CONFLICTS
IN THE GREAT LAKES REGION:
ROOT CAUSES, DYNAMICS, EFFECTS & SOLUTIONS

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Disclaimer: The views expressed by the discussants and contributors are strictly their own and do not necessarily represent the views of KAS.

Contents

PART TWO

Abbreviations

AU	African Union
AMIS	African Mission in Sudan
APSA	African Peace and Security Architecture
ASF	African Standby Force
ASEAN	Association of South East Asia Nations
CAR	Central African Republic
CETA	Civic Education Forum in Tanzania
CDU	Christian Democratic Union
CHADEMA	Chama cha Demokrasia na Maendeleo
CSOs	Civil Society Organizations
DRC	Democratic Republic of Congo
DUA	Democratic Union Africa
ECOWAS	Economic Commission for West African States
EU	European Union
ID	Identity Card
IDU	International Democratic Union
IEP	Institute of Economics and Peace
KAS	Konrad Adenauer Stiftung
KIPACE	Kigoma Paralegal Aid Centre
LRA	Lord Resistance Army
MNC	Mouvement National Congolais
NGO	Non-Governmental Organization
OAU	Organization of African Unity
RPF	Rwanda Patriotic Front
UNMS	UN Mission in Sudan
UN	United Nations

Preface

The Civics Education Forum in Tanzania (CETA) is Non-Governmental Organization (NGO) registered in June 2003 with the aim of empowering citizens with civic knowledge so that they can make informed decisions on socio-economic and political matters that affect their daily life in their political environment and level of social formation.

The establishment of CETA was in response to civic challenges fueled by lack of civic competence, political awareness, shortage of civics reading and teaching materials in schools and the dawn of globalization and its effects politically, economically, socially and culturally. The other obvious reason was existence of ideological vacuum following the abandonment of *Ujamaa* (socialism) philosophy, which had guided Tanzania's political economy since its juridical independence.

CETA strives to provide forum for citizens to discuss local and international development matters, to undertake research and to generate new knowledge that can spur the country's development.

Since its formation CETA has been cooperating with governmental and other non-governmental entities local and international in empowering citizens with civic knowledge on what they can do for themselves on self-reliance basis to bring about socio-economic and political development of the country using available local resources instead of begging for donor support from outside.

The Konrad-Adenauer-Stiftung (KAS) is a Germany political foundation, closely associated with the Christian Democratic Union of Germany (CDU). As co-founder of the CDU and the first Chancellor of the Federal Republic of Germany, Konrad Adenauer (1876-1967)

united Christian-social, conservative and liberal traditions. His name is synonymous with the democratic reconstruction of Germany, the firm alignment of foreign policy with the trans-Atlantic community of values, the vision of a unified Europe and an orientation towards the social market economy. His intellectual heritage continues to serve KAS aims and obligations.

With nearly 80 foreign offices and projects in over 100 countries, KAS works to the promote democracy, international relations, the rule of law, good governance, youth empowerment, public participation and a social market economy. Together with her partners KAS contributes to the creation of an international order that enables every country to develop in freedom and under its own responsibility. In so doing, KAS cooperate with governmental institutions, political parties, civil society organizations and handpicked elites, building strong partnerships along the way.

The main focus of KAS in Tanzania lies on fostering the democratic development and furthering the establishment of an effective multi-party system. Equally important, KAS supports processes which foster decentralization, further local political dialogue and increase transparency of decision making processes.

In order to foster the political and interreligious dialogue KAS work closely with several political and civil organizations and partners. One of these is the centrist party *Chama Cha Demokrasia na Maendeleo (*CHADEMA), which is a member of the 'International Democratic Union' (IDU) and the 'Democratic Union Africa' (DUA). By strengthening these co-operations and processes, KAS contributes to the local and national democratic development in Tanzania.

Appreciations

This journal is a product of collective efforts by the various stakeholders. The Executive Committee of CETA would therefore like to extend appreciation to all institutions, organizations, partners, workshop facilitators and individuals that have contributed in the production of this journal.

Foremost, CETA appreciates the contribution of KAS Tanzania Country Office under the leadership of Dr Tilmann Feltes, Resident Director for financial and material support. Dr Tilaman took time to travel to Kigoma and Zanzibar to share with participants the experience of Germany –his home country on peace keeping and democracy telling them that much as the country was destroyed within a short time by one person during World War II through American support, it was rebuilt into a strong democratic culture. His appeal to workshops participants was simple. Tanzanians must uphold good governance and democracy as foundation for peace.

Furthermore, thanks are extended to the management of Youth Centre Hostel (Mbeya), Oasis Hotel (Morogoro), ZSSF (Zanzibar), Kigoma Social Hall (Kigoma) and Diplomatic Hotel (Arusha) for hosting the youth workshops on peace keeping, conflict prevention and resolution. CETA is also thankful to Dr George Jombe from the University of Dar es Salaam and Dr Denis Mpagaze of ST Augustine University-Songea Campus for facilitating the workshops in the five centres very professional.

Finally thanks should go to chapter writers for their down to earth and enriching analysis of conflicts in the Great Lakes Region; especially the immediate, underlying and basic causes of conflicts and the way out from the mess in which the region finds itself.

Readers of this volume will be more informed and knowledgeable on the political economy of the Great Lakes Region and its associated challenges and possible solutions.

Lastly but not least we would like to extend our acknowledgement to the contribution of Mr. Lawrence Kilimwiko for editorial work and Yasin Yusuph for cover design, layout, technical and related printing works.

Editorial

The Great Lakes Region refers to the countries located in the east and central Africa – namely Rwanda, Burundi, Democratic Republic of Congo (DRC), Uganda, Tanzania, Zambia, Congo, Central African Republic (CAR), South Sudan, Kenya and Sudan.

THE Great Lakes Region constitutes a complex network of political and economic interactions with significant implications for peace, security and governance. It is also a region with interlinked conflicts and common fundamental problems that emanate from colonialism, post-colonial challenges to state-building and nation-building. In this volume an overview analysis of conflict dynamics in the Great Lakes Region including causes and effects is provided covering their root causes, maintenance factors, their interconnectivity and impact on people's lives.

The conflicts in the Great Lakes region have common features relating to governance issues, identity division, structural violence, exploitation and equal access to natural resources, which are prominently present. The inability of the governments of the day to manage multi-ethnic societies by ensuring equitable access to natural resources, rule of law and political inclusion creates a ripe context for conflict, as social and political elites play on ethnic divisions and prevailing stereotypes. The difficulties in addressing basic needs for various ethnic groups equitably can be seen within the context of state policies that have been weakened by conflicts, and whose ability to guarantee security of the life and property of its citizens is diminished.

Furthermore, conflicts in the Great Lakes Region countries have always been interconnected. Although conflicts tend to be intrastate in the beginning, due to strong cross-border dimensions and transnational ethnic identities these conflicts have often spread and destabilize the whole region. Another notable feature is the use of armed groups including child soldiers in the wars.

Another common feature in the Great Lakes Region is the failure of electoral democracy. Instead of entrenching good governance and contributing to political stability, it has triggered violence and political instability. The process of democratization in the region is fraught with difficulties - political tension and violence. In this volume, the value of democracy - preparedness, readiness and ability of Great Lakes Region countries to embrace multiparty democracy given that it was imposed by external forces is analyzed in detail.

Tribalism is a cancer in the Great Lakes Region. Rwandese civil war and genocide represents a manifestation of deeply rooted class divisions through constructed identities of Tutsi, Hutu and Twa. Such structures ensured that Tutsi had higher access to employment opportunities, power, land and resources such as cattle, whilst Hutu were mostly confined to physical labour and agricultural cultivation, and the Twa were isolated in forests for hunting and pottery. The monopolization of power, resources and all privileges within a small Tutsi class led to the 1959 and 1994 Rwanda Genocide.

Unequal access to natural resources and conflicts in the Great Lakes Region is well documented. This volume provides a detailed analysis using conflicts in the Democratic Republic of Congo that dates back to the time of the colonial period when foreign powers scrambled for ivory, slaves, and later rubber. It came at a time when King Leopold II of Belgium bought the whole country and its people because of the resources contained in Congo.

Governance is another thorny issue in the Great Lakes Region. In the eastern part of the DRC conflicts perpetrated by internal and

external armed groups have claimed more than 6 million lives and forced more than 2 million people to flee their homes. Conflicts have created massive burden on the economy, especially in Burundi and the DRC in construction of dismantled infrastructure, where national economies are already too weak. Furthermore violence in DRC, Burundi and Rwanda have negatively affected regional economy, drug and mineral trafficking, money laundering, arms flow, and the use of mercenaries and armed groups to destabilize neighboring states.

Although 65percent of world population is made of young generation, all decisions that affect this big number of youth is always made by adults. It is a big mistake considering that in all conflicts and violence, young people are the main victims. They are victimized from home to the battlefields; human trafficking; to rebel groups; protests; sexual harassments; child labor; commercial sex and teenage pregnancy. In this volume the role of youth in peace keeping and conflict resolution is provided. It is vital to engage youths as social actors with their own views and contributions.

In this volume the role of traditional conflict resolution mechanism is equally provided. Traditional mechanisms of conflict resolution refers to the means of hearing, making analysis and peace making recommendations for conflicting parties to come to an end of their misunderstandings without causing harm or damage to either party. Social cohesion, harmony, peaceful coexistence, transparency, respect, tolerance and humility are central elements of indigenous conflict resolution mechanisms.

The last topic in this volume revolves around the role of UN and Regional Bodies in Peace Operations while part two of this volume is devoted to the youth training workshops held in Morogoro, Mbeya, Kigoma, Zanzibar and Arusha. We hope you will find this volume a stimulating, informative and very educative read.

THE GREAT LAKES REGION
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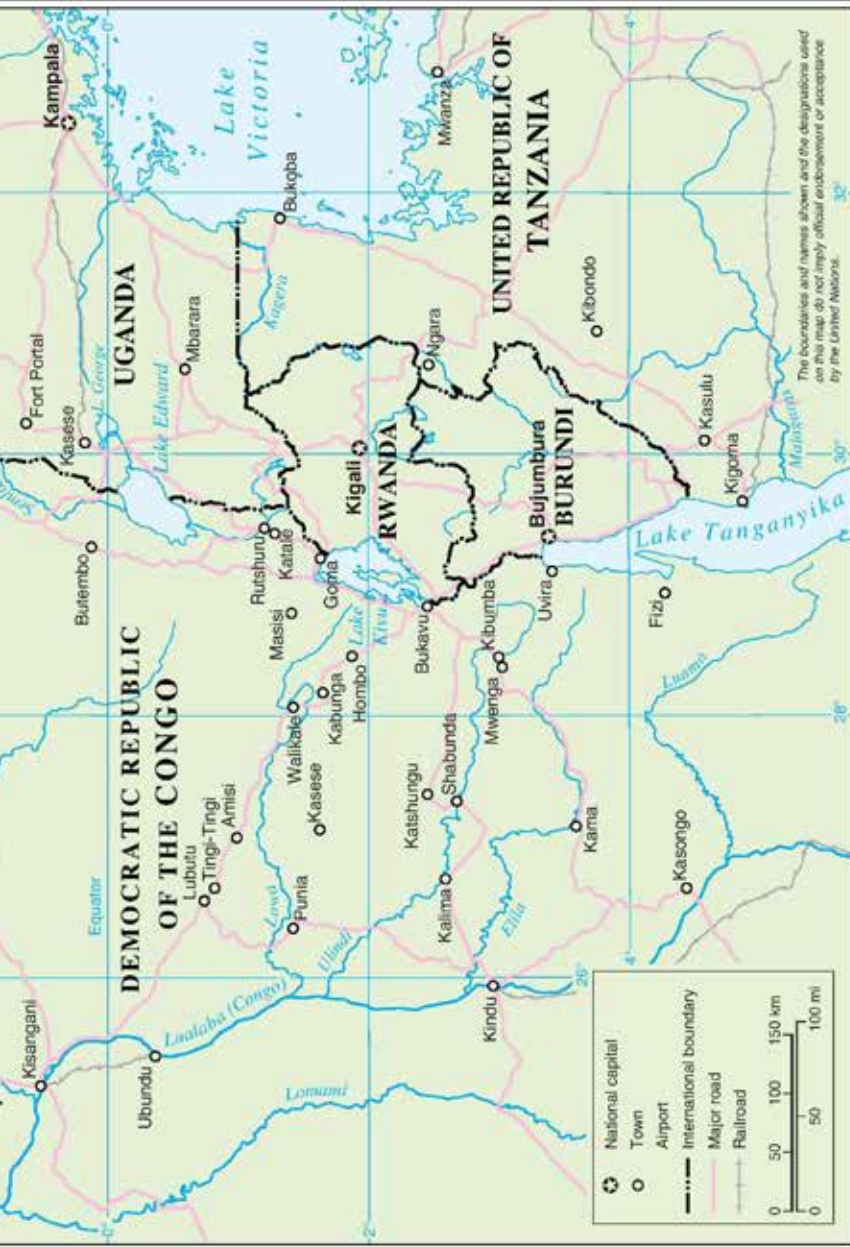
1.0 | Conflict in the Great Lakes Region of Africa: Root Causes and Effects

→ Dr George Jombe

Introduction

Great Lakes Region is defined within the area of the countries located in the east and central Africa – namely Rwanda, Burundi, Democratic Republic of the Congo (DRC), Uganda, Tanzania, Zambia, Republic of Congo, Central African Republic (CAR), South Sudan, Kenya and Sudan (Kanyangara, 2016). Thus, the Great Lakes Region constitutes a complex network of political and economic interactions with significant implications for peace, security and governance. It is also a region with interlinked conflicts and common fundamental problems that emanate from post-colonial challenges to state-building and nation-building (Hoefte & Veenendaal (2019). To understand it the nature of Great Lakes Conflicts we need to discuss the nature of conflict in each single country. For the purpose of this work, we will be confined to Rwanda Genocide, Congo Conflict and in Uganda we will see how Joseph Kony employs child soldiers to destabilize the peace of the country.
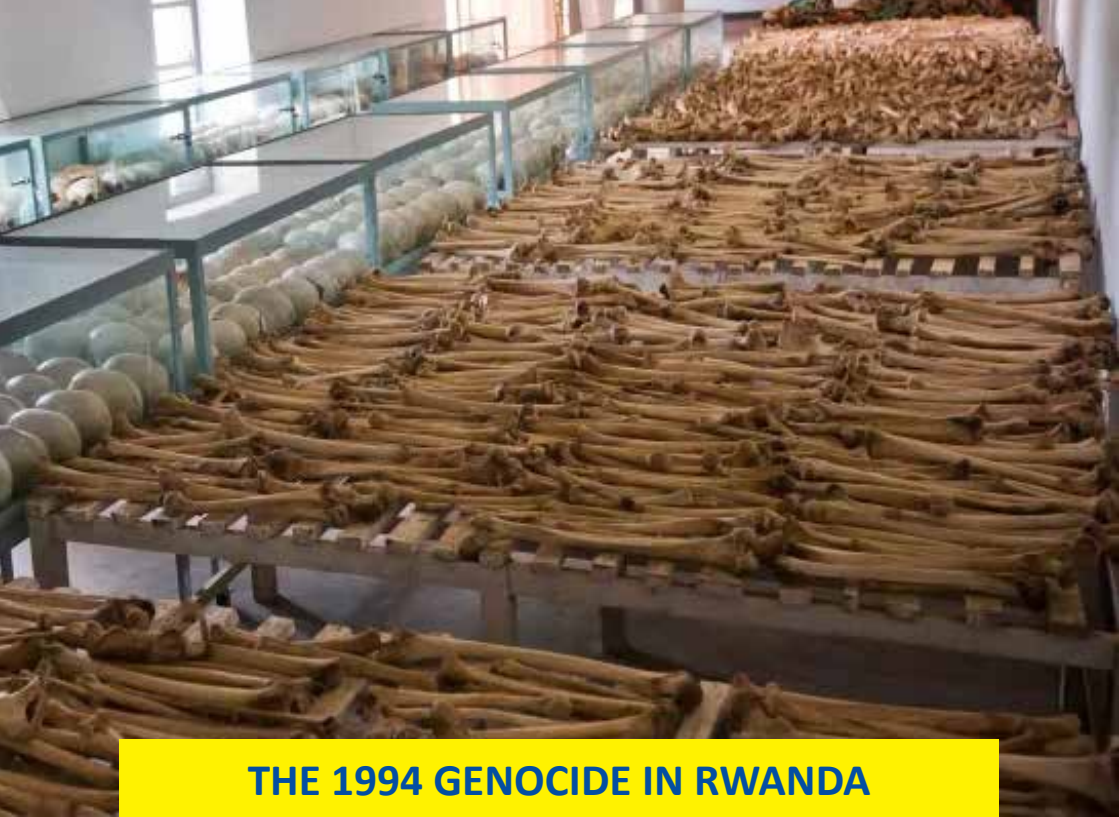
THE 1994 GENOCIDE IN RWANDA

…we shall consider a traitor any Hutu who marries a Tutsi woman; employs a Tutsi woman as concubine; employs a Tutsi woman as a secretary or takes her under protection…. was part of The Hutu Ten Commandments which facilitated the killings of Tutsi in Rwanda. According to Mamdan (2002), more than 48 methods of torture and killing were used! People were buried alive and died when they arrived in the grave; pregnant women were cut with razors and knives to see how a baby looks like when it is in the womb. The kidneys, liver and intestines of the Rwandans became food of killers. Corpses floating on the Kagera River and Lake Victoria were normal. Tanzanians stopped eating catfish for a while, because fishermen found some parts of the human bodies in the intestines of fish. Sufferings were severe. Wealthy people bribed killers to Hurry up their death! Mamdani (2002) wrote a lot in his book " When Victims Become Killers: Colonialism, Nativism, and the Genocide in Rwanda".

