



Programme for Christian-Muslim Relations in Africa
Programme des Relations Islamo-Chrétiennes en Afrique



DAR ES SALAAM REPORT



**TANZANIA CHRISTIAN AND MUSLIM RELIGIOUS LEADERS'
INITIATIVE FOR PEACE AND PEACEFUL COEXISTENCE**

**Dar Es Salaam, Tanzania
6-9 October 2014**



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Acronyms/Abbreviation

AC	Area Committee
AACC	All Africa Conference of Churches
AU	African Union
AUC	African Union Commission
BAKWATA	Baraza Kuu la Waislam Tanzania
CCT	Christian Council of Tanzania
CIN	Christian Islamicists' Network
CMR	Christian-Muslim Relations
CPCT	Council of Pentecostal Churches in Tanzania
EAC	East African Community
EC	Executive Committee
GA	General Assembly
MBF	Mwinyi Baraka Foundation
PROCMURA	Programme for Christian-Muslim Relations in Africa
TEC	Tanzania Episcopal Council
UN	United Nations
UPT	United Republic of Tanzania
ZANZIC	Zanzibar Interfaith Centre

Acknowledgement

An initiative of this nature is only able to take place and be found to be successful when several people and committed organisations for peace team up and work together and when financial resources from partners and donors committed to the cause of peace support the process.

It is against the foregoing reality that PROCMURA acknowledges the invaluable cooperation and collaboration received from the Christian Council of Tanzania (CCT), the Supreme Council for Islamic Affairs of Tanzania - BAKWATA, Tanzania Episcopal Council (TEC), Council for Pentecostal Churches in Tanzania (CPCT), Mwinyi Baraka Foundation (MBF) and Zanzibar Interfaith Centre (ZANZIC) who worked together to ensure that the initiative succeeded. They mobilised the participants and made contacts with relevant government departments, the diplomatic corps and media houses as well as evolved appropriate proceedings for the conference.

On the partners and donors front, we would like to acknowledge and express our sincere appreciation to Danmission, Mission 21, Mission Eine Welt, the North German Lutheran Church, and the Royal Norwegian and Danish Embassies in Tanzania for their invaluable financial contributions without which the initiative would have only remained a dream. They also accompanied us with their spiritual and moral support when we sometimes struggled to map out the way forward.

We are indeed grateful to the President of the United Republic of Tanzania, H.E. Jakaya Mrisho Kikwete who personally graced the initiative by participating in the opening ceremony and making time to address the participants. His presence was a clear sign of the political will on his part to ensure that the Tanzanian people regardless of their religious affiliations live in peace and promote peace within the wider society.

Last and perhaps most importantly, we would like to express our appreciation to the participants for their presence and constructive contributions to the entire process. Their presence and contribution

helped the initiative to move forward towards the implementation of the regional programmes.

To God Almighty who we are His Stewards (Khalifa) we acknowledge Your Greatness and Love which saw us through.

Joy Wandabwa

Team Leader, Finance and Administration

1. Introduction

It is well understood that Peace in its wholeness, is a non-negotiable essential commodity for the wellbeing of all. To this end, PROCMURA recognises that making peace abound for all in Africa, remains a collective responsibility for Christians and Muslims who form the majority of Africa's religious landscape and indeed the Tanzanian religious landscape - the focus of the conference.

Social fragmentations may exist, but should not be allowed to militate against the cause of peace in any diverse society since peace is essential for human and social development and transformation.

It was against this backdrop, that Tanzania - which is generally regarded as a hub of peace within the East African sub-region and a country in which religious diversity is respected and cherished - hosted this most needed Christian and Muslim religious leaders' conference to discuss disturbing developments that appear to threaten peace in society and peaceful co-existence between Christians and Muslims. This conference was convened to look at the whys and the how to deal with such emerging issues that threatens peaceful coexistence.

The disturbing developments ranged from use of inappropriate methods in Christian evangelism and Muslim da'wah; attacks on religious leaders; burning of worship places; political fracas on constitutional making; attempts to politicise religion and religionise politics etc. These and many other developments tended to polarise Tanzanian society along political and religious lines where hate speeches, accusations and counter accusations were rife and on the increase.

The foregoing scenario compelled PROCMURA and its partner, the Christian Council of Tanzania (CCT) in conjunction with the Supreme Council of Muslims in Tanzania (Baraza Kuu la Waislam Tanzania-BAKWATA), the Tanzania Episcopal Council (TEC), the Council of Pentecostal Churches in Tanzania (CPCT), Mwyini Baraka Islamic Foundation and Zanzibar Interfaith Centre (ZANZIC) to consider it most appropriate and important for this initiative to take place.

The programme was to be co-facilitated by Rev. Dr Johnson Mbillah,

General Adviser of PROCMURA and Sheikh Abubakar Conteh, National Imam of Sierra Leone and one time President of the Interreligious Council of Sierra Leone. When the Ebola crises began in Sierra Leone made it impossible for him to travel for the conference. Sheikh Abdullahi Abdi of the National Muslim Leaders Forum (NAMLEF) Kenya and Sheikh Ibrahim Lithome, the Legal Adviser of the Supreme Council of Kenya Muslims (SUPKEM) were asked to step in.

This alternative arrangement also failed to go through, the reason being that the two had already prepared to perform the hajj (pilgrimage) at the same time, which incidentally coincided with the period the initiative was to take place. After several consultations, it was resolved that in the place of the two sheikhs, Mr. Richard Smith from the Action Support Centre, Africa Hub of the global network for Action for Conflict Transformation should join Dr. Mbillah as one of the facilitators. Sheikh Fadhil Soraga, Secretary General of the Mufti of Zanzibar was also invited to share his great wealth of experience on matters related to tolerance.

The national conference took place from 6 – 9 October 2014, at White Sands Hotel in Dar Es Salaam. The initiative was to lay the foundation for countrywide regional interfaith (Christian and Muslim) gatherings that will replicate the Dar Es Salaam initiative, as well as attend to issues that militate against peace and peaceful co-existence within the contextual frame-work of each of the seven regions and Zanzibar. It was understood that the conference would form the basis for an ongoing movement of a national interfaith peacebuilding initiative.

Participants

The initiative brought together 98 Christian and Muslim leaders from seven regions in Tanzania mainland and from Zanzibar. The seven regions were Arusha, Dar Es Salaam, Mbeya, Mtwara, Geita, Mwanza, and Morogoro. Out of the 98 participants 50 were Christians and 48 Muslims with 18 out of the total number being women. In a conference that was designed to bring top religious leaders (most of who are men) together, the number of women that participated may be said to be a sign of hope even though it fell short of the PROCMURA's guidelines of ensuring that at least one third of participants of its

meetings should be women. Participants interacted very well across the religious divide within and outside the informal sessions. The high turnout, the interactions and the spirit of sharing (in our opinion), indicated that participants had taken the conference and its subject matter seriously and that they were prepared to work towards the promotion of peace within Tanzanian society.

