

**ASSESSMENT OF THE ROLE OF RELIGIOUS INSTITUTIONS IN
ENHANCING NATIONAL SECURITY IN TANZANIA: A CASE STUDY OF
CATHOLIC CHURCH IN MONDULI DISTRICT**

ALEX JOHN MHOJA

Master's Degree in Peace and Security Studies at the Institute of

Accountancy Arusha

November, 2023

**ASSESSMENT OF THE ROLE OF RELIGIOUS INSTITUTIONS IN
ENHANCING NATIONAL SECURITY IN TANZANIA: A CASE STUDY OF
CATHOLIC CHURCH IN MONDULI DISTRICT**

ALEX JOHN MHOJA

MA PSS/0047/2021

**A Dissertation Submitted in Partial Fulfilment of the Requirement for the
Award of Master's Degree in Peace and Security Studies at the Institute of
Accountancy Arusha**

November, 2023

DECLARATION

I, **Alex John Mhoja**, declare that this dissertation is my own original work and that it has not been presented and will not be presented to any higher learning institutions for similar or any other degree awards.

Signature:

Date:

CERTIFICATION

The undersigned certifies that he has read and hereby recommends for acceptance by the Institute of Accountancy Arusha a dissertation entitled: *Assessment of the Role of Religious Institutions in Enhancing National Security in Tanzania: A Case Study of Catholic Church in Monduli District*, and hereby recommends for acceptance of the dissertation by the Institute of Accountancy Arusha in fulfilment of the requirements for the degree of Masters of Peace and Security Studies offered by the Institute.

Signature:

Supervisor name: (Dr. Solomon Muguba)

Date:

COPYRIGHT

This paper should not be reproduced by any means, in full or in part, except for a short extract in fair dealing, for research or private study, critical scholarly review or discourse with an acknowledgement. No part of this dissertation may be reproduced, stored in any retrieval system, or transmitted in any form or by any means without prior written permission of the author or the Institute of Accountancy Arusha.

ACKNOWLEDGEMENT

I would like to thank the Almighty God for his gift of life and blessings. Writing and completing this research was not possible without assistance from different people. Therefore, I extend my sincere gratitude and appreciation to all who supported and helped me in one way or another in making this research possible.

My utmost gratitude goes to my supervisor, Dr. Solomon Muguba, for his valuable comments, guidance, support and easy accessibility during the entire course. I appreciate his contributions and care that led to the preparation and completion of this research. I am also indebted to Father Simon Tenges, the Director of the Pastoral Department - Catholic Arch Diocese of Arusha, for allowing me to go through all parishes within Monduli District for data collection. Abundantly, thanks to Father Gregory Mallya, Shirima, Arnold and Kway, the parish priests of the Virgin Mary Mother of Mercy parish Monduli Mjini, St. John Paul II parish Makuyuni, St. Francisco Asiz parish Monduli Juu and St. Judah Thaday parish Mto wa Mbu respectively, for their open-hearted mind on providing me with relevant information and encouragement to complete my research.

Moreover, my unaffected gratitude goes to my entire family for their strong support in all situations whenever a need for their help was inevitable, not leaving behind my beloved and only one wife, Roze Mohamed Mhoja and endless loved children, Angel, Goodluck, Blessing and Briana who encouraged me in one way or another in making this study possible.

Lastly, I extend my thankfulness to all Institute of Accountancy Arusha staff members for their kindness and professional guidance they offered to meet the research needs.

ABSTRACT

This study is aimed at assessing the role of religious institutions in enhancing peace and security in Tanzania. The study was guided by three objectives, which intend to identify the key activities and programmes of religious institutions that aims to promote peace and security, analyse the ways employed by religious institutions in promoting peace and explore the challenges faced by religious institution in promoting peace and security at Monduli District in Tanzania. The research problem is based on how religious institutions, which are said to be the source and cause of conflict and insecurity, may enhance national security in Tanzania. The study employed a case study with a descriptive research design, as it is a qualitative approach in nature. A sample size of 15 respondents was extracted from a total population of 200 people. Both convenience and purposive sampling techniques were adopted. Data collection methods included interviews and documentary reviews. The data was analysed through content and thematic analysis. The findings revealed that the Catholic church in Monduli District does matter in both preventing and resolving conflict and in making and building peace, but it needs time to analyse the complex interplay and specific articulations of religion in each individual context. The present study recommends that there is a need for the government to review the policies, leaving religious institutions like the Catholic church's peacemakers in disarray as they lack immense powers to avert chronic systematic crimes associated with land in the Maasai community in Monduli District. This entails that policymakers should cease the mundane notion that sees diplomacy and peacemaking, the emphasis put on the potential of religion to promote transformation rather than on delivering immediate solutions to conflicts.

TABLE OF CONTENTS

DECLARATION	I
CERTIFICATION	II
COPYRIGHT	III
ACKNOWLEDGEMENT	IV
ABSTRACT	V
LIST OF FIGURES	IX
LIST OF TABLES	X
LIST OF ACRONYMS AND ABBREVIATIONS	XI
CHAPTER ONE	1
INTRODUCTION	1
1.1 Introduction	1
1.2 Background to the Problem	1
1.3 Statement of the Problem	7
1.4 Research Objectives	9
1.4.1 General Objective	9
1.4.2 Specific Objectives	9
1.5 Research Questions	9
1.6 Scope of the Study	9
1.7 Limitations of the Study	10
1.8 Delimitation of the Study	10
1.9 Significance of the Study	11
1.10 Organisation of the Dissertation	11
1.11 Conclusion	12
CHAPTER TWO	13
LITERATURE REVIEW	13
2.1 Introduction	13
2.2 Definition of Terms	13
2.2.1 Religious Institutions	13
2.2.2 National Security	13
2.3 Theoretical Literature Review	14
2.4 Theoretical Framework	16
2.4.1 Durkheim Theory of Religion	16
2.4.2 Gramsci's Theory	18

2.5 Empirical Literature Review	20
2.6 Empirical Framework.....	21
2.7 Conceptual Framework	25
2.8 Knowledge Gap.....	27
CHAPTER THREE	29
RESEARCH METHODOLOGY	29
3.1 Introduction.....	29
3.2 Study Area.....	29
3.3 Research Design	29
3.4 Research Approach.....	30
3.5 Area of the Study.....	30
3.6 Study Population	30
3.6.1 Sample Size	31
3.6.2 Sampling Technique.....	32
3.7 Data Collection	32
3.7.1 Data Collection Methods	32
3.7.2 Documentary Review	33
3.7.3 Pilot Study	33
3.8 Data Analysis	33
3.8.1 Data Analysis Methods.....	34
3.9 Reliability and Validity of Data	34
3.9.1 Data Reliability	34
3.9.2 Data Validity	35
3.10 Ethical Consideration.....	35
CHAPTER FOUR	37
PRESENTATION AND DISCUSSION OF THE FINDINGS.....	37
4.1 Introduction.....	37
4.2 Presentation of the Findings.....	38
4.2.1 Identifying the Key Activities and Programmes of Religious Institutions for Promoting Peace and Security in Monduli District.....	38
4.2.1.1 Peace and Security Promotion	38
4.2.1.2 Mediation and Reconciliation.....	39
4.2.1.3 Programme Involving Conflict Negotiations.....	40
4.2.2 Ways Employed by Religious Institutions in Promoting Peace in Monduli District.....	42

4.2.2.1 Conflict Resolution Within the Society	42
4.2.2.2 Peace Teaching and Pastoral Care to the Community	43
4.2.2.3 Local Government and Local Communities Involvement.....	44
4.2.3 Challenges Faced by the Religious Actors in Enhancing Peace and Security in Monduli District.....	45
4.2.3.1 Sundry Religions and Interfaith Tension	45
4.2.3.2 Effects of Land Shortage	46
4.2.3.3 Financial Constraints and Politics Interference.....	47
4.3 Discussion of the Findings.....	48
4.3.1 Key Activities and Programmes of Religious Institutions for Promoting Peace and Security in Monduli District	48
4.3.2 Ways Employed by Religious Institutions in Promoting Peace in the Monduli District	54
4.3.3 Challenges Faced by the Religious Actors in Enhancing Peace and Security in Monduli District.....	57
4.4 Summary of the Chapter	61
CHAPTER FIVE	64
CONCLUSIONS AND RECOMMENDATIONS	64
5.1 Introduction.....	64
5.2 Summary of the Study and Findings.....	64
5.3 Conclusion and Implications	66
5.4 Recommendations	67
5.4.1 Policy Recommendations	67
5.4.2 Administrative Recommendations	69
5.4.3 Recommendations on the Areas for Further Studies	69
REFERENCES	70
APPENDICES	77
Appendix i: Interview Guide For Clerics.....	77
Appendix ii: Interview Guide for Religious and Maasai Community Members	78
Appendix iii: A Guide to Documentary Review	79
Appendix iv: Research Budget	80
Appendix v: Research Time Framework.....	81
Appendix vi: Certificate Of English	86
Appendix vii: plagiarism.....	87

LIST OF FIGURES

Figure 2. 1 Conceptual Framework.....	26
---------------------------------------	----

LIST OF TABLES

Table 3. 1 Sample size	31
Table 4. 1 Respondents response	37

LIST OF ACRONYMS AND ABBREVIATIONS

CCM	Chama cha Mapinduzi
CDN	Catholic Diocese of Nakuru
CJIPC	Catholic Justice and Peace Commission
CRS	Catholic Relief Services
CUF	Civic United Front
ICCS	International Conference on Cohesive Societies
IPF	Inter-Faith Peace Forum
NATO	North Atlantic Treaty Organisation
NCCK	National Council of Churches Kenya
NGOs	Non-Governmental Organisations
NLC	National Laity Council
OSINT	Open-source Intelligence
REDET	Research and Education for Democracy in Tanzania
SCC	Small Christian Community
SPB	Strategic Peace Building
St.	Saint
TEC	Tanzania Episcopal Conferences
TMA	Tanzania Military Academy
U.S	United States
UN	United Nations
UNPSO	United Nations Peace-building Support Office
URT	United Republic of Tanzania
USAID	United States Agency for International Development

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter presents the background to the study, the statement of the research, general objective specific objectives and research questions. Other components include the significance of the study, the scope of the study, the limitations of the study, and the organisation of the study.

1.2 Background to the Problem

According to Mathes (1981), security is a fundamental need of human life and the level to which it is experienced by members of a community and reflected in the confidence and security of the respective society. A community's confidence and sense of security are directly related to the degree to which its members perceive security as a basic need of human life (Mathes 1981). Many nations search for long-term answers to the problem of providing their communities with a sense of national security. Security consists of a variety of components, each of which has varied importance for each person, as explained by Al-Huwaish (2017). Religion, social, political, economic, criminal, food, water, cultural, and environmental security are some of these security components.

Religion is believed to have always been part of human existence and a very significant aspect of human identity and interaction. Religion is as old as man, and when humans want to express hopes and aspirations, values and taboos, they mostly turn to religion (Schmidt-Leukel 1989; Hassner and Horowitz 2010).

Globally, most world religions hold a strong belief in the existence of a divine entity that governs the universe. For instance, Sacks (2015) notes that 13 million Jews, 1.6 billion Muslims, and 2.4 billion Christians all regard Abraham as the founder of their respective monotheistic faiths. Due

to the fact that religion has always engaged people's deepest emotions and instincts, premodern culture believed that religion permeated all aspects of individual and societal life (Armstrong 2014; Bernstein 2012). In her 2014 book "Fields of Blood: Religion and the History of Violence," Armstrong makes the case that while religion is frequently held responsible for international conflicts, this is a skewed perspective. She makes the argument that complicated causes have frequently led to wars throughout history and that religion is merely one of those causes. She also contends that since many religious traditions have placed a great emphasis on compassion, forgiveness, and the value of treating others with respect and dignity, religion has helped advance peace and security throughout history (Armstrong 2014).

Also, it is stated that interfaith cooperation and conversation are two ways in which religion can help to promote international peace and security. Armstrong is of the opinion that people of many faiths must cooperate in order to achieve shared objectives and discover peaceful coexistence. In addition, Armstrong contends that religious authorities should speak out more against acts of terrorism and violence committed in the name of religion. She, therefore, makes nuanced and sophisticated remarks about religion and how it contributes to global peace and security. Although she agrees that throughout history, religion has been used to excuse violence, she also thinks that, when applied correctly, religion has the power to foster peace and understanding.

The events of the 20th and 21st centuries have compelled mankind to reconsider the place of religion in both the global and local order of things. As a result, Akbaba notes that "Real world events like the Iranian revolution, protracted Arab-Israeli conflict, tension in the Indian state of Kashmir, civil war in the former Yugoslavia, conflict in Sudan, and terror attacks of September 11, suggest beyond doubt a new political role demanded by religion" (Akbaba and Taydas 2011). One cannot disregard the importance of religion, religious institutions, communities, and

how much religion as an identity governs human activity in order to comprehend the New World Order.

Conflict and peace are related to religion in part because of how religion shapes people's worldviews and how they interpret their surroundings. According to Turner (2006), community and religion have a very intimate, possibly necessary relationship; they are mutually sustaining. Religions are symbolic representations of social structure, and religious rituals both create and sustain societies (Turner 2006). All parties involved must recognise the significance of this interconnection because it has repeatedly demonstrated its influence over the events of the last few centuries. So, as noted by Clark (2013), "if not portrayed as a benign irrelevant, religion is depicted as a harmful force" (Brewer et al. 2010). The common belief among people is that religion should promote and uphold tranquillity and peace rather than terrorism (Juergensmeyer 2017), but historical evidence suggests that religions and religious institutions have been linked to acts of violence and dehumanising behaviour, leading scholars to theorise that religion has played a role in polarisation at various stages of civilisation (Appleby 2000).

A cursory look at history reveals that all major religions have, at some point or another, been linked to some atrocities committed in the name of their own gods. Hence, fanatical devotions fuelled by terrible hatred have been encouraged and sponsored by religion, including but not limited to the conflicts that tore through Europe from the 1560s to the 1650s (Chambers et al. 1995).

At the national level, several academics have discovered that conflict is much more likely to occur at the municipal and state levels in varied nations than in homogenous nations. Tanzania has a huge variety. It has more than 120 minor but distinct ethnic groupings. Tanzania is the nation with the most major ethnic groups in the world, with 23 different ethnic groups making up more than 1% of the total population (Fearon 2003). About one-third of the population practices Islam, one-third practices Christianity, and one-third practices a local religion. Fearon's case is

founded on the notion that group distinctions (such as those relating to ethnicity, religion, or language) can result in societal divisions and conflict.

These cleavages are more likely to exist, be deep, and be many in varied societies, which makes it harder for groups to establish common ground and lowers the possibility of cooperation and peaceful cohabitation. Fearon contends that organisations may turn to violence to further their objectives if they believe they are in a struggle for resources or political power. In varied cultures where groups may have various tastes, interests, and identities, this is more likely to happen. Contrarily, homogeneous cultures are less prone to experience conflict since they are more likely to share similar values, interests, and identities.

Moreover, it is significant to remember that there is ongoing discussion among scholars concerning the connection between variety and conflict and that Fearon's claim is not widely accepted. Others have noted that conflicts can also occur in homogeneous societies, particularly when there are economic, political, or social grievances that are not addressed by the government. Some scholars have argued that diversity can actually reduce conflict by promoting tolerance and understanding between groups. Indian and Arab Tanzanian nationals are little but noticeable populations that add to the heterogeneity. Although studies have shown that a much-diversified culture with no dominating group tends to reduce violence in society, ethnic variety may not be as dangerous as claimed in the instance of Tanzania (Collier and Hoeffler 2000).

The fact that there are many Tanzanian Muslims who view Christians as politically and economically favoured, if not dominant, should nevertheless make Tanzania's religious diversity a threat. Professor Cuthbert Omari of the University of Dar es Salaam estimated in 1998 that 20% of Tanzania's Muslims were fundamentalists, which may be of more concern (Frank 1998). Religious divisions' propensity to grow more extreme could fuel conflict.

Physical violence has rather evident negative effects, including casualties, property damage, anxiety, the unpredictability of institutions, and societal mistrust. Similar harm results from polarisation along religious, ethnic, racial, class, or other lines; social capital and social trust decline; groups out of power may confront discriminatory laws and police violence; and minor disagreements can quickly turn into serious occurrences. Conflict intensity is heightened by the interaction between the two aspects. Tanzania has never experienced a protracted internal conflict and has never been charged with ethnic cleansing. A series of provocations, notably Uganda's support of a coup attempt against Nyerere in 1975 and its invasion and occupation of the Kagera Salient in northwest Tanzania, led to its one external conflict, a 1978 invasion of Uganda.