Background to Genocide

Before the arrival of the Europeans, Rwandans lived like brothers and sisters; they identified each other in terms of what they produce and not by what they look like. Pastoralists were called Tutsis, farmers were called Hutu and Hunters were called Twa. Your efforts would uplift your status or downgrade it as well (Dallaire, 2003). Things started changing in 1897 when the Germans stepped foot in Rwanda, stabbing a spear into the navel that connected the Rwandans. The German missionaries convinced the community that the Tutsis were not Africans, but they were Israelis who came from Ethiopia to rule the savages who by then were Hutu and Twa. So Tutsi was sent to school to learn how to control the Hutu and Hutu were taught how to serve the Tutsi. When the Germans lost Rwanda in World War II and the Belgians settled in Rwanda-Urundi ethnic division became severe (Pottier, 2002).

Belgians introduced Christian religion and wanted all the people to be baptized. King Yuh Musinga V rejected to be baptized. In 1931 he was ousted by Belgians and fled to Zaire. He died in 1944 and the Belgians mummified him for their museum in Lisbon! His son Mutara Rudahigwa succeeded him and ruled from 1931 to 1959. The son complied with the Belgian's wishes. He was baptized and given a new name, Charles Léon Pierre. Charles declared Rwanda Christian nation and granted the country to the King Christ! Rwanda became the nation of King Christ! In Rwanda religious and non-religious Rwandans, Christians and non-Christians use the greeting of the *Yezu Akuzwe*, that is, the Praise the Lord (Mpagaze & Edgar 2020).

Ethnic identity card established

In 1932 one year after Mutara Rudahigwa was sworn in as the King of Rwanda, Belgians began issuing ID cards to all Rwandans basing on their ethnicity i.e. Hutu, Tutsi, Twa, or Naturalist. All Rwandans with long nose, tall body and light skins were called Tutsi and those

with short body with broad nose were called Hutu. According to Fr. Eulade Rudahunga Rwandan priest the size of the nose was measured by a ruler. Wealthy and influential Hutu bribed to get the Tutsi IDs (Mpagaze & Edgar 2020).

Such structures ensured that Tutsi had higher access to employment opportunities, power, land and resources such as cattle, whilst Hutu were mostly confined to physical labour and agricultural cultivation, and the Twa were isolated in forests for hunting and pottery. When King Rudahigwa travelled to Belgium and witnessed his father in Belgian museum he was very upset and started criticizing the Belgians. The colonial supports shifted from Tutsi to Hutu. The Hutu began to go to school, and they were given the full priesthood (Dorsey, 1994).

On March 24, 1957, a group of eight Hutu scholars led by Gregoire Kayibanda wrote a "Bahutu Manifesto" demanding independence from Belgians and Tutsi colonists. The church supported them (Dorsey, 1994). On July 24, 1959, the Belgians overthrew King Rudahigwa and killed him in Usumbura Burundi where he went to attend a meeting organized by Father André Perraudin. They injected him with a poison.

Jean-Baptiste Ndahindurwa popularly known as Kigeri V succeeded him. On September 3, 1959, the Tutsis, led by Francois Rukeba, formed the Rwandese National Union (UNAR) party with the support of King Kigeri V to pressure the Belgians to leave the country. The Belgians announced that the process had already begun for the Rwanda leader to be re-elected by the people. They knew by doing that Hutu the majority would win. The Tutsi chose to resort to violence instead of going for election. In November 1959, they attacked Dominique Mbonyumutwa, a Hutu leader and activist of the PARMEHUTU (Parti du Mouvement de l'Emancipation Hutu, Parmehutu i.e the Republican Democratic Movement) (Dorsey, 1994).

The rumors spread across the country that Mbonyumutwa was dead. Hutu youths responded by setting fire to Tutsis' houses. Many Tutsi fled the country. It was during this period that the current president of Rwanda Paul Kagame's family fled to Uganda (Mpagaze & Edgar, 2020).

In 1960, the Belgians called for elections, the Tutsi UNAR won 19 seats out of all 229 seats and the Hutu party PARMEHUTU won the remaining seats, the Hutu occupied the throne, King Kigeri was stripped of all powers and got detained at his home. He then flew to the United States where he lived until his death. He died in October 2016 at the age of 80.

In July 1962 Rwanda gained full independence, Gregory Kayibinda became the first president of Rwanda. He used his power to revenge instead of rebuilding the country. Many Tutsis fled to Uganda, Congo and Tanzania. In 1973 the Commander-in-Chief of the Army, General Juvenal Habyarimana, overthrew Kayibanda and threw him into prison where he died of starvation in 1976. Habyarimana restored the stability of the country, the refugees began to return home, and all Rwandans congratulated Habyarimana for bringing back the peace that had disappeared. Both post-colonial governments of Gregoire Kayibanda and Juvénal Habyarimana established one-party states which discriminated against Tutsi and retained power within regional and kinship groups.

In 1990, a group of elite, high ranking Tutsi officers in Uganda formed the Rwanda Patriotic Front (RPF) and invaded Rwanda to reclaim their homeland. Paul Kagame and Fred Rwigyema were among the young men from Uganda Refugee Camp. The movement to return to Rwanda began in October 1990 by Fredy when Kagame was in USA for military training. When Fred was about to overthrow the government of Rwanda he was killed. Kagame was shocked and stopped his military training in Kansas USA and returned to continue Fred's struggles. He summoned the scattered army and spent three months restructuring it psychologically and militarily then returned to the frontline (Mpagaze & Edgar, 2020).

A Rwanda Patriotic Front (RPF) rebel walks by the site of the April 6, 1994, plane crash that killed President Juvenal Habyarimana, triggering the genocide.

Meanwhile, Hutu actors collaborated with **Akazu** to use their businesses to economically benefit from the anti-Tutsi campaign through the selling of arms, the provision of hotel grounds for secret meetings and militia trainings and the use of company resources such as cars for the transportation of kidnapped and killed persons. The Rich Hutu businessmen sponsored the machete for every Rwandan male to kill the Tutsi. Radio-Télévision Libre des Milles Collines (RTLM) and the Kangura newspaper owned by Hutu businessmen were used as the mouthpiece of Hutu to demonize all Tutsi as the principal enemy, calling them *inyenzi*, cockroaches.

After two years of continuous fighting between the Armed Forces of Rwanda (FAR) and the RPF, in 1993 the African Union and the Great Lakes Presidents convened a conference in Arusha in order to end the civil war through a power sharing agreement, repatriation and resettlement of refugees and internally displaced persons, the integration of the armed forces and other provisions (Dorsey, 1994).

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Following the genocide in Rwanda in 1994, an estimated 250,000 Rwandans fled into Tanzania within a period of 24 hours.

Habyarimana's agreement to the Arusha Peace talks instigated anger from his followers. On April 6, 1994, after finalizing power sharing talks with the RPF in Arusha, Tanzania the plane carrying President Juvénal Habyarimana and Burundian President Cyprien Ntaryamira was shot down by unknown assailants. Their deaths sparked the beginning of the Rwandan genocide. RTLM radio immediately accused the RPF and its supporters of the murder of the two Presidents, calling on the population to seek revenge. Interahamwe youths went to killings with swords, whips and spears. People were slaughtered and slaughtered, rivers flooded, cities smelled dead, journalists found what to write, Africa and the whole world remained silent. Between 6 April and 19 July 1994, approximately 100 days, an estimated 800,000 ethnic Tutsi, Twa and politically moderate Hutu were killed in the name of 'cleansing the nation' (BBC New, 2011). The RPF was able to stop the violence in July 1994.

The RPF formed a National Unity government. Kagame became the Vice President and Minister of Defense. Pasteur Bizimungu became President. Many of the Interahamwe killers fled to Mobutu's Zaire. Mobutu and Habyarimana were friends, even a few days before his plane crashed, Habyarimana visited Mobutu, stayed in Zaire for two days eating and drinking. In April 1994 Habyarimana headed to Dar es Salaam, Tanzania for a summit of heads of state and after the summit began his return trip to Rwanda with his plane (Mpagaze & Edgar, 2020).

Kagame differed with his president

In Rwanda, President Bizimungu and Kagame got differed because the President protected corrupts and tax evaders. In 2000 the President resigned and Kagame took over. He formed his own political party but was immediately dismissed on suspicion of sedition. Bizimungu was then jailed for disturbing the peace of the country. He was released from prison in 2007 on a pardon from President Kagame (Mpagaze & Edgar).

The Hutu Ten Commandments

The "Hutu Ten Commandments" was a document published in the December 1990 edition of Kangura Kinyarwanda-language newspaper. The commandments read;

1. Every Hutu should know that a Tutsi woman, whoever she is, works for the interest of her Tutsi ethnic group. As a result, we shall consider a traitor any Hutu who
   - marries a Tutsi woman
   - employs a Tutsi woman as a concubine
   - employs a Tutsi woman as a secretary or takes her under protection.

2. Every Hutu should know that our Hutu daughters are more suitable and conscientious in their role as woman, wife, and mother of the family. Are they not beautiful, good secretaries and more honest?

3. Hutu women, be vigilant and try to bring your husbands, brothers, and sons back to reason.

4. Every Hutu should know that every Tutsi is dishonest in business. His only aim is the supremacy of his ethnic group. As a result, any Hutu who does the following is a traitor:
   - makes a partnership with Tutsi in business
   - invests his money or the government's money in a Tutsi enterprise
   - lends or borrows money from a Tutsi
   - gives favors to Tutsi in business (obtaining import licenses, bank loans, construction sites, public markets, etc.).

5. All strategic positions, political, administrative, economic, and military and security should be entrusted only to Hutu.

6   The education sector (school pupils, students, and teachers) must be majority Hutu.

7   The Rwandan Armed Forces should be exclusively Hutu. The experience of the October 1990 war has taught us a lesson. No member of the military shall marry a Tutsi.

8   The Hutu should stop having mercy on the Tutsi.

9   The Hutu, wherever they are, must have unity and solidarity and be concerned with the fate of their Hutu brothers.

- The Hutu inside and outside Rwanda must constantly look for friends and allies for the Hutu cause, starting with their Hutu brothers.
- They must constantly counteract Tutsi propaganda.
- The Hutu must be firm and vigilant against their common Tutsi enemy.

10   The Social Revolution of 1959, the Referendum of 1961, and the Hutu Ideology, must be taught to every Hutu at every level. Every Hutu must spread this ideology widely. Any Hutu who persecutes his brother Hutu for having read, spread, and taught this ideology is a traitor.
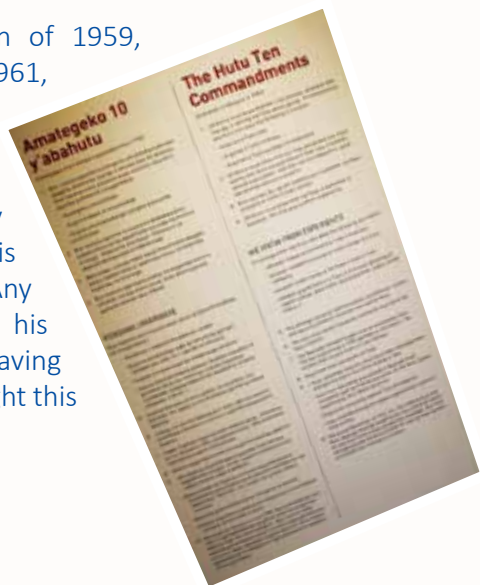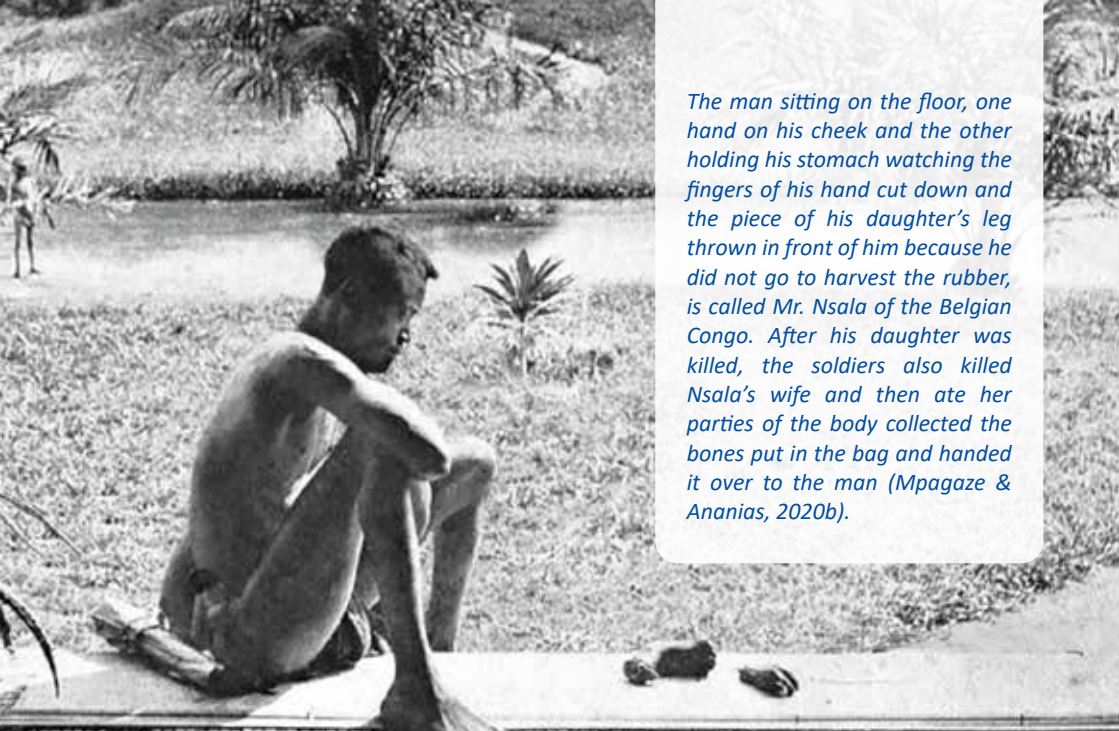
The man sitting on the floor, one hand on his cheek and the other holding his stomach watching the fingers of his hand cut down and the piece of his daughter's leg thrown in front of him because he did not go to harvest the rubber, is called Mr. Nsala of the Belgian Congo. After his daughter was killed, the soldiers also killed Nsala's wife and then ate her parties of the body collected the bones put in the bag and handed it over to the man (Mpagaze & Ananias, 2020b).

ATROCITIES IN THE DEMOCRATIC REPUBLIC OF CONGO

You may think it is a dream, but it is a true story from Congo during the reign of King Leopold II of Belgium who made Congo his own property. He used the wealth of the country to kill the Congolese for the wellbeing of Belgium and Europe! He killed half of the country.

The conflicts of DRC date back to the day when Prince Henry the Navigator and the inventor of the slave trade in the Atlantic Ocean region set his foot on the land. In 1415 the Prince and his father, King John I, invaded Morocco to find out where the gold-carrying ships were coming from (Iliffe, 2007). They were told that the ships came from Muslim countries in West Africa. Henry went to spy those countries. It was through this investigation that Portugal found in places unknown to other European countries. By then they believed that the world ended in the Cape of Bojador in Morocco.

In 1460 Henry died and exploration stopped. Twenty years later, i.e. in 1481 when King John II came to power in Portugal, he began his work by reverting to the good deeds of his predecessors (Cartwright, 2021). King John II employed the Portuguese explorer and one of the most notable navigators of the Age of Discovery. This was Diogo Cão. He started where Prince Henry ended. In 1482 Diogo Cão arrived at the source of the Congo River and boasted that he had discovered the Congo River. He then returned back to Portugal to inform the king. The king congratulated him for good job and asked him to continue with his investigation.