Methodology

The method adopted was manifold. It included paper presentations; Interfaith (Christian and Muslim) panel discussions; Intra-faith (Christians only and Muslims only) discussions; joint sessions to plan regional workshops and seminars; and issuing of a joint statement to the general public.

Rev. Dr. Johnson Mbillah
General Adviser



H.E. Dr. Jakaya Kikwete, President of the United Republic of Tanzania with diplomats and dignitaries at the opening ceremony

1.1 Opening Ceremony

The guest of honour at the opening ceremony was the President of the United Republic of Tanzania, H.E. Jakaya M. Kikwete.

Other dignitaries present included the following:

- i. The Ambassador of Denmark, Johnny Flentoe
- ii. The Ambassador of Norway, Hanne-Marie Kaarstad
- iii. The Ambassador of Sweden, Lennarth Hjelmåker
- iv. The Ambassador of Germany, Egon Kochanke. He was accompanied by the deputy Head of Mission Mr. John Reyles
- v. The Ambassador of Turkey Mr. Ali Davutoglu
- vi. The Ambassador of Iran Mahdi Aghajafari
- vii. The Canadian High Commission represented by the deputy head of Mission, Eric Bertram
- viii. The European Union represented by the Head of Political Affairs, Luana Reale
- ix. The Rehema Foundation represented by Mr. Muhammed
- x. The Norwegian Church Aid represented by the deputy country representative Augustina Moshu
- xi. Konrad Adenauer Stiftung represented by the resident country representative, Stefan Reith
- xii. The United Evangelical Mission represented by its Programme Officer, David Wafo

The presence of dignitaries was an encouragement to the initiative as it demonstrated their commitment to the cause of peace of the land and peaceful co-existence between Christians and Muslims. After all the dignitaries and participants were seated, a Christian cleric and a Muslim sheikh led opening prayers.

1.1.2 Briefing on Purpose and Focus of the Initiative

The Rev Dr. Leonard Mtaita, the General Secretary of the Christian Council of Tanzania gave a brief overview of the purpose and focus of the conference. He went further to outline the significant roles religious leaders have to play in ensuring that peace abound in Tanzania. He emphasized that they are aware more than ever, that religion must be seen to work for peace and peaceful coexistence between and among citizens, instead of religion being misused and perverted for selfish ends.



1.1.3 Welcome Address

The Grand Sheikh of Dar Es Salaam Sheikh Alhad Musa Salum was invited to welcome all the personalities present and to specially welcome President Jakaya M. Kikwete. He expressed profound gratitude to the President for accepting to come in spite of his tight schedule. He also welcomed the dignitaries and expressed the religious leaders' appreciation for their presence, adding that it was undoubtedly a demonstration of solidarity with Tanzania in its quest for sustainable peace, tranquillity and progress.



1.1.4 Remarks by PROCMURA General Adviser (GA), Rev Dr Johnson Mbillah



The remarks by Dr Mbillah were meant to stimulate critical self and national reflection and examination in the context of peace and tranquillity by all in attendance, and it did. In his remarks that lasted for 15 minutes, he drew the attention of the audience, especially religious and political leaders present on the grievous dangers of politicising religion and religionising politics.

Rev. Dr. Johnson Mbillah making his remarks during the opening ceremony

He emphasised that religionising politics has the propensity to ignite conflict that may turn violent and thereby disturb the peace of the land. He called on religious leaders to reject any attempt to drag partisan politics into religion and politicians to eschew any tendency to drag religion into partisan politics and thereby use it as an instrument to gain political power.

Dr Mbillah concluded his brief thought provoking remarks with a strong call on the diplomats present to encourage their governments to embark on glocalisation – think globally but act locally. The GA explained that local actions of the powerful nations of the world could end up having global implications since we live in a globalised world. Therefore, sensitivity to global implications of local decisions should be assessed before such decisions are put to action. Dr. Mbillah's remarks was translated in Swahili by the co-chair of the initiative, Sheikh Issa Othman Issa.



1.2 Speech by the President of the United Republic of Tanzania, His Excellency Dr Jakaya Mrisho Kikwete

The President in an elaborate speech appreciated PROCMURA for its relentless efforts in contributing to the peace initiatives in the country. He recounted previous initiatives carried out by PROCMURA that played significant roles toward entrenching a culture of peace and tolerance in Tanzania.

The President raised some very fundamental issues that often militate against the realisation of sustainable peace in Africa at large and Tanzania in particular. Some of the issues he raised were; land dispute/land grabbing, greed on the part of leaders, quest for political power/control, importation of religion as an asset for political negotiation, negative ethnicity, religious intolerance and militarization of democracy as a strategy to intimidate the civil society.

He called on religious leaders to remain true and firm to their calling and God-given mandate of speaking the truth and standing by it. They must not accept to be used by some political bigots for their selfish interests. He concluded by applauding the remarks by Dr Mbillah on religionisation of politics and politicization of religion. He assured Dr Mbillah and the Christian and Muslim leaders that he will share the new notion gained with his colleagues; Presidents and Heads of Governments within the East African Community and African Union as whole.

He appreciated the diplomats and urged them to join hands in working towards the peace of the country.

1.3 Closing the day

The diplomats present during the opening ceremony expressed profound delight at the focus of the conference and assured the religious communities and political class of their governments' readiness to partner with them, and engage in strategic epochs for sustainable peace in Tanzania.

The Norwegian Ambassador to Tanzania, Hanne-Marie Kaarstad echoed the commitment of the various embassies, and pledged her government's commitment to work with all, to ensure that Tanzania enjoys and remains a peaceful country where religious and cultural diversities are respected and cherished for the common good of the people. She commended and appreciated the President of Tanzania and the organizers of such a timely and important initiative, and for deeming it appropriate to involve the diplomatic corps in the inaugural process.

The closing prayer was said by the former Anglican Archbishop of Dar Es Salaam, Most Rev Valentine Mokiwa Ubarikiwe, who is also the president of the All Africa Conference of Churches. After the prayer, the President, H.E. Honourable Kikwete interacted with guests during the dinner.



A section of religious leaders present at the conference

2.1 Opening Remarks by the Moderators

After the opening prayers for the day, the Moderators, Archbishop Thaddeus Ruwaichi and Sheikh Issa Othman Issa called the meeting to order and urged participants to utilize the opportunity to engage in frank, honest and transparent conversations as they tackle the day's activities. They further encouraged the participants to use their time here to build relationships/friendships that will positively influence the larger body of the religious community in Tanzania.



Archbishop Thaddeus Ruwaichi

The moderators jointly commended PROCMURA for its continuous efforts in journeying with the religious communities in Tanzania in their efforts to build and entrench a culture of acceptance, tolerance and mutual relations.

Thereafter, Archbishop Ruwaichi invited Rev Dr Johnson Mbillah, the General Adviser of PROCMURA to present the keynote address.



Sheikh Issa Othman Issa

2.2 Keynote Address by Rev Dr Johnson Mbillah, PROCMURA General Adviser

Dr Mbillah's address focused on freedom of speech that must come with responsibility. He indicated that the use of the tongue to utter words that may end up being divisive of society and stimulate violence are (to say the least) unhelpful.

