trend is very high between January to February and between June to December. The trend is very low in March to April because of Easter. The study found that for Muslim the trend is different whereby more marriages are conducted between January to September and the trend decreases in the month of Ramadhan. Most of respondents had their marriage ceremonies which costs a lot of money but after marriage ceremonies is over they suffered hardships because what they get in the ceremonies is just a little which cannot sustain their life for one to two years. Marriage ceremonies are given more chance than development activities; issues like constructions of schools, hospitals, roads are not given priority as marriage ceremonies. For a single night millions of money are consumed by the contributors and left the marriage couples starve for the rest of their life. Poverty will remain as it is unless society accepts changes and put more efforts in developmental issues like European countries and some few African countries whereby marriage ceremonies contributions are practiced by members of that particular society.

African weddings should be family affair and involve the combining of two lives, two families, and sometimes even two communities. However, in all the communities the bride plays a very special role and is treated with respect because she is a link between the unborn and the ancestors but bride price should not take as a value to buy a woman. Marriage celebration costs and household poverty will continue to exist in Dar es Salaam region and elsewhere in the country so as long as population remains poor. This is verified by the fact that poor economic conditions are major determinants of marriage celebration costs and household poverty. Marriages breakdown will increase because of misunderstanding between the couples and this is due to economic crisis. The fact that households fail to meet the necessary needs, quarrels arising leading to breakdown of marriages.

DISCLAIMER (ARTIFICIAL INTELLIGENCE)

I hereby declare that NO generative AI technologies such as Large Language Models (ChatGPT, COPILOT, etc.) and text-to-image generators have been used during the writing or editing of this manuscript.

ETHICAL CONSIDERATION

Confidentiality and Privacy were maintained as the topic obviously touch human rights and freedom. Respondents were not supposed to write their names, also were not forced to participate in the study.

COMPETING INTERESTS

Author has declared that no competing interests exist.

REFERENCES

Caldwell, J.C (1995), "Marriage the family and fertility in Sub Saharan Africa with Special Reference to Research programme"s in Ghana and Nigeria in Huzayying, S.A., an A Scadi, G.J (EDS) *Family and Marriage in some African and Asiatic countries Research Monograph Series*, No 2 Cairo.

Chipungu (2021) *Polygamy is alive and well in Zambia* Africa News Services.

Coale A, J. (1971, "Patterns of Marriage" *Journal of Population Studies* Vol.25. pp.193-214 Demography Academic Press. INC. New York Demography and Ecology. Department of Sociology.

Cohen, L., Manion, L. & Morrison, K. (2000). *Reserch methods in education* (5th ed.). London: Routledge/Falmer.

Duza (1976), "Age at first Marriage for Household and Wife between Muslim and Sental Communities in Rural Bangladesh" *Economics of Africa*, Edited by I. Livingst et.al. (1958), (eds): *The demography of Tropical Africa*, Eversley, C.Population History. London. Fertility Demography 6:45-54.

G.M.K. Kpedekpo, *Essentials of Demographic Analysis for Africa*, Hernerman Educational Books Inc., New Hemisphere, 1982.

Hogan, D. (1978). "The variable order of events in the life course," *American Sociological Review* 43, 573-586.

Jennifer Parsons, Jeffrey Edmeades, Aslihan Ke s, Suzanne Petroni, Maggie Sexton & Quentin Wodon (2015) *Economic Impacts of Child Marriage: A Review of the Literature*, *The Review of Faith & International Affairs*, 13:3, 12-22, DOI: 10.1080/15570274.2015.1075757

Johnson (1987), "I Married adventure" *The lives and adventures of Martin and Osa*.

Kothari C.K. (2004), *Research Methodology: Methods and Techniques* New Delhi, India

Leedy, P.D. and Ormrod, J.E. (2005) *Practical Research: Planning and Design*. Prentice Hall, Upper Saddle River, NJ. <http://www.worldcat.org/title/practical-research-planning-and-design/oclc/53831701>

Lufugala (1993), *An Investigation on Trends in Marriage Patterns. A case of Zanzibar* Unpublished M.A (Demography University of Dar es Salaam)

Lupilya, C.P. (1992), *Trends in Women Age at first Marriage and Associated factors A case of Dodoma Region* Unpublished M.A (Demography), University of Dar es Salaam

Mbonile, M.J, (1993). *Migration and Structural Adjustment in Tanzania; A Case Study of Makete District*, Unpublished Ph.D. Thesis, University of Liverpool.

Moore, S. F. & Puritt, P., eds (1977). *The Chagga and Meru of Tanzania* (London: International African Institute). MURDOCK, G. P.

Rao, V (2022), "Poverty and Public Celebrations in Rural India" *Policy Research*

United Republic of Tanzania 2005, *National Strategy for Growth and Reduction of Poverty*. Vice Presidents Office Dar es Salaam June (2005)

- United Republic of Tanzania, *The law of Marriage ACT, 1971*
- Wilson (2003). Covenant Marriage Turns Five Years Old, 10 MICH. J. GENDER & L. 169, 170-72 (2003).
- Van De Walle E (2005), "Marriage in African Census and enquiries" in *Brass W.*, Vol. 15.No (2):111-136. Washington. August.
- World Bank. 2015. Tanzania mainland poverty assessment. World Bank, Washington, DC. World Bank.

Disclaimer/Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of the publisher and/or the editor(s). This publisher and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.

© Copyright (2025): Author(s). The licensee is the journal publisher. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Peer-review history:

The peer review history for this paper can be accessed here:

<https://www.sdiarticle5.com/review-history/128347>