When Diogo arrived in Namibia he thought it was South Africa so he announced that he has arrived in South Africa. The king did not believe him and ordered Bartholomew Diaz to prove him. Diaz discovered Diogo arrived in Namibia and thought it was South Africa. From there Bartolomeu Diaz moved on until he got to the Cape of Good Hope in 1488. Today it is called Cape Town!

When Diogo arrived in Congo he found two great kingdoms namely Loango and Bakongo with great civilization and declared them to belong to the King John II. After Diogo's visit, Portuguese merchant ships began to enter Congo and stopped to the Congolese kingdom. At first the Congolese were happy to do business with foreigners because these relations opened up the market for their products and they acquired new products from Europe. A few years later the traders said that Congo could not supply the gold, copper, and other resources they needed. They had to set up rubber fields and the slave trade.

Slave trade was very bad. The French, British and Dutch nations invaded Congo to harvest slaves for their fields. They took up to 15,000 slaves a year from Congo and never returned back home.

The sentries were sent out to bring in the rubber workers.

They loved the Congolese slaves because they were strong and disease-resistant. Their defenses were high, and despite being eaten by mosquitoes in the Congolese forests, they were fit. In 1526, King Mvemba Nzinga popularly known as King Afonso decided to write a letter to the king of Portugal about the effects of slavery on his kingdom and to ask him to stop it completely because the people were dying. The Portuguese did not listen to him and instead they increased speed.

King Leopold II announced to the world that he was going to Africa to stop slave trade by which was highly practiced by Arabs. He founded an NGO to stop this and promote civilization. It was called the Association of the Congo. The United States and Europe supported him and gave him some financial aid. But he in reality King Leopold II was lying. It was a tricky to capture Congo after missing the Philippines (Mpagaze & Edgar 2020b).

King Leopold II of Belgium

Through his association King Leopold hired Morton Stanley, a well-known and long-time explorer for a thousand pounds a year to help him survey all Congolese land. Stanley was given a guard with firearms and told to use every means possible to ensure the Congolese chiefs sell him the whole Congo. He used corruption and intimidation until 400 chiefs signed an agreement to sell their land to the King. The agreement itself was in French. When he presented the contracts signed by chiefs the conference agreed that Congo should not be touched by anyone. It belongs to King Leopold. King Leopold then transformed Congo into the Congo Free State. He owned the land as his personal property Ewans, *Sir (Martin, 2001)*.

At first Leopold saw ivory as a lucrative business but when the environment was difficult to find the ivory due to piracy and the declining ivory market he decided to move on to the rubber business. In order to harvest enough rubber Leopold formed an army. It was called **Force Publique**, composed of Belgian officers (Hochschild, & Kingsolver 2020). The army fully supervised the harvesting of the rubber. People harvest the rubber as compensation of taxes. They did not know if their land had been sold for a while and so they lived to pay taxes. Harvesting the rubber was a tax in itself.

Many lost their lives by falling from tall trees while struggling to harvest rubber. Whoever died was died immediately under the tree fell down. The human status was equally to hyena. Everyone was assigned some potion of rubber to harvest a day. Whoever failed to fulfill that was punished. Cut off one's hands to intimidate those who couldn't meet their requirement was a common punishment offered (Mpagaze & Edgar 2020b).

But also for a village that did not reach the goal then it had to cut off the right hands of its people and fill in the gaps. The wives of lazy men were taken as bond until they completed the work, and they were required to pay the goats and return the day they completed the work. Life in Congo was completely miserable. Half of the Congolese died during the reign of Leopold, who had never been to Congo during his reign. The work was done by his officers.

When evils by King Leopold started spreading in the media, the Belgian parliament intervened and forced Leopold to sell Congo to the state. He agreed and from 1908 to 1960 Congo became part of Belgium.

Freedom movement

The anti-colonial movement began in the 1920's. The Congolese began to boycott the Whiteman churches and joined churches founded by their fellow blacks. Many joined the religion of Simon Kimbangu. Simon Kimbangu was a religious leader from Congo claiming that he was sent by Jesus through (John 14: 17-18). He was a catechist of the Baptist church long before he started his own church. This gentleman healed the sick, raised the dead, and foretold the future. His ministry gained so many followers that he threatened the Belgian authorities. Protestants and Catholics demanded Simon Kimbangu be arrested.

On June 6, 1921 his meeting was invaded and his followers arrested but he and his son Charles escaped into the forests. His ministry continued in secret. But in September 1921 he decided to come out. He was arrested and taken to a military court and found guilty of endangering the peace of the country. He was not given a chance to be heard (Gampiot & Mokoko, 2017). On 3rd October, he was sentenced to death. But he was commuted to life imprisonment with 120 strokes every day. He died in prison on October 12, 1951, after suffering 30 years in prison.

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Patrice Lumumba (1925-1961), Prime Minister of the Republic of the Congo, is met by British statesman John Profumo (to left of centre) upon his arrival at London Airport, en route to the United Nations in New York, 23 July 1960.

The death of Kimbangu was a call to awake more freedom fighters. The Alliance de Bakongo under Joseph Kasavubu and the Mouvement National Congolais under Patrice Lumumba were formed to demand independence. In 1959 a conference of Congolese politicians demanded the independence of the country. The Belgian government announced elections in January 1960 and six months later the colonialists handed over the freedom to natives. Patrice Lumumba's MNC party won a landslide victory and Lumumba became the Prime Minister on June 30, 1960 (Gilroy, 1960).

During the Congolese independence celebrations on June 30, 1960, King Baudoin of Belgium praised his grandfather King Leopold II for building Congo and he ordered the new leadership of Kasavubu and Lumumba to make no any changes until Belgium was convinced that they could stand on their own two feet. Instead they should continue receiving advice from Belgium and not otherwise (Gilroy, 1960).

Joseph Kasavubu, the first President of Congo, congratulated the king on his excellent speech and promised to act on it. Lumumba was not at all pleased with the speech. Although he was not included in the speaker's schedule for the day, Lumumba stood up and delivered his speech:

> **We** have experienced forced labour in exchange for pay that did not allow us to satisfy our hunger, to clothe ourselves, to have decent lodgings or to bring up our children as dearly loved ones.
>
> "Morning, noon and night we were subjected to jeers, insults and blows because we were "Negroes". Who will ever forget that the black was addressed as "tu", not because he was a friend, but because the polite "vous" was reserved for the white man?
>
> "We have seen our lands seized in the name of ostensibly just laws, which gave recognition only to the right of might.
>
> "We have not forgotten that the law was never the same for the white and the black, that it was lenient to the ones, and cruel and inhuman to the others.
>
> "We have experienced the atrocious sufferings, being persecuted for political convictions and religious beliefs, and exiled from our native land: our lot was worse than death itself.
>
> "We have not forgotten that in the cities the mansions were for the whites and the tumbledown huts for the blacks; that a black was not admitted to the cinemas, restaurants and shops set aside for "Europeans"; that a black travelled in the holds, under the feet of the whites in their luxury cabins
>
> (Lumumba, 1960).

> **After his speech, Lumumba went back to his seat and as he passed before the king of Belgium he looked at him with contempt and anger and then said, 'We are no longer your monkeys anymore'** (Kabwe, 2013).

Lumumba's words sent Congo back to the conflicts. The Belgian army occupied Katanga, a prosperous area. President Kasavubu and Lumumba rushed to ask for US military support from President Eisenhower. They were denied. They decided to surrender to the United Nations. The United Nations actually sent peacekeepers to Congo. However, the peacekeepers protected the looters of Congo resources (Mpagaze & Edgar 2020b).

Lumumba saw that this was now an issue. He decided to flee to Russia for help. Russia dropped warplanes, and Congo became a battlefield between the United States and the Soviet Union. Murder erupted. Blood was shed. President Kasavubu, under US influence, fired Lumumba for allegedly leading the nation into war. When Lumumba and Kasavubu were in conflicts Mobutu under US influence Mobutu declared himself a top government official in support of Kasavubu.

The UN General Assembly under US pressure recognized Kasavubu and Mobutu as legitimate Congolese leaders to prevent communism from infiltrating Congo. The days of Lumumba began to count down. On November 25, 1960, Lumumba was arrested by Mobutu soldiers and jailed for harassing the white people. While in prison, he maintained his position of anti-imperialism (Stephen, 2014). A few hours before his execution, he wrote a letter to his wife. In the letter Lumumba stated that he was very proud that he was not ready to be a colonial tyrant and betray the Congolese people for anything, he was ready to die as long as he managed the right thing for the benefit of the majority (Stephen, 2014). Here is his letter:

My beloved companion,

"I write you these words not knowing whether you will receive them, when you will receive them, and whether I will still be alive when you read them. Throughout my struggle for the independence of my country, I have never doubted for a single instant that the sacred cause to which my comrades and I have dedicated our entire lives would triumph in the end. But what we wanted for our country — its right to an honorable life, to perfect dignity, to independence with no restrictions — was never wanted by Belgian colonialism and its Western allies, who found direct and indirect, intentional and unintentional support among certain high officials of the United Nations, that body in which we placed all our trust when we called on it for help.

"They have corrupted some of our countrymen; they have bought others; they have done their part to distort the truth and defile our independence. What else can I say? 'That whether dead or alive, free or in prison by order of the colonialists, it is not my person that is important. What is important is the Congo, our poor people whose independence has been turned into a cage, with people looking at us from outside the bars, sometimes with charitable compassion, sometimes with glee and delight. But my faith will remain unshakable. I know and feel in my very heart of hearts that sooner or later my people will rid themselves of all their enemies, foreign and domestic, that they will rise up as one to say no to the shame and degradation of colonialism and regain their dignity in the pure light of day.

"We are not alone. Africa, Asia, and the free and liberated peoples in every corner of the globe will ever remain at the side of the millions of Congolese who will not abandon the struggle until the day when there will be no more

colonizers and no more of their mercenaries in our country. I want my children, whom I leave behind and perhaps will never see again, to be told that the future of the Congo is beautiful and that their country expects them, as it expects every Congolese, to fulfill the sacred task of rebuilding our independence, our sovereignty; for without justice there is no dignity and without independence there are no free men.

"Neither brutal assaults, nor cruel mistreatment, nor torture have ever led me to beg for mercy, for I prefer to die with my head held high, unshakable faith, and the greatest confidence in the destiny of my country rather than live in slavery and contempt for sacred principles. History will one day have its say; it will not be the history taught in the United Nations, Washington, Paris, or Brussels, however, but the history taught in the countries that have rid themselves of colonialism and its puppets. Africa will write its own history and both north and south of the Sahara it will be a history full of glory and dignity.

"Do not weep for me, my companion; I know that my country, now suffering so much, 'will be able to defend its independence and its freedom. Long live the Congo! Long live Africa!"

PATRICE

Lumumba was taken to Katanga and on January 17, 1961 he was killed and buried. The next day her body was exhumed, chopped up and melted in acid. Lumumba disappeared from the face of the earth. He left a widow and children. To him his wife and all his children were just "Congolese". Even in a letter to his wife he urged her not to cry for him, instead they should cry for Congo. He ended his letter with "Long live Congo! Long live Africa! " and not long live long baby!

Patrice Lumumba on the way to Katanga where he was killed and buried on 17th January, 1961.

Kasa-Vubu died in April 1969 and left the country to Mobutu. From June 1970 Mobutu changed the names of the regions; Léopoldville was named Kinshasa, Stanleyville was Kisangani, Elisabethville was Lubumbashi, and Coquilhatville was called Mbandaka and in 1971 years he changed the name of the country to Zaire and the Congo River to Zaire (Mpagaze and Edgar 2020c).

Mobutu became very rich and the country went bankrupt. Things turned out for Mobutu after the Rwanda Genocide. It was immediately after the 1994 genocide in Rwanda, Zaire found itself in conflict with Rwanda after Hutu militiamen the Interahamwe fled to eastern Zaire and used refugee camps as a base to invade Rwanda. But they also collaborated with the Zairean army to launch a campaign to attack the Congolese, Tutsi-origin, popularly known as Wanyamulenge. Wanyamulenge and Congolese are in tensions.

Patrice Lumumba on the way to Katanga where he was killed and buried on 17th January, 1961.

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If we don't use our youth for good,
bad people will use them for bad!

This is what is happening in Uganda. Joseph Kony has used young soldiers for years to destabilize Uganda government.

JOSEPH KONY AND THE USE OF CHILD SOLDIERS IN UGANDA

Joseph Kony founder of LRA

Joseph Kony is the founder of the Lord's Resistance Army (LRA), a Christian fundamentalist organization established to fight for the rights of Ancholi people through Ten Commandments (Anthony, 2012). Kony found Bible justifications for killing witches, those who farm or eat pigs because of the story of the Gadarene swine, and for killing other people because God did the same with Noah's flood and Sodom and Gomorrah (Christopher, 2006). He describes himself as a freedom fighter, struggling for a Christian Uganda. He has abducts children to become child soldiers and sex slaves. Over 66,000 children became soldiers, and 2 million people were displaced internally from 1986 by his forces (BBC

News, 2006). He is a proponent of polygamy, and is thought to have had 60 wives, and to have fathered 42 children (Beatrice, 2006). **Kony and his followers use oil to ward off bullets and evil spirits.** When Museveni in 2008 requested him to engage in peace talks via telephone, he said he would communicate with Museveni through the holy spirits and not through the telephone (BBC News, 2018).

How did the Lord's Resistance Army (LRA) start?

When the British colonized Uganda in 1860, they created agricultural and commercial centers in southern Uganda leaving the north to provide labor. These divisions continued after Uganda gained independence in 1962 (Preston 2019). **The LRA** and its brutal use of child soldiers in Uganda is a result of the harsh poverty that Kony and many others in the LRA ranks have experienced. The Acholi people have been systematically oppressed. Kony came from the impoverished north and his Acholi group. The British created a system where many Acholi people turned to the army to escape extreme poverty. Poverty influenced Kony's disappointment with the government and his desire to rebel and create child soldiers in Uganda. However, the LRA's actions have not combated the root issues of poverty and oppression.

The Lord's Resistance Army began as an extension of the Holy Spirit Movement, which was a rebellion against President Musevini's oppression of the Northern region of Uganda. This movement was led by Alice Lakwena. When Lakwena fled from Uganda after suffering horrifying defeat in battle in November 1987, her cousin Joseph Kony took over. He then changed the name of the group to the Lord's Resistance Army *(https://enoughproject.org/conflicts/ lra 2021)*. By then the army consisted of a force of a thousand seasoned fighters. When the LRA began to lose popular support

and soldiers, Kony started stealing supplies and abducting children in order to have soldiers to fill the gaps.

Child soldiers in Uganda

Child soldiers in Uganda are members of Joseph Kony LRA that have been abducted since 1987 to fight for his interests. Both boys and girls are usually abducted from their homes in violent ways and once caught they are subjected to harsh living conditions, victimization and abuse. Males receive military training while females are assigned to entertain commanders sexually.

Children of Uganda being trained to use weapons

The process of recruiting child soldiers

The LRA had been relying on forced recruitment. Once abducted children are told to commit terrible acts such as kill or injure their own family members or other children. The purpose is to discourage the children from returning home. The abductees then go through an intense period of integration and homogenization, during which they are trained to wage war and forced to participate in frequent killings (Pham P, etal 2007).

They go through harsh living conditions such as lack of access to food and water, medical attention and education. Those that survive are eventually assigned to a variety of positions within the army, including carrying supplies, participating in armed hostilities. Those who fail to cope are either killed or fired from the army and go back home and face more challenge. Many are rejected by their families, villages, and the community at large because of what they had done and been forced to become. Many feared they brought an evil with them out of the bush that would infect the community (Kelly, Jocelyn TD, et al.2016). These same victims of the LRA abductions again became victims in the communities they returned to. They were labeled as child soldiers from the LRA and treated as if they were diseased (ibid).

Voices of former child soldiers

Jassi K. Sandhar from the University of Bristol, Geoffrey Omony from YOLRED, and the Goldin Institute documented the voices of 27 former child soldiers living in Gulu district, Northern Uganda who were forcibly recruited into the Ugandan conflict, serving under the Lord's Resistance Army. These voices comprise of 19 women, and 8 men. This gender has been chosen to provide greater attention to the lived experiences of girls and women, whose realities are often missing within narratives of child soldiery.