The invasion and overthrow of Idi Amin's oppressive rule by Tanzania in response was arguably the best example of a just war in African history. Tanzania benefited little from the conflict. It was a disaster on the economic front (Avirgan and Honey 1983). Tanzania also suffered from the war politically. Notwithstanding Amin's reputation as a pariah, Tanzania was criticised by the Organisation of African Unity for breaking its non-interference rule. Ugandans, however, mainly welcomed the Tanzanian troops as liberators from the tyranny of their own army and government, in contrast to the official attitude (Brzoska and Pearson 1994). Hence, the main objective of Tanzania's sole significant military operation was to show mercy to the people of Uganda.

Since violent internal conflict has not totally abated in Tanzania, the military has been charged with taking overly severe enforcement measures. Rural sporadic violence is linked to cattle rustling, witchcraft offences, and vigilante justice. Al Qaeda bombed the American embassy in Dar es Salaam in 1998, although the country of Tanzania does not necessarily embrace terrorism to a significant extent. A now-banned Muslim activist group called Balukta instigated riots in Dar es Salaam's predominately Muslim Mwembechai neighbourhood in 1993 against

butcher shops that sold pork (Kaiser and Heilman 2002). A few other minor events in the region occurred over the ensuing ten years, but they were quickly put down.

There have periodically been conflicts between supporters of competing political parties or opposition supporters and the police and military since the re-establishment of multipartyism in 1995. The largest of these incidents occurred in August 2005 during the presidential campaign for Jakaya Kikwete, who was running for president on behalf of the ruling party. A group of disputed party supporters attacked his home.

On Tanzania's mainland, violent episodes have, however, only sometimes taken place and have not attracted much attention. According to a 2000 national study by REDET (Research and Education for Democracy in Tanzania), 86% of Tanzanians said that connections between their religion and the state were positive, while 78% thought that relations between Muslims and Christians were generally positive (Kaiser and Heilman 2002). According to a 2001 Afrobarometer survey, only 6% of Tanzanians thought that violence was caused by ethnic or tribal strife (Afrobarometer data 2001). Notwithstanding such instances, the majority of Tanzanians do not consider ethnic or religious conflict to be a severe problem. Attempts to sever all linkages between politics and religion have failed, and the relationship between religion and socio-political systems in societies has only become stronger.

Politicians frequently use religion as a tool (Cobban 2005; Appleby 2000), and their appeal to religious traditions in a religiously diverse society pits one group against another in many violently divided neighbourhoods. Cobban (2005) asserts that politicians can organise and influence public opinion in their favour by using religion. Religion may be utilised to sway people's ideas, attitudes, and behaviour thanks to its potent emotional and symbolic appeal. Politicians can use religion to legitimise their power, give their supporters a feeling of identity and belonging, and provide an explanation for their policies and acts. According to Cobban, politicians can use religion in a variety of ways, including to foster a sense of community. A

group of people can be mobilised in support of a political objective by using religion to foster a sense of community and belonging.

Additionally, political power can be justified through religion. By connecting them to a higher moral or spiritual order, religious symbols and traditions can be utilised to legitimate the power of political leaders and their policies. Politicians might use religious grounds to support their actions, such as starting a war or enacting particular legislation. Yet, religion may be utilised to inspire voters. By appealing to people's religious beliefs, values, and concerns, politicians can mobilise the electorate. Cobban contends that while religion can be a potent tool in politicians' hands, it can also have unfavourable effects if it is used to encourage intolerance, prejudice, or violence against other groups. Thus, it is critical that politicians use religion sensibly and refrain from utilising it as a polarising force that undercuts social cohesion and democratic principles.

With this context in mind, it is vehemently true to state that little is known about how religion, despite its stance to cause conflicts around the world and its institutionalisation activities, contributes to the promotion of peace and security in Tanzania. This study will use the Roman Catholic Church at Monduli Catholic Parishes amongst religious institutions in Monduli District as a case study to assess the contribution of religious institutions in enhancing peace and security in Tanzania.

1.3 Statement of the Problem

There have been violent internal conflicts in Tanzania. The military has been charged with employing excessively strict enforcement techniques. Rural sporadic violence is linked to religion tensions, cattle rustling, witchcraft offences, and vigilante justice. The U.S. embassy in Dar es Salaam was bombed by Al Qaeda in 1998 with religious contempt; however, the country of Tanzania may harbour certain terrorists without necessarily receiving widespread public

support. Although these were quickly suppressed, a small number of other minor incidents occurred in the area in the following decade.

References to the Christian contribution to non-violence and peace-building are abundant. The key concepts are reconciliation, which is based on God's own reconciliation with sinful humanity, the powerful model of Jesus' self-sacrifice to redeem humanity, his invitation to 'turn the other cheek', and finally, his attention to the poor and the marginalised that encourages Christians to care about the dignity of the human person. In Christianity, there is a close relationship between social justice and reconciliation; one cannot happen without the other. This helps to explain the important work of Christian denominations in mediation and in promoting transitional justice (Philpott 2007).

Religion and, in turn, religious actors are playing an increasingly relevant role in conflict resolution, though the long era of human history contends that religion has been a consistent contribution to bloodshed, hatred, war, and intolerance (Holmer and Fulco 2014). The belief in a close connection between national security and religion is quickly becoming the new gospel of the International Relations discipline. However, so far, the growing body of literature on religion and national security has not yet provided us with any direct solution on how religion influences and enhances national security.

Despite having several religious/faith-based local and international Non-Governmental Organisations (NGOs) as well as Civil Society Organisations that are working in collaboration with the government to promote peace-building and social cohesion in Tanzania, conflicts still persist. It is from this backdrop that this study seeks to assess the role of religious institutions in enhancing national security, particularly by drawing cases from the Catholic church in Monduli District.

1.4 Research Objectives

1.4.1 General Objective

To assess the role of religious institutions in enhancing peace and security in Tanzania.

1.4.2 Specific Objectives

- (i) To identify the key activities and programmes of religious institutions that aim at promoting peace and security in Monduli District in Tanzania.
- (ii) To analyse the ways employed by religious institutions in promoting peace in Monduli District in Tanzania.
- (iii) To explore the challenges faced by religious institutions in promoting peace and security at Monduli District in Tanzania.

1.5 Research Questions

- (i) What are the programmes and practices for conflict prevention and mitigation applied by the religious institutions in Monduli District?
- (ii) What are the conflict management initiatives employed by the religious organisations in Monduli District?
- (iii) What are the challenges faced by the religious actors in enhancing peace and security in Monduli District?

1.6 Scope of the Study

Monduli is one of Arusha's seven district councils and part of Arusha Region. The district spans 6,993 km² in size. Longido District, Arusha Rural District, the Manyara Region, Ngorongoro District and Karatu District are its neighbours to the north, east, south, and west, respectively. The district's administrative centre is located in the town of Monduli. It had 185,237 residents as per the Tanzania National Census of 2002. According to the 2012 Tanzania National

Population and Housing Census, there were 228,829 people living there. Since the area is dominated by Maasai, whose pastoralism is their main source of income and who have become too embroiled in conflicts that require the intervention of political and religious leaders, the study will only cover a small number of religious, locals, and religious community members in the district.

This study will give a suitable window to evaluate the role of religious organisations in supporting peace and security in Tanzania; the study will span the decade just past to the present. The study will also look at how the Catholic Church, among religious institutions, works with other religious and governmental organisations to advance peace and security in Tanzania. Finally, the study will assess how well religious preaching and teachings promote the values that support stability and peace in Tanzania.

1.7 Limitations of the Study

Every research project has certain restrictions. There can be budgetary and time restrictions on the study. In order to achieve the goal, the researcher established plans for a flexible budget that took into account any price fluctuations throughout the process. Nevertheless, in the course of the study, participants were thought to refrain from cooperating in supplying the accurate and adequate information required for this study, but all was done to augment the targeted goals.

1.8 Delimitation of the Study

The researcher made it feasible to get beyond the constraints by making people aware of the goal of the study, the anticipated sample size, and the development of understandable research questions. Using both manual and technological data collection techniques, as well as scheduling frequent visits. Thus, the research was successfully completed.

1.9 Significance of the Study

The study will challenge the government to strengthen religious workers' informal organisations peace-building in terms of giving them financial support to meet their operational needs so as to work hand in hand with the local administration. Above all, this study seeks to evaluate the importance of religion in dealing with peace and security to assist the government of Tanzania in using a religious lens during the formation of security committees and to generate recommendations, which might stimulate further researchers to do more studies on this particular area, addressing gaps in peace building issues, and inspire more researchers to do other related studies.

Moreover, the study will provide a better understanding of the role and effectiveness of religious institutions, specifically the Catholic Church, in promoting peace and security in Tanzania and highlight their contributions and challenges in grappling with disputes. It could identify the unique approaches and methods employed by the Catholic Church in addressing conflicts and promoting reconciliation among different religious and ethnic groups in Tanzania. It could evaluate the impact of religious education and teachings on promoting values that contribute to peace and security in Tanzania.

1.10 Organisation of the Dissertation

This study is organised into five chapters. The first chapter provides the introduction and background material of the study, including research objectives, research questions, the scope of the study, the significance of the study and lastly, the limitations of the study. Chapter two discusses the literature review, which is basically the conceptualisation of basic concepts, being theoretical and empirical ones, while chapter three discusses the research methodology to be espoused in the study. The fourth chapter highlights the findings of the study, while the fifth chapter covers the summary, conclusions and recommendations of the study.

1.11 Conclusion

Therefore, this chapter introduces the study and builds up the determination of the problem.

The chapter elaborates clearly on the problem that the study intends to solve and the importance of the study itself. Consequently, the details underlined in this chapter will guide the researcher while conducting the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews concepts, theories, and previous research findings from available literature relating to the research problem, including books, manuals, journals, and articles for establishing the theoretical bases, the empirical base of the studies, the conceptual framework and the measurement of variables.

2.2 Definition of Terms

2.2.1 Religious Institutions

Religious institutions encompass physical locations designated for worship, such as mosques, churches, synagogues, and other establishments where non-profit religious services and activities are consistently conducted and organised. Nonprofit corporations whose main aim is to provide complimentary transportation services to mosque and church members, their families, and other attendees are included in the category of religious institutions (Akbaba and Taydas 2011).

2.2.2 National Security

Tydas (2011) defines national security as the capacity of a sovereign state to ensure the safeguarding and resistance of its populace. These needs exceed the capacity of any one national security organisation and, as such, necessitate the collaboration of states. The ongoing phenomenon of global connectivity and interdependence among states, which has persisted since the Cold War's conclusion, necessitates greater cooperation and collaboration among governments (Tydas 2011).

2.3 Theoretical Literature Review

Each theory of religion possesses the essential characteristic of elucidating the connection between the two most prominently observable facets of religion—namely, its individual and social dimensions. The concept of individual aspect pertains to the convictions held by a person regarding the capabilities or might of a supernatural entity. Conversely, the social aspect pertains to the facts that the majority of religious rites are performed in groups rather than individually, and that the majority of religions prescribe appropriate conduct during social exchanges. The correlation between the understanding of uncertain occurrences and individual behaviour constitutes a critical component of the theory pertaining to religion. The religious community is characterised by shared behaviours, beliefs, and rituals among all its members.

Social rituals are the mechanism that provides the means for social cohesiveness, whereas religion provides the means for it. The evolutionary approach's proponents describe how religious doctrine and institutions may have been influenced by evolutionary factors (Wilson 2002). In contrast to the evolutionary perspective, institutions and beliefs develop as a result of individuals' rational behaviour rather than because of their greater fitness. Some people revise their ideas in light of their own experiences, and they then make the best decision on whether or not to join a religious group (Dennett 2006).

The rising involvement of churches or church communities in the pursuit of agreement or effective conflict management has attracted attention. Consider the influence of church leaders on the dynamics of various African conflicts, the contribution of churches to the democratic emancipation of Central and Eastern Europe, or the participation of American bishops in the nuclear debate in the 1980s, all have received a lot of attention. Desmond Tutu and Allan Boesak are prominent figures not only in South Africa (Assefa 1990) but also the same has been noted in Sudan, Mozambique and Congo (Badal 1990).

On October 4, 1992, a peace deal was realised in Mozambique thanks in large part to Mgr. Jaime Goncalves, the archbishop of Beira. It put an end to a bloody conflict that cost a million lives and sent half the populace fleeing for their lives. Monseigneur Laurent Monsengwo, who was chosen to lead the "High Court of the Republic" in old Zaire, was a key player in the arduous talks between President Mobutu and his opponents. In order to avert additional violence, the bishops of the Catholic Church in Burundi, who represent half of the people, are currently mediating in the formation of a more collegial administration. In his book *Post-Conflict Peacebuilding: Meeting Human Needs for Justice and Reconciliation*, Lambourne (2004) argues that legal justice was a critical component of the peace-building process following the 1994 genocide in Rwanda, as recognised by both the international community and the Rwandan government. However, despite the implementation of trials at both the domestic and international levels, Rwandans have not necessarily been granted justice (Lambourne 2004).

Schweitzer (2009) looks at the concept of peace as the state that Christians should aspire to. For that, he writes: "We are intended, as creatures of God, to live in right relationship with one another. The result of living in the right relationship is that we fulfil our destiny as human beings. In as much as we are created in God's image, that pattern of right relationships mirrors the very life of God. The Jewish concept of shalom, the peace and well-being which is the fruit of living in the right relationship with God, one another, and God's creation, flows from this idea". Peace is promoted by Catholic teaching as a positive, action-oriented concept. In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." Catholic doctrine establishes a profound interconnection between justice and peace. Peace is a byproduct of justice and is contingent on the establishment of proper human order (Schweitzer 2009).

The actions of organisations such as the United States Institute of Peace and The Alliance for Peace Building have significantly expanded the meaning of the term. Numerous international and national organisations characterise their operations in zones of violence as peaceful. Peace building is a concept employed in the realm of international development to delineate the undertakings and procedures entailed in the cessation of hostilities and the establishment of enduring peace (Dambach 2010). Lederach (1997) further underscores the fundamental significance of relationship change in the context of peace-building. Reconciliation that is "sustainable" necessitates structural and relational changes (Lederach 1997). As stated by Bartoli (2004), Christianity provides access to an extraordinary global network of individuals. This is evident in the Catholic Church's commendable contributions to global peacebuilding and peacemaking initiatives, alongside numerous Christians of diverse denominations who strive to embody their faith in a manner that fosters the establishment of peaceful mechanisms at the local, regional, national, and international levels. Transnational in nature, the network facilitates the continuous flow of information, ideas, goods, services, and people, so enabling a substantial portion of the peacebuilding that is taking place today (Bartoli 2004).

2.4 Theoretical Framework

This study is based on two theories, the Durkheim theory of religion and Gramsci's Prisoner's Dilemma theory.

2.4.1 Durkheim Theory of Religion

In his seminal work on the sociology of religion, *Elementary Forms of the Religious Life*, Durkheim presented his perspective on religion. Considered in the context of the entire society, its influence on the thought processes and conduct of its members was acknowledged. Religion, according to Durkheim, is an inherent aspect of the human situation, and its content may evolve over time and between societies. Religion shall perpetually persist inside society, albeit in a

variety of manifestations. Additionally, Durkheim thinks that religion is the most fundamental social institution, from which virtually every other social organisation has emerged at some point in human history. Due to these factors, he devoted particular attention to this occurrence, resulting in a philosophical treatise on religion that is intellectually stimulating and potentially thought-provoking (Durkheim 1912).

Individuals have a tendency to distinguish sacred religious symbols, objects, and rituals from the profane, which Durkheim refers to as everyday symbols, objects, and routines of existence. There is a common belief that sacred artefacts possess divine qualities that distinguish them from profane ones (Durkheim 1912). Respect and veneration continue to be bestowed upon sacred things, even in the most progressive societies, notwithstanding the absence of any belief in the objects' extraordinary capabilities. Furthermore, religion comprises regular rituals and rites performed by a community of believers, who subsequently build and establish a sense of group solidarity, according to Durkheim (Durkheim 1915). Rituals serve as a unifying force among members of a religious community, providing an avenue for individuals to transcend the banalities of everyday existence and enter more transcendent realms of experience. Particularly significant are sacred rituals and ceremonies that commemorate burials, births, marriages, periods of crisis, and times of crisis.

The analysis of social phenomena by functionalists is shown by Durkheim's theory of religion. Durkheim posits that individuals hold the belief that religion contributes to the preservation and progression of society at large. Religion functions as a unifying force among members of society, consistently prompting them to affirm their common values and convictions. However, criticism has been directed at his methodology, interpretation of ethnographic data, and undermining of traditional religion (Durkheim 1915).

2.4.2 Gramsci's Theory

Individuals in society hold divergent views, according to Gramsci's theory, on the statistical relationship between their actions in strategic social interactions and unknown events that diminish their utility. The presence of many beliefs facilitates the organic development of religious establishments (Gilat and Rizan 2006). A religious institution is characterised by the participation of its adherents in an observable and expensive undertaking. Non-members of a religious organisation encounter less cooperation from society and hold fewer common beliefs than members, who also exhibit a greater propensity for collaboration. The theory establishes the connection between societal cohesion, rituals, and individual convictions.