Focusing on the Christian Community, the General Adviser made reference to the book of James in the New Testament (James 3:9-10) which reads: "... With the tongue we praise our Lord and Father, and with it we curse human beings, who have been made in God's likeness. Out of the same mouth come praise and cursing. My brothers and sisters, this should not be. "

To the Muslim Community, he focused on the Prophetic Tradition of Islam and made reference to a Hadith narrated by Abu Hurayra that Muhammad the Prophet of Islam said: “Whoever believes in Allah and the Last Day then let him speak good or remain silent”.

Dr. Mbillah reminded the religious leaders that they wield a lot of influence in society to the extent that what they say carries a lot of weight among their co-religionists and the wider society. To that extent, they carefully need to reflect and examine what they need to say and what its impact is likely to be, before they utter it. Dr Mbillah reemphasised to the Christian community to take seriously the biblical injunction of controlling what the tongue has to say since the impact of what is said can burn like fire. In a similar vein, he implored the Muslim community to take seriously the Prophetic tradition and ensure that their utterances are helpful or otherwise restrain themselves from saying anything that may stimulate misunderstanding and conflict.

After these cautionary appeals to the leadership of the two religious communities Dr Mbillah proceeded and gave a compelling image of African religious demography and explained that a similar religious demography exist in Tanzania where Muslims and Christians form the majority of the religious landscape. To that extent, he explained that when Christians and Muslims are united for peace the country will have peace but if they are divided and antagonise one another, the country will not have peace.

The two moderators made brief comments about the presentations and thereafter opened the floor to participants to raise questions to Dr. Mbillah otherwise make brief comments on it. After a number of questions were put forward and appropriately responded to, participants demonstrated their appreciation for the presentation by a resounding applause.

2.3 PRESENTATION ON TOOLS FOR SITUATIONAL ANALYSIS

By Richard Smith



The presentation was mainly to introduce the participants to sets of tested tools for situational analysis with the expectation that participants would adopt the tools suitable for conducting the situational analysis. The tools that were introduced included; the ABC triangle and the force field diagram. Mr Richard Smith of Action Support Centre for Conflict Transformation made the very illustrative presentation. After the presentation on the tools, the participants were encouraged to use the tools for the analysis exercise with the understanding that the outcome should be robust and in depth. For a full text of the presentation, see *Appendix 1*.

2.4 Conducting Situational Analysis: Intra-Faith Group Work

The participants were divided into two separate groups for a focused analytical discussion based on the socio-political and religious situations from their respective religious perspectives. The Muslim participants were clustered in one group and Christians in another with the two moderators facilitating the group discussions respectively. In their separate spaces, the groups used the two tools as provided by Mr. Richard Smith to conduct the analysis giving special attention to the religious and political climate of the country. Each of the groups were then to report back to the plenary.

2.5 Plenary Presentations

Mr. Smith moderated the presentation and discussion of the tools and they served as a communications mechanism that gave each group a chance to express their perspectives in a non-confrontational way allowing for discussion that informed deeper insights and

understanding of their own analysis and that of others.

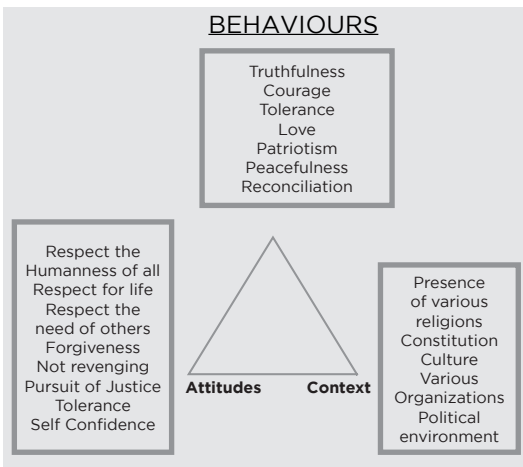
First Presentation: Christian Group



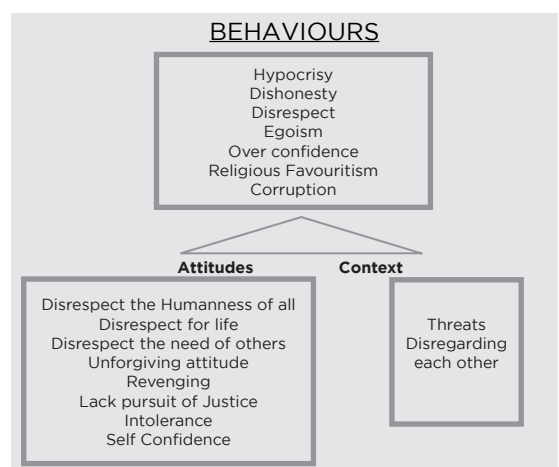
Archbishop Thaddeus Ruwachi addressing a section of Christian leaders

Their analysis was divided into two parts; the first part was based on the ABC triangle tool. The pick of the diagram captures the common behaviours expressed by religious leaders, while the bottom part show attitudes and contexts that inform behaviours, either positively or negatively. See *Figure 1* below. The second presentation was based on the Force Field Tool. The participants outlined both positive and negative forces that work for and against peace, equality and unity. See *Figures 1, 2 & 3* below:

The Positive ABC-Triangle - Fig. 1

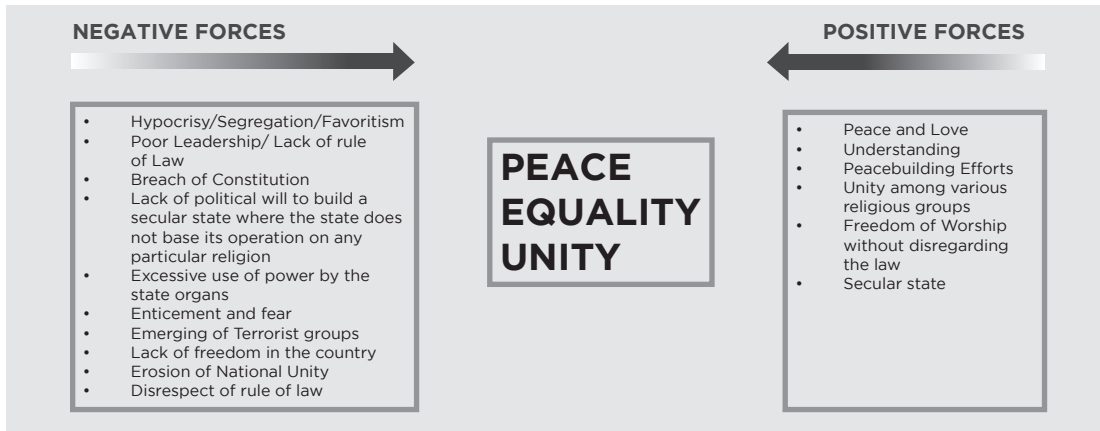


The Positive ABC-Triangle - Fig. 2



This use of the ABC Triangle, aimed at presenting both the aspirational context that religious leaders sought to establish, as well as the negative or undesirable elements that required attention, was a useful way of outlining those aspects of the situation requiring deeper attention.