> **1** *I was nine years old when the rebel soldiers came for us, in our home in Gulu District. They came at night. I didn't know who the Lord's Resistance Army was, but I found myself tied up in ropes. They gathered all the children and put us into on hut. My stepmother said "this girl is young, you cannot go with her, and she is sick. She cannot walk". Those guys said "yes, it's the young one we want to go with. The old ones can remain to help you with work"!*

2 *My life before the war was good. I was in school and I really enjoyed learning and education. I wanted to be an engineer or a doctor and go to University. There was nothing pressing in my life except that my father was not available because he had died, but my mother was around. My mother loved me so much.*

3 *When abducted I didn't know who what was happening. I thought I was only helping with directions. I thought I would come back to my home. I didn't know why I was abducted. We were told we were doing God's work and to obey the orders of the commanders.*

4 *I was forcefully abducted. No one decides to join if they have a stable life. It becomes something that you didn't plan to do. And now you are being forced to do: what the commanders tell you. You're told "the gun is your mother, your father, your sister and brother".*

5 *People believe only boys are child soldiers. Many girls were there too. Some fighting: many were used as wives to the commanders but then boys and men were also forced into married. If girls and women bear children, then it becomes their responsibility to look after them. Many returned from the conflict as child-mothers.*

6 *I made some good friends whilst in captivity. It made me feel somehow better to know I was not so alone. Some of these friends are still my friends today, and we share a bond which is unique because of our shared experiences, it was sometimes hard to trust people, but we 3 friends always looked out for each other. You realize no one from*

home can come to help you, so you love your friends like your family. They protect and care for you. You laugh and joke with your friends, but sometimes you have to hide these friendships as the commanders begin thinking you're planning an escape with them.

7 *Being in captivity was hard, but I survived because I was very sharp. I would be up first and dressed quickly. When they started firing I would be long gone. So that is why I survived all that while. Sometimes I can't believe I survived but it was also my belief in God. God was and still is my savior. God wanted me to survive.*

8 *When you're in captivity, trying to escape and leave the conflict is scary. You dream about it often; I tried to escape three times but was captured and punished each time. My friend was killed after trying to escape, after that I vowed not to try it again. I didn't escape. I was shot in my leg and captured by Government soldiers. Many left the fighting when they were captured by Government soldiers, some managed to escape, some died.*

9 *When captured and removed from the conflict, I was put into a rehabilitation Centre. The rehabilitation Centre was confusing and you feel lost and vulnerable. I received counseling which trained me on how to live with society again, but it focused on being obedient, more than dealing with the trauma I left with a mattress, 2 saucepans, and a bag of rice. This didn't last very long. When you've survived captivity and slept on the earth, how important is a mattress?*

10 *Returning home was difficult, I was welcomed by my immediate family but not so much by other community members. Especially those whose children did not return. I realized I couldn't stay with my community anymore as I didn't belong, and they no longer wanted me. I was stigmatized because of the actions of the Lord's Resistance Army. Those were not my actions.*

11 *Healing after the conflict is hard. People still talk badly about you including international journalists and researchers, their words demonize you. They tell the world the stuff you were involved in thinking they're helping. To heal, you have to build internal strength and believe in God. Sometimes I can go a whole year without any nightmares, but this year I have been having a lot of dreams about the war, and it doesn't make me feel good.*

12 *Life is very hard now. I use my farm produce to support my children's education, but it is not a stable job. It is also difficult living with society who marginalizes you and thinks you're a bad person. I believe in God, I love all people. I am not a bad person. I am free from the conflict now. But I don't believe I'm free. I do not feel free.*

" *People believe only boys are child soldiers. Many girls were there too. Some fighting: many were used as wives to the commanders...* **"**

Impact

When Kony's presence was focused in Uganda, mothers and children trying to avoid becoming Ugandan soldiers fled their villages to bigger towns and secure government camps. More than 80 percent of the Acholi people were displaced. Malnutrition exist too many Ugandans focused on fleeing for their lives over planting food. This created severe food shortages, particularly in 2004. A lack of health workers exists because so many of them had to escape the LRA.

Roots Causes of Conflicts in the Great Lakes Region

As we have seen from the three cases above, Conflicts in the Great Lakes Region are dynamic and complex. However, these conflicts have common features relating to governance issues, identity division, and unequal access to natural resources.

Identity division

Tribalism is a cancer of Great Lakes Region. Rwandan civil war and genocide represents a manifestation of deeply rooted class divisions through constructed identities of Tutsi, Hutu and Twa. Such structures ensured that Tutsi had higher access to employment opportunities, power, land and resources such as cattle, whilst Hutu were mostly confined to physical labour and agricultural cultivation, and the Twa were isolated in forests for hunting and pottery. This monopolization of power, resources and all privileges within a small Tutsi class led to the 1959 and 1994 Rwanda Genocide. President Gregoire Kayibanda (1960-1973) and Juvénal Habyarimana (1973- 1994) discriminated against Tutsi and retained power within regional and kinship groups.

Boys dig for minerals, including coltan, in Democratic Republic of Congo's Rubaya zone, where much of the country's mining is done. They use the money they earn to buy food, clothes and shoes. Despite the immense mineral wealth in DRC, people there live in endemic poverty.

Unequal access to natural resources

The link between natural resources and conflicts in the Great Lakes Region dates back to the time of the colonial period when they scrambled for ivory, slaves, and later rubber. For example it came at a time when King Leopold II of Belgium bought the whole country and its people because of the resources contained in Congo. Since the citizens started fighting for their rights until today Congo is still unstable. Congo is now fighting with the illegal exploitation of natural resources, which are then used to finance conflicts in the region. Congo is now refereed to Swahili saying *Shamba la Bibi!*

Governance Issues

The Great Lakes Region has experienced a challenge of democracy and elections. Democracy is here to produce conflicts in some Great Lakes Region countries. Excluding Tanzania almost all countries in

great lakes have a long history of many coups and assassinations. Western-style democracy has failed because of tribalism nature of these societies.

Effects of Conflicts in the Great Lakes Region

→ **In Rwanda**, the genocide claimed more than 800 000 victims and resulted in more than 2,000,000 refugees (BBC New, 2011).

→ **In eastern part of the DRC** conflicts perpetrated by internal and external armed groups have claimed more than 6 million lives and forced more than 2 million people to flee their homes.

→ **Psychological torture** is everywhere, for example as we have seen the child solder survivors in Uganda are rejected by their families.

→ **Conflicts** have created massive burden on the economy, especially in Burundi and the DRC in construction of dismantled infrastructure, where national economies are already too weak.

→ **Finally**, most of the time, **a violent within Congo**, Burundi and Rwanda has negatively affected regional economy, drug and mineral trafficking, money laundering, arms flow, and the use of mercenaries and armed groups to destabilize neighboring states.

Lesson learned

Given the ongoing violence in the Great Lakes region there is much to learn but the biggest lesson one should learn is that once war breaks out in any country and peacekeepers enter the country it is difficult to end it. We have seen in Congo, peacekeepers have been around since the 1960s to this day they have not left and the violence is not over. Let us keep the peace we have!

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2.0 | The Role of Youth in Peace Keeping and Conflict Resolution

→ Denis Mpagaze

Introduction

The world will never be safe if we continue to exclude youth from decisions about peace and other social issues. First of all, remember that about 65% of world population is young generation and children (Richie, 2020), so making decisions that affect this big number of youth without involving them is a big mistake. But also when we talk about conflict and violence, young people are the main victims. They are victimized from home to the battlefields; to human trafficking; to rebel groups; protests; sexual harassments; child labor; commercial sex and teenage pregnancy.

"Older men declare war. But it is the young generation that must fight for and die" said Herbert Hoover the 31st USA President. War is terrible because it crushes the young generation. However, when it comes to peace making and conflict resolution the young generation are considered as a problem to peace making. Everywhere in Africa decisions are made by the elders. Even the Panel of the Wise (PoW) a consultative body of the African Union, composed of five appointed members are all elders. Its mandate is to provide opinions to the Peace and Security Council on issues relevant to conflict prevention, management, and resolution. In Tanzania only Salim Ahmed Salim served in the panel.

In Africa we trust and respect elders more than young people because old age is a symbol of wisdom and prudence. Respect your elders and the world will respect you is one of the African proverbs that glorify old age. An adult is always right so criticizing an old man is a sign of misbehaving. **The ear does not surpass the head**.

However, believing that an old age is a sign of wisdom and prudence is a great mistake because not all older people are wise because even idiots get old as well. Likewise to young people. Not all young people are savages. There are so many good young people. We shouldn't put all the youth in a rotten basket as a Swahili proverb goes, **"samaki mmoja akioza wote wameza."** "I am because we are" is an African philosophy which reminds us that in life we need each other regardless of their age, economic status, education etc. An old man needs a young man and the vise-versa as an adage goes "The youth can walk faster, but it is the elder that knows the road." Let us stop this nonsense that young people are for the future! These are for today. Tomorrow is for the children.

While waiting the youth for the future, some bad people are using them for today. Young people are a hot cake in war zones, commercial sex, drugs and human trafficking. All rebel groups work with young and children. Young people are very potential. Even if you go back in history things are clear about the abilities and strengths. Many revolutions were started and led by young

people. Julius Nyerere was 30 years when he fought for Tanzania independent; Patrice Lumumba was 28yrs when he fought for DRC independence. Salim Ahmed Salim was appointed as ambassador at the age of 22 years and did well. But why do we still see young people as bullies, savages, dangerous, troublesome, ignorant, and senseless. The situation is even worse for young men; we see them as dangerous even to our daughters.

The aim of this work is to encourage the community to abandon negative attitudes towards young people so that we can begin to involve them in matters of peace making and resolution. "If we are to achieve real peace in this world, we shall have to start with children," said Mahatma Gandhi.

Definitions

→ **Youth**

There is no single definition of youth. Every society defines a youth according to its own perspectives. UN Security Council Resolution 2250 on Youth, Peace and Security define youth as 18– 29 years; the United Nations defines youth as 15- 24 years; the African Youth Charter defines youth as 18–35 years; Tanzania and East African Community defines youth as 15-35 years. For the purpose of this work we use the definition by Tanzania and The East Africa i.e. 15-35 years.

→ **Peace**

If you roughly ask people what peace is, they will tell you that peace is a state of tranquility, love and solidarity. According to the American military, peace means the absence of war that is why the military is using the war to seek peace. Albert Einstein once said that peace is not merely the absence of war but the presence of justice, law and order. Instead, peace can only last where human rights are respected, where people are fed, and where individuals and nations are free. How can you have peace when you are not sure of today's meal and you do not

remember if you ate yesterday? How can you have peace while you are owed rent, water and electricity bills?

"True peace is not merely the absence of tension: It is the presence of justice," said Martin Luther Jr. Justice means fairness said John Rawls author of **Justice as Fairness**. You can't say in a society where jobs are offered by who you know its people are at peace. This takes us to two types of peace; internal peace and external peace.
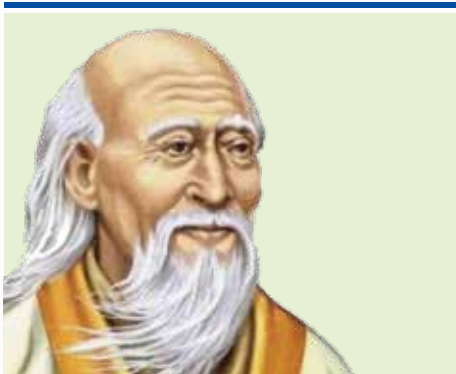
Lao Tzu once said;

If there is to be peace in the world, there must be peace in the nations.

If there is to be peace in the nations, there must be peace in the cities.

If there is to be peace in the cities, there must be peace between neighbors.

If there is to be peace between neighbors, there must be peace in the home.

If there is to be peace in the home, there must be peace in the heart.

Lao Tzu here was talking about internal and external peace. Internal peace is peace within oneself. It is a state of calm of mind that arises due to having no sufferings or mental disturbances such as worry, greed or **hatred**. Internal peace represents individual's peace while external peace represents peace in society. Dalai Lama says "We can never obtain peace in the outer world until we make peace with ourselves. Since conflicts begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed".

→ Positive Peace vs. Negative Peace

Our leaders are always preaching that Tanzania is an island of peace; we should protect it at any cost. There are some people who become made when they hear such statement. They would rather say Tanzania is not an island of peace but an island of calm people. This misunderstanding can be cleared by these two types of definitions. He who says Tanzania is an island of peace sees peace as a state of non-violence. This is called negative peace. It is negative because something bad stopped happening. No war, no hostility, no demonstrations, no disturbances, no social injustice, no social inequality, no violence, no violation of human rights, no riot, no terrorism.

Positive peace is other way round. It is filled with state of social harmony, social justice, social equality, friendship, public order, security, and respect for human rights and freedom of expression. According to the Institute for Economics and Peace (IEP) positive peace has eight pillars;

1. **Well-functioning government**
2. **Sound business environment**
3. **Respecting everyone's rights**
4. **Peaceful relations with others**
5. **Free flow of information**
6. **Educated and skilled people**
7. **Low corruption**
8. **An equitable access to resources**

→ Conflict

Conflict is misunderstanding between individuals, group, and country or states concerning their wants, needs. Conflict can either be i**ntrapersonal or Interpersonal.** Intrapersonal conflict is conflict we experience within ourselves. Interpersonal conflict is a conflict that involves two or more people.

Provide Photo Caption

→ Constructive vs. destructive conflict

Conflict is not always bad and peace is not always good. Sometimes conflict gives us intelligence and peace cripples our minds. The difference between the two is in the outcome. Constructive conflict is often referred to as a win-win situation because both parties benefit from it.

Destructive conflict is characterized by feelings of frustration and antagonism. Both parties make an effort to win at whatever cost. They refuse to communicate honestly and openly and reject the solutions brought about by the other party. In a destructive conflict, the demands of both parties do not get fulfilled. This creates further frustrations.

→ Conflict Resolution

Conflict resolution is a way for two or more parties to find a solution to a disagreement among them. Some of the most common forms of conflict resolution are negotiation, mediation and arbitration. All of these three focus on solving the conflict by avoiding court.

Provide Photo Caption

→ Negotiation

If the conflict isn't too severe, negotiation is enough. With this process, the conflicting parties agree to discuss their concerns with each other openly. They might share precisely what actions they are upset about and make suggestions about how the conflict can be resolved. The involved parties typically agree to work together to find a compromise with which they all feel comfortable.

→ Mediation

If the conflict has escalated, mediation might be more effective, especially if the parties can no longer communicate or work together. The mediator does not have any legal power over the final decision but instead acts as a middleman, encouraging all parties to open up about their concerns and urging them to agree to a solution as soon as possible.

→ Arbitration

This involves bringing in a third party to facilitate discussion and a solution. It differs in that the mediator has the legal power

to determine the solution. The arbitrator talks to everyone involved about the situation and then make a decision. The parties involved have no say over the decision and are bound by whatever the arbitrator decides. Arbitration might be necessary if the conflict has escalated so much that there is a great deal of hostility between the people in conflict.

→ **Conflict prevention and early warning**
Conflict prevention is about making societies' resilient to violent conflict by strengthening the local capacities for peace. Sustaining peace required addressing the underlying seven pillars of positive peace rather than just focusing on negative peace i.e. ending violence and addressing its symptoms and consequences.

Challenges Facing Youths in Tanzania

According to Regional Analysis of Youth Demographics, 65 percent of the population in Tanzania is under 35 years and the young people are projected to increase to 62.3 million by 2065. Despite youths being the majority in the country's labor force, they are still challenged in issues around pursuing their destiny through decent employment, access to quality education and their participation in decision making processes. Unemployment stands out as a key challenge. Around 800,000 to 1,000,000 youth are entering the job market every year in Tanzania, while their access to formal employment is 40,000 every year (Techno Serve 2021). There is a mismatch between the quality of education and job market requirements. Young people are also underrepresented at all levels of decision making institutions, especially in the local governments making development plans and budgets providing direction and a vision for development.

65%

of the population in Tanzania is under 35 years

Four ways youths are misrepresented in society

Popular ideas about youth are often polarized; from lazy, immature, to threatening gangs of youths and problem which need to be protected from their own stupid decisions. Young people are often defined more by "who they are not" than by who they are.

1. Young people are dangerous creatures

The author of the book Troublemakers or Peacemakers? McIvor-Levy says the youth has almost become synonymous with threatening young men, dangerous not only to national security but also to young women. Youths are seen as dangerous creatures in society. There are places where young males are deprived of even their rights because of harmful stereotypes. They are taken as rapists, criminals, thieves and burglars. In all speeches, whether political, media, or even in society, when they speak the word young, the term 'problem' is always associated. Youth are framed in the media as a problem to be solved rather than assets and resources to be used.

2. Young people are immature

The youth seems to be an incompetent person in society so he should not be given a chance until he grows up! They should wait until tomorrow. The society has made us to believe that the youth lack knowledge, are ignorant of political processes, and cannot engage in constructive peacemaking without the involvement of older people or politicians. They are seen as something negative by the media, by society, and then it is easy for them to start seeing themselves that way. Elders dominate decision-making and leadership positions that do not give space to youth voices and contributions. The widespread tendency of elders and policymakers to refer to youth as "the future", rather than the present developed from this mentality of seeing the youth as always young. These are the leaders now; they should be doing things now.

3. The young people are not wise

Youth is the time to study wisdom; old age is the time to practice it said Jean-Baptiste Rousseau. Wisdom is available to the old age. If you go against that, society will alienate you. Respect of elders. A young people's job is to respect the elderly and not to criticize them. In Africa an old age is never wrong. All sensitive positions are given to the elderly!