The theory of cultural hegemony created by Antonio Gramsci in 1937 contends that the ruling class upholds its dominance not just by force but also through the control of culture, language, and ideas. Gramsci asserted that religious institutions had a substantial impact on preserving the social order and prevailing ideology. He thought that religion may serve as a type of cultural hegemony that upholds the status quo and the power of the ruling class. Gramsci acknowledged the potential for religious organisations to advance social justice and equality to advance peace and security. He believed that religious leaders could utilise their influence to advocate for change and to question the current quo. Therefore, Gramsci's theory suggests that religious institutions can either reinforce the existing power structures or challenge them, depending on how they use their cultural influence.

More so, the bridging gap between the authors and the study at hand is that Gramsci and Durkheim offer different perspectives on the role of institutions in society, but there are ways in which their theories can be complementary and can inform this study on the role of religious institutions in national security in Tanzania.

On the one hand, Gramsci's theory of cultural hegemony emphasises the importance of cultural and ideological power in maintaining the status quo and the dominance of ruling elites. Gramsci argues that cultural institutions, including religion, play a significant role in shaping the dominant culture and values of society, which in turn shape individual beliefs, attitudes, and behaviours. In the context of Tanzania, this perspective suggests that religious institutions can contribute to national security by promoting certain values and beliefs that support the existing political and economic order.

On the other hand, Durkheim's theory of religion emphasises the role of religious institutions in creating social cohesion and promoting shared values and beliefs among members of society. Durkheim argued that religion serves as a source of collective identity and shared values, which can help to promote social stability and reduce conflict. In the context of Tanzania, this perspective suggests that religious institutions can contribute to national security by fostering a sense of national identity and promoting social cohesion among diverse communities.

In studying the role of religious institutions in national security in Tanzania, both Gramsci's and Durkheim's theories can be useful in exploring the different ways in which religious institutions contribute to national security. For instance, researchers could examine how religious institutions promote certain values and beliefs that support national security while also exploring how these institutions foster a sense of collective identity and promote social cohesion among diverse communities. Ultimately, by drawing on both theories, researchers can gain a more comprehensive understanding of the complex ways in which religious institutions contribute to national security in Tanzania.

Therefore, these two theories will guide the study process in the fact that Antonio Gramsci and Emile Durkheim were both influential theorists who studied the role of institutions in shaping society. Gramsci is known for his work on cultural hegemony, while Durkheim is known for his work on social cohesion and the role of religion in society. When it comes to researching the

role of religious institutions in national security in Tanzania, Gramsci's theory of cultural hegemony will provide insights into how religious institutions may help shape the dominant culture and values in the country. Gramsci argued that the ruling class maintains its power not only through physical force but also by controlling the culture and values of society. In the case of Tanzania, this could mean examining how religious institutions help shape the dominant culture and values related to national security and how these institutions contribute to maintaining or challenging the status quo.

Durkheim's theory of religion will also guide the research in this area by providing a framework for understanding the role of religion in creating social cohesion. Durkheim argued that religion creates a sense of community and shared values and that this sense of community can help promote social stability. In the context of Tanzania, this could mean exploring how religious institutions contribute to creating a sense of national identity and promoting social cohesion, which could, in turn, contribute to national security.

Overall, by drawing on Gramsci's theory of cultural hegemony and Durkheim's theory of religion, this research process will gain a deeper understanding of how religious institutions contribute to national security in Tanzania and how they shape the dominant culture and values related to national security.

2.5 Empirical Literature Review

According to Ramadhan (2015), religious institutions are the primary providers of public administration to networks and communities in many emerging social regimes. Via healthcare facilities and educational institutions under their control, these administrations provide both medical care and educational services. Religious institutions in multireligious environments address the security issues posed by violence with religious overtones, and the communities continue to interact in these communal areas. Religion, with all of its perspectives, values,

institutions, assets, and other components, is beneficial for fostering societal cohesion and peace because these spaces act as connectors. Religion is used as a tool of division by those responsible for acts of violence against religious individuals and institutions housing those with differing beliefs, leading to intolerance, fear, doubt, and religiously-based profiling, as was the case in Southern Kaduna and some Plateau States in Nigeria (Ramadhan 2015).

According to a 2013 study by the IPF, a fundamental tenet of all religions is to advocate principles, norms, and traits that improve social equality and compassion for those who are unfortunate. Religion is essential in easing the suffering of those who have been victimised by violence, whether they are strict or simply arranged as those who are unlucky. Religion has also served as inspiration for action, namely to support efforts at rapprochement, social attachment, and peace-building. Although religion has been a big enabler of betrayals, viciousness, disdain, and prejudice throughout mankind's history, Abrahamic (Jewish, Christian, and Islamic) teachings notably offer clear regulations and directions for equity and harmony. It is important to look into and consider this duality of possible outcomes in religion.

2.6 Empirical Framework

In a global context, Gilat (2006) notes that religious actors can be important in anticipating conflicts and establishing harmonious social orders, and the importance of their dedication is widely recognised. For instance, the UN Office on Genocide Prevention and the Responsibility to Protect has provided religious leaders and other actors with a strategy to prevent incitement to violence that could result in atrocity crimes within the framework of the Fez process, which got underway in Morocco in 2015. Religious leaders can play a role in promoting peaceful coexistence, preventing and responding to atrocity crimes, and committing to the strategy's execution (Fletcher et al. 2015). In this sense, faith actors' specific practices and methods for

advancing peace cycles include interreligious dialogue, advocacy work, training, and a comprehensive and all-encompassing way to deal with peace-building.

Looking at regional views, Aboagye-Mensah (1994) also examines the significant role the church played in the democratisation movement in Africa, with a particular focus on Ghana. He confirms the church's assertion that Christians have a fundamental right to engage in politics and speak out against social programmes individually or collectively, a claim that is similar to Carter's (1993) analysis of the place of religion in American society (Aboagye-Mensah et al. 2020). His writing highlights how difficult it is for religious leaders to successfully enter politics and public conversation, despite seeming attempts to fundamentally marginalise them and relegate them to the private sphere. How the church may continue to participate in public life while being relevant in addressing pertinent governance issues like accountability and transparency is yet to be seen.

In a same vein, Sachedina (2000) emphasised the "fundamental significance of Koranic teachings concerning religious and cultural plurality as a divinely sanctioned tenet for harmonious cohabitation among human civilizations." His work is a seminal account of the peaceful, humane principles that underpin Islam. A noteworthy compilation of studies examining Islamic beliefs and practise toward peaceful dispute resolution was offered by Said et al. (2001). They maintained that Islam fosters the ideals of justice, harmony, and non-combaction in both philosophy and practise. Additionally, Said et al. argued in favour of Islamic modes of peacebuilding (Said et al. 2002). Kalin (2005) conducted an analysis of the Islamic tradition's conception of peace as a means of juxtaposition with the scholarly emphasis on the legal ramifications of jihad declaration. The author delineated four distinct contexts: the metaphysical-spiritual, wherein the term'salam' is endowed with a substantive value; the philosophical-theological, wherein the inquiry into the nature of evil is explored; the political-legal, where legal deliberations on war are conducted; and the socio-cultural, which examines the Muslim

perspective on diversity in relation to other faiths. Muslim communities must begin addressing a "correct ethics of peace" in order to aid in the resolution of ethnic or sectarian disputes in Muslim nations, according to Kalin (2005). (Kalin 2005).

According to Tanzanian perspectives, religious institutions, including both Christian and Muslim ones, have aggressively worked to influence political matters that interest them, with Muslims in particular (Heilman and Kaiser 2002). They have created narratives about how they have been treated unfairly by the government and Christian institutions (Mbogoma 2005). As a result, there were several clashes between Christians and Muslims, which increased in number and visibility from the middle of the 1980s through the 1990s, raising questions about the future of religious relations in the nation (Mesaki 2011).

In Mesaki's 2011 literature review, it was found that religious institutions in Tanzania have the potential to enhance national security in several ways. Firstly, religious institutions can provide a sense of moral guidance and values that can help to promote social cohesion and reduce the likelihood of conflict. Secondly, religious institutions can play a role in providing social services and support to vulnerable populations, which can help to reduce the risk of radicalisation and extremism. Thirdly, religious institutions can serve as a platform for dialogue and engagement between different groups in society. Thus, religious leaders can facilitate conversations and build bridges between communities that may otherwise be in conflict, helping to promote understanding and tolerance.

Gopin (2000) presents a critique of Western diplomacy predicated on its apparent disregard for religious customs and beliefs. He thinks that traditional Western conflict resolution policies and practises must be fused with religion and religious principles, and that religious ideals, including nonviolence, sanctity of human life, and empathy, should be used to frame the vocabulary of conflict resolution. In order to accomplish this, a thorough comprehension of religious beliefs,

institutions, and practises is necessary, specifically about their conventional and historical approaches to matters of peace and conflict, as well as the intricate diversity of interpretations that exists across the faiths. Gopin warns that the application of religious beliefs and conflict resolution tactics is very context-dependent and may vary significantly each time adversaries engage in combat. Therefore, he stresses the importance of collaborating with people engaged in the dispute as opposed to imposing a specific, albeit spiritually informed, viewpoint from on high (Gopin 2000).

It is, therefore, safe to observe that the spanning gaps between Gilat, Aboagye Mensah, Mesaki's and Gopin's empirical literature reviews and this study that all mentioned empirical literature reviews provide valuable insights into the roles that religious institutions can play in promoting national security, and their findings can be useful in bridging the gap between theory and practice in the context of Tanzania. For instance, Gopin's work on interfaith peace-building emphasises the importance of building bridges between different religious communities to promote peace and security. This perspective suggests that religious institutions can play a role in promoting national security by fostering cooperation and understanding among diverse communities, which can help to reduce conflict and promote stability.

Similarly, Aboagye Mensah's research on religious education emphasises the importance of promoting a values-based approach to education that emphasises the principles of tolerance, respect, and peace. This perspective suggests that religious institutions can contribute to national security by promoting values that support peaceful coexistence and respect for diversity. Meanwhile, Gilat's work on religion and conflict resolution also highlights the potential role of religious institutions in promoting peace and security. Her research suggests that religious leaders can serve as mediators in conflict resolution processes and that religious institutions can help promote reconciliation and healing in the aftermath of conflicts.

Finally, Mesaki's research on the role of religious institutions in promoting social justice emphasises the importance of addressing social and economic inequalities as a means of promoting national security. This perspective suggests that religious institutions can contribute to national security by promoting social justice and working to address the root causes of conflict and instability.

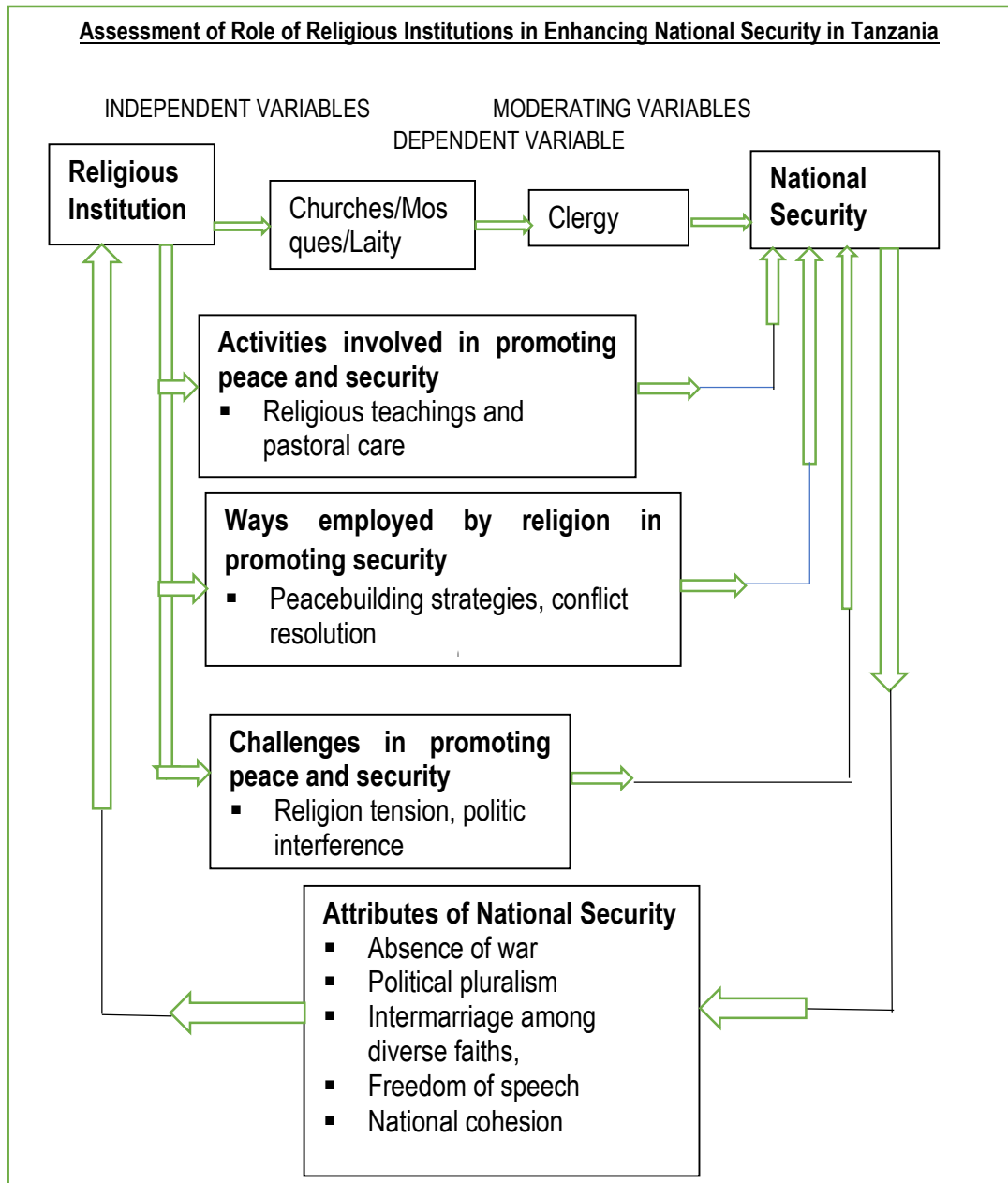
By drawing on these empirical literature reviews, researchers can gain a better understanding of the different ways in which religious institutions can contribute to national security in Tanzania and can explore strategies for leveraging the potential of these institutions to promote peace, stability, and social justice. Ultimately, by connecting the gap between theory and practice in this area, research will help to inform policy and practice that promotes the role of religious institutions in promoting national security in Tanzania.

2.7 Conceptual Framework

A conceptual framework is a set of broad ideas and principles taken from the relevant fields of inquiry and used to structure a subsequent presentation (Kumar 2016). According to Kombo and Tromp (2011), a conceptual framework is a course of action of wide considerations and principles taken from the pertinent field of inquiry used to structure the presentation. The conceptual framework is significant in planning, helping in dealing with and gathering data. It can be easily associated with the specific objectives, questions and literature review. It helps in describing the basic theories and showing the missing information in the current literature. This study will have independent variables and dependent variables. Independent variables will be pegged on the ability to engage in national dialogue, preaching peace, opportunities to track and monitor peace-building strategies, inter-faith missions and pushing for justice. Additionally, freedom of speech, absence of wars and political pluralism alongside intermarriages among

diverse faiths are also influencing factors to National security. The dependent variable of the study is national security, which is affected by the independent variables.

Figure 2. 1 Conceptual Framework



Source: Extracted from literature review (2023)

2.8 Knowledge Gap

The majority of the examined research focuses on the significant role that religious institutions played during the transition from autocracy to liberal democracy. Nevertheless, democratisation necessitates effort and dedication from those in positions of authority and society at large; even after one or two prosperous multi-party elections, the journey remains arduous (Olowu et al. 2000). Religion, therefore, does not invariably instigate violence; rather, it frequently serves as a catalyst for peacebuilding and the process of reconciliation that follows a conflict. Religion and violent conflict are inextricably linked, given that the majority of violent breakouts throughout history and the present have been couched in religious terminology. The present conflicts in Sri Lanka, Nigeria, Iraq, and Israel/West Bank/Gaza serve as empirical proof of this (USAID 2009). Although religious peace-building and conflict resolution have been the subject of extensive scholarly discourse in certain regions, Tanzania is witnessing a burgeoning body of literature that focuses explicitly on the intersection of religion and conflict resolution (Appleby 2008). The author of "The Roles of Local and Transnational Religious Actors" observed in his book that globalisation not only facilitates the formation of improbable alliances and the concentration of religious actors along ethical lines, but also encourages internal division and fragmentation, a pattern well-known to religious communities as reactive, fluid, shape-shifting entities that are anything but monolithic.