Force Field Analysis – Fig. 3



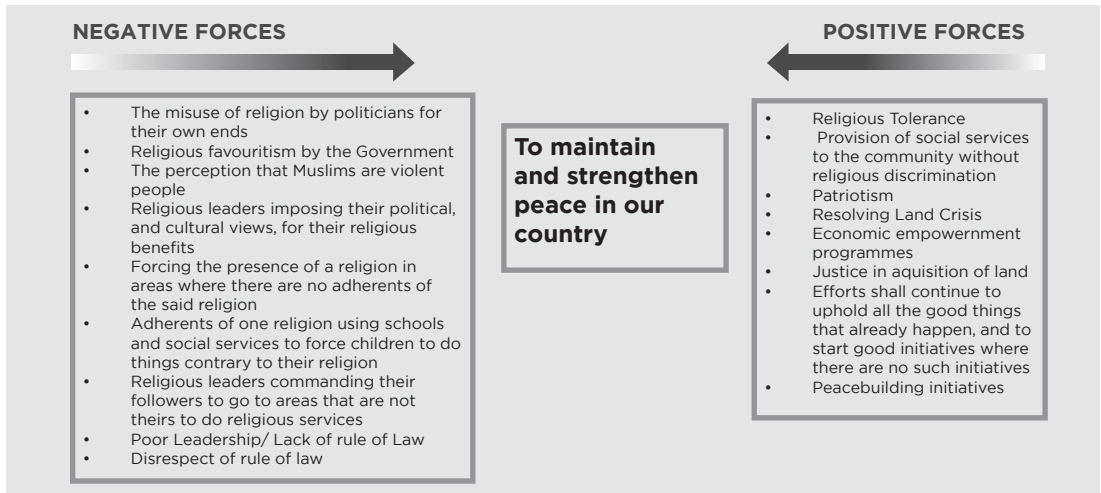
Second Presentation: Muslim Group



Sheikh Issa Othman Issa addressing a section of Muslim leaders

The group on similar pattern to their Christian counterparts however, they only made a presentation of the Field Force Analysis. The participants thus outlined forces that work for and against maintaining and strengthening peace in Tanzania. See figure 4 below:

Force Field Analysis - Fig. 4



The presentations were followed by discussions where members from both religious cluster groups sought for clarifications, made comments, and critique the presentations. Several issues emerged out of the discussions, they include; the role of religion and religious expressions in public life, how religious outreach activities and invitations are made, and how to collaboratively carryout advocacy as religious leaders.

Regarding the function of religion and religious expression in public life some participants expressed concern on the manner in which certain religious music, writings and symbols are being displayed and used in common public spaces. Participants were advised to think carefully about effective mechanisms for managing public spaces, especially those spaces that are frequently used by more than one religious group. Concerns were also raised that the shrinking role of religion in public life might cause some effects that may be difficult to redress or correct in the future, as witnessed today in some European countries.

On the matter of outreach activities and inviting other people to embrace the two religions. Participants recognised the potentially inflammatory nature of these activities. Calls were made for greater tolerance and the need to balance this call for tolerance with greater sensitivity to the cultural norms and values and the perspectives and

perceptions of every religious group.

While time was limited for discussions, it was clear that the group work and the plenary discussions that followed had created a climate for discussions and dialogue in which leaders from both sides were able to reframe the points of criticism that were made across the two religious groups. Deliberate efforts were made to move differences in the direction of deeper understanding, and to find appropriate language that ensured that issues raised were addressed without inflaming tensions.

The greatest moment of unity across groups emerged during the discussion on advocacy and the shared and separate efforts from within the religious communities to influence the government of Tanzania. It was recognised that the greatest influence was attained when religious leaders were able to speak with one voice, based on common positions that had been developed jointly by consensus. However, there was also an acceptance that there would be times when each group would have some specific issues that will require them to raise independently; the others were admonished to accept it and not to feel threatened or even excluded when it happens. Participants agreed that even when separate advocacy efforts were made there should still be communication between and across religious groups, so that all sides understand the strategies that were being used, and the rationale behind the occasional need for separate approaches or actions on peculiar matters.

Sheikh Fadhil Soraga, Secretary General of the Mufti of Zanzibar, who



Participants making their contributions



3.1 PRESENTATION ON RELIGIOUS TOLERANCE

By Sheikh Fadhil Soraga

is widely known for his commitment on issues relating to religious tolerance and peaceful coexistence between Christians and Muslims beyond his local setting, was invited to the podium to make a presentation on the subject. He began his presentation by reminding participants that if *Allah* (God) had wanted, He could have come up with one global religion, since He possesses the power to have ensured that it happened. Allah, however, chose to allow humanity to belong to different religions of their choice and convictions. Sheikh Soraga then paused and asked, why then, do we want to be intolerant with the religious other?

Intolerance of the religious other, argued Sheikh Soraga, has become even more complicated because the affront is not only restricted to the religious other but even to those considered tolerant with people of other religions. “I am a living example of such barbaric intolerant act”, he stated. He recounted to the gathering, how he was attacked by unruly youth when an acid substance was poured on his body as he was performing his morning exercise after the early dawn prayers, simply because he preached religious tolerance.

Sheikh Soraga concluded his presentation with an admonition that for Tanzania to continue to enjoy peace, Christians and Muslims must intentionally advocate for tolerance of each other and of those who don't share the same religious convictions and ideologies with them. Rev. Dr. Leonard Mtaita, General Secretary of CCT in a brief remark

3.2 Remarks on Religious Tolerance



Rev. Dr. Leonard Mtaita conferring with Sheikh Suleiman Lolila

following Sheikh Soraga's presentation, emphasised the need to create spaces for Christian and Muslim religious leaders to undertake exchange visits with the objective of building bridges and defraying prejudices and misconceptions.

He mentioned a Sub-Saharan Africa Muslim and Christian religious leaders visit to Egypt, led by Dr. Mbillah in 2008, where there was a lot of interaction between Christians and Muslims. He said that Sheikh Soraga and himself were among the delegation and had positive interchanges with Bishop Mouner Hanna Anis, of the Episcopal/Anglican Diocese of Egypt with North Africa and the Horn of Africa, and the then Grand Imam of Al Azhar, Dr. Muhammad Sayyid Tantawy

He said that all of them that took part in the visit gained new perspectives and insights on Christian-Muslim relations. He therefore encouraged participants to embrace the idea of "exchange visits" as it will certainly enrich the desired relationship among religious leaders across the board. He concluded by reaffirming and reiterating the presentation of Sheikh Soraga adding that it had reemphasised the focus of the initiative.

The need for Christians and Muslims of Tanzania to embrace tolerance as a virtue is progressive since it will help build communities that will cooperate and work together for the spiritual and material development of the nation.