4. Young people have no life experience

Young people are often excluded in peace making decisions because of a perceived lack of life experience. Their practical and lived experience in conflict areas and within their communities is not taken into account. This prevents us from benefiting from their unique skills and capabilities. Violence is the only avenue left for young people. They are doing a good job in rebel groups. Social media has made easy for the youth to join rebel groups. For example in 2015 ISIS operated 70,000 Twitter accounts and tweeted 200,000 times per day. Mexico's Sinaloa cartel's Twitter account has more than 34,000 followers. A Latin American gang called the Mara Salvatrucha, or MS-13, has over 40,000 likes on Face book and communicates with its members across the Americas online.

The important for youth in peace keeping and conflict resolution

The importance of youth as peace builders stems from their particular knowledge and experiences of violence and injustice including different forms of exclusion and discrimination, from organized crime to sexual and gender-based violence. Many live at risk of domestic violence, sexual assault, kidnapping, human trafficking, torture and forced labor. More than 400 million young people live in conflict zones across the globe. These numbers alone justify the inclusion and consideration of youths in peace building and conflict resolution. Celina Del Felice and Andria Wisler in their

paper, "*The Unexplored Power and Potential of Youth as Peace-builders*" have discussed some untapped potentials of the youth in peace building and conflict resolution.

1. **Youth are more open to change**

   Young people have new ideas, creativity and great energy to shape a better world. They search for new ideas and open to new challenges while adults have already formed their dogmatic discourses. They are people who blow themselves up. They are eager to try new strategies and are not married to any specific truth. They are always open and willing to listen and critically assess feedback. They are not **Ndiyo Mzee** people i.e. those who are yes to everything. Even when they go to war it is for the purpose of getting good life that is why if you assure them that they will be in front. Young people are always full of hope, they are problem solvers and have a great potential to generate a positive social change in the world.

2. **Young people are idealistic and innovative**

   Young people tend to be the most idealistic and innovative group of all. Many revolutions were started and led by young activists. The youth often have more time to think, read, meet colleagues and develop ideas. They also have more time to engage in different activists groups. Youth historically have always been in the front line of social change. So if you're looking for that pillar of support, it doesn't take nearly the amount of resources to get them up to where you want them. Youth also create ideas that solve old problems in innovative ways. Youth seek for alternative roots of power and influence.

3. **Young people are courageous**

   Young people are fearless, brave, impetuous, dynamic and self-confident. They have a courage and persistence that is often lacking among older generations. This risk-taking nature pushes them to be courageous, especially when others believe that

change is impossible. Young people do not have the vocabulary of the impossible. They are willing to make sacrifices to ensure that their goals are met. During the Arab spring the youth were ready to burn themselves to death just to end dictatorial rule. Mohammed Buazizi, after being robbed of his belongings, decided to set himself on fire and after a while Tunisia plunged into chaos, the president resigned, young people from other countries saw the possibility, and they joined the trailer to do the same in their countries. The movements inspired protests in 950 cities in 82 countries. From Tunisia, the protests then spread to five other countries: Libya, Egypt, Yemen, Syria, and Bahrain, where either the ruler was deposed (Zine El Abidine Ben Ali, Muammar Gaddafi, Hosni Mubarak, and Ali Abdullah Saleh). Sustained street demonstrations took place in Morocco, Iraq, Algeria, Iranian Khuzestan, Lebanon, Jordan, Kuwait, Oman, and Sudan. A major slogan of the demonstrators was the people want to bring down the regime.

4. Young people are knowledgeable about their peers' realities

Young people spend a lot of time with their friends, and on many occasions they listen more to them than to their parents or teachers. Young people possess valuable knowledge of the needs of their peers, based on their own experiences and close contact in their age group. They can build bonds and relationships easier with other young people to overcome old barriers. The key to success is allowing youth the space, time and trust to take up the initiative. In this we can use the Tunisian example as well. The youth cooperated until they overthrew the governments of their countries.

Young people do not have the vocabulary of the impossible.

Ways to Engage Youth in Peace building and Conflict Resolution

Conflict prevention and resolution is more sustainable when youths are engaged. For the first time the UN Peace Council recognized youth as important role youth can play in the prevention and resolution of conflicts was 2015. Youth need to be supported as builders of peace and democracy. Their potential and power has to be developed in order to sustain a process of change.

1. **Enhance knowledge and skills on peacemaking and conflict resolution of youth**

   Young people should have access to training opportunities in peace building and conflict resolution. They should learn from other movements' histories and achievements. It's important to provide them with the tools they need to become more effective change-makers i.e. giving them access to the teachers, facilitators, educational programs and networks that can hone their conflict resolution and leadership skills. It's also important to encourage young people to learn about national or regional peace priorities while helping them work toward their own peace priorities.

2. Create room for youths to express their opinions

Youth participation should be encouraged at all levels of social interaction, from local community to the national and international levels. They need 'seat at the table' as agents of change to help build better, more inclusive world said Secretary-general António Guterres. The young people are a lightning pole for change. It's vital to engage youths as social actors with their own views and contributions. This can be done by encouraging parents, teachers, non-profit workers, or community and religious leaders to support the formation of youth groups that offer young people a chance to formulate their opinions. It is important that we create a room for youth to engage in political processes.

3. Promote intergenerational exchange

Youth mobilization in peace-building efforts is more likely to be successful if young people are given the capabilities and opportunities to work with their relatives and community elders. Rather than working with youths in isolation, there should be dialogue and cooperation between young people, their relatives and community elders. By bringing together the vision of young people today, and the experience of older generations, new answers to challenges are created. The youth can walk faster but the elder knows the road is an African proverb.

4. Support youths who are positively contributing to their communities

When youth commit violence, the community rushes in for punishments. This is a message that young people are cared for when they cause harm. It's crucial to avoid rewarding bad behavior and start thinking of rewarding good behavior. Simple rewarding systems such as certificates, prizes and scholarships can serve as great incentives for youth. They can also inspire their peers to take action and participate in peace programs. You can sometimes reduce the evils in the community by rewarding those who have done well.

Conclusion

The meaningful inclusion of young people in decision making on various aspects is key to the commitment in the 2030 Agenda to "leave no one behind", and the role that young people play in advancing peaceful, just and inclusive societies is fundamental and more widely acknowledged. The United Nations Youth Strategy marks a shift away from merely working for young people and towards an approach that involves them, amplifying their voices and engaging them as partners and leaders. By recognizing the important and unique contributions of young people to the prosperity of their societies, it lays out fundamental commitments to work with youth across its three pillars of peace and security, human rights, and sustainable development.

It is high time here in Tanzania rather than seeing young people as agents of conflict and destruction, they should be seen as agents of peace, intercultural and inter-religious dialogue and advocates for social cohesion in their communities. Enhancing structures that promote the participation of youth in peace building will actively contribute to their engagement with decisions and activities that affect their wellbeing. Since a higher percentage of youth engage in media platforms (social, mainstream, and digital), we have to use the media platform to increase advocacy on youth participation.

Youth mobilization in peace-building efforts is more likely to be successful if young people are given the capabilities and opportunities to work with their relatives and community elders.

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3.0 | Traditional Mechanism of Conflict Resolution

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Introduction

Traditional mechanisms for conflict resolutions in Tanzania have been playing a major role to bring harmony and peace among members of the society (Emanuel & Ndimbwa 2013). Taking someone to court is a very bad thing in our society, if you dare the community will see you as a bad person. Even if someone has injured you will be advised to end it through elders and friends.

That is why traditional conflict resolution is called resolution out-of-formal-court. The methods are associated with the cultural norms and values of the particular communities. Although each community has its own procedures for resolving disputes there are common procedures found in all ethnic groups we discussed during workshops in Mbeya, Morogoro, Zanzibar, Kigoma and Arusha. These common features are the use of elder council, local beer and rituals. This work brings traditional mechanisms from the four tribes; Ha, Sukuma, Pare and Meru.

Understanding Traditional Mechanisms

Conflict resolution is the situation whereby the conflicting parties enter into an agreement that solves their central incompatibilities, accept each other's continued existence as parties and cease all violent actions against each other (Wallenstein, 2002:8). Conflicts do not disappear simply through the invisible hand of God and this is where traditional mechanisms for conflict resolution come in. Traditional Mechanisms of Conflict Resolution refers to the means of hearing, making analysis and peace making recommendations for conflicting parties to come to an end of their misunderstandings without causing harm or damage to either party (Wolde, 2018).

Social cohesion, social harmony, peaceful coexistence, transparency, respect, tolerance and humility are central elements of indigenous conflict resolution mechanisms. The restoration of peace, social solidarity and reconciliation within the community are the focal points of indigenous conflict resolution mechanisms. It extends much more than simply punishing the criminal but restoration of social harmony of the community in general and the social harmony of conflict parties in particular. It is restorative justice and not punitive justice. Its ultimate aim is the restoration of relationships. Life should go on.

Ubuntu Principle

Before colonialism, most African societies were living communally and were organized along the clan, village, tribal or ethnic lines. Being part of a community was important as this saying goes, "I am because we are." This is Ubuntu, a philosophy that promotes the common good of society and includes humanness as an essential element of human growth (Elza 2004). In Africa the community always comes first and the individual follows because the individual is born out of and into the community, therefore will always be part of the community.

A person who possesses Ubuntu is considered to be generous, hospitable, friendly, caring and sympathetic. **A person is a person through other people**. We are human because we live through others, we belong, we participate and we share (Murithi, 2006). Caring for others is the focal point of ubuntu. Ubuntu therefore highlights the importance of public participation in the peacemaking process, since social solidarity is strengthened if members of the society take part in building the peace. Everyone is linked to everyone else. Ubuntu principles such as empathy, reconciliation, restorative justice, sharing, cooperation and unity of humanity are applicable in traditional mechanisms. Conflicts are resolved with a view to healing past wrongs and maintaining community relations, social cohesion and harmony (Hailey, 2008).

Family ties and community networking are constantly respected, maintained and strengthened. When there is a dispute between different parties, priority is given to restoring the relationships. The immediate objective of such conflict resolution is to mend the broken or damaged relationship, and rectify wrongs, and restore justice. The principle ensures full integration of parties into their societies again, and to adopt the mood of cooperation (Brock-Utne, 2001).

According to Ubuntu, when conflict happens between members of a local community, it is regarded as a problem which affects the whole community, not only the conflicting parties alone. Because of this, conflicting parties, their families, religious leaders and community members are informed and invited for resolution. When a person fails to comply with community standards, he or she is excommunicated so that the community does not suffer because of that particular culprit. Even the Bible advises excommunication, "If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell." (Matthew 5:29).

Procedures of Resolving Conflicts Traditionally

Council of Elders

Although when the conflict occurs is regarded as problem which affects the whole community and therefore conflicting parties, their family members and community members should participate in the conflict resolution process, elders hold key position in the conflict resolution process. They acquire this position by virtue of their age, knowledge, life experience and wisdom as an African proverb goes, *"Ukiona nyani mzee ujue amekwepa mishale mingi."* Elders serve as facilitators or negotiators during the conflict resolution process. Their roles include, pressurizing, making assessments, conveying suggestions and recommendations (Bright-Brock, 2001, p. 11). Social ties, values, norms and beliefs and the threat of excommunication from society provide elders with legitimacy and sanctions to ensure their decisions are complied with and respected. Conflicting parties accept regulations from elders because an elder's decision is backed by social pressure such as respect for elders, ancestors, parents, fellow people and the environment is cherished and firmly embedded in the mores, customs, taboos and traditions amongst Africans.

The conflict case is brought to the elders by conflicting parties themselves or the community members. In all societies the process of the conflict resolution is led by male elders. Even though females do not lead the conflict resolution process, they participate and provide suggestions about the process.

Conflicts are resolved by sitting together under the tree to settle disputes open discussions between the two parties. Dialogue and negotiations about what went wrong between the two parties is very important. The facts about causes of the conflict are established and consensus about the truth is achieved through negotiation. Once consensus about the truth is achieved, the offender will ask apologies and the victim will forgive.

Cultural Rituals

After building consensus between the two parties, they perform rituals as a last step in the resolution process. Rituals are ways of transforming the conflict into peaceful relationship. Rituals include property exchange, prayers, as well as drinking and eating together, and animal sacrificing, cooked food, flowers, semi-precious stones and precious metals. This is the end and trust is established between parties that their relationship is restored.

Local Beer

Alcohol is part of African culture where women are the main brewers and men the drinkers. Before the advent of western culture, it was very rare for men to meet to discuss about any sensitive matter without alcohol. The 'Ha' people say abhagabho bhayaga kwi nzoga loosely translated as "men discuss issues when drinking beer". In most parts of Africa, it is widely believed that when people meet to discuss serious issues, there must be alcohol because there is always no lie among alcohol takers.

Alcohol gives a person the courage to speak the truth and condemn evil which is why when elders meet to find solutions to various issues,

they are gathered by local beer. The beer helps them to make the right decisions. In Africa we believe there are only two people who do not lie; children and a drunken person. Alcohol makes a person feel sincere, open and confident in speaking and acting without shame or hypocrisy. The apology granted during beer taking is not hypocritical. If a beer taker says they have forgiven you, then you have sincerely been forgiven.

The Sukuma People

The Sukuma People are an ethnic group found in the regions of Mwanza, Simiyu, Geita, Shinyanga and Tabora. They are the largest ethnic group in Tanzania, with an estimation of 16 percent of the country's total population Kwekudee (2013, March 28).

Conflict Resolution in Sukuma

In a Sukuma society, when a conflict which affects the whole community occurs, elders order for an immediate village gathering to find a solution. They then beat the **mwano**. Mwano is a kind of drum beating or horn hooting to alert the villagers of some emergency in the community. The suspects are brought before the traditional courts called Dagashinda. Dagashinda is made up of community elders. After a thorough discussion, the decisions are announced by Nyangogo, a leader of their elder council. A suspect is punished. The punishment includes 5 to 10 whips given in public.

If it is the case of witchcraft a person is evicted from the village and obliged to go to live far away, at least the 14th village from his current village. The goal is to suspend him completely from the village so that such wickedness won't happen in the village again.

It once happened that, there was some drought period in one of the villages in Kahama District; the elders of the village gathered and went to perform a rain ritual. While there, they realized that one famous old man had not participated in the rain ritual.

The elders suspected him as the cause of the rain shortage. They called for a village meeting. During the gathering this old man was asked to come forward and explain why he stopped the rain. He negated the allegations against him. The elders ordered him to get beaten up. He was beaten to death.

A few hours before he died he declared that it would rain heavily in three days so all villagers were advised to vacate the village; otherwise they would regret. Three days later it truly rained heavily, the village was flooded, the cattle were washed away, the trees fell down and some people died.

The Ha People

The Ha People are a Bantu ethnic group found in Kigoma Region. In 2001, the Ha population was estimated to number between 1 and 1.5 million. Waha speak Kiha Language which is closely related to Kirundi and Kinyarwanda (Olson, 1996).

Whenever a conflict arises among the Ha People, the accuser prepares local beer and calls Abhashingantahe to help him or her solve it! Abhashingantahe is Council of Elders which is made up of wise elders or any person who has twin children. That is, having twins is a direct ticket to be part of Abhashingantahe Council. It is the said council of elders that informs the accused to attend a conflict resolution meeting.

The accused is called by **Umuteko,** the Leader of the Council. When they have all gathered under the accuser's roof then the accuser is given a chance to express himself, followed by the accused then comes the interrogation session. Questions are asked to find out the truth. Afterwards, **Umuteko** orders the conflicting parties to get out so that Abhashingantahe can assess the discussion and determine the truth.

If the suspect is found guilty, they call him in and penalize him to pay one goat and 20 liters of **intarano.** This is local beer made up of bee honey. The goat goes to the accuser while the Abhashingantahe

will be given **_interano_** to drink. After that the conflicting parties will shake hands.

If the accused refuses to pay the fine he will be excommunicated. The excommunication is announced by **_Umuteko_**. Among the punishments is that the accused will not be allowed to fetch water where fellow villagers fetch and he will not be allowed to take part in any social event and whenever he faces any problem, nobody is allowed to help him.

Meru People

The Meru People are a Bantu ethnic group native to the slopes of Mount Meru in Arusha Region. The Meru people share the same name with the Meru People of Kenya, but they are completely different ethnic groups each with their own unique history and identity (Fosbrooke, 1981).

The Meru People have a slightly surprising technique of conflict resolution. When there is a crime in the Meru people community, the complainant reports to Mshili. Mshili is the leader of the Meru Elder Council. Mshili will make an announcement for the person to appear. The announcement notice lasts for 30 to 60 days. If nobody surrenders then the elders give permission to the accuser to break the pot commonly known as *Vunja Chungu*. A pot is a type of clay statue made in the image of a woman. It consists of one eye, one breast, one leg and one arm. The pot is broken by someone who is abnormal. He is appointed by the Council of Elders.