Consequently, there was limited discussion explicitly pertaining to the Catholic Church's stance on conflict avoidance, management, and resolution. As an illustration, Williams (1999) noted that pastoralists and farmers engage in land disputes over water and land access; nevertheless, faith-based organisations were not mentioned as a potential solution to these disturbances. In his study, Aboagye-Mensah (1994) examined regional perspectives by analysing the church's substantial contribution to the democratisation movement in Africa, focusing specifically on Ghana. While the author did not extensively dwell on conflicts resolved by church organisations

in Tanzania, he did affirm the church's claim that Christians possess an inherent right to participate in politics and express dissent towards social programmes, both individually and collectively. This assertion aligns with Carter's (2003) position. The current state of research about the contributions of religious institutions to peacebuilding and security in Tanzania is, at best, scant. As a result, religious institutions' contributions to the promotion of peace and security in Tanzania are mostly insufficient.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the research methodology involved throughout the study. These involved research design, research area, research population, sample and sampling methods, sample size, data collection methods, data analysis methods, reliability and validity of data and ethical considerations.

3.2 Study Area

The study was carried out in Monduli, one of the seven Districts in Tanzania's Arusha Region. The district spans 6,993 km² in size. Longido District, Arusha Rural District, the Manyara Region, Ngorongoro District, and Karatu District are its neighbours to the north, east, south, and west, respectively. The district's administrative centre is located in the town of Monduli. In the Monduli District, there were 185,237 people, according to the 2002 Tanzanian National Census. Monduli District had 228,829 residents as of the 2012 Tanzania National Population and Housing Census.

3.3 Research Design

This study adopted a case study methodology. The church and its system are large, so the church hierarchy and system were taken into consideration in our situation. Key informants, interviews, and observations from various types of national security interventionists were used to gather qualitative data from religious leaders and lay brethren. Since correlational research analyzes relationships between variables without the researcher controlling or manipulating any of them, a correlational research design was used. The degree and/or direction of the association between two (or more) variables is reflected in a correlation. A correlation's direction

might either be positive or negative. (Creswell 2014). This design is obviously used when a researcher wants to determine whether two variables are co-related.

3.4 Research Approach

The study used a qualitative research approach to make it very contextual and enable data collection in natural settings (Grey 2009). Data was gathered for this study in a natural setting using an interview guide with a mixed strategy that covers all phases of a study, from hypotheses to particular methods for acquiring, evaluating, and interpreting data. (Grover 2015). Qualitative data collection procedures and analyses were employed (Creswell 2012). This is due to the fact that there is a need for huge data (qualitative approach) and a deeper understanding of the problem so as to increase the study's accuracy (Ezerberger and Prein 1997). Again, it answered questions from a number of perspectives and ensured the absence of 'gaps' in the information collected.

3.5 Area of the Study

The study was carried out at the Catholic churches in Monduli, one of the seven Districts of Tanzania's Arusha Region. Since the area is home to Maasai indigenous people, whose pastoralism is their major source of income and who have been too delayed by conflicts that require the intervention of religious and political authorities, the study covered some religious clergy members, Lay organisation leaders in Monduli District Catholic Parishes and some Maasai community members.

3.6 Study Population

Ideally, data should be collected from the entire population. Since it was hard to examine the whole population, the sample's primary was utilised. Moreover, this research population and sample size were decided by how much information has been gathered from the population that has previously been interviewed (Saunders and Townsend 2018). The group of people set to

be involved in the study included Clerics, religious leaders, the Maasai community and Monduli District leaders since these are key informants in this study.

3.6.1 Sample Size

The researcher utilised a proposed sample size of 15 respondents who were picked through simple random and purposive sampling. This was the proposed sample since the actual sample size of the study was determined by saturation of information. According to Saunders (2017), saturation means that no additional data are being found (Saunders 2017). By using random sampling procedures, the researcher selected subjects from a population so that each had an equal chance of being selected. Doing so assisted in eliminating the chance of researchers biasing the selection process because of the researcher's own opinions or desires. By eliminating such biases, random sampling is the best assurance that the characteristics of a population are distributed in a similar fashion in a sample. The sample then represented the entire population (Kothari 2014). The researcher's judgement that the unit somehow represents the population is the main criterion in the judgement or expert choice sampling. It is assumed that the units selected represented the population on unknown characteristics as well. This type of sampling lacks one or more of the conditions of probability sampling. For instance, it may not have the randomness of a sample (Denscombe 2007). In this study, a sample size of 15 respondents was selected, including clerics who were purposefully selected based on their positions but religious and Maasai community members who were also sampled randomly.

Table 3. 1 Sample size

Category of respondents	Proposed Sample size	Percentage
Clerics	5	33.3%
Religious and Maasai Community members	10	66.6
Total	15	100%

Source: Researcher (2023)

3.6.2 Sampling Technique

The choice of sampling technique in the qualitative approach depended on a range of factors, including the research question, the population being studied, the available resources, and the theoretical framework guiding the study. Sampling techniques in qualitative research are strategies used to select participants or cases for a study. These techniques are designed to ensure that the participants or cases selected are representative of the population being studied and that the data collected is rich and varied enough to allow for in-depth analysis. For this study, convenience sampling was used for participants who could provide in-depth and detailed information about the phenomenon being studied. Moreover, purposive sampling was used for participants who were convenient for the researchers to reach and reach out to. These are all done in order to collect qualitative data.

3.7 Data Collection

Data collection is gathering specific information aimed at either providing or refuting some facts (Tromp, 2006). This study used interviews and documentary reviews from the religious institution actors.

3.7.1 Data Collection Methods

An essential component of this research is the methodology or strategies used to acquire the data. Both primary and secondary data were gathered by the researcher. Using many data collection methods makes the study stronger and more credible. (Kothari 2019). The researcher used different methods like interview, observation and documentary review to collect the necessary data in this regard. Additionally, the researcher arranged and carried out in-person interviews with community members; as a result, the findings were documented. The interview method, which involved face-to-face encounters, enabled the researcher to collect comprehensive information from respondents.

3.7.2 Documentary Review

These are items from the entity that have been analysed by another party. (Kothari 2019). In addition to these theses written by other researchers, the study gathered reports from religious leaders about their interfaith missions and agreements reached, compiled government instructions on how to run their organisations, some leaflets distributed to promote peace and stability, journals on peacekeeping and building in Africa, and publications on the subject were used for the same.

3.7.3 Pilot Study

A pilot study is a preliminary study conducted in order to evaluate its feasibility. This was done to identify potential problems and limitations in the design, methodology, and data analysis of the larger study and to make any necessary adjustments before conducting the study. Doing so helped test and refine the research design, including the research questions, sampling strategy, data collection methods, and data analysis procedures. A pilot study helped to estimate the required sample size for the larger study based on the variability and effect sizes observed in the pilot data. Besides, it helped to refine the data collection methods, such as interview protocols, in order to ensure their clarity, relevant and appropriacy for the research questions. Lastly, helped to refine the data analysis procedures, such as coding schemes or statistical tests, to ensure that they are appropriate for the data being collected. The instruments were tested in Monduli District, and the goal was to establish consistency in data collection methods.

3.8 Data Analysis

The process of organising, structuring, and giving meaning to the vast amount of information gathered is known as data analysis. This procedure entails systematic data collection, editing, coding, and theme presentation. (Kothari 2019). The study results were prepared, organised and coded by using thematic and content data analysis based on the research objectives. In

order to assess the significance of the material gathered via interviews and documents, thematic and content analysis were applied. Reading through a data collection and detecting patterns of meaning throughout the data that were generated from themes constituted the thematic analysis. Furthermore, during the content analysis phase, the researcher scrutinised the gathered qualitative data through meticulous reading and rereading. Subsequently, they identified pertinent information pertinent to the study by taking into account the information that was consistently supplied by the participants. Nevertheless, this was feasible due to the suitability of the method proposed by Miles and Huberman (1994) for qualitative data analysis.

3.8.1 Data Analysis Methods

The researcher analysed the data by using descriptive statistics with descriptions of the contents. Moreover, data was analysed by content analysis, narrative analysis, discourse analysis and grounded theory methods. Statistical Package for Social Sciences (SPSS) version 20 was used in the analysis of data.

3.9 Reliability and Validity of Data

A researcher seeking to do high-quality research should give due consideration to validity and reliability when formulating a study design, conducting analysis, and presenting the findings. In the design of study, these two control items are crucial. Additionally, validity and reliability are crucial components of this investigation. Therefore, it was imperative that the researcher's conclusions be precise and consistent.

3.9.1 Data Reliability

When an instrument is utilised in research and is able to consistently measure the required features of interest across time, it is said to be dependable. (Kothari 2019). The study used the Cronbach's Alpha test to gauge internal consistency and dependability. The degree to which an instrument measures consistently each time it is used with the same conditions and the same

people is known as reliability. The information that the researcher needed was covered by the data collection and was relevant. (Bolarinwa 2016). In light of this, the test was conducted using Cronbach's Alpha test, which was selected to evaluate the data due to its strength or capacity to identify unreliable constructions and exclude them before continuing with further analysis. The reliability coefficient (alpha) ranges from 0 to 1, with 0 denoting a survey that is not reliable and 1 denoting a survey that is 100 percent reliable. In SPSS, a reliability coefficient (alpha) of 0.70 or higher is regarded as satisfactory. The study assessed reliability to ensure that scores remained constant over time or among raters. (Miller 2015).

3.9.2 Data Validity

Validity is the degree to which variations within a measuring tool accurately reflect variations among the subjects of the test. The degree to which the outcomes of the data analysis will accurately reflect the phenomenon being studied (Kothari 2019). Triangulation, which combines various approaches to explore the same event, was utilised to assure data validity (Turner 2016). The project gathered data by using a variety of techniques. The research techniques included group discussion, interviews, observation, and assessments of documentary films. Combining various data-gathering techniques was done, among other things, to ensure that, should one approach have a deficiency, its weakness would be made up for and filled in by another, as well as to ensure a thorough grasp of the phenomenon under study. In order to maintain quality and reduce biases, data collection methods were updated depending on comments from the study supervisor and the researcher himself in the field. Making the tools concentrate on the study's purpose is the intention.

3.10 Ethical Consideration

Research study designs and methods are influenced by a set of ethical considerations. Researchers and scientists are required to adhere to a set of criteria when collecting data from

subjects. (Bhandari 2022). Confidentiality, ethics, participant informed consent, legal concerns, plagiarism, and professional conduct are only a few examples of ethical considerations. (Yip et al. 2016). Participants were assigned numbers to ensure anonymity when providing responses in which appropriate information was provided under voluntary participation after informed consent for this project. Regarding ethical issues, this study took into account respect for people and their goodness by guaranteeing them fairness.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF THE FINDINGS

4.1 Introduction

This chapter presents an analysis of the findings and discusses the results. The findings are presented in this chapter using a qualitative data analysis technique, which comprised a number of procedures, including gathering the raw data, extracting pertinent material, identifying recurring themes, recurring grouping themes, and producing a narrative. The three specific objectives of the study served as the basis for the major themes in this approach. The chapter is arranged into four (4) main sections. The first section presents the introductory part of the chapter, and the second part presents the presentation of the findings into three main objectives and their themes, that is, the key activities and programmes of religious institutions that aim to promote peace and security in Monduli District in Tanzania, the ways employed by religious institutions in promoting peace and the challenges faced by religious institution in promoting peace and security. The third part presents a discussion of the findings, and the fourth one summarises the chapter.

The researcher utilised a proposed sample size of 15 respondents who were picked through simple random and purposive sampling. This was the proposed sample since the actual sample size of the study was determined by saturation of information. On response rate, all 15 targeted respondents fully turned up 100% to give information on the set research objectives.

Table 4. 1 Respondents response

Category of Respondents Interviewed	Sample Size	Response Rate Percentage
Clerics	5	33.3%
Religious and Maasai Community members	10	66.6
Total	15	100%

Source: Filed Data (2023)

4.2 Presentation of the Findings

This sub-chapter presents the findings obtained from the study. The findings are organised into three sections based on the three objectives of the study. Each section is divided into themes. The main objectives of the study include identifying the activities and programmes of religious institutions that are aimed at promoting national peace and security, analysing ways employed by religious institutions in promoting peace and security and exploring the challenges faced by religious leaders in promoting peace and security.

4.2.1 Identifying the Key Activities and Programmes of Religious Institutions for Promoting Peace and Security in Monduli District

This section was obtained from the first research objective, which aimed at finding out the activities and programmes done by the religious institutions, specifically the Catholic church, on enhancing peace and security in Monduli District. The study went through some themes in relation to the activities done by the church in promoting peace and security in Monduli District.

4.2.1.1 Peace and Security Promotion

The Catholic Church in Tanzania, like many other religious institutions, employs strategic activities and programmes to promote peace and security in the region. Some of the key strategic activities done by the Catholic Church in Monduli include interfaith dialogue, pastoral care and counselling and peace education. These reflect its commitment to peace-building and its recognition of the interconnectedness between social, economic, and environmental factors in promoting lasting peace and security in the region.

During the interview, respondents were asked to state the major activities done by the Catholic church in the district which they think are viable enough to influence peace and security; respondents noted that Catholic peacebuilders are normally present at every stage of the conflict transformation cycle: they work in peace education and conflict prevention, in mediation

and conflict resolution, in post-settlement social reconstruction, and in the academies and courts where human rights, including religious freedom, are given theoretical depth and cross-cultural grounding.

One of the respondents at Saint John Paul II Parish- Makuyuni said,

Apart from the church being an instrument to preach the word of God to its followers intending to rescue their souls, it also engages in other social and community development activities and programmes. In addition, it deals with other economic-oriented activities in society to save economic security, personal and social security, environmental security and health security. Schools, health centres and rehabilitation centres for aged person support are introduced in the area to support society (Interview conducted in July 2023).

4.2.1.2 Mediation and Reconciliation

This theme sought to examine the experiences of people with church activities in peace-building through mediation and reconciliation. Under this aspect, the study sought to know how and with which mechanisms the church is involved in resolving frictions between conflicting parties and bringing about peace and harmony within the society.

With this regard, during an interview, one of the respondents stipulated that:

Where disputes arise, the offender is commanded to take the initiative to reach out to the offended and sort out the differences. If no agreement is reached, the next step is to involve a third-party, and if this does not work, seek support from the whole community. Christians are not to keep anger for the entire day; instead, they should seek reconciliation. The offended party is, therefore, commanded to forgive an indefinite number of times. Christians should love God and their neighbour as God loved them by saving them through Jesus Christ. (Interview conducted July 2023).

Moreover, when asked about who is exactly responsible for solving conflicts, the majority of the key informants mentioned the government to have been doing a good job in quelling chaos by using coercive apparatuses, adding that the Catholic church had only been used when members of the community, who are Christians, remain at loggerheads in a way that poses nonstop feud.

This was noticed when one of the key respondents stated that:

The Catholic church had formed the rights and peace committee organs that aimed to ensure reconciliation among the laity. It has actually been doing a good job. Only prayers and repentance have helped to make our areas calm throughout the years. This includes the Small Christian Communities (SCC), which are a way of being church to each other not only on Sunday but every day, a Stunner, Parish and Diocese. Furthermore, religious structures have been exemplary and, of course, used by even the local church like ours to bring about peace-building and reconciliation. They have guided various religious organisations and agencies such as Strategic Peace Building (SPB) through its international development agencies Catholic Relief Services (CRS), Caritas International, which aims at love and compassion for charitable and social development, and Sant' Egidio, among others. These agencies and organisations have been very helpful in promoting peace and reconciliation in ethnic conflicts in our country and globally. (Interview conducted in July 2023).

4.2.1.3 Programme Involving Conflict Negotiations

Respondents were also asked to state categorically the position of the church in ensuring peace and security in the district in which the majority hinted that the church had always been fully involved in setting up social amenities such as hospitals, schools, health centres, and many other infrastructures., expounding that having equitable social services is more likely to curb man-to-man scramble for social services which might be catalyst to peace violence and insecurity.

Another key informant said that the church had also been key in resolving marriage scuffles, which, to a large extent, destabilised the smoothly available tranquillity in Maasai communities. The respondent noted that involving traditional leaders had been of utmost importance in resolving conflicts at the church level, notwithstanding their well-founded belief in polygamous families.

Negotiations were also cited by the majority of respondents as being helpful in the process of peace-building and reconciliation. While Mediation involves a third-party as a mediator in solving differences between two groups that cannot face each other, Negotiation entails creating space between two conflicting groups that come together and setting up peace committees that meet and discuss to get a solution to a problem.

At St. Yuda Thadey Parish - Mto wa Mbu, the clergy respondent had this to say:

The Catholic church is one of the district peace and security committee strategists. It is fully involved in pushing the peace and security agenda from the grassroots. Religious leaders have also supported truth-telling by advocating and implementing appropriate instruments of transitional justice from one government to another. We thank God that the Maasai respect priests' homily and are normally ready to receive advice and turn to them. (Interview conducted in July 2023).