Rev. Dr. Mbillah began his presentation by revisiting his opening



3.3 MUSLIM AND CHRISTIAN COLLABORATION FOR PEACE AND PEACEFUL CO-EXISTENCE.

By Rev. Dr. Johnson Mbillah

speech, which had a lot to say about freedom of speech, which must be exercised with responsibility. After laying emphasis, that freedom of speech comes with commensurable responsibility, he insisted on the need for religious leaders to be cautious in the exercise of their freedom of speech. Turning his attention on how to work together for peace, the General Adviser advised that in situations of working for peace the characters are complex. He used animal characters to illustrate the complex nature of attitudes and asked the religious leaders to carefully examine themselves vis á vis the characters that had been displayed. For details of the animal character presentation see *Appendix 2*

3.4 Presentation of Draft, Ratification and Adoption of Joint Statement of Commitment



Religious leaders presenting the Joint Statement

The draft of the joint statement of commitment and affirmation, which was planned to be presented at the end of the conference to the public via the print and electronic media, was presented by the drafting committee for discussion. The five (5) person drafting committee prepared the draft and presented it at plenary.

The draft was extensively discussed with corrections made and

suggestions received in order to enrich the statement and make it readable and understandable. After all the corrections effected and suggestions added, the statement was unanimously adopted for presentation during the press briefing the next day. For the full text of the Joint Statement, see *Appendix 3*

3.5 Development and Consensus Building on Regional Action Plans

Participants during this session had breakout sessions according to their regional clusters. They went into focussed group sessions to develop and build consensus on the regional step-down action taking into consideration local peculiarities, contents and contexts. They were expected to design draft plans of action partly influenced by the outcome of the situational analysis conducted earlier. Below are summaries of the action plans presented by each regional group:

3.5.1 Arusha Regional Action Plan

The participants from Arusha agreed to have a conference on peace that will bring together Christians and Muslims. In order to achieve this goal, the following will be done:

1. They will arrange intrafaith meetings in Arusha, for all Christians and Muslim leaders to discuss peace and peaceful co-existence
2. The intrafaith meeting in Arusha will be followed by an interfaith meeting, where Christian and Muslim leaders will agree on how they can cooperate in peace building.
3. They will arrange for a meeting between religious leaders, and other influential people in the society, to discuss their roles in peace-building

3.5.2 Dar Es salaam Regional Action Plan

The participant from Dar Es Salaam agreed on using sports and cultural activities as a means to advocate for peace, and peaceful co-existence, but also as a way to demonstrate unity and tolerance. In order to archive this they planed the following activities.

1. To prepare cultural activities such as dramas that talk about peace and peaceful coexistence

2. Prepare sport events that will bring together people of various faith, and will promote peace and peaceful coexistence

3.5.3 Geita Regional Action Plan

Due to the circumstances in Geita, the participants from Geita agreed to do advocacy, poverty reduction, and continue with meetings as follows:

1. Advocate for responsible extraction of minerals in Geita Gold Mines and other smaller mines
2. To encourage the formation of Village Community Banking (VICOBA) groups, and support already existing groups.
3. To schedule meetings among religious leaders from various faiths, in order to build trust and understanding, and unity in dealing with common problems

3.5.4 Mbeya Regional Action Plan

The participants from Mbeya agreed on three main activities to deal with their situation and encourage peaceful coexistence in Mbeya. These include the following;

1. Sport Activities that will bring together people of various faiths to advocate for peace and peaceful coexistence in Mbeya
2. An Interfaith conference that will bring together leaders from both religions to discuss peace and peaceful coexistence in Mbeya.
3. To unite youth in doing productive activities

3.5.5 Morogoro Regional Action Plan

The participants from Morogoro agreed to have a joint meeting with government leaders, and political leaders, to talk about peace and tranquillity in their region, at regional and district levels.

3.5.6 Mtwara – Lindi Regional Action Plan

The participants from Mtwara and Lindi agreed on three activities that they need to embark on:

1. To introduce themselves to the authorities, that is the Regional, and District governments, as religious leaders from the Muslim

and Christian religions who work together for peace and tranquillity.

2. To have an interfaith conference to discuss peace and tranquillity in their region.
3. To have regular meetings that will strengthen their cooperation and give them a platform to assess the situation in their regions.

3.5.7 Mwanza Regional Action Plan

The participants from Mwanza agreed on five activities to be done as a means to promote peace in the situation in Mwanza:

1. Provide education on the importance of peace building, through their preaching, various seminars, and meetings
2. To establish interfaith committees in seven districts
3. To establish joint social services that will be provided together by the Muslims and Christians as a means to demonstrate unity and tolerance
4. To establish Village Community Banking (VICOBA) groups
5. To have joint sports activities that helps to bring together Christian and Muslim youth

3.5.8 Zanzibar Regional Action Plan

The Participants from Zanzibar agreed on doing three activities in their side of the country as a means to deal with the situation as they have seen it from the situational analysis.

These include the following:

1. To have interfaith conferences at regional level, which will bring together religious leaders and administrators, such as 'shehas' (local mayors), to discuss peace and tranquillity.
2. To revive the local peace committees at the shehia level, that were previously there but many are no longer functioning or are sleeping.
3. To establish youth interfaith committees at the district level.

4.1 Closing Session

The moderators, Archbishop Ruwaichi and Sheikh Issa joined by the General Secretaries of the four collaborating organizations moderated the closing of the conference. Each of them gave their remarks with each appreciating PROCMURA and the participants for the demonstration of their commitment to the cause of peace and peaceful coexistence in Tanzania and beyond. Interestingly, most of the participants that were allowed to speak, each of them registered their appreciation to PROCMURA for organizing such a timely conference.

They concurred with each other that the conference was informative, analytical and enriching as they made new friends and initiated relationships across board. The conference came to a formal close with prayers said by two clerics, Muslim and Christian.

4.2 Press Briefing

Climaxing the conference, a press briefing was convened with at least ten (10) electronic and print media correspondents in attendance. The joint statement of commitment and affirmation by Christian and Muslims religious leaders that participated at the conference was presented on behalf of all by delegated leaders and copies made available to media correspondents present.

Full text of the statement, see *Appendix 3*, for a sample of the media reports see *Appendix 4*.

APPENDICES

- Appendix 1** **Situational Analysis- Input to the National Interfaith Peacebuilding Initiative in Tanzania**
- Appendix 2** **Animal Characters - Attitudes towards Conflict Prevention, Peace & Reconciliation as Illustrated by Animal Behaviour**
- Appendix 3** **Joint Statement**
- Appendix 4** **Media Articles**
- Appendix 5** **Programme Outline (Timetable)**
- Appendix 6** **List of Participants**

Appendix 1 - Situational Analysis

SITUATIONAL ANALYSIS

Input to the National Interfaith Peacebuilding Initiative in Tanzania

7th October 2014

Richard Smith
ACTION Support Centre

It is fitting on this historic occasion for me, as a South African, to appreciate the sacrifices made by the people of Tanzania in support of the liberation struggle of our people against the yoke of the apartheid regime. We have not forgotten the contributions of ordinary Tanzanians that enabled exiled South African freedom fighters to establish a 'home-away-from-home'.