After breaking the pot, the relatives of a person who committed a crime begin to die one by one. It is only biological relatives who die. They die so that the perpetrator can witness the death of his relatives and apologize. The apology is accepted by giving out cattle for slaughtering. In case the criminal does not apologize, his blood relatives will continue dying and when they are finished he will also die.

An old man from Arusha said that one day they woke up early in the morning, only to find out that their brother had been killed. They asked who was responsible for that, nobody showed up. The old man decided to break the pot. Few days afterwards, the murderer's relatives began to die. When the number reached to 17 people he went to surrender and paid the fine

The Pare People

The Pare People are a tribe like the other 120 tribes in Tanzania and live in northern Tanzania in the Kilimanjaro Region especially in the Mwanga and Same districts. The Pare are divided into two parts namely the North and the South, on the north is the Mwanga district and on the south is the Same district. Linguistically also Pares are divided; The Wagweno speak a slang that is a mixture of Chaga and Pare, and some Pare speak Chasu.

When conflicts occur in the Pare community, the procedures are the same as that of most other tribes, where the council of elders resolves disputes. However, when it happens that the accused has refused to confess; the two conflicting parts are asked to stand in front of the elder council then two hens are brought and each hen is assigned to one conflicting partner.

The two hens are then taken ten meters away from where conflicting parts are, the hens' heads are cut off and left to die. The hen of the wrongdoer goes to die in front of his legs. And that of the innocent goes to die far away from him. From there the culprit is punished. The punishment includes buying the cow and giving it to elders and thereafter they shake hands.

CAPTION PLEASE

Provide Photo Caption

Advantages of Indigenous Conflict Resolution Mechanisms

Ajanaw Alemie and Hone Mandefro (2018) in their study, "Roles of Indigenous Conflict Resolution Mechanisms for Maintaining Social Solidarity and Strengthening Communities in Alefa District, North West of Ethiopia" discussed some advantages of traditional mechanisms as follows:

Indigenous conflict resolution mechanisms are easily accessible for the local communities. Its rules and procedures are more immediate and meaningful to the local people because they are developed from the culture, values, and procedures that are easily understood and accepted by the community itself unlike modern court systems.

Local people feel a sense of control and ownership over the processes involved in indigenous conflict resolution mechanisms unlike the formal court processes.

Indigenous conflict resolution mechanisms are important for reducing the delay and cost. In the formal court the poor people are deprived of access to justice because they cannot have money for transport, accommodation and legal representation costs. Elders are easily reachable because they are located within the community which does not require any cost for transportation, accommodation and legal representation.

The formal court system has institutional weaknesses and failures such as corruption, bias and inadequate resources. It is difficult to get justice within the court system if you don't have any relatives or if you do not pay bribes to get court service.

Indigenous conflict resolution mechanisms are also important mechanisms of overcoming the barrier of illiteracy and serving rural populations in their vicinity which makes it easy to access justice. There are people who are denied justice because the court system requires a certain level of literacy that many rural populations do not have.

Indigenous conflict resolution mechanisms provide a great opportunity for sustainable conflict resolution, peacemaking and the delivery of responsive justice. Since indigenous conflict resolution mechanisms are more reachable, inexpensive and transparent, they help for the maintenance of law and order in the local communities.

Challenges of Indigenous Conflict Resolution Mechanisms

Elders do not have the power to force individuals who have no interest to participate in the resolution process.

There is no any encouragement or incentive from the government side for elders who are doing this good job of making the peace of the society.

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4.0 | Peace-Making and Conflict Prevention

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Introduction

Conflict refers to various forms of friction, disagreement, or discord arising within a group when the beliefs or actions of one or more members of the group are either resisted by or unacceptable to one or more members of another group. Conflict can be about a situation or a type of behavior. Michael Nicholson defines conflict as an activity which takes place when individuals or groups wish to carry out mutually inconsistent acts concerning their wants, needs or obligations. It may also be defined as a disagreement through which the parties involved perceive a threat to their needs, interests or concerns.

Furthermore, conflict can be at intrapersonal level, interpersonal level, and community, and group, national, state, regional or international levels. The paradox of conflict is that it is both the force that can tear relationships apart and the force that binds them together. This dual nature of conflict makes it an important concept to study and understand. Manifestations of conflict behavior starts with disagreement, and followed by verbal abuse and interference Conflicts can occur between individuals, groups and organizations Examples are quarrels between friends or family members, labour strikes, competitive sports, or war.

Conflict is an inevitable and necessary feature of domestic and international relations. The challenge

facing governments is not the elimination of conflict, but rather, how to effectively address conflict when it arises. While most government officials in Africa are not frequently confronted by large-scale violence or humanitarian crises, they are often involved in lesser but nevertheless serious conflicts over trade, refugees, borders, water, defense, etc.

Conflict as a fact of life; part of life; ever-present in our everyday encounters. Conflict as a constructive or destructive. How do you handle conflict determines whether constructive or destructive outcomes shall be produced?

Conflict is one of the inescapable aspects of individual, group or social relation. It develops in situations in which on party perceive that the other party has frustrated his/her major concerns. Conflict therefore, involves specific perceptions emotions behavior of the person involved. It is dispute in; which each party expresses hostility towards the other party; though, conflict is an important feature of human relations, if not attended at the right time may take huge proportions of time to resolve. it has many faces from gentle to harsh, direct to indirect and organized to unorganized

Generally, conflict is regarded as an evil to be eliminated whenever and whatever possible. But studies have shown that certain level of conflict is good for the wellbeing of the individual the society. Conflict help to sport light personal, group and societal problems and differences and to direct efforts towards resolving the problem. Constructively used and held within reasonable limit conflict can create a climate of adaption, dynamism and creativity. But it is important to know it is necessary to identify productive and destructive conflict. Often it is seen that initially conflict starts with positive note but later takes the destructive form.

Theories of Conflicts

There are two theories of conflict management, the traditional and contemporary. *The traditional theory* assumes that conflicts are bad, are caused by trouble makers, and should be subdued.

Contemporary theory recognizes that conflicts between human beings are unavoidable. They emerge as a natural result of change and can be beneficial to the organization, if managed efficiently. Current theory (Kirchoff and Adams, 1982) considers innovation as a mechanism for bringing together various ideas and viewpoints into a new and different fusion. An atmosphere of tension, and hence conflict, is thus essential in any organization committed to developing or working with new ideas.

Effects of Conflicts

Conflict situations should be either resolved or used beneficially. Conflicts can have positive or negative effects for the organization, depending upon the environment created by the manager as she or he manages and regulates the conflict situation.

Positive effects of conflicts

Filley (1975) has identified positive and negative of conflict situations that are elaborated below:

Diffusion of more serious conflicts. Games can be used to moderate the attitudes of people by providing a competitive situation which can liberate tension in the conflicting parties, as well as having some entertainment value. In organizations where members participate in decision- making, disputes are usually minor and not acute as the closeness of member's moderate belligerent and assertive behaviour into minor disagreements, which minimizes the likelihood of major fights.

Stimulation of a search for new facts or resolutions

When two parties who respect each other face a conflict situation, the conflict resolution process may help in clarifying the facts and stimulating a search for mutually acceptable solutions.

Increase in group cohesion and performance

When two or more parties are in conflict, the performance and cohesion of each party is likely to improve. In a conflict situation, an opponent›s position is evaluated negatively, and group allegiance is strongly reinforced, leading to increased group effort and cohesion.

Assessment of power or ability

In a conflict situation, the relative ability or power of the parties involved can be identified and measured.

Negative effects of conflict

Destructive effects of conflicts include:
- impediments to smooth working,
- diminishing output,
- obstructions in the decision-making process, and
- formation of competing affiliations within the organization.

However, for conflict prevention to be effective, early warning indicators must be detected and addressed before violence becomes too destructive. Preventive measures employed at an early stage need to address the causes that lie at the root of the conflict. An escalation of violence is often preceded by a perceived incompatibility of interests between groups, asymmetric intergroup power relationships, as well as triggers that serve to mobilize or rally a group around its grievances

Causes of Conflicts

All conflicts are ultimately a matter of competing interests. Each party sitting around a negotiation table will have a number of needs or interests motivating them, or underpinning the positions that they take in the conflict. Ask the protagonists to any conflict what its causes are and you will get a multitude of different answers. This means conflict is a complex phenomenon and its causes are sometimes deep rooted and long term, much like the roots of a tree that extend deep into the ground.

An attempt to provide some theoretical explanations of the conflict is provided here:

Biological explanations:

Lou Marinof[1] provided a lengthily explanation on conflict within groups of social animals. Natural competition unfolds not only between groups of social animals, but also within them. These competitions serve the overarching purpose of stabilizing the group via the emergence of a dominance hierarchy, which maintains order and resolves disputes. Even though the maintenance of a dominance hierarchy itself necessitates the expression of conflict, such conflicts tend to be ritualized in order to minimize injury and death. Natural selection has favored an enormous variety of ritualization's accord of conflict, whose purpose is to maintain social order.

1 *Lou Marinof (2014) Journal of Conflictology Volume 5, Issue 2 (2014) P5*

Relative deprivations

According to the power balance model of conflict different types of relative deprivation (inspirational, detrimental and progressive) will be differently correlated with the probability of conflict. The idea of relative deprivation has been used either to measure fairness, inequality, or social justice, or to explain grievance, social hostility, or aggression. The overall correlation between relative deprivation and conflict is expected to be insignificant. Situations where the difference in power resources between two parties is decreasing are seen as most conducive to conflict. When the power resources of an already weaker party are decreasing, the probability of conflict is assumed to be lower than when the weaker party is gaining power resources.

Frustration – aggression hypothesis

We strive to gratify our wants and desires, our goals, aims, and ambitions. Introspection and self-knowledge make this much self-evident; experience with others confirms the generalization. Moreover, we are often unable to satisfy our desires or accomplish our goals. Sometimes our ambitions exceed our abilities, or we misperceive the possibilities. But sometimes we are blocked by an external barrier that precludes gratification. This may be a traffic jam preventing us from reaching an appointment, a college rule prohibiting us from taking a particular course, neighborhood musical noise interrupting our sleep. Whatever the barrier, we are frustrated. All of us are so frustrated from time to time.

Basic needs theory

Human needs theories propose that all humans have certain basic universal needs and that when these are not met conflict is likely to occur. Abraham Maslow proposed a hierarchy of needs beginning with the need for food, water, and shelter followed by the need for safety and security, then belonging or love, self-esteem and, finally, personal fulfillment and self-actualization. Later in his life

Maslow (1943)[2] proposed self-transcendence as a need above self-actualization in the hierarchy of needs.

Identity formation

Political exclusion tends to be the key to conflicting identity formation. In the case of the Banyamulenge, it seems that their claims to political participation not only had the effect of hardening the boundaries between different identity groups, but also had facilitated the shift to massive violence as an enticing strategy of control and resistance.

Miscommunication

Having conflicts starts in miscommunication from one party to another. It happens when communication is not enough information or a misinterpretation of the words intended but a different meaning by which it is the beginning of miscommunication. Such examples are the following. One may make a good comment from an article and giving such acknowledgement from one person's article. There is a good intention about the piece written. However, the writer interprets it as a sarcastic and a negative comment by which it led to a miscommunication until it became a conflict of exchange of words**.** In conclusion, you cannot please everybody. Somehow, we must understand that there are certain factors like fear or assumption to believe as truth. Therefore, we must keep an open mind the people with different opinions in their lives. Mistakes are certainly bound to happen and that we learned from it even if you have good intentions.

Manipulation of identities

The responses to the riots can be understood not only as inter-group conflict e.g. between Muslims and non-Muslims, or an in-group argument amongst non-Muslims, but as a bona fide inter-

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2 *In 1943, the US psychologist Abraham Maslow published a paper called A Theory of Human Motivation in which he said that people had five sets of needs, which come in a particular order. As each level of needs is satisfied, the desire to fulfil the next set kicks in.*

group conflict between supporters and opponents of the riots. It argued that these groups use rhetoric in attempts to claim dominant status within society by aligning their identities with positively valued social categories such as ethnicities and national identities. The analysis of rhetoric from the groups supporting and opposing the riots demonstrates consistent, albeit contested, attempts to align support for the riot with the national category in conflict with countervailing attempts to align opposition to the riot with the same national category.

Environmental scarcity

Environmental scarcity refers to the declining availability of renewable natural resources such as freshwater or soil. There are three basic ways in which such scarcity can arise:

Demand-induced scarcity

Population growth or increasing consumption levels decrease the amount of limited natural resources available to each individual. egg in the case of Rwanda, demographic pressures created extreme environmental scarcity that played a role in the 1994 genocide.

Supply-induced scarcity

Environmental degradation decreases the overall amount of a limited natural resource, decreasing the amount available to each individual. In Kilosa overgrazing has combined with drought to degrade precious topsoil over the past several years. As a result, herders and farmers have found it increasingly difficult to earn a living in the area.

Structural scarcity

Unequal access to natural resources in a given society makes them scarce for large segments of the population. In South Africa, the system of apartheid provided whites with 87 percent of the land, while blacks (almost 75 percent of the country's population)

lived within restricted areas that accounted for only 13 percent of the land. Resources were also inequitably distributed within the restricted areas, as local elites-controlled access to productive agriculture and grazing land.

Political Economy:

For a long time, the science of politics, in strictness limited to the investigation of the principles which lay the foundation of the social order, was confounded with political economy, which unfolds the manner in what wealth is produced, distributed, and consumed… Since the time of Adam Smith, it appears to me, these two very distinct inquiries have been uniformly separated the term political economy being now confined to the science which treats of wealth, and that of politics, to designate the relations existing between a government and its people, and the relations of different states to each other

Security dilemma

The concept of the *security dilemma* describes how it is possible, given the "existential uncertainty" which the condition of international anarchy produces amongst states, for violent conflict to arise between two or more actors even when neither has malign intentions towards the other[3]

Proliferation of small arms

When it became easy for people to access to highly lethal weaponry from assault rifles to rocket launchers, there is higher probability that this armies will fall to into the hand of all types of fighters including rebels

3 Mitzen J 'Ontological Security in World Politics: State Identity and the Security Dilemma' pp.341-370 in European Journal of International Relations Vol.12, No.3, 2006 p.341-342

Deprivation/exploitation

A felling of being left out in the distribution of a national cake e.g. In Senegal violent conflict was the result of various socioeconomic factors, including the impact of the new constitution on land distribution and the expansion of modern economic activities fisheries and tourism mainly by immigrants, which ignore local entitlements.

Environmental explanations

Environmental stress has overtime become increasingly interpreted as a systemic factor which contributes to conflict. Such stress is not necessarily attributed to climate change alone. Correlations between resource availability, management and extraction processes as prime examples of potential conflict risks are evident. Here, the mismanagement of resources tends to catalyze distributional issues involving government inefficiency, societal divides and increased authoritarianism issues that all raise concerns for human security. Furthermore, potentially rich national endowments in resources in weak states might contribute to conflict risk, as the wide academic debate around the 'resource curse' has shown. The relationship between climate change and conflict is even more complex than the aforementioned suggests. In a limited number of cases, environmental stress has even contributed to conflict mitigation or resolution, for instance in the case of the 1994 drought in Mozambique, which weakened the Renamo rebels and expedited the peace process.

All conflicts are ultimately a matter of **competing interests**. Each party sitting around a negotiation table will have a number of needs or interests underpinning the positions that they take in the conflict. These interests may be for security, food or shelter, for health care, for money or power, for the needs of a broad base of supporters, or for the narrow interests of those taking part in the negotiation process.