Another respondent noted that the government encompasses the church even in their internal political conflicts, noting that in so doing, the clerics command huge respect to even engage in more pressing security issues; one of the respondents noted that:

At mass, for example, members of the Roman Catholic Church pray for peace, exchange the sign of peace, and are sent out to go in peace, glorifying the Lord. They sing hymns about peace, including St. Francis' prayer "Make Me a Channel of Your Peace". The intercessions also often include prayers for peace and for the soldiers in the community. This shows how the government comes in because soldiers belong to the ruling machinery. (Interview conducted in July 2023)

Furthermore, the study went on to see how the Catholic church plays an important role in putting society together through other actors to ensure true reconciliation through virtual negotiation platforms. This function is often allied to the role of a popular forum and/or political advocate, as one of the laities responded during an interview by stating that:

The Catholic church oftentimes plays an important role in mobilisation, drafting people from a wide pool because of their wide presence in society and broad community base, connecting, via international faith-based networks, like-minded faith-based communities in other countries, as well as not-like-minded faith-based actors for support. In a parallel effort, many faith-based NGOs are involved in supporting the development of civil society organisations that can help the peace agenda progress. This has helped so much to quell farmer-herder conflicts, to say the least. (Interview conducted in July 2023).

4.2.2 Ways Employed by Religious Institutions in Promoting Peace in Monduli District

Based on the second objective of the study, this section intended to analyse the ways by which the Catholic church in Monduli plays an integral part in promoting peace, hence enhancing security. While specific ways and initiatives can vary depending on the local context and the priorities of the Catholic Church in the area, there are some common ways employed by the Catholic church as one of the religious institutions in promoting peace in Monduli District. To explore them, Respondents were asked to state whether there have been conflicts in the district which would jeopardise peace and security in the area. The majority reacted to the existence of homesteaders and herdsmen conflicts. Moreover, the Catholic clerics stated that the encroachment of Maasai herdsmen to the Makuyuni wildlife parks, where there are plots already demarcated for rangers, is an additional source of conflict in the area. In this regard, the study went through three themes under which the ways employed by the church can be seen as materialised to enhance peace and security in the area.

4.2.2.1 Conflict Resolution Within the Society

Throughout the study, it was revealed that conflicts within the Maasai society by nature are inevitable. Once encountered, there are some ways under which the church employs to ensure they are not escalated to distort security in the Maasai society. Mediation as part of conflict resolution is one way from which the church utilises to promote peace. Catholic religious leaders and institutions play a mediating role in local conflicts. They facilitate dialogue and conciliation processes to resolve disputes and promote reconciliation among conflicting parties. Moreover, Catholic institutions often engage in interfaith dialogue and collaboration with leaders from other religious communities. This approach helps foster understanding, respect, and cooperation among different faith groups, promoting peaceful coexistence and reducing interreligious tensions.

During the course of the interview, one of the key informants at the Virgin Mary Mother of Mercy parish said nowadays, most Maasai are Catholic converts and members of the laity conflicts resolution committee, which is coordinated by the Tanzania Episcopal Conferences (TEC). The respondent also had this to say:

The church normally gets involved in negotiations to seek amicable solutions to the pending conflicts. We are never bound by the like those enshrined in the government criminal procedures. We preach peace and love among Christians; thank goodness, the response has been positive. Over 80% of Maasai are herdsmen, and the remaining 20% engage in farming. We are used to preaching peace and love between farmers and pastoralists, with the view that all resources come from God, and we would one day give our last breath to leave all the resources that turn us into unnecessary clashes. (Interview conducted in July 2023).

4.2.2.2 Peace Teaching and Pastoral Care to the Community

When asked about the effectiveness of the approaches used, the respondent noted that there had been duplicate roles set to be performed by Maasai community leaders known as Laigwanani, the government, and government law enforcers, adding that when such a situation occurs, the Catholic committees' resort to prayers and beseeching the laity to abide by the biblical scriptures.

In turn, the church used Peace Education and Awareness to the community whereby Catholic schools, communities, and organisations incorporate peace education into their curriculum and programmes. They raise awareness about the importance of peace, non-violence, conflict resolution, and social justice, nurturing a culture of peace among the youth and the wider community.

Moreover, pastoral care and counselling to individuals and families affected by violence and conflict is another essential aspect of promoting peace. Catholic clergy and trained counsellors

offer support and guidance to those traumatised by conflict. Apart from that, the Catholic church often collaborates with local authorities, civil society organisations, and other stakeholders to implement comprehensive peace-building initiatives and address community needs collectively.

When interviewed, one of the respondents noted that:

We are never tired of resolving conflicts, nor do we relent to bring peace among the conflicting laity. They are our parties. No way we can avoid them. The church had formed a peace and reconciliation commission and rights, peace, defence and security committee from the Small Christian Communities to the parish level, which analyses communities' well-being and comes up with solutions. I remember the case in 2022 when a Maasai boy was killed over trespassing to tame cattle within the Monduli military training and reserved area. The riot mob reactions were quelled by prayers and reconciliation. There was no more bloodshed, thanks to the necessity of having awareness of the word of God. (Interview conducted in July 2023).

4.2.2.3 Local Government and Local Communities Involvement

Since the church community is also within the society, the Catholic church collaborates with local authorities, civil society organisations, and other stakeholders to implement comprehensive peace-building initiatives and address community needs collectively. Moreover, it stands at the forefront of providing opportunities for skill development, leadership training, and constructive engagement so that it can prevent youth from being drawn into violence and extremism.

When asked about what exactly the source of conflict in the Maasai community is, nearly all respondents stated that land scarcity in the area has been noted to be the major source of conflict between farmers and pastoralists associated with the green pasture struggle. An increase in cattle and uncontrolled keeping over the same pieces of land triggers friction among communities. Therefore, addressing environmental issues is the priority of the Catholic church in the area. In regions like Monduli District, where resource-based conflicts are common, the

Catholic church works towards sustainable environmental practices and promotes the equitable use of natural resources to prevent conflicts over land and water.

One respondent had this to say:

Land conflict among our followers, especially Maasai communities, has been ever experienced. Through religious seminars and teachings on loving your enemy and blessing them that curse you as it is envisaged and captured from the holy bible (Mathew 5:43-44). The conflicting parties are given education, especially the local Maasai leaders (Laigwanani), who are much respected by the Maasai community to be forefront ambassadors to preach peace and forgiveness among rival societies. Apart from that, Catholic leaders and other religious institution leaders have been used by the government to talk about peace, forgiveness and reconciliation in different government meetings. Moreover, the church has introduced religious youth seminars and workshops intending to groom young generations to grow in fear of God, which may accelerate peace and security in society. (Interview conducted in July 2023).

4.2.3 Challenges Faced by the Religious Actors in Enhancing Peace and Security in Monduli District

Based on the third objective of the study, the researcher was inquisitive to know some challenges faced by the Catholic church in enhancing peace and security in Monduli District, in which a good number of respondents accused traditional leaders of being reluctant to accept church meddling in solving conflicts and instead resort to government legal measures backed up by coercive apparatus. It was revealed that specific challenges faced by religious actors in enhancing peace and security could vary depending on the local context and prevailing circumstances. However, some common themes and challenges that religious actors encounter in their efforts to promote peace and security are hereby discussed.

4.2.3.1 Sundry Religions and Interfaith Tension

Regarding interfaith tensions in Monduli, which is an area with diverse religious communities, strains arose between different religious groups. Religious actors have been facing challenges in fostering interfaith dialogue and cooperation to address common concerns and build bridges among communities.

One of the respondents noted that warring parties prefer seeing scuffles resolved amicably by using church peace and reconciliation commissions, citing the reason that most clerics do not believe in finding the accused persons, thus making the victims remain with leaking wounds.

During an interview, one Maasai pastoralist had this to say;

I hate the church mode of ending scuffles. For example, in an accusation where my cattle were killed by farmers, I was once directed by the priest to forgive and pray for getting more livestock in the future. This hardly helped me because prayers can never put milk and food on my table. I incurred a loss, so I wanted the accused to pay. This is why I went to the police, though I also ended up losing the case after selling my two big cows; so sad. (Interview conducted in July 2023).

This statement reveals that traditional practices and beliefs have been exposed as a challenge to peace. Local Maasai customs and traditions are sometimes spreading conflict and hinder the need for peace-building efforts. That being the case, religious actors need to navigate sensitive cultural practices to promote peaceful coexistence and reconciliation. This also can be seen from the arguments of one of the respondents who, when asked on the matter, responded, “My husband can sell cattle without informing me, nor should children ask about this. If I complain before a Catholic priest, he tells me to pray. This does not help me. I would rather chart the way forward by sending the matter to the police gender desk introduced in my area. I want these men to get lessons against discrimination”. (Interview conducted in July 2023).

4.2.3.2 Effects of Land Shortage

Limited resources, especially land for pastures, are the main cause of conflict over the area. Monduli District is known for its pastoralist communities, and conflicts over land and water resources can be prevalent. Religious actors may need to address these resource-based conflicts to promote peaceful coexistence among different groups. Findings revealed that the shortage of land for pasture on different occasions had been a trigger for conflict in society. One respondent noted, “In 2022, one young Maasai cattle herder was accidentally gun-shorted while

confronting a soldier after trespassing to a military training area". (Interview conducted in July 2023).

The church normally gets interference to address such conflict due to the fact that based on national rules and regulations and indeed laws governing land issues, religious leaders and actors face challenges to address land-based conflicts like other resource-based conflicts in the areas.

4.2.3.3 Financial Constraints and Politics Interference

The findings revealed that religious organisations, especially at the grassroots level like the parish, may lack the financial and logistical resources needed to implement comprehensive peace-building initiatives. Funding constraints can hinder their ability to make a significant impact. In turn, the political interference charged by politicians was also revealed to be a challenge.

During the interview, respondents were asked if all politics had experienced a challenge in conflict settlement. One respondent had this to say:

Most politicians have embraced self-interest over humanity. Corruption is rife in land disputes. Politicians have the power to project influence before law enforcers and religious believers who are likely to curve procedures in favour of the haves. The church had never been able to interfere with legal proceedings, nor did it warn legal enforcers in public. Under this circumstance, a poor herdsman finds himself on the receiving end. I think it is high time the church is given a clear mandate to pass laws and punish offenders instead of only preaching peace and love (Interview conducted in July 2023).

This statement implies that, regardless of the efforts made by the religious institutions, the Catholic church being one, it has no power to interfere with the national laws, and so long as they are enacted by the parliament with politicians, they are much-sided to defend their interests

leaving the majority on receiving end. Moreover, politicians advocate for their self-interests using the political influence they have over society justice.

4.3 Discussion of the Findings

This sub-chapter aimed to discuss the study findings presented in the previous sub-chapter in relation to the research objectives as the main themes of the study. The discussion focuses on the three objectives, including identifying the activities and programmes of religious institutions that are aimed at promoting national peace and security, analysing ways employed by religious institutions in promoting peace and security and exploring the challenges faced by religious leaders in promoting peace and security.

4.3.1 Key Activities and Programmes of Religious Institutions for Promoting Peace and Security in Monduli District

Data obtained from the interview conducted with respondents revealed that the activities and programmes done by the religious institutions, specifically the Catholic church, on enhancing peace and security in Monduli District range from peace and security promotion programmes to mediation and reconciliation activities and negotiation programmes conducted by the Catholic church.

The revealed study findings at hand augur well with the study conducted by Njogu (2017), who argues that among the actors for peace and security promotion was the National Council of Churches of Kenya (NCCCK) under the Catholic Diocese of Nakuru (CDN). The Catholic Church helped to resettle 500 families through Kanagawa Upendo Resettlement. Another 200 families displaced who missed out on the alleged government resettlement programme were helped by the NCCCK to settle in various parts of Kuresoi North Maina.

More than 160 committee members and ten chiefs participated in the training of peace committees from the entire region (including Kuresoi and Likia) at the Baraka Seminary Centre

in Molo, with the assistance of the NCKK and the Catholic Justice and Peace Commission (CJPC) in Kuresoi North (Njogu 2017; Klopp et al. 2010).

In the course of the study, respondents were asked about the approaches used in conflict resolution. The findings unveiled that problem-solving workshops, which encompass dialogue and resolution of issues prior to their escalation into ethnic conflicts, serve as a contributing element to the promotion of reconciliation and peace. The objective of the problem-solving workshops, as stated by the Monduli Catholic clergy, is to restore confidence and alter individuals' adverse opinions of an adversary. Furthermore, the research unveiled that reconciliation is regarded as a divine undertaking and was instigated by Jesus Christ's crucifixion, as per the Christian faith. A process by which God reconciles the world to Himself is in progress. Every Christian is a divine kid. They have the law written in their hearts by God, which commands them to love both God and their fellow humans. The outcomes presented here are comparable to those reported in a study conducted by Lederach (2019), which posits that the pursuit of reconciliation requires the interweaving of four fundamental concepts: truth, which encompasses sincere recognition and responsibility; mercy, which incorporates forgiveness, compassion, and acceptance; justice, which entails redressing wrongdoing and restoring equilibrium; and peace, which encompasses security, harmony, and overall welfare. Focusing on three steps that are frequently cited Faith-based peacebuilders are obligated to actively participate in post-conflict reconstruction, post-violence mitigation, and the prevention of conflict escalation (Bock 2001 and Maina 2017). True healing is only possible through reconciliation, which Montville (2018) defines as a three-step process consisting of confession, absolution, and acknowledgement. This is to say that the identified programmes and activities done by the Catholic church in Monduli District are strong and do contribute much to the promotion of peace and security in the area.

The process which takes place during the workshops can be described by the concept of confirming, which means removing doubt. Through dialogue, people confirm each other's humanity and recognise the beliefs and values of the other person. Conflicting groups are usually represented by three to seven people; the third-party facilitators consist of two to five people. The study went further, looking at who is exactly responsible for solving conflicts. The findings revealed that Catholic church programmes and activities conducted to promote peace and security are used when members of the community, who are Christians, remain at loggerhead in a way that poses nonstop dispute. Thus, church buildings and other facilities are used to accommodate those who are affected by the dispute for mediation, negotiation and reconciliation processes.

These results align with research published by Waiyaki (2018), which posits that certain parishioners, educational institutions, and religious buildings serve as refuge for individuals seeking refuge from the fighting. The NCKK was among the first organisations to start support programmes for displaced persons by utilising its well-established institutions and networks. The perception of displacement as a transient, provisional, and short-term issue, with aid largely aimed at meeting material necessities. Humanitarian organisations had high hopes that the violence would cease quickly so that individuals may return to their residences. As part of an effort to promote reconciliation and peace, the Roman Catholic Church of Mwaragania Parish organised peace games in 2008 that brought together members of several ethnic groups, including Kio, Murinduko, Mkulima, Kongoi, and Kiptororo, among others (Orina 2017).

The study findings also identified the position of the church in ensuring peace and security in the district in which it was revealed that the church had always been fully involved in setting up social amenities such as hospitals, schools, health centres, and many other infrastructures, expounding that having equitable social services is more likely to curb man-to-man scramble for social services which might be the catalyst to peace violence and insecurity.

Furthermore, it was revealed that the church had also been key in resolving marriage scuffles, which, to a large extent, destabilised the smoothly available tranquillity in Maasai communities. The respondent noted that involving traditional leaders had been of utmost importance in resolving conflicts at the church level, notwithstanding their well-founded belief in polygamous families. In turn, mediation and negotiation were discovered to be helpful in the process of peace-building and reconciliation. Mediation involves a third-party as a mediator in solving differences between two groups that cannot face each other. Negotiation entails creating space between two conflicting groups that come together and setting up peace committees that meet and discuss to find a solution to a problem.

The results align with the research undertaken by Kimani (2017), which posits that prejudices and preconceptions based on ethnicity give rise to various forms of conflict. For example, within the Kalenjin community, Kisii are considered to be witches; hence, the presence of a Kisii in close proximity to a Kalenjin corn field tends to generate suspicion that he may have cast a curse on those crops. An endeavour by the concerned Kalenjin to coerce a Kisii "witch" into eradicating the malevolent spell could result in conflict and potentially fatal consequences. Conversely, the Kalenjin have historically been associated with cattle rustling, and whenever livestock have been pilfered, they have consistently been held accountable, resulting in confrontations (Kimani 2017).

Schreiter (2010), meanwhile, presents a study that provides guidance to religious peacemakers in their endeavours to foster reconciliation and peace. The author espouses these values and posits that reconciliation necessitates the recognition and acknowledgment of the veracity of events, an endeavour to rectify wrongdoing, the administration of justice, and forgiveness contingent upon the clemency of the offender (Wailaki, 2017; Schreiter, 2010). Concepts are valuable to this research as they facilitate the identification of suitable peace-building and reconciliation strategies implemented by the Catholic Church in the Monduli District.