In particular we thank the people of Morogoro for their hospitality and the government of Tanzania for providing land on which the Solomon Mahlangu Freedom College was constructed. For this act of Ubuntu, and for the selfless contributions and countless acts of solidarity from the people of Tanzania, all South Africans are deeply indebted. We meet today to discuss the current situation in Tanzania and to seek ways to collectively address the tensions and challenges in our various communities. This same spirit of ubuntu, that recognizes the interconnections between our common humanity, sits as a foundation for the action plans and peace-building initiatives that will emerge when we begin to plan together.

In keeping with a transformative approach to peace-building our discussions and deliberations on the most effective way forward must begin with a collective analysis of the dynamics that form part of the social systems with which we seek to engage. These dynamics are nested within the relationships between people and groups of people. Relationships and the elements within the context that influence these relationships contain the seeds of peace we seek to nurture, as well as the drivers of conflict that will need to be mitigated and transformed if we seek to avoid the potential for violence and destruction.

Effective peace-building, consistent with a conflict transformation approach, suggests that analysis should be carried out in a participatory way, allowing for diverse stakeholder perceptions to inform and influence a deeper understanding of the conflict. In keeping with this approach the next sessions will be focused on sharing and recording our collective perceptions of the most pressing issues facing us as religious leaders in an effort to lay the basis for an informed and productive planning session as we develop programmes and initiatives in our respective regions.

You may ask why I repeatedly refer to perceptions when it comes to a focus on a situational analysis. Many would have us believe that analysis is about arriving at 'the facts', using a scientific approach to uncover 'the truth' and separate what we think and feel from what we know.

But there is an increasing recognition from academics and practitioners that

more often than not facts are a lot less important in a situation of conflict than the perceptions and perspectives of the parties involved.

I ask you for a moment to consider the following graphic:



This surely is a picture of a horse.

Not many of us would argue the point and we would probably be surprised and even irritated if anybody suggested otherwise.

Pause for a moment though and look at this:



Is this still a picture of a horse, or is it a picture of a frog?

Perhaps some amongst us might now be less certain, especially if already we may be able to see similarities between the two pictures.

Placed side-by-side like this the certainty of what we are looking at becomes even less obvious.



This somewhat light example assists us to begin to interrogate precisely what we mean by an unbiased analysis. Sometimes different people can interpret the same situation, looked at from a different perspective, in different ways. Neither party is completely right, neither party is completely wrong.

The illustration suggests that getting locked into an analytical position is often counterproductive, and can lead to shortsighted thinking based on assumptions and perceptions that are not always entirely valid. There is a tendency for us to manage differences of opinion through argument, sometimes disagreeing and seeking to convince others of the correctness of our views.

A common outcome of this approach is a decision to agree to disagree, or worse an escalation of the tensions underlying the disagreement into forms of conflict that spill over and become violent.

Conflict transformation suggests that there is another way of dealing with

difference. Different perspectives can be seen as a source of strength, an opportunity to gain a broader perspective, informed by multiple views.

Sharing and discussing differences can lead to a deeper understanding, informed by a range of insights. Dialogue based approaches to analysis do not have to lead to argument. Differences can lead to discussion and critical appreciative enquiry into why people see things differently, and how these differences can assist all of us to learn more and understand better.

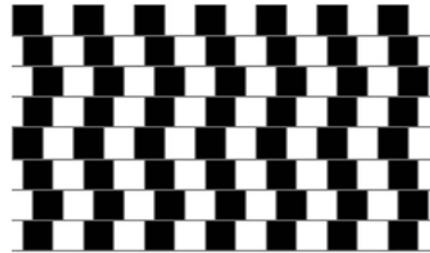
Recognizing that different people see things differently and have different perspectives and perceptions of what is going on lies at the heart of participatory conflict transformation approaches to analysis and dialogue. The way we see things is affected by everything about who we are. Often men and women see things differently, because of the different ways they have been influenced and socialized by the world around them. Similarly rich people and poor people often see things differently, as do people from urban and rural settings.

Age and experience affect the perspectives we have, as do religious beliefs and the different identities we are born with or that we adopt as we grow older. If we accept that people see things differently than being certain of what is really going on in a situation is surely almost always about going beyond our own point of view, and comparing our own views with the views of others.

Being open to learning and actively seeking the views of others can lead to comparing, sharing and discussing,

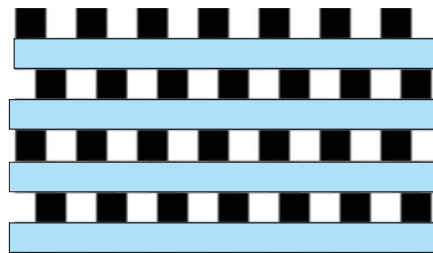
with an outcome in which we end up learning more than we knew before.

Sharing perspectives can also be helpful in building a more complete picture of what is going on. Consider for a moment the following diagram:



Are the horizontal lines parallel or do they slope?

Initially the optical illusion suggests that the horizontal lines in the picture appear to be wavy or skewed. But when we introduce new information into the picture, in this case a series of solid rows, it becomes clear that the lines are parallel, and completely straight.



Are the horizontal lines parallel or do they slope?

This simple illustration demonstrates the value of not simply accepting the initial perception we have of what is going on in a situation. Often by introducing new information, new 'facts' and new perceptions, our understanding is altered, and we open up the possibility of gaining a clearer and more nuanced sense of the dynamics.

This is the basis underlying the potential value of analysis, the value of

getting more than one point of view, the need to be aware that our initial perception may not be entirely accurate or complete, and the importance of multiple perspectives.

Participatory multi-stakeholder analysis in particular holds the key to unlocking this potential.

We encourage people who see things differently to speak up and share their views. Differences amongst individuals are a source of strength for the collective, if these differences are shared openly and constructively. In conflict transformation approaches to analysis we use tools to draw out and encourage the sharing of multiple perspectives. Analysis becomes a dialogue not an argument.

Fisher, Abdi, Ludin, Smith, Williams and Williams (2000:17) provide a working definition of conflict analysis that suggests that it is:

“... a practical process of examining and understanding the reality of the conflict from a variety of perspectives.” (Fisher et al 2000:17)

The issue of multiple perspectives is taken up by Chigas and Woodrow (2007:3) in the Manual for Training and Advising Peace-building Programme developed as part of the Reflecting on Peace Practice Project carried out by Collaborative Learning Projects. The manual argues that it is vital to include the analytical perspectives of all stakeholders in an effort to map a conflict.

They stress that if at the time of the analysis important people were missing, their perspectives would need to be added later.

This approach is inspired by a belief that by enabling all stakeholders to

gain deeper insights into their own context they will also gain deeper insight into generating solutions and to contributing to the transformation of the conflict. There is a growing acceptance amongst scholars, resonating with the experiences of practitioners, that the purpose of analysis is to lay the basis for intervention or action. Paul Wehr (1979, p. 18) puts it simply: “Mapping is a first step in intervening to manage a particular conflict.”