Stages of Conflicts

Writing in their teaching manual on conflict both Caritas and Christian Refugee Services. (cited Ayindo et al., 1995; Macbeth and Fine, 1995) in using the analogy of fire compare conflict with fire; some time fire is good it help keep out body's worm, cook food for us but in other side is destructive when is left uncontrolled. like fire, goes through a number of stages that have particular elements that are unique[4]. These stages are:

i   Gathering materials / Potential conflict

In the early stage, materials for the fire are collected. Some of these materials are drier than others, but there is no fire yet. However, there is movement towards fire and the materials are readily available. During this stage of conflict people usually experience violence because of unjust structures and social systems.

ii   Begins burning / Confrontation

In the second stage, a match is lit and the fire begins to burn. Usually a confrontation between parties, like a large public demonstration, serves as the match and quickly ignites the dry, waiting materials. Confrontation usually means that the covert or structural forms of violence are being rejected publicly.

iii.   Bonfire / Crisis

During the third stage, the fire burns as far and fast as it can, burning wildly out of control. In this stage, the conflict reaches a crisis and, just like the fire, conflict consumes the materials fueling it. When conflicts get "hot," those involved in them often resort to overt violence in order to win – although usually, both sides end up losing something. Overt violence refers to actions that people purposefully do to harm, maim or kill others. War is the most organized form of overt violence that we humans

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4   *This sectin draws from Neufeldt, R, Fast, L., Robert Schreiter, Fr R., Starken, Fr. B., MacLaren, D., Cilliers, J., & Lederach, J.P. (2002). Peace building: A Caritas Training Manual. Vatican City: Caritas Internationalis. Pages 56-57, 66, 73, 83-90 & 97.*

have invented. Political groups usually engage in overt violence when they are frustrated, scared and believe there is no other way of achieving their goals.

iv. Coals / Potential conflict

At some point, the fire abates, the flames largely vanish and just the coals continue to glow as most of the fuel is burnt up. At this stage, conflicts can either continue to burn themselves out or, if new fuel is added, can re-ignite. Overt violence usually cycles through periods of increased fighting and relative calm. If peace accords are signed, then the violence usually decreases, at least temporarily. However, if the causes of structural violence and injustices are not addressed then overt violence often increases again. There are many examples of conflicts in which violence resurges after peace processes are underway; the Middle East and Sudan are good example. When violence recurs, it is frustrating and depressing for those working for peace.

v. Fire out / Regeneration

In the fifth stage, the fire is finally out and even the embers are cool. At this stage, it is time to focus on other things besides the fire, and to rebuild and help regenerate what was lost. If the injustices of structures and systems are adequately addressed, there will be space for reconciliation, regeneration and renewal. Regeneration takes years and years. A forest that is burned down does not reappear the next year. The example of South Africa discussed above also shows that it takes decades, even generations, to reform and rebuild systems and change people's opinions of each other even after dramatic political change.

Conflicts can be of many types like verbal conflict, religious conflict, emotional conflict, social conflict, personal conflict, organizational conflict, community conflict and so on.

How do people behave when conflict flares?

People react differently when conflict strike depending on how the conflict affect them or interest in conflict and conflicting parties, there can be five types of conflict handling behavior (Thomas and Kilman, 1976). They are:

Cooperation: There are those that are willing to work together to resolve differences, this will cooperate to resolve the conflict, they will share information freely, they will seek win -win situation rather that winner take all situation.

Competition: The second group is made of those who seeks win-lose outcome, there interest is to divide rather than unite, they would like to see the part they support emerge as a winner or hero; the concern is not sustainability

Compromise: Give and take situation; a way of reaching agreement in which each person or group gives up something that was wanted in order to end an argument or dispute

Accommodation: Involves high cooperation and low confrontation. It plays down differences and stresses commonalities. Accommodating can be a good strategy when one party accepts that it is wrong and has a lot to lose and little to gain. Consequently, they are willing to accommodate the wishes of the other party

Avoidance: When conflict strike this group assume there is no conflict as a result, they do not dare to resolve it and they do not see no advantage in trying to resolve or address conflict, this group have the risk of conflict to backfiring.

How to respond to conflicts

Resolving conflict through the use of force is always a last resort. Parties to a conflict will generally try to use less 'costly' methods to achieve their aims. The Conflict Management Continuum shows a range of options for resolving conflict.

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Decisions by the Parties theme self

Informal Discussion: An unstructured process, where parties attempt to resolve their problems on their own (also useful to prepare for formal negotiations).

Negotiation: An informal or formal process, where parties actively talk about their conflict for the purpose of reaching agreement and bringing resolution to their problems.

Mediation: A 'facilitated negotiation', where an independent third party **helps parties** to come to the resolution of their problems, but does not decide on their behalf

Decision by External Party

Arbitration: Parties jointly commit to a third party deciding about how to resolve the conflict, which will be binding on all parties. This is often used in industrial or business conflicts.

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Adjudication: A legal process, backed up by the power of institution – e.g. a medical board governing doctors, or a court governing society. The 'adjudicator' decides for the parties, which is binding on the parties.

Decision by Force: A last resort, and often the most destructive, costly way of resolving conflicts. Use of force can lead to loss of life; destruction of property and the social order; massive financial costs associated with the financing of a war and a peacekeeping intervention; and the loss of trade, resources and functioning economic systems.

What do you do when conflicts flares

When conflict occur the first thing people think of the way and means to resolve the conflict and maintain peace and harmony. Sometime this is not easy, so it necessitate a third party come in and help in maintain the peace especially violent conflict. Peace building approaches and methods are varied and diverse, but they

all ultimately work to ensure that people are safe from harm, have access to law and justice, and are included in the political decisions that affect them, have access to better economic opportunities, and enjoy better livelihoods.

Importantly, peace-building is done collaboratively, at local, national, regional and international levels. Individuals, communities, civil society organizations, governments, regional bodies and the private sector all play a role in building peace. To sustain positive change, everyone affected by a violent conflict has to be involved in the process of building peace. This article look at the role of UN, Regional Bodies and Tanzania in Peace keeping.

5.0 | Role of United Nations and Regional Bodies in Peace Operations

Introduction

Chapter 1 article 1 provided the purpose of United Nations as set out in the Chart, *"To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the*

peace, and to bring about by peaceful means, and in conformity with the principles of justice and inter- national law, adjustment or settlement of inter- national disputes or situations which might lead to a breach of the peace"[5];

To achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all with- out distinction as to race, sex, language, or religion UN under the mandate provided for through Chapter VI, VII and VII is working to resolve conflict in twelve areas in the work six of these areas are in Africa

There are two though regarding peace building under UN, the first group looks at UN as an independent political actor with mandate under Chapter VI to intervening in conflicts; to this group Chapter VI offer means and approaches to conflict resolution even when they do not have to use coercive force

The other group is made up of those who are skeptical to UN as an institution they see UN as a failure to resolve conflict and that as body it is influence by individual preferences of member states. Each group has some empirical evidence to support their argument, the first group share and talk of the mission initiated by the secretary general or his representatives and that they have been able to settle or diffuse some political disputes[6]

The skeptics offer studies showing marginal contribution of the UN to resolution of dispute for example they cited foreign interest of some multinational mining company been behind MUNISCO operations in DRC. In Central Africa Republic- The Multidimensional Integrated Stabilization Mission (MNUSCA) This was set uup to protect the Government from overturn by the rebel; but since 2018 Russian has openly taken side and supported the president Faustin Archange Touadaras Government in return for Russian company were given to operators in Government controlled areas

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5   UN Charter artice1(1)

6   *for example, in DRC ,Somali*

This and other examples have left a big gap between the two sides of the debate that need to be addressed. To bridge the gap in the two sides of argument let us look in the UN action under then Chapter VI

Chapter VI in the first to provide information on how the UN implement it goals. The Chapter provide for enforcement mechanisms the Security Council and part required to the state to compile with any coercive measure whether it be economical or military when there is threat for peace.

Article 39 makes UN Guarantor of peace instead of congress of Vienna[7]. The chapter put emphasis to the parties in conflict to resolve the dispute themselves, if the they did not, empower the UN to resolve the conflict or act to enforce its policies to a member's state

Chapter VI put the UN as a facilitator of settlement of interstate disputes; However, many decisions made by the SC under Chapter VI have little impact in settlement of disputes[8] That is why in the recent past we have seen UN SC is the language of UN "adopted the practice of invoking Chapter VII of the Charter when authorizing the deployment of United Nations peacekeeping operations into volatile post conflict settings where the State is unable to maintain security and public order[9]"

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7   *The Congress of Vienna (September 1814–June 1815) The objective of the Congress* was to provide a long-term peace plan for Europe by settling critical issues arising from the French Revolutionary Wars and the Napoleonic Wars. The goal was not simply to restore old boundaries but to resize the main powers so they could balance each other and remain at peace. *In a technical sense, the "Congress of Vienna" was not properly a congress: it never met in plenary session. Instead, most of the discussions occurred in informal, face-to-face sessions among the Great Powers of Austria, Britain, France, Russia, and sometimes Prussia, with limited or no participation by other delegates. On the other hand, the Congress was the first occasion in history where, on a continental scale, national representatives came together to formulate treaties instead of relying mostly on messages among the several capitals. The Congress of Vienna settlement formed the framework for Eureopan International politics* until the outbreak of the First World War in 1914.

8   *See UN (March 2008) United Nations Peacekeeping Operations Principles and Guidelines*

9   ibid

Chapter VI gives the UN mandate to settle the disputes, article 33 obligated all state parties to resolve peaceful their disputes. The chapter gives the SC the following powers

To urge the states in any disputes to end it by one of the traditional peaceful means of settlement article 33(2)

To investigate disputes and to determine if the they are likely to engage to peace. Article 34

To recommend appropriate procedures or methods of adjustment of such disputes. Article 36(1)

Recommend terms of settlement of such disputes. Article 37(2)

Let us look to Chapter VII which contains provisions related to "Action with respect to the Peace, Breaches of the Peace and Acts of Aggression".

Chapter VII Compels the nations to comply with any coercive measure whether economic or military where if found threat to peace article 39. Under this chapter the UN made the authorized use of force to settle disputes and thus making the UN a guarantor of peace. Chapter VII Led to response to crisis in many situations in for example Somalia, Angola, Haiti and Rwanda. Chapter VII Overshadow Chapter VI in many ways, The SC more frequently has employed Chapter VII in dealing with conflicts.

Another Chapter the worth mentioned in dealing with conflict is Chapter VIII which provided for the establishment of regional bodies or agencies to deal with matter that threatened maintenance of international peace and security Article 52(1)

THE ROLE OF REGIONAL ORGANIZATIONS

Chapter VIII of the Charter also provides for the involvement of regional arrangements and agencies in the maintenance of international peace and security provided such activities are consistent with the purposes and principles outlined in Chapter I of the Charter.

The Spirit of Chapter VIII of the Charter (Regional Arrangements). All regional bodies (OAU/AU, EU, OAS, Arab League, ASEAN) have in several occasions undertaken several efforts /activities related to peacekeeping, conflict prevention and resolutions.

Since the 1990s, the UN system has been overburdened. Regional organizations should therefore have an immediate interest in promoting peace due to the spill-over effects of war. The UN and regional organizations are increasingly taking shared responsibility for peacekeeping. This is happening in Europe and Africa, where the African Union, for example, is taking on new responsibilities.

Regional and sub-regional organizations play a less pronounced role in the Middle East and Asia. The Association of South East Asia Nations (ASEAN) and ASEAN Regional Forum remain reluctant to give up sovereignty rights and take on a peacekeeping role. Some time working alongside UN possible egg. , in 2006, the UN Mission in Sudan (UNMIS) that operated in Southern Sudan was dealing with a situation in the settlement, whilst the African Mission in Sudan (AMIS) that operated in Darfur in western Sudan, at that time, was dealing with a situation violence continued despite ceasefire agreements having been entered into between some of the factions. Regional and sub-regional organizations are potentially interesting partners in conflict management. In practice, however, they often fail to live up to expectations due to several weaknesses

TANZANIA IN PEACEBUILDING

Tanzania is relatively stable over the years is in stark contrast with most of its neighbors. Somalia, Sudan, Ethiopia, Uganda, Rwanda, Burundi, Democratic Republic of Congo and Kenya; known as an island of peace or peace heaven, has helped many countries in African especially those in the southern part of the continent Mozambique, Zimbabwe, Namibia and Southern Africa to fight for their independence and post independent stabilization.

Tanzania's involvement in UN peacekeeping operations has been fundamentally driven by political interests at the regional and global levels. Sending UN peacekeepers has raised Tanzania's profile as a regional icon for maintaining peace and security. Tanzania has Tanzanian Uniformed Personnel in UN Peacekeeping Operations, for the period between 1990 and 2017 Tanzania has contributed troops and police to UN deployments in Southern Sudan, DR Congo, Darfur, Abyei and in Lebanon. Tanzania's contribution of troops in the UN Interim Force in Lebanon (UNIFIL), the first outside Africa, displayed Tanzania's readiness to participate in UN operations at both regional and global level.

Peace keeping forces from Tanzania conduct a routine patrol in Congo DR.

In Africa; Tanzania's contributions are largely informed by its history of African liberation, conflict prevention and peace processes, Tanzania has shown readiness to contribute in terms of security and military cooperation. Under the African Peace and Security Architecture (APSA), Tanzania is part of its African Standby Force's (ASF). Specifically, Tanzania, falls under the Southern African Development Community (SADC) and in 2007 signed the agreement to become part of the SADC Standby Brigade. The Tanzanian government has continued to pledge its support for UN peacekeeping operations. This support will continue despite having lost 27 peacekeepers in UN missions, most of them in Darfur (UNAMID) and in DR Congo (MONUSCO).

Negotiated the 2008 post-election violence played out largely on ethnic lines, and ethnicity continues to play an inordinate role in Kenyan political life. Ethnic-based violence has a long history in the country, fueled by grievances over land, privilege, and inequality. Successive Kenyan administrations have pitted the majority Kikuyu ethnic group, favored economically and politically by both the colonial powers and by Kenya's first president Jomo Kenyatta, against smaller ethnic groups, including Luhya, Luo, Kalenjin, Kamba, Kisii and others[10]. Ethnicity continues to be the principal

10 https://www.csis.org/blogs/smart-global-health/background-post-election-crisis-kenya

axis on which political elites mobilize constituencies, and elections are more often won on the basis of shrewd ethnic calculus and alliances than on the basis of performance or national vision

At the onset of African liberation, Tanzania provided military bases for countries such as Mozambique, Zimbabwe and South Africa. Tanzania's track record in African liberation gave the country an enviable international reputation. Tanzania has also assisted peace processes in Africa such as in Burundi, Rwanda, Kenya, and recently in South Sudan. Tanzania was also a key a player in "Operation Democracy" to restore order on the island of Anjoun in the Comoros in 2008. Here, its troops were part of the AU mission that included France and Senegal.

SECURITY CHALLENGE IN THE 21TH CENTURY

Current development in technology has open up cyberspace, out space and mindscape as potential battlefields of the future, speaking in a conference with title Battlefields of the Future: Trends of Conflict and Warfare in the 21st Century, which was organized by the Stockholm institute of peace studies Major General Darrell Amison, Director of the United Kingdom's Development, Concepts and Doctrine Centre, identify drivers of insecurity in the 21st century. Driver include, geopolitical and geo-economics' shifts, data vulnerability the pervasiveness of information, the growth and concentration of populations. Transnational threats, the rise of non-state actors, violent extremism and organized crime being among the main drivers. He also pointed to climate change and sustainability as cross-cutting, amplifying threats that interact with one another.

In particular, the Security Council is entitled to adopt a variety of coercive measures seeking to maintain or restore international peace and security, such as the enforcement of economic or political sanctions, the establishment of judicial bodies and other public institutions, the enactment of quasi-legislative acts and the use of military or police force

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GOSSARY OF TERMS

A**ggression**: In the legal sense, aggression refers to military attacks by one nation state against another or its armed forces. It is unprovoked attach to anther nation or its infrastructure.

Conflict prevention: Involves the application of structural or diplomatic measures to keep intra-state or inter-state tensions and disputes from escalating into violent conflict. Ideally, it should build on structured early warning, information gathering and a careful analysis of the factors driving the conflict. Conflict prevention activities may include the use of the Secretary General's "good offices," preventive deployment or confidence-building measures.

Conflict resolution: Is conceptualized as the methods and processes involved in facilitating the peaceful ending of conflict and Committed group members attempt to resolve group conflicts by actively communicating information about their conflicting motives or ideologies to the rest of group (e.g., intentions; reasons for holding certain beliefs) and by engaging in collective negotiation.

Conflict transformation: Involves training various actors to see a rising conflict as a means to identify a social problem that might otherwise remain below the surface. This turns conflict into an opportunity to improve relations between people and initiate positive changes in society. In this process, peace builders must look at the current cause of conflict as well as any deeper causes that create these surface problems.

Coup d'état: The illegal overthrow and seizure of a government apparatus through threatened or actual violence by individuals of the respective government. Often led by military, political, or governmental figures, successful coups d'état are normally conducted in less than seventy-two hours. Members of the armed forces typically guide the resulting governmental junta (council or bureau) that assumes direct or indirect control of the state apparatus.

Force: The use or threat of coercion within the context of international relations. In physical terms, the use of force is usually associated with military weapons and personnel. There is considerable debate surrounds the legitimacy of the use of force in various situations.

Peace: A political condition that ensures justice and social stability through formal and informal institutions, practices, and norms. There several conditions must be met for peace to be reached and maintained.

Peace-building: represents a way to achieve societal reconciliation. It is important to note that peace-building is a very widely used term; one that differs according to who uses the term and in what context it is used. As used in this manual, it is a people-centered, relationship-building, and participatory process. Peace-building occurs either before violent conflict erupts (a preventative measure), or after violent conflict ends (an effort to rebuild a more peaceful society). Peace-building may take the form of activities designed to increase tolerance and promote coexistence, or activities may address structural sources of injustice or conflict. Peace-building overlaps with what Working for Reconciliation defines as reconciliation activities.