Respondents were also asked to state the mode in which the government liaises with the Catholic church in pushing peace and security among community members in the Monduli District which responses ranged from the way the Ministry of Home Affairs registers all church-based institutions alongside working with them in any devised peace and security committees. It was found that the government involves the church even in their internal political conflicts, noting that in so doing, the clerics command huge respect to even engage in more pressing security issues. This suggests that, during mass, Roman Catholics pray for peace, give and receive the peace sign, and are then sent forth to live their lives in peace while praising the Lord. They hum songs of peace, such as that of St. Francis' which invites God to make everyone the channel and instrument of peace through prayers. Additionally, prayers for world peace and for the local soldiers are frequently included in the intercessions. This demonstrates how the government functions because militaries are a part of the political system.

According to research data gathered from key informants and other participants, the Catholic Church in the Monduli District serves the subsequent purposes: as a result of mobilisation; clergy and nuns have a significant role in forming people's worldviews and fundamental beliefs; this is a function of socialisation via education and training, both at the elite level (especially for well-established religions) and the level of the poor.

The research findings revealed that the church in Monduli District serves as a refuge for marginalised members of society, primarily by providing humanitarian assistance and undertaking socio-economic development initiatives. This directly aids in the reconstruction of the post-war socio-economic landscape and functions as a substitute for partisan and political organisations, especially during periods of crisis or political stalemate. This function is frequently associated with that of a political advocate and/or popular forum.

Based on the research outcomes, it was observed that Catholic religious peacemakers possess a formidable and widespread impact within the community, an esteemed standing as a catalyst

for political transformation grounded in revered principles, distinctive leverage to mediate between antagonistic factions, and the ability to galvanise support at the local, national, and global levels for the peace initiative.

In addition to the advantages gained from pre-existing legitimacy, it has been determined that religious peacemakers affiliated with the Monduli Catholic community have greater access to physical and social infrastructure at the grassroots level, which they can utilise to promote peace. Similarly, they have the ability to gain entry to the upper echelons of society, either by virtue of their membership in the congregation or by virtue of the substantial religious constituency they advocate for. This access possesses a strategic capacity to influence conflict resolution, as it surpasses national and international boundaries.

Ramadhan (2015) found that religious institutions serve as the primary providers of public services to networks and communities in a number of developing social orders. These results are consistent with the conclusions drawn in the present study. These administrations encompass both educational and medical care delivery via healthcare delivery centres and learning organisations within their purview.

Within multi-religious environments, religious institutions have security concerns arising from acts of violence that carry religious connotations, while the communities remain interconnected in these communal areas. Through the connecting aspects of these spaces, religion, with all of its tenets, values, structures, and assets, contributes to societal cohesion and peacebuilding (Ramadhan 2015). Perpetrators employ religion as a dividing line to engage in violent acts against religious individuals and institutions that accommodate those of different faiths, thereby sowing hatred, fear, doubt, and profiling on the basis of religious affiliation, as was the case in certain regions of Plateau State and the southern portion of Kaduna.

4.3.2 Ways Employed by Religious Institutions in Promoting Peace in the Monduli District

Specific initiatives can vary depending on the local context and the priorities of the Catholic Church in the area. There are some common ways employed by the Catholic church as a religious institution to promote peace in Monduli District and similar regions.

Catholic institutions often engage in interfaith dialogue and collaboration with leaders from other religious communities. This approach helps foster understanding, respect, and cooperation among different faith groups, promoting peaceful coexistence and reducing interreligious tensions. The present study's results are comparable to those of Bauta et al. (2020), who noted that religious organisations and faith-based non-governmental organisations (NGOs) have become more involved in international peace-building over the past few decades in their work on Faith-Based Peace-Building (39-40). David R. Smock, ed., *Interfaith Dialogue, and Peace-building* also contains similar findings. Sampson, an authority on the symbolic aspects of peacebuilding, has identified many forthcoming developments in religious peacebuilding: Religious communities are adopting a more methodical and deliberate stance towards promoting peace. Religious universities have established programmes dedicated to conflict and peace, while churches are increasingly integrating peace-building endeavours into their development and outreach initiatives. Likewise, interreligious groups are adopting this pattern (Bauta et al., 2020).

The study was eager to analyse ways used by the church in enhancing security. In so doing, respondents were asked to state whether there has been the existence of conflicts in the district in question, which may jeopardise the peace and security of the area. It was found that there is a persistence of homestead and herdsmen conflicts. The study revealed that the encroachment of Maasai herdsmen to the Makuyuni wildlife parks, where there are plots already demarcated for rangers, is an additional source of conflict in the area. Among others, Mediation and conflict

resolution are ways from which the church utilises to promote peace. Catholic religious leaders and institutions play a mediating role in local conflicts. They facilitate dialogue and negotiation processes to resolve disputes and promote reconciliation among conflicting parties.

Therefore, it was also discovered that the provision of pastoral care and counselling to individuals and families affected by violence and conflict is another essential aspect of promoting peace. Catholic clergy and trained counsellors offer support and guidance to those traumatised by conflict. Apart from that, Catholic religious institutions often collaborate with local authorities, civil society organisations, and other stakeholders to implement comprehensive peace-building initiatives and address community needs collectively.

The effectiveness of the approaches used has been duplicate roles set to be performed by Maasai community leaders known as Laigwanani, the government, and government law enforcers, adding that when such a situation occurs, the Catholic committees' resort to prayers and beseeching the laity to abide by the biblical scriptures. In turn, the church used Peace Education and Awareness to the community whereby Catholic schools, parishes, and organisations incorporate peace education into their curriculum and programmes. They raise awareness about the importance of peace, non-violence, conflict resolution, and social justice, nurturing a culture of peace among the youth and the wider community. These findings are in line with Schneier (2020), in his study on Religion and Interfaith Conflict: Appeal of Conscience Foundation," in *Interfaith Dialogue and Peace-building*, ed. David R. Smock, where it is argued that the Catholic church collaborates with local authorities, civil society organisations, and other stakeholders to implement comprehensive peace-building initiatives and address community needs collectively. Moreover, it stands at the forefront of providing opportunities for skill development, leadership training, and constructive engagement so that it can prevent youth from being drawn into violence and extremism (Schneier 2020).

The findings showed that the exact source of conflict in the Maasai community is land scarcity in the area, which has been noted to be the major source of conflict between farmers and pastoralists associated with the green pasture struggle. An increase in cattle and uncontrolled keeping over the same pieces of land triggers friction among communities. Therefore, addressing environmental issues is the priority of the Catholic church in the area. In regions like Monduli District, where resource-based conflicts are common, the Catholic church works towards sustainable environmental practices and promotes the equitable use of natural resources to prevent conflicts over land and water.

The study findings in hand are similar to the study of David (2020), who notes that major world religions' teachings and practices reveal spiritual and moral formulations that support peace, social justice, reconciliation, and harmony within and between humanity and divinity. Theologically, for instance, all three of the Abrahamic faiths set store in mercy and forgiveness, qualities that are indispensable in seeking a resolution to long-standing and deeply entrenched conflicts. For all their differences, there is much that people of faith have in common, not the least of which is spirituality itself. Therefore, one can argue that "the recognition of a shared concern to develop 'honest, loving, and holistic relationships with God and neighbour' can form the basis for rebuilding constructive relationships destroyed by violence (David 2020).

There has always been land strife among our followers, particularly in Maasai tribes, through religious lectures and lessons on blessing those who curse you and loving your enemies. The warring parties are educated, particularly the local Maasai leaders (Laigwanani), who are highly regarded in the Maasai society and who serve as ambassadors for peace and forgiveness between opposing societies. In addition, the government has used Catholic and other religious institution leaders to speak about peace, forgiveness, and reconciliation at various forums. In addition, the church has started holding religious youth seminars and workshops in an effort to instil a greater fear of God in the next generation, which could hasten social stability and peace.

4.3.3 Challenges Faced by the Religious Actors in Enhancing Peace and Security in Monduli District

Limited resources, especially land for pastures, are the main cause of conflict over the area. Monduli District is known for its pastoralist communities, and conflicts over land and water resources can be prevalent. Religious actors may need to address these resource-based conflicts to promote peaceful coexistence among different groups. Religious organisations, especially at the grassroots level like parish, may lack the financial and logistical resources needed to implement comprehensive peace-building initiatives. Funding constraints can hinder their ability to make a significant impact.

The study found that warring parties prefer seeing scuffles resolved amicably by using church peace and reconciliation commissions, citing the reason that most clerics do not believe in finding the accused persons, thus making the victims remain with leaking wounds. This study's findings are in line with the research by Marie (2014) on *Civil Society and Peace-building: The New Fifth Estate?* (Presentation for the seminar, Civil Society-UN Interaction for Conflict Prevention, whose findings posit that many analysts argue that faith-based NGOs have a special role to play in zones of religious conflict. Their peace-building programmes are generally not confined to addressing religious conflict. Marie (2014) notes that some authors have stressed the fact that issues that have traditionally been in the domain of religion are central to many modern conflicts. Quoting John Paul Lederach, Cynthia Sampson notes, "The primary arena of church activity and faith--that of the spiritual, emotional, and relational well-being of people--lies at the heart of contemporary conflict (Marie 2014).

The study was curious to know other challenges faced by the Catholic church in enhancing peace and security in Monduli District, in which a good number of respondents accused traditional leaders of being reluctant to accept church meddling in solving conflicts and instead

resort to government legal measures backed up by coercive apparatus. It is important to note that specific challenges faced by religious actors in enhancing peace and security can vary depending on the local context and prevailing circumstances. However, this study showed that some common themes and challenges that religious actors encounter in their efforts to promote peace and security include interfaith tensions, whereby in Monduli, which is an area with diverse religious communities, tensions arose between different religious groups. Religious actors have been facing challenges in fostering interfaith dialogue and cooperation to address common concerns and build bridges among communities.

It was revealed that there are even cases involving couples whose resolution by the church leaves women in tears. In the Maasai community, there are a lot of stereotyping cases which force women to succumb to discriminative traditional values, but since the church does not use force, men have never bowed to get rid of them. The findings concur with the study by Mwangi (2017), which argues that religious organisations and leaders lack confidence and skills in community engagement. Findings revealed that churches that are struggling to survive prioritise looking after their own members and maintaining traditional activities rather than outward to the wider community. Some clergy prioritise traditional ministry over community engagement and peace-building because this work is within their comfort zone, their area of competence and there is no opposition to this work among church members (Mwangi 2017).

Therefore, traditional practices and beliefs have been revealed as a challenge. Local Maasai customs and traditions sometimes perpetuate conflict or hinder peace-building efforts. Religious actors need to navigate sensitive cultural practices to promote peaceful coexistence and reconciliation.

When analysing whether politics is to blame for the pending conflicts in their communities, it was revealed that politics has no problem at all, but rather, politicians use the warring parties to gain popularity. They normally side with a wealthier person, whom they think could help them

to win the election. They are driven by selfishness and bribery, from which they are even ready to turn truth into lies for their own sake, regardless of what effects they may have caused in society. In some cases, religious actors' efforts towards peace and security may be hampered by political interference or manipulation, where political actors use religion for their own agendas, leading to divisions and conflicts. Appleby (2006) notes that the problems faced by religious leaders and groups in peace-building and reconciliation include the failure of religious leaders to understand and/or enact their potential peace-building roles within the local community and the lack of the ability to exploit their strategic capacity as transnational actors (Appleby 2006).

Limited access to education by local indigenous Maasai can affect the ability of religious actors to raise awareness about peaceful coexistence and conflict resolution. Therefore, improving educational opportunities can empower communities to address challenges more effectively. To reveal this, the study tried to find out if there are church books, letters and any publications that offer education to the religious society for enhancing peace and security among the disputing communities. The study revealed that the Catholic church has different books apart from the Holy Scripture, including Catholic journals and some church magazines whose writings are used as helpful tools for enhancing peace in the community.

This is in line with Schirch (2019) in his study on Ritual and Symbol in Peace-building, which suggests that religious actors and faith-based organisations can also help support rituals that symbolically communicate a sense of transformation. Ritual helps to transform worldviews and enables people to make sense of the larger conflict. It can allow parties to create and affirm a shared view of the world and develop new ways of living and solving difficult problems. Peacebuilders can use rituals to build worldviews supportive of peace and justice. At times when worldviews are crumbling, rituals can create new ways of thinking and dramatically alter the ways people see the world. It can also make conflict less destructive by reframing the issues at

stake and allowing people to approach problems in new ways. Some believe that ritual may actually change the physical structure of the brain, prompting it to process information differently. Symbolic forms of communication, such as ritual, are thought to have the power to penetrate and allow integration and communication between different parts of the body and brain (Schirch 2019).

The Tanzania Episcopal Conference (TEC) often issue pastoral letters, declarations, and statements on matters of social justice, peace-building, and reconciliation. These writings typically address the current challenges and issues faced by the communities. They serve and provide guidance on promoting peace, security, and human rights. Through TEC, the National Laity Council (NLC) has a constitution named “Tanzania Laity Council Constitution - 2019”, which, under article seven, stipulates different church committees, including the rights, peace, defence and security committees. The committee is vested with the responsibility to impart spiritual teachings to the community and bring peace and security awareness to the society, starting with an individual, family and the community at large. These printed materials are found very handy for some communities which embrace reading.

These study findings on challenges facing religious actors in enhancing national security are in line with the study conducted by Kimani (2017), who argued that religious peacemakers and organisations face many barriers in engaging in peace-building. Barriers within churches include declining congregations, limited human resources, fewer clergy and volunteers resulting in prioritisation of core, mainly sacramental and pastoral activities above peace-building, and limited capacity for new work or innovation. Other barriers include a lack of resources, uncertainty on how to engage, fear of being unable to respond well, lack of skills, knowledge, confidence, and fear of opposition from within congregations (Kimani 2017).

4.4 Summary of the Chapter

The results identified that Catholic peacebuilders are normally present at every stage of the conflict transformation cycle: they work in peace education and conflict prevention, in mediation and conflict resolution, in post-settlement social reconstruction, and in the academies and courts where human rights, including religious freedom, are given theoretical depth and cross-cultural grounding.

Therefore, the findings revealed that the catholic church in Monduli District has the function of mobilisation whereby clerics and nuns contribute, in particular, to shaping people's views of the world and their basic values. Also, a function of socialisation through education and training, both at the level of the elites, in particular for well-established religions, and the poor. This entails that problem-solving workshops, which involve dialoguing and coming up with a solution before it escalates into ethnic conflicts in the Maasai community, are some of the ways and contributing factors to peace-building and reconciliation aiming at promoting peace and security in Monduli District. These activities and programmes have helped to change people's negative perceptions about an adversary and reestablish trust.

Moreover, the study findings revealed that, in order to get rid of conflicts associated with land friction, hence spoiling peace, the church had formed a peace and reconciliation commission under the rights, peace defence, and security committee from the Small Christian Communities (SCC) to the parish level, which analyses communities' well-being and comes up with solutions. Meanwhile, the church has been involved in educating the community on the effects of insecurity as a result of the absence of peace. Through teachings conducted by the church to children and young followers, the church intends to prepare future generations built under God's faith foundation, teaching them how to exonerate from unpleasant behaviour and adopt Christianity grounds with fear of God.

It is essential to remember that religious actors can also play significant roles in promoting peace and security by providing social services, fostering a sense of community, and advocating for peaceful resolutions to conflicts, as has been revealed by the Catholic church in Monduli. By collaborating with other civil society organisations, government agencies, and international actors, religious leaders have maximised their impact and contributed to a more peaceful and secure Monduli District.

Furthermore, the findings revealed that interfaith tensions caused by diverse religious communities in the area are one of the challenges facing religious leaders in enhancing peace and security which arose between different religious groups. Religious actors have been facing challenges in fostering interfaith dialogue and cooperation to address common concerns and build bridges among communities. Apart from that, traditional beliefs and practices have been identified as problematic. Local Maasai traditions and practices might exacerbate conflict or make peace-building attempts more difficult. To encourage harmonious coexistence and reconciliation, religious players must traverse delicate cultural norms.

Lastly, study objective three showed that a good number of respondents accused traditional leaders of being reluctant to accept church meddling in solving conflicts and instead resort to government legal measures backed up by coercive apparatus. It is important to note that specific challenges faced by religious actors in enhancing peace and security can vary depending on the local context and prevailing circumstances.

However, some common themes and challenges that religious actors encounter in their efforts to promote peace and security include interfaith tensions, whereby in Monduli, which is an area with diverse religious communities, tensions arose between different religious groups. Religious actors have been facing challenges in fostering interfaith dialogue and cooperation to address common concerns and build bridges among communities.