The choice of tools and frameworks thus has a direct impact on the conflict itself. When all stakeholders are able to find a common language through which to dialogue about their situation and how they see it the basis for other processes is laid. Lederach (2003:8) talks of a set of three conflict transformation lenses. The first lens is for seeing the immediate situation, the second to seeks to understand and address what is happening at the level of the relationships involved and the third to enable us to create a platform to address the content, the context and the structure of the relationship. From this platform, Lederach argues, parties can begin to find a creative way forward.

Participatory Tools of Analysis

Analytical tools are most effectively used by groups of people, who can use the tools and the perspectives that emerge to stimulate discussion and to engage in dialogue. It is always useful to ensure that the perceptions of both women and men are included and acknowledged and that the group actively seek to identify and elicit those individuals within the group who have a different way of seeing things.

Decisions about which approach to take in analysing conflict are informed by the theoretical framework through which the phenomenon is understood as well as the purpose for which the analysis is intended. Thus it appears to make sense to examine conflict from a number of different perspectives. By exploring the linkages and synergies between various analytical lenses a multi-dimensional picture of conflict can be created that more closely resembles the complexity of conflict in reality, and that opens up opportunities for change beyond the narrow confines of a single theoretical standpoint.

Capturing the dynamic nature of conflict appears to derive from the ways in which these perspectives interact, complement and even sometimes contradict each other. If the purpose of conflict analysis is understood not as an end in itself, but rather as the means by which effective strategising, planning and intervention can be undertaken, the decision about which frameworks to explore becomes easier. Applying the knowledge obtained through a situational analysis reveals what information is useful in practice and what is interesting, but not necessarily helpful.

It is not the tools themselves that are important. The tools are simply the mechanism through which a focused analytical dialogue can be stimulated. Situations are best analysed using a number of tools that provide information that is wide enough to accommodate sufficient room for disagreement and different perceptions.

Allowing for these differences to co-exist helps to avoid the concerns of Zartman and Faure (2005:10) around

analytical bias. Being open to a dynamic form of conflict that can be understood from a multitude of perspectives avoids the perceptual biases that filter out information not deemed as relevant to a decision maker intent on a particular course of action. Zartman and Faure (2005:10) cite this bias as one of the potential causes of escalation in a conflict context.

Attempts to analyse a particular context need to take into account not just the static elements that can be studied at a particular time in the phase of a given conflict, but also the dynamic interplay between these elements and the dynamism of conflict itself.

Analytical dialogue and discussion can be guided by the following sets of questions:

vWho are the different groups of people that are directly and indirectly involved in the situation in the community in which you are active? Remember to include not only official groups like those from government and other authorities but also business interests, civil society groupings and informal associations.

What are the different sources of power these groups have access to? Consider who has the most power and who has the least and how they use the power they have access to. Consider the different sources of power available to women and men.

What are the relationships between these different groups? Who are the allies? Who has tension between them? Who are in open conflict?

What are the different attitudes and behaviours shown by these groups towards each other?

vWhat systems, structures and institutions exist in the context that affects these groups?

vWhat elements and factors are enabling your efforts to bring about positive change? What elements and factors are holding you back or working against you?

It is generally better to use several tools in combination in order to arrive at a deeper understanding of the complex dynamics within any conflict context. For this reason today we want to use 2 complementary tools that will be used in groups to prepare an analysis of the contemporary situation in Tanzania, and then reported back to the plenary as the basis for a shared discussion that will then feed into and inform our efforts to strategise and plan an effective way forward.

The Attitudinal, Behavioural and Contextual Triangle

This tool is adapted from the work of Galtung. In its application the tool displays the dynamic interplay between attitudes, behaviours and the underlying systems and structures. This assists in identifying entry points for interventions aimed at transforming the conflict dynamics. While addressing the manifest behaviours will prevent further violence it is the underlying attitudinal, systemic and structural elements that require the most attention in any effort to promote transformation.

A confrontational or violent behaviour, or a response to a conflict trigger that draws attention to the level of underlying tension, can however also provide further entry points. Reactions to confrontation and violence can serve as triggers for dialogue processes

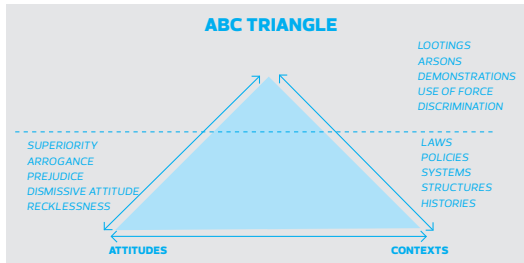
that lead to further more specific interventions that begin to affect attitudes and even lead to systemic policy changes.

Understanding the structural violence that forms part of the situation in which we are working is essential in arriving at a full picture of the critical elements at interpersonal and intergroup levels. The historical, economic, social and political elements that inform the issues established through the relationship mapping each contain aspects that can be experienced as violence. Related psychological and relational factors, included in macro phenomena like discrimination, poverty and inequality, are part of the underlying forms of violence.

In recent years, Galtung has added cultural violence to his typology. Galtung (1996:196) refers to “the symbolic sphere of our existence, exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) that can be used to justify or legitimize direct or structural violence.”

The ABC Triangle assists in gaining deeper insights into the underlying framework through which an individual or a group perceive their own context is useful in trying to encourage dialogue or constructive engagement between adversaries. Anstey (1999:187) argues that this gaining of insight into oneself forms part of resisting the manner in which underlying feelings can distort a conflict: “The more one is in touch with one’s own feelings, attitudes and behaviour, the greater the chance that these will not be allowed to distort understanding”

The graphic below provides an example of an ABC Triangle analysis of a generic context.



When we break into groups you will use this example to try and identify the various attitudes, behaviours and contextual elements that your group identifies as being important to the context of Tanzania.

The ABC Triangle will be complemented by a Balance of Forces analysis.

Balance of Forces Analysis

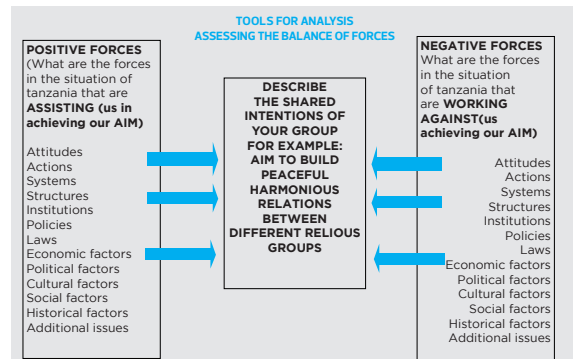
The Balance of Forces analysis focuses on the interconnected factors that work either to support or hinder our efforts.