Peace enforcement: Involves the application, with the authorization of the Security Council, of a range of coercive measures, including the use of military force. Such actions are authorized to restore international peace and security in situations where the Security Council has determined the existence of a threat to the peace, breach of the peace or act of aggression. The Security Council may utilize, where appropriate, regional organizations and agencies for enforcement action under its authority.

Peace-keeping: Is normally carried out by a third-party military force and is designed to separate the armed forces in a conflict and maintain any negotiated or proclaimed ceasefire. Peace-keeping missions are often under the auspices of the United Nations (UN), or regional organizations such as or ECOWAS (Economic Community of West African States). Missions may include provisions to monitor, police, or otherwise support humanitarian intervention. Examples of UN and AU peacekeeping missions in Somalia and DRC.

Peace-making: Any activities designed to move towards a settlement of armed conflict, usually at the official diplomatic level. This includes peace agreement negotiations such as the Arusha Process to end Burundi's civil conflict or the mediated peace agreement in Mozambique.

Peace operations: Involve the expeditionary use of uniformed personnel (police and/or military) whose mission is to help secure "international

peace and security." In many ways, peace operations are the most visible activity of the United Nations with a mandate to deter armed conflict through preventive deployment or help to kick-start a peace process through peacemaking initiatives, among other purposes. Peace operations can be grouped into several categories, including preventive diplomacy, peacemaking, peacekeeping, post-conflict peace building, and peace enforcement.

Security: A subjective state in which an individual or collectivity feels free from threats, anxiety, or danger. Such insecurities have typically been defined in relation to nation-states, for example regarding borders or institutions responsible for governance. Security stands along a continuum and, therefore, cannot be understood in absolute terms.

This photo should be removed is from another event

Part II

Proceedings of Youth Training Workshops on Peace keeping, Conflict Prevention and Resolution

Introduction

The Civics Education Forum in Tanzania (CETA) with financial support from Konrad Adenauer Stiftung (KAS) organized five-three days capacity building training workshops for the youth with three key objectives:

- To increase youth awareness on peace keeping, conflict prevention and resolution;

- To empower the youth to become agents of peace keeping by participating actively on peace -keeping forums from family, community to national level; and

- To familiarize them with traditional and formalized methods of peace keeping, conflicts prevention and resolution.

The five training workshops were conducted for three days each in Mbeya, Arusha, Kigoma, Morogoro and Zanzibar benefiting a total of 156 participants from Civil Society Organizations (CSOs), Political Parties, Religious Institutions and Business/Entrepreneurial forums. The five training workshops were facilitated by

Dr. George Jombe from the University of Dar es Salaam and Dr

Denis Mpagaze from Saint Augustine University of Tanzania SAUT-Songea Campus.

Dr. George Jombe covered the following topics:

- Meaning and understanding of peace- making , peace keeping, peace keeping missions, peace- enforcement, peace transformation, conflict prevention, conflict management and conflict resolution;.

- Global, Regional and National Context on Peace Keeping, Conflict Prevention and Resolution;

- Nexus between Peace and Sustainable Development in Africa;

- Peace Education and Peace Keeping in Africa: Background, Developments and Areas of Improvement;

- Root causes of conflicts, Approaches Used in dealing conflicts, strength and weakness of the approaches. Case Studies of Conflicts in Africa;

- Peace Keeping in Tanzania: Background, Success, Fractures and Solutions and

- Conflicts from the neighboring countries as a challenge for the protection of peace and security in Tanzania. How can Tanzania curb the threats to peace from the neighboring countries?

Dr. Denis Mpagaze dwelt on:

- Role of Youth in Peace Keeping, Conflict Prevention and Resolution at Family, Community and National Level;

- Opportunities and Challenges for Youth Participation in Peace Keeping in Tanzania;

- High population growth, youth bulge and youth unemployment as a liability to Peace Keeping, Conflict Prevention and Resolution; and

- Best Practices on Peace Keeping, Conflict Prevention and Resolution among Youth in Africa.

Mains issues raised:

The presentations from the two dons raised several thought provoking issues among participants during the proceedings of the five workshops that include:

i.   Why there is still violence in the world despite existence of many organizations responsible for promoting regional and global peace?

ii.   Even with UN peace keeping missions is it possible to solve conflicts amidst production and supply of weapons?

iii.   Is there peace in Tanzania?

iv.   Can War be used to attain peace? Is it possible for everyone to have peace?

v.   Can the change of incumbent political parties in governments affect the stability of country and maintenance of peace?

vi.   Does holding refugees in confined camps solve conflicts?

vii.   Are there conflicts, which have never been solved?

viii.   Major conflicts in Zanzibar arise mostly from marital, politics and land ownership.

ix.   Conflicts in Zanzibar are mostly resolved through legal bodies especially the Kadhi Court for marital issues, other Courts of Law and government organs from primary to national level.

Responses from the facilitators were as follows:

Each organization starting with the UN and its Agencies, Regional and sub-regional bodies and national initiatives are doing their best to contain violence, however, it is not possible to eradicate violence in every part of the world because of vested conflicting interests and diversities among the people.

It is important to understand that the primary role of UN is to maintain peace and security. UN does not engage in trading weapons and does not ignite violence and war.

There several countries involved in the production and trading of weapons, and they are therefore interested in fueling violence and wars in order to sell weapons. To many of these states, war is a lucrative business.

War is equally an effective and legitimate means of solving conflicts in the world. It is important to understand there are circumstances that permit wars, but when that happens; there are rules and regulations. A typical example is the 30 years of war in Europe

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from 1618-1648 that finally brought peace and respect of state boundaries (refer to the Westphalia Agreement of 1648.) Since then conflicts are resolved by various approaches – negotiation, arbitration, and mediation, judicial and military force. However, there are areas that remain unresolved conflict hotbeds- the Israel and Palestine conflict and the civil war in the Democratic Republic of Congo considered in some quarters as the third world war.

WORKSHOPS RECOMMENDATIONS:

Participants in the five workshops came up recommendations for the way forward as follows:

i.   To conduct more training days for at least five days each;

ii. To organize more training clinics on peace keeping so that become a virtue, which requires a common understanding and shared responsibility;

iii. To produce a journal on peace building an conflict resolution;

iv. To develop the training manuals on peace with inputs from the experts;

v. To organize more training specifically for the youth of peace keeping and their responsibility

vi. To produce publications journals on peace keeping and circulate them to youth and other relevant stakeholders

THE WAY FORWARD:

1. To extend peace education program to the communities through forums like radios and social media and the dissemination of peace keeping and conflict resolution materials;

2. To organize youth study tours to places where peace transformation approaches have produced desirable results

3. To organize regular trainings on peace keeping for the youth in order to remind on their core responsibility of engaging in peace keeping initiatives.

4. To produce and distribute publications on peace keeping to youth groups and other relevant stakeholders;

5. To make follow-up on application of peace keeping knowledge imparted to workshops participants.

There several countries involved in the production and trading of weapons, and they are therefore interested in fueling violence and wars in order to sell weapons.

APPENDICES:

Appendix I: Presentation by Denis Mpagaze

The Role of Youth in Peace Keeping and Conflict Resolution

By Denis Mpagaze

Continually pursue peace with everyone **(Hebrews 12:14)**

• Peace has been talked, thought, taught and studied in many ways and many aspects

· The word "peace" is derived from Latin word 'pax', which means a pact, a control or an agreement to end conflict

- **According to the American military, peace means the absence of war.**

- **Militaries use force to maintain peace.**

- **Peace is not merely the absence of war but the presence of justice, law, order – in short, peace is the presence of government (Albert Einstein)**

True peace is not merely the absence of tension: It is the presence of justice (Martin Luther)

• **Peace, in the sense of the absence of war is of little value…peace can only last where human rights are respected, where people are fed, and where individuals and nations are free (Dalai Lama).**

Internal peace Vs External peace

- **If there is to be peace in the world, there must be peace in the nations.**
- **If there is to be peace in the nations, there must be peace in the cities.**
- **If there is to be peace in the cities, there must be peace between neighbors.**
- **If there is to be peace between neighbors, there must be peace in the home.**
- **If there is to be peace in the home, there must be peace in the heart (Lao Tzu)**

Lao Tzu here talks about two types of peace i.e. internal and external

- Internal peace, inner peace, peace of mind or soul, is peace within oneself. It is a state of calm, serenity and tranquility of mind that arise due to having no sufferings or mental disturbances such as worry, anxiety, greed, desire, hatred, ill-will or other defilements.

- **Internal peace is stressed in the field of religion and in the view of religions, this type of peace can be reached by means of prayer and meditation**

- **External peace is peace that occurs in society, nations and the world;**

- **Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed (UNESCO).**

- **We can never obtain peace in the outer world until we make peace with ourselves (Dalai Lama).**

- **Internal peace represents individual's peace while external peace represents peace in society.**

- **Positive Peace Vs Negative Peace**

- **Negative sense: the absence of war, hostility, demonstrations, social disorder, disturbances, social injustice, social inequality, violence, violation of human rights, riot, terrorism**

- **Positive sense: a state of social harmony, social justice, social equality, friendship , public order and security, respect for human rights and ecological balance**

- **Peacemaking**

- **Peacemaking is a form of conflict resolution which focuses on establishing strong mechanisms to prevent future conflict**

- **Efforts to create peace by all means of peace lovers.**

- **Group Work**

- **Role of Youth in Peace Keeping, Conflict Prevention and Resolution**

What does this photo mean?

- **Many people interpreted the photo as an adult with a childish mind**

110

- **Nobody interpreted it as a child with a mature mindset**

•**Do you know why?**

111

- **Young people are not trusted in our society**

Trouble maker **Immature**

Hopeless **Careless**

- **They are considered a problem to peace and thus are left out by decision-making processes**

- **Only elders for peace making and conflicts resolution**

Not every adult is wise.

- **The purpose here is**
- **to discuss the role of youth as peace-builders through illustrating their unique power and untapped potential**

- **First and foremost you need to understand that young people make up the largest and fastest growing population in Tanzania so isolating them from social issues is a misuse of resources**

•**If we don't use our youth for good bad people will use them for bad**

The youth can walk faster but the elder knows the road

- In the Universal Declaration of Human Rights, it is recognized that everyone has the right to participate
- in the conduct of public affairs and thus experience and enjoy the wide range of rights
- and freedoms that is guaranteed in the Declaration.

I dont see where this photo is referenced

Johan Galtung, the Father of Conflict Resolution and Peace Making explains

- **Four unique powers and untapped potential of young people in peace building and conflict resolution**

1:Young people are more open to change

➤ Youth are eager to try new ideas and are not married to any specific truth.

1:Young people are more open to change

➤ They search for new ideas and open to new challenges while adults have already formed their dogmatic discourses.

Insanity: doing the same thing over and over again and expecting different results.

Albert Einstein

1:Young people are more open to change

➤ They listen and critically assess feedback
➤ They don't ask questions for the sake of getting insights

1:Young people are more open to change

➢ **Young people are future-oriented**
  ➢ **Are not worried by age**

➢ **They have more time ahead, they are willing to try alternatives and are more bound to forget the past.**
➢ **They are ready to start something new**

2: Young people are idealistic and innovative

➢ **Many revolutions were started and led by young the young people (Julius Nyerere, Patrice Lumumba etc)**

➢ **Youths often have more time to think, read, meet with colleagues and develop ideas**

➢ **They don't need allowance to have their meetings!**

➢ **Youth create ideas that solve old problems in innovative ways.**

3: Young people are courageous

➢ **Young people are less experienced and willing to try new adventures**

➢ **Young people have risk-taking nature while the old believe that change is impossible**

➢ **The young people have nothing to lose.**

4: Young people are knowledgeable about their peers' realities

➢ **Young people possess valuable knowledge of the needs that exist among their peers, based on their own experiences and close contact in their age group.**

➢ **Adults often are clueless about young people's behaviour, language and ways of communicating.**

➢ **Youth set priorities different from adults and this diversity of perspectives should be appreciated.**

Peace keeping and Conflict resolution

By George Jeriko Jombe

What is Conflict?

- Disagreement

- Difference

- Mismatch

- Clash

Levels of Conflict

- Intrapersonal (conflict within an individual person)
- Interpersonal (conflict between one person against another)
- Group
- Community
- National
- International

Perspectives on conflict

- Conflict as a fact of life; part of life; ever-present in our everyday encounters
- Constructive and destructive
- Latent and manifest
- Not all conflicts are bad
- War is the most serious form of conflict {barbaric, deaths, displacements, harms the environment etc}

What is Peace?

- Absence of war
- No clashes
- Negative peace
- Positive peace
- Absence of direct, physical and structural violence
- Presence harmony and stability

UN and Peace

- The UN was established in 1945 for maintaining international peace and security

- The United Nations {UN Charter Article 1 – Mentions 4 purposes}

UN and Peace ……

- Chapter VI of the UN Charter (Peaceful Approaches)

- Chapter VII (The use of force)

Peace-keeping and Conflict resolution: Global Context

- All societies in all parts of the world have had their own ways of preventing and resolving conflicts

- There are several traditional mechanisms for conflict resolution, for example *Ubuntu, Socialism, Ujamaa, Gachacha and others in Africa*

- In modern times; the formation of the UN in 1945 marks the beginning of organized framework for peace-keeping and conflict resolution.

Conflict resolution: A glance of the global level

○ The United Nations Truce Supervision Organization (UNTSO) was established by the UNSC in 1948

○ The first operation under the UN was conducted in 1948 (Middle East)

○ From 1945 and 1987; 13 peace operations had been established around the world.

Conflict resolution: A glance of the global level.

• Other missions followed: 1949 (India and Pakistan); 1950 (north and South Korea); In 1956 (Crisis in Suez Canal)

• Armed missions from 1956 onward.

• 1965 (the longest mission in the DRC) to date

• Africa has many peacekeeping missions

• Africa is the continent with highest number of conflicts in the world

The Experience of Africa

- In the beginning, peace keeping and all operations aimed at maintaining peace ad security in the World (most essentially involving the use of force) were thought to be only within the UN through the Security Council.

- All other actors wishing to use force had to seek permission from the UN

- The Spirit of Chapter VIII of the Charter (Regional Arrangements)

- All regional bodies (OAU/AU, EU, OAS, Arab League, ASEAN) have in several occasions undertaken several efforts /activities related to peacekeeping and conflict resolutions.

Peace making and Conflict resolution in Africa

- Formation of OAU in 1963 for maintenance of peace and security in the continent.

- The sub-regional organizations in Africa like ECOWAS, SADC, EAC and others are responsible for upholding peace and dealing with conflicts within their jurisdictions.

AU peace and security institutions

- The Panel of the Wise
- African Standby Force
- Peace Fund
- Early Warning Mechanism
- Military Staff Committee.

Tanzania in peace making and conflict resolution.

- Tanzania is known as an island of peace or peace heaven
- Tanzania helped many African countries especially those in the southern part of the continent in demanding their independence/freedom.
- Tanzania negotiated many conflicts in Africa, for example, the recent cases of Burundi and Kenya)
- Based of her contributions in peace; a citizen of Tanzania (Dr. Salim Ahmed Salim) has been appointed to served as the Secretary General of OAU (1989-2001) and later served as a member of the Panel of the Wise.

Tanzania in peace making and conflict resolution.

- Tanzania all alone served Anjan Island from an attempted coup de'tat
- Tanzanian forces fought and defeated M 23 rebels in the DRC
- Tanzania has been contributing peacekeepers in many parts of Africa (DRC, Dafur-Sudan)

Appendix III: Events in Photos

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Issuing of certificate Ceremony by the Country Director Dr. Tilmann Feltes

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The Civic Education Teachers' Association (CETA) is the first NGO to be founded by Civic Education Teachers in Tanzania. It was formed on the 24th June, 2003.

ORIGIN

The idea of forming CETA originated from Civic and General Studies Teachers. That was after realising the prevailing economic and political changes in our country and the desire for a new focus on Civic Education. Circumstances which contributed to development of the idea included:

- Lack of civic education knowledge: observations have indicated that many Tanzanians have never seen the National Constitution and Government Gazette;

- Shortage of Civic Education material: many teachers and students complain about this issue;
- Ideological vacuum: before liberalism, Tanzanians were guided by a clear ideology which guided the Tanzanian society;
- Lack of political self-confidence among the youth/students.

Tanzanians need a well interpreted Civic Education that will entice them to develop a spirit of love and patriotism towards their nation. This will enable Tanzanians to forget their political differences in matters of national interests. Some individuals tend to interpret Civic Education to suit their personal interests at the expense of national ones.

Therefore, CETA aims at bringing together civic education teachers and offers them a platform to demonstrate/develop their potential

- In issues of national development
- In improving their professional skills
- To write well researched books, journals and articles on civic education