Limited resources, especially land for pastures, were cited as one of the main causes of conflict in the area. Monduli District is known for its pastoralist communities, and conflicts over land and water resources can be prevalent. Religious actors may need to address these resource-based conflicts to promote peaceful coexistence among different groups. Religious organisations, especially at the grassroots level like parish, lack the financial and logistical resources needed to implement comprehensive peace-building initiatives. Funding constraints can hinder their ability to make a significant impact.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter covers the summary of important findings of the study, and further, the chapter briefly discusses the conclusion and recommendation of the findings to the government as policymakers and stakeholders. Further, the chapter presents suggestions for further studies.

5.2 Summary of the Study and Findings

The study's main objective was to assess the role of religious institutions in enhancing peace and security in Tanzania, specifically focusing on the Catholic church in Monduli District. This study was guided by three specific objectives, namely:

- i. To identify the key activities and programmes of religious institutions that aim at promoting peace and security in Monduli District in Tanzania.
- ii. To analyse the ways employed by religious institutions in promoting peace in the Monduli District, Tanzania.
- iii. To explore the challenges faced by religious institutions in promoting peace and security at Monduli District in Tanzania.

The study used a qualitative research approach to make it very contextual and enable data collection in natural settings. Data were gathered in a natural setting using an interview guide with a mixed strategy that covers all phases of a study, from hypotheses to particular methods for acquiring, evaluating, and interpreting data. Qualitative data collection procedures and analyses were employed in which themes derived from the data eased the discussion of findings.

Under objective one, it was noted that Catholic peacebuilders are normally present at every stage of the conflict transformation cycle: they work in peace education and conflict prevention,

in mediation and conflict resolution, in post-settlement social reconstruction, and in the academies and courts where human rights, including religious freedom, are given theoretical depth and cross-cultural grounding.

Problem-solving workshops, which involve dialoguing and coming up with a solution before it escalates into ethnic conflicts, are some of the contributing factors to peace-building and reconciliation. The problem-solving workshops, according to the Monduli Catholic clerics, aim at changing people's negative perceptions about an adversary and re-establishing trust.

The process which takes place during the workshops can be described by the concept of confirming, which means to remove doubt. Through dialogue, people confirm each other's humanity and recognise the beliefs and values of the other person. Conflicting groups are usually represented by three to seven people, whereas the third-party facilitators consist of two to five people.

The majority of key informants mentioned the government to have been doing a good job in quelling chaos by using coercive apparatuses, adding that the Catholic church had only been used when members of the community, who are Christians, remained at loggerheads in a way that poses incessant feud.

Under objective two, it was found that mediation and negotiations were cited as major ways used by the church to promote peace. Catholic religious leaders and institution's organs play a mediating role in local conflicts. They facilitate dialogue and negotiation processes to resolve disputes and promote reconciliation among conflicting parties.

Moreover, Catholic institutions often engage in interfaith dialogue and collaboration with leaders from other religious communities. This approach helps foster understanding, respect, and cooperation among different faith groups, promoting peaceful coexistence and reducing interreligious tensions. However, peacekeepers bemoaned the rising situations that see a

duplicate of roles performed by Maasai community leaders known as Laigwanani, the government, and government law enforcers. When such kind of a situation occurs, the Catholic committees resort to prayers and beseeching the laity to abide by the biblical scriptures. In turn, the church used peace, education and awareness to the community whereby Catholic schools, parishes, and organisations incorporate peace education into their curriculum and programmes. They raise awareness about the importance of peace, non-violence, conflict resolution, and social justice, nurturing a culture of peace among the youth and the wider community.

5.3 Conclusion and Implications

What does emerge clearly from the literature is that the Catholic church in Monduli District does matter in both preventing and resolving conflict and in making and building peace, but it needs time to analyse the complex interplay and specific articulations of religion in each individual context. This means taking a critical approach to the notion of religion that considers which aspects of the constellations of meanings associated with it are at play in each case. Shaped by history and context-dependent, religion is also culturally loaded, with shifting meanings that can include anything from sacred scriptures to rituals, communal identity, norm-setting institutions, and a focus on divinity or on the inner self, which were all imposed on the Maasai community.

There is no evidence to indicate such exact on Catholic church Parishes in Monduli District. By virtue of their theology, they are more disposed to violence or more likely to lead to conflict or peace than others. However, attention can and should be paid to the underlying and enabling factors that make it possible for individuals, religious or political leaders, or communities to embrace a religious homily, symbolism, or institution to carry out or justify violence.

Simultaneously, it is necessary to remain intellectually flexible and cognizant of the fact that the Catholic church is not always relevant in conflict or peace dynamics. The relationship between Catholicism and conflict or peace-building in Monduli District is neither static nor one-

dimensional. It is crucial not to impose Catholic parameters when evaluating situations of potential or actual conflict and developing policy responses for them. Contextual variables (historical, socio-economic, cultural) affect outcomes, and thus, no situation is identical to another, so even the most successful group or leader that was able to negotiate peace in one of the warring clans may be unable to alleviate a conflict in a different community or in a different historical moment.

5.4 Recommendations

5.4.1 Policy Recommendations

Policymakers should desist from the mundane notion that sees diplomacy and peacemaking as the only means, and the emphasis should be put on the potential of religion to promote transformation rather than on delivering immediate solutions to conflicts. They should rather learn that involving faith in conflict resolution is not about converting the parties to a particular religion or abandoning secular international human rights standards that underpin peace processes. Moderately, it is about reinforcing the path to peace and reconciliation with a religious grammar that is familiar to the actors involved and that enables them to fully engage in a process that also requires a degree of self-transformation.

Based on the conclusion drawn from the study about the role of the Catholic church in Monduli District in preventing and resolving conflict, as well as in making and building peace, the study offers other policy recommendations as follows;

Promoting interfaith dialogue and collaboration by recognising and encouraging collaborative efforts among different religious groups, including the Catholic Church and other local religious institutions, to facilitate interfaith dialogue and cooperation. This can help foster understanding, build bridges, and address conflicts more effectively.

Cultural sensitivity training and education and awareness campaigns: Develop training programmes for religious leaders, community members, and local authorities that emphasise cultural sensitivity and an understanding of the diverse meanings and practices associated with

religion. This can lead to better conflict resolution and peace-building approaches that respect the cultural context. Create educational campaigns that raise awareness about the complexities of religion, its various manifestations, and its potential roles in conflict prevention and peace-building. These campaigns can target both community members and local leaders.

Contextualised conflict resolution programmes: There is a need to support the development and implementation of conflict resolution programmes that are context-specific and take into account the unique interplay of religious, cultural, and historical factors in Monduli District. These programmes should be designed to address conflicts in ways that resonate with the local population.

Incorporate traditional practices by recognising and integrating relevant aspects of traditional Maasai practices and beliefs into conflict resolution and peace-building efforts. This can help create a more inclusive and culturally sensitive approach that respects local customs.

Government, Government agencies and NGOs collaboration. Facilitating partnerships between religious institutions, Non-Governmental Organisations (NGOs), and government agencies to pool resources and expertise for conflict resolution and peace-building programmes. This collaborative approach can enhance the impact and reach of these initiatives.

Long-term funding and sustainability in ensuring sustained funding for programmes aimed at conflict prevention and peace-building. Long-term investments are necessary to achieve lasting positive outcomes in the community. Provide resources and funding to support grassroots initiatives led by local religious and community leaders that aim to promote peace, resolve conflicts, and enhance social cohesion. These initiatives can leverage existing structures and networks within the community.

Strengthen legal frameworks by collaborating with relevant stakeholders to strengthen legal frameworks that protect religious freedom, promote tolerance, and address religious-based conflicts within the district and at the national level.

5.4.2 Administrative Recommendations

Adequate enforcement of the law to combat corruption is recommended, as dishonesty was observed to cause the recurrence of land use conflicts. Leaving Catholic peacemakers in disarray as they lack immense powers to avert chronic systematic crimes. There should be measures to deal with climatic impacts by formulating policies and development projects. The authorities should give customary institutions an opportunity to deal with some of the causes of conflict because the traditional mechanisms for conflict management and resolution continue to work.

5.4.3 Recommendations on the Areas for Further Studies

This study examined the role of religious institutions in enhancing peace and security in Tanzania, specifically focusing on the Catholic church Parishes in Monduli District. Due to time and financial constraints, the study focused on Monduli District only. For comparative purposes, another study can be conducted in other Districts in Tanzania which face similar situations.

Moreover, the current study was done in a small area; therefore, there is a need for research on the role of religious institutions in enhancing national security in Tanzania that would cover a wider geographical area. Therefore, a survey study may be carried out that will use a larger sample size and wider geographical coverage in order to search for generalised findings.

Furthermore, another study can investigate the factors which make other areas with scarcity of land but do not experience land conflicts in comparison with Monduli District. On the other hand, another study can be conducted to examine the effectiveness of land conflict resolution in Tanzania by involving many other stakeholders, including religious organisations.

REFERENCES

- Akbaba, Y., & Taydas, Z. (2011). Religion, security dilemma, and conflict: The case of Iraq. In P. E. James, Religion, identity and global governance pp. 160-186. Toronto: University of Toronto Press.
- Armstrong, K. (2014). Fields of blood: Religion and the history of violence. New York, NY: Anchor Books.
- Arthur, S. (2020). "Religion and Interfaith Conflict: Appeal of Conscience Foundation," in *Interfaith Dialogue and Peacebuilding*, ed. David R. Smock (Washington, DC: United States Institute of Peace, 2020), 112
- Avirgan, T. and Honey, M., (1983). *War in Uganda: the legacy of Idi Amin*. Tanzania Publishing House.
- Berghof Foundation. (2012). Conflict Prevention, Management and Resolution. Retrieved from http://www.berghoffoundation.org/images/uploads/berghof_glossary_2012_02_conflict_prevention_on_anagement_resolution.pdf.
- Bolarinwa, I.F., Oke, M.O., Olaniyan, S.A. and Ajala, A.S., (2016). A review of cyanogenic glycosides in edible plants. *Toxicology–New Aspects to This Scientific Conundrum*.
- Bouta, K. et al (2020). Faith-Based Peace-Building, 39-40; David R. Smock, ed., *Interfaith Dialogue and Peacebuilding* (Washington, DC: United States Institute of Peace Press.
- Brzoska, M. and Pearson, F.S., (1994). *Arms and warfare: escalation, de-escalation, and negotiation*. Univ of South Carolina Press.
- Chambers, M., Grew, R., Herlihy, D., Raab, T. K., & Woloch, I. (1995). The Western experience: From the renaissance to the modern era. New York, NY: McGraw-Hill.
- Collier, P. and Hoeffler, A., (2002). On the incidence of civil war in Africa. *Journal of conflict resolution*, 461, pp.13-28.

- Creswell, J. (2014). *Research design: Qualitative, quantitative and mixed method approaches*. London, England: Sage Publications.
- David R. Smock 2020. "Introduction," in *Interfaith Dialogue and Peacebuilding* (Washington, DC: United States Institute of Peace Press.
- Dennett, D. C., (2006), *Breaking the Spell: Religion as a Natural Phenomenon*, Penguin, Allen Lane.
- Denscombe, M., (2008). Communities of practice: A research paradigm for the mixed methods approach. *Journal of mixed methods research*, 23, pp.270-283.
- Diego. Wendy L., (2004). Newsletter AGEH SCP Region des Grands Lacs — Mars 2011 - here Edition [http: llwww.rwandahc.org/defence,fault-lines-defining-the-rwandan-conflict/10/02/11, 2:18](http://www.rwandahc.org/defence,fault-lines-defining-the-rwandan-conflict/10/02/11,2:18) [http, 'iwww. crs.org/publications/peacebuilding.cfm](http://www.crs.org/publications/peacebuilding.cfm) link as of 3/6/06 <http://www.bbc.co>.
- Durkheim, E., (1912). *The Elementary Forms of Religion*, reprinted in *A Reader in the Anthropology of Religion*, Blackwell Publishing, 2005.
- Durkheim, E., (1915). *The Elementary Forms of the Religious Life*, George Allen & Unwin Ltd Ruskin House Museum Street. *E-book Edition 2015*.
- Elgazzar, R., Nolan, T.S., Joseph, J.J., Aboagye-Mensah, E.B., Azap, R.A. and Gray, D.M., (2020). Community-engaged and community-based participatory research to promote American Heart Association Life's Simple 7 among African American adults: a systematic review. *PloS one*, 159, p. e0238374.
- Fearon, J.D., (2003). Ethnic and cultural diversity by country. *Journal of economic growth*, pp.195-222.
- Federal Government of Nigeria-FGN, (2016) *North-East Nigeria: Recovery and Peacebuilding Assessment Report, Synthesis Paper, Vol. I*.

- Fletcher, D. C., Catherine, R. O., and Timothy, D. S., (2014). Religion, Peacebuilding, and Social Cohesion in Conflict-Affected Countries, Research Report.
- Fletcher, D. C., Catherine, R. O., and Timothy, D. S., (2015). Religion and Social Cohesion in Nigeria: *Frustration, Polarization, and Violence. Case Study Overview.*
- Frank, A.G., (1998). *ReOrient: Global economy in the Asian age.* Univ of California Press.
- Georgia Holmer with Fulco van Deventer (2014). "Inclusive Approaches to Community Policing and CVE,"
- Gilat, L., & Razin, R., (2006), *A Theory of Religion: Linking Individual Beliefs, Rituals, and Social Cohesion.*
- Gray, P.R., Hurst, P.J., Lewis, S.H. and Meyer, R.G., (2009). *Analysis and design of analogue integrated circuits.* John Wiley & Sons.
- Hassner, R.E. and Horowitz, M.C., (2010). Debating the role of religion in war. *International Security*, 35(1), pp.201-208.
- Inter-Faith Peace Forum Phase II- IPF, (2013). *The Role of Religious Leaders in Maintaining Sustainable Peace and Social Cohesion in Tanzania.*
- International Conference on Cohesive Societies- ICCS, (2019). *Global Leaders in Peace and Religious Harmony to Address Key Challenges Facing Social Cohesion.*
- Juergensmeyer, M., (2017). *Terror in the mind of God: The global rise of religious violence* Vol. 13. Univ of California Press.
- Kiondo, A. (2001). Political Parties and Party Systems. In *Civics: A Tanzanian Reader.* pp. 56-70. Dar es Salaam: REDET, E & D Limited. Lijphart, A. 1977. *Democracy in Plural Societies: A Comparative Exploration.* New Haven: Yale University Press.
- Klopp, J.M. and Halakhe, A.B., (2021). The global nature of policy problems. *Governing Kenya: Public policy in theory and practice*, pp.27-46.

- Kothari, A., Demaria, F. and Acosta, A., (2014). Buen Vivir, degrowth and ecological Swaraj: Alternatives to sustainable development and the green economy. *Development*, 573-4, pp.362-375.
- Kumar, V. and Reinartz, W., (2016). Creating enduring customer value. *Journal of Marketing*, 806, pp.36-68.
- Lamborn, K.R., Chang, S.M. and Prados, M.D., (2004). Prognostic factors for survival of patients with glioblastoma: recursive partitioning analysis. *Neuro-oncology*, 63, pp.227-235.
- Lederach, A.J., (2019). "*Feel the Grass Grow*": *The Practices and Politics of Slow Peace in Colombia*. University of Notre Dame.
- Lederach, J.P., (1997). Sustainable reconciliation in divided societies. *Washington, DC: USIP*.
- Lofchie, M. (1965). *Zanzibar: Background to Revolution*. Princeton, NJ: Princeton University Press.
- Lofchie, M. (1976). *Agrarian Socialism in the Third World: The Tanzanian Case*. *Comparative Politics*, 83 479-499. *Looking Back on Ten Years of Arusha*. 1977. [Pamphlet]. Dar es Salaam: Tanganyika Standard Newspapers Limited.
- Luttwak, Edward N. (2006). *Strategic Power: Military Capabilities and Political Utility*. Beverly Hills: Sage Publications.
- Mahoney, J. (2001). *The Legacies of Liberalism: Path Dependence and Political Regimes in Central America*. Baltimore: Johns Hopkins University Press.
- Mansfield, E. and Snyder, J. (1995). *Democratization and the Danger of War*. *International Security*.
- Marie, F (2014). "Civil Society and Peacebuilding: The New Fifth Estate?" (Presentation for the seminar, Civil Society-UN Interaction for Conflict Prevention, February 2014).