- Attitudes
- Actions
- Systems
- Structures
- Institutions
- Policies
- Laws
- Economic factors
- Political factors
- Cultural factors
- Social factors
- Historical factors
- Additional issues

The graphic below provides an example of how the Balance of Forces can be used to develop a graphic representation of the factors identified by the participants in your group. After discussing the ABC Triangle and the

elements it contains discuss and agree on the overall purpose you would like to take forward, and place this in the middle of the graphic as shown in the example.

The next step would be to go through each of the categories above, identifying actual examples that your group member feels are important and then recording these on the graphic as outlined below. The final stage would be to try and assess collectively and agree on which of the factors you feel are more important, and to prioritise them accordingly, using arrows to indicate the relative strength of each factor. The graphic that you produce will then be used as the basis for the feedback that will be given to the plenary.



It can be helpful to identify a facilitator from within your group to keep the discussion focused, and then to use the tool as the framework for the kind of dialogue we have been describing. Remember to focus on ensuring that the views of everybody within your group are articulated and listened to. Take note of the time allocation and try not to get stuck on a single issue. We are hoping that both groups, Christian and Muslim alike, will be able to use the tools to present back a comprehensive integrated understanding of the

dynamics at play, as viewed through the collective lens of the participants in your group.

The discussion that will follow the presentations will then assist in arriving at a collective shared analysis that will form the foundation on which the planning stages will follow.

Good luck with the group work, many thanks for your time and attentiveness.

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Appendix 2 -Animal Charaters

ATTITUDES TOWARDS CONFLICT PREVENTION, PEACE & RECONCILIATION AS ILLUSTRATED BY ANIMAL BEHAVIOUR

By Rev. Dr. Johnson Mbillah

Background

In Christian-Muslim relations, Conflict Prevention, Peace and Reconciliation are important areas that hold sway if Christians and Muslims in Africa and for that matter anywhere else in the world have to peacefully co-exist and promote harmonious relations in the wider society, and between adherents of the two religious faiths.

In attempts to do these, there are various character groups of humankind that have to be worked on by the individuals concerned, so as to help facilitate fruitful intra-religious and inter-religious conversation towards peace and peaceful co-existence. It has to be said that in the human make-up there is none that is totally immune to behaving in one way or the other or even in multiple ways that do not augur well for constructive discussions and engagement towards conflict prevention for peace and reconciliation.

In order to illustrate this we have put together animal characters that will help to illustrate human characters. We will like to make it clear that in our bid to do so, none should think or conceive of himself or herself as being an animal in the literal sense of the word. On the contrary, one should critically ask that question whether there are some in the human family that behave in like manner or what he or she actually has

similar traits.

Having provided the background, we will now proceed with the illustration.

1. THE MOUSE CHARACTER:

Too timid to speak up on any subject



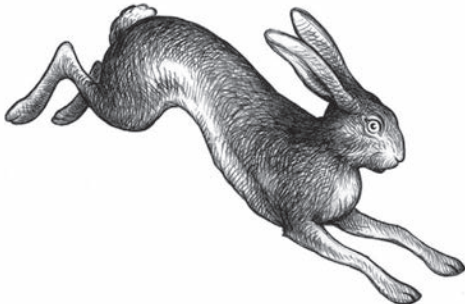
The house mouse hardly allows itself to be spotted and where it is spotted it finds a way of swiftly moving away. Its timidity can easily make it run away at the least noise that it hears, even if such noise comes from an innocent baby yelling for the attention of its mother. In the Christian and Muslim engagement for conflict prevention and for peace in society and peaceful co-existence, there are those who are so timid that they will not speak out.

They become nervous when voices are raised in the discussion or when tension arises. They find a way of moving in and out for fear of being asked to contribute to the discussion. Such persons are even not able to contribute in smaller group discussions.

With this analysis comes our question: ***DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?*** Think about it.

2. THE RABBIT/HARE CHARACTER:

Runs away as soon as it senses tension, conflict or any unpleasant emerging situation. This may mean switching quickly to another topic. This is what is often referred to as “Flight Behaviour.”

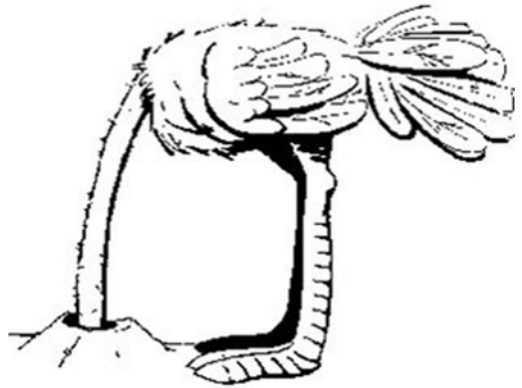


In intra and inter-religious faith discussions where governments have a stake to assist in promoting conflict prevention and peace for development, and where tension mounts up some Christian and Muslim religious leaders adopt the “flight behaviour.” They become so nervous that they may visit the ladies and gents several times and may give excuses why they have to leave the meeting early. When they sit in, they would rather that issues that promote conflict are not discussed since that makes them nervous. If there are many of those people in meetings, the outcome will be superficial decisions that will leave the problem or challenging situation intact.

With this analysis comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

3. THE OSTRICH CHARACTER:

Buries its head in the sand and refuses to face reality.



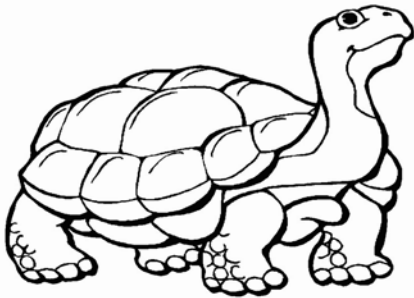
In the well known proverbial character of the ostrich burying its head in the sand in order not to see the danger that is approaching are those of the human family who keep assuring themselves and others that there is no problem when the problems are mounting up. Pretentious character and an inability to confront problems lead leaders of Muslim and Christian communities to wish such problems away only to face the reality when the problems become insurmountable and consume the community.

In intra and inter-religious gatherings to attend to dangerously emerging issues, religious leaders of such characters adopt a spirit of denial. They provide false confidence only to allow radicalisation and extremism to engulf society in a manner that all are caught in the web.

With this analysis comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

4. THE TORTOISE CHARACTER:

Withdraws from the group, refusing to give ideas.



One of the tactics of survival of the tortoise is to shield itself from predators by coiling into its shell perhaps with the understanding that it will be mistaken for a stone and left to go free. Interestingly, however, most of its predators are able to discern between a stone and a tortoise. Apart recoiling into its shell some societies, tortoise are sad to be disinterested or uninterested in what goes around them'

In intra and inter-religious discussions there are those who are either full of themselves or feel insulated from harm and therefore do not see the need to hold intra-faith and inter-faith discussions, arguing that it is a waste of time and energy. There are even those who feel secure in their religion and therefore see no need to discuss issues across the religious divide even if such issues have the propensity of violent conduct.

Such people stay way of if compelled by circumstances to get involved; they silently withdraw from the groups, discussion or stay there but refuse to give ideas or opinions. When violence erupts they, like any other, face the consequences.

With this analysis comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