- Marshall, M. and Gurr, T. R. (2005). Peace and Conflict 2005. Retrieved 1 Mar 2006, from the University of Maryland's Center for International Development and Conflict Management.
- Martin, D. (1987). The Emergence of Original Political Cultures in Africa: The Case of Tanzania. [Unpublished monograph] Available in the University of Dar es Salaam's Africana Collection.
- Mathes, E.W., (1981). Maslow's hierarchy of needs as a guide for living. *Journal of Humanistic Psychology*, 214, pp.69-72.
- Mbogoma, J., (2005). Opportunities and Challenges in Establishing Strategic Partnerships for Developing And Transfer Of Innovative Technologies For Processing Agricultural Products.
- Meienberg, H. (1966). *Tanzanian Citizen: A Civics Textbook*. Nairobi: Oxford University Press.
- Minorities at Risk Project. n.d. Chronology for Zanzibaris in Tanzania. Retrieved 15 June 2004 from the University of Maryland Center for International Development and Conflict Management.
- Mesaki, K., Tanabe, K., Obayashi, M., Oe, N. and Takei, K., (2011). The fission of tubular endosomes triggers endosomal acidification and movement. *PLoS one*, 65, p.e19764.
- Montville, J.V., (2018). From Heart of Stone to Heart of Flesh: Evolutionary Journey from Extremism to Moderation by Zeina M. Barakat. *The Middle East Journal*, 72(3), pp.517-518.
- Mushi, Mukandala, R., and Baregu, M. (2001). Eds. Dar es Salaam: University of Dar es Salaam Department of Political Science and Public Administration.
- Mushi, S. (2001). Separation of Powers and Checks and Balances in Modern Government. *Civics: A Tanzanian Reader*. pp. 1-20. Dar es Salaam: REDET, E & D Limited.

- Mutai, W.C., Muigai, A.W., Waiyaki, P. and Kariuki, S., (2018). Multi-drug resistant Salmonella enterica serovar Typhi isolates with reduced susceptibility to ciprofloxacin in Kenya. *BMC microbiology*, 18(1), pp.1-5.
- Okema, M. (1996). Political Culture in Tanzania. Lewiston, New York: Edwin Mellon Press. Rule, J. 1988. Theories of Civil Violence. Berkeley: University of California Press. Tanzania's Political Culture: A Baseline Survey. 2001.
- Philpott, D., (2007). Explaining the political ambivalence of religion. *American Political Science Review*, 1013, pp.505-525.
- Ramadhan, R. and Phuwapraisirisan, P., (2015). New arylalkanones from *Horsfieldia macrobotrys*, effective antidiabetic agents concomitantly inhibiting α -glucosidase and free radicals. *Bioorganic & medicinal chemistry letters*, 2520, pp.4529-4533.
- Ramadhan, S., (2017) Inter-Religious Action as a Force for Peace. *The Journal of Social Encounters*, Vol. 1, ISS 1, Article 5, 54-62
- Rwechungura, K, (2013). "Symbolizing Patterns" *Journal of the International African Institute*. <https://muse.jhu.edu/article/497>: Retrieved on 30th July 2016
- Sacks, J. (2015). Not in God's name. New York, NY: Schocken Books.
- Saunders, M.N. and Townsend, K. (2018). Choosing participants. *The Sage Handbook of Qualitative Business and Management Research Methods* pp. 480-494. SAGE Publications Inc.
- Schirch, T. (2019). *Ritual and Symbol in Peacebuilding*. Washington, DC: United States Institute of Peace, 2019, 112.
- Schmidt-Leukel, P. (2004). War and peace in world religions: The Gerald Weisfield lectures 2003. London, England: SCM Press.
- Schweitzer, F., Fagiolo, G., Sornette, D., Vega-Redondo, F., Vespignani, A. and White, D.R., (2009). Economic Networks: The New Challenges. *Science*, 3255939, pp.422-425.

- Shay, Shaul. (2013) *The Shahids: Islam and Suicide Attacks*. Herzliya: The Interdisciplinary Center Press.
- Shelah, Ofer. 2015. *Dare to Win: A Security Policy for Israel*. Tel Aviv: Yediot Achronot, Hemed Books. In Hebrew
- Simonsohn, U., Simmons, J.P. and Nelson, L.D., (2015). Better P-curves: Making P-curve analysis more robust to errors, fraud, and ambitious P-hacking, a Reply to Ulrich and Miller 2015.
- Snow, Donald M. (2011). *National Security for a New Era*, 4th ed. Boston: Longman.
- Special Report no. 352 Washington, DC: US Institute of Peace, [www.usip. Org /publications/ 2014/09/inclusive-approaches-community -policing-and-cve](http://www.usip.org/publications/2014/09/inclusive-approaches-community-policing-and-cve).
- The Global Terrorism Database (2017). New York Press
- Turner, B. S. (2006). Religion and politics: Nationalism, globalization and empire. *Asian Journal of Social Science*, 342, 209-224.
- United States Agency for International Development-USAID, (2009) Religion, Conflict and Peacebuilding. *An Introductory Programme Guide*.
- United States Institute of Peace- report, (2001). "Catholic Contributions to International Peace. www.usip.org/pubs/specialreports. UNPSO — report, 2012. United Nations Peacebuilding Support Office, USA. UN Resolution 1992. An Agenda for Peace: Report of the Secretary-General, A/47/ 277-S/24111, paragraph.21, Last Accessed: 10 May 2011, URL: <http://www.un.org/Docs/SG/ag peace. html> Williams M. E., 1998. Human Rights Opposing Viewpoints. Green Haven Press, San
- Wilson, D. S., (2002), *Darwin's Cathedral*, Chicago University Press.
- www.crs.org/our-work-overseas/proram-areas/justice-and-peacebuilding.
- Yip, C., Han, N.L.R. and Sng, B.L., (201)6. Legal and ethical issues in research. *Indian Journal of Anesthesia*, 609, p.684.

APPENDICES

Appendix i: Interview Guide For Clerics

1. What are the major activities and programs of the Catholic Church in Tanzania that aim to promote peace and security?
2. Are religious leaders involved in effective measures to resolve conflicts in Monduli District?
3. What do you think are the major challenges faced by the religious leaders in resolving conflicts in the District?
4. Describe briefly the strategies employed by religious leaders in resolving conflicts.
5. What are the major approaches used by the church in solving conflicts, particularly among community members in the District?
6. Explain the notable conflicts that had surfaced in the District in your area of jurisdiction.
7. How does the government react to the roles played by the church in resolving conflicts?
8. What are the possible interventions to ensure peaceful coexistence between farmers and pastoralists in Monduli District?
9. In your opinion, how do politics fuel conflicts in Monduli District?
10. What is the effectiveness of religious leaders in peacebuilding in Tanzania?

Appendix ii: Interview Guide for Religious and Maasai Community Members

1. How long have you been in this District?
2. Have you ever experienced any conflicts between farmers and pastoralists? If yes, who was involved in resolving the skirmishes?
3. Do you belong to any of the church denominations in your community? If yes, what is the position of religion in resolving conflicts?
4. What are religious activities undertaken by the catholic church in your community?
5. What is the effectiveness of religious leaders in peacebuilding in Tanzania?
6. What is the position of community members in ensuring security in Monduli District?
7. Are religious leaders involved in effective measures to resolve conflicts in Monduli District?
8. What are the relationships between the traditional and religious leaders in your community?
9. What are the challenges faced by religious leaders in resolving conflicts in your community?
10. To what extent is land a cause of disputes in your community?

Appendix iii: A Guide to Documentary Review

Name of the Document		Issues to be observed
1	Canon Law Journals	A better strategic policy framework for conflict prevention and peacebuilding
2	Church Magazines	Coherent and coordinated intervention and policy strategies are needed to make progress towards peace.
3	The Constitution of the URT	The results of conflict analysis need to be translated into action
4	A book on the History of Monduli District	Checking boundaries and modes of living
5	Research works done on peace and conflicts in the Academy TMA) journal	To read in detail about the concept of peace and security

Appendix iv: Research Budget

S/N	ACTIVITIES	ITEMS	COST (TSHS)
1	Proposal Preparation	Internet services	30,000/=
		Typing and printing	70,000/=
		Photocopies	50,000/=
		Binding	30,000/=
		Transport	50,000/=
		Meals	50,000/=
		Validity & Reliability	100,000/=
		Subtotal	380,000/=
2	Data Collection	Printing and photocopies	100,000/=
		Transport	350,000/=
		Meals	200,000/=
		Subtotal	650,000/=
3	Data Processing and Report writing	Printing and photocopies	250,000/=
		Transport	200,000/=
		Binding	100,000/=
		Meals	200,000/=
		Publishing	250,000/=
		Subtotal	1,000,000/=
		Grand Total	2,030,000/=

Source: Researcher (2023)

Appendix v: Research Time Framework

Activities	Dates (Year, 2023)						
	Jan 2023	Mar- May 2023	June 2023	July- Aug 2023	Aug- Sept 2023	Oct 2023	Dec 2023
Topic Selection							
Proposal Preparation							
Proposal Defense							
Data Collection and Analysis							
Research Report Preparation							
Research Report Defense							
Submission of bound books							

Source: Researcher (2023)

Appendix vi: Data Collection



Institute of Accountancy Arusha

P.O. Box 2798, Njiro Hill, Arusha, Tanzania

Telephone: +255 27 2970232 Mobile: +255 763 462109 Telex: 50009 IAA TZ

Fax: +255 27 2970234 Email: iaa@iaa.ac.tz Website: www.iaa.ac.tz

Ref. No.: MA-PSS/0047/2021

26th June 2023

PATRICK PRIEST
MONDULI PATRICK
P.O. BOX 2
MONDULI

*Mimi Kama Pando
Nimezunguzwa na kuu ya
Mhusika na naamba weli-
zialiano weni atinije
azime yoke*



Dear Sir/Madam,

RE : REQUEST FOR DATA COLLECTION

The purpose of this letter is to introduce to you **Mr. Alex John Mhoja** who is our student pursuing Masters of Peace and Security with registration (MA-PSS/0047/2021). Currently, the aforementioned student is conducting a study on **"ASSESSMENT OF THE ROLE OF RELIGIOUS INSTITUTIONS IN INHANCING NATIONAL SECURITY: A CASE STUDY OF MONDULI DISTRICT"**. We would like to highlight here that this study is part of the requirement for the award of the above mentioned programme of study.

We therefore request you to extend to the above-mentioned student of our Institute any help that may facilitate him to achieve study objectives. We further request permission for him to see and talk to the staff of your Institution in connection with his study. The period for this request is granted from June to the end of August 2023.

Thank you for your continuing support.

Yours Sincerely,

INSTITUTE OF ACCOUNTANCY ARUSHA

Mishael Abduel
FOR: RECTOR



Appendix vii: Letter Monduli (Makuyuni)



Institute of Accountancy Arusha

Postal Address: P.O. Box 3044, Arusha, Tanzania
Telephone: +255 27 253 2000
Fax: +255 27 253 2001
E-mail: iaa@iaa.ac.tz

Ref. No.: MA-PSS/004/2021

26th June 2021

PASTOR PRIEST
MAKUYUNI PARISH
P.O. BOX
MONDULI



Mtajiwa hapo chini. anajitambulisha
kwa kuwa anabata Parokia ya Monduli uji
kudheli usaidieni katika kazi
ziyote kubeba yake.
Tr. Simon Tembo
Idara ya Uchungaji, Iuk

RE : REQUEST FOR DATA COLLECTION

The Director of the IAA wishes to introduce to you Mr. Alex John Wfany who is due shortly
beginning his PhD at Police and Security (PhD registration MA/PSS/004/2021). During
his aforementioned studies he is conducting a study on "ASSESSMENT OF THE ROLE OF
RELIGIOUS INSTITUTIONS IN ENHANCING NATIONAL SECURITY: A CASE STUDY OF
MONDULI DISTRICT". He would like to interview and fill the study form of the
requester. The study is of the local interest in your area of duty.

We therefore request you to extend the above-mentioned student of our institute any help
that may facilitate him to achieve study completion. Your further removal of possible hindrance to
see and talk in the staff of your institution in connection with his study. The period of his
request is granted from June to the end of August 2021.

Thank you for your continuing support!

Yours Sincerely,
INSTITUTE OF ACCOUNTANCY ARUSHA


Michael Abduel
FOR: RECTOR

Appendix viii: Letter Monduli (Mto Wa Mbu)



Institute of Accountancy Arusha

P.O. Box 2798, Ng'iro Hill, Arusha, Tanzania
Telephone: +255 27 2970232 Mobile: 255 767 462109 Email: info@iaa.ac.tz
Fax: +255 27 2970234 Email: iaa@iaa.ac.tz Website: www.iaa.ac.tz

Ref. No.: MA-PSS/0047/2021

26th June 2023

PARISH PRIEST
MTO WA MBU PARISH

Mtazwa hapa chini angitambuliwa
kwa kuwa anabata Pasotia ya Monduli

P.O. BOX
MONDULI



mtazwa hapa chini angitambuliwa
kwa kuwa anabata Pasotia ya Monduli

Dear Sir/Madam,

mtazwa hapa chini angitambuliwa
kwa kuwa anabata Pasotia ya Monduli

RE : REQUEST FOR DATA COLLECTION

The purpose of this letter is to introduce to you Mr. Alex John Mhoja who is our student pursuing Masters of Peace and Security with registration (MA-PSS/0047/2021). Currently the aforementioned student is conducting a study on "ASSESSMENT OF THE ROLE OF RELIGIOUS INSTITUTIONS IN INHANCING NATIONAL SECURITY: A CASE STUDY OF MONDULI DISTRICT". We would like to highlight here that this study is part of the requirement for the award of the above mentioned programme of study.

We therefore request you to extend to the above-mentioned student of our institute any help that may facilitate him to achieve study objectives. We further request permission for him to see and talk to the staff of your institution in connection with his study. The period for the request is granted from June to the end of August 2023.

Thank you for your continuing support.

Yours Sincerely,
INSTITUTE OF ACCOUNTANCY ARUSHA

Michael Abduel
FOR: RECTOR

Appendix ix: Research Clearance



UNITED REPUBLIC OF TANZANIA
PRESIDENTS OFFICE
ADMINISTRATION OFFICE AND LOCAL GOVERNMENT
MONDULI DISTRICT COUNCIL



Correspondences to be addressed to
The District Executive Director,
Tel. No. +255 - 27- 2538006 G.L
+255 - 27- 2538005 D.L
Fax No. +255 - 27- 2538136/361
E-mail: ded@mondulidistrict.go.tz

COUNCIL HALL,
P.O. BOX 1
MONDULI.

In reply please quote:

Ref. No. HW/MQN/R5/1 VOL.IX/87

03th July, 2023

Principal,
Institute of Accountancy Arusha,
P.O. Box 2798,
NJIRO-ARUSHA.

RE: A REQUEST FOR RESEARCH CLEARANCE

Reference made to your letter dated 26th June, 2023.

Hereby, taking an opportunity to inform you that **Mr. Alex John Mhoja** have successfully been accepted for Research Clearance, he is permitted to conduct his research work from **June, 2023** to **August, 2023**. Titled "**Assesment of the role of Religios Institutions in Inhancing National Security. A case study of Monduli District.**"

Thank you for your cooperation.


Jenifer J. Mapembe

For: **DISTRICT EXECUTIVE DIRECTOR,
MONDULI.**



Copy to:

- **WEO's – M/MJINI, M/JUU, MAKUYUNI AND MTO WA MBU** - You are requested to accept **Mr. Alex John Mhoja** and give assistance for research activity.
- **Mr. Alex John Mhoja,**
Student of Institute of Accountancy Arusha.

Monduli District Council, S.L.P 1, Monduli Tel. No: +255 (027)-2538006,+255(027) 2538005.
Fax No +255 (027) 2538136/361. E-mail:ded@mondulidc.go.tz Tovuti: <http://www.mondulidc.go.tz>

Appendix x: Certificate of English

INSTITUTE OF ACCOUNTANCY ARUSHA TANZANIA

CERTIFICATE OF ENGLISH EDITING

This certificate confirms that the manuscript listed below was edited by one or more expert English Editors. The following issues were edited: Grammar, Spelling, punctuation, Sentence Structure and Phrasing. Journal editors can contact us for a copy of the edited document that was submitted to the Authors.

MANUSCRIPT TITLE

Assessment of the Role of Religious Institutions in Enhancing National Security in Tanzania: A Case Study of Catholic Church in Monduli District

AUTHOR(S)

Alex John Mhoja

DATE ISSUED

3rd November 2023

CERTIFICATE NUMBER

LC11-002-23

Signature  Date 3rd November 2023

Name of Editor: Richard Sikira

Appendix xi: plagiarism

Assessing the role of religious institutions in enhancing peace and security

ORIGINALITY REPORT

25% SIMILARITY INDEX	24% INTERNET SOURCES	4% PUBLICATIONS	14% STUDENT PAPERS
--------------------------------	--------------------------------	---------------------------	------------------------------

PRIMARY SOURCES

1	repository.iaa.ac.tz:8080 Internet Source	3%
2	ir-library.ku.ac.ke Internet Source	3%
3	openaccess.city.ac.uk Internet Source	2%
4	lrd.yahooapis.com Internet Source	1%
5	www.peacebuildinginitiative.org Internet Source	1%
6	Submitted to Eiffel Corporation Student Paper	1%
7	scholar.mzumbe.ac.tz Internet Source	1%
8	www.openjournalsnigeria.org.ng Internet Source	1%
9	Submitted to Gimnasio Campestre Student Paper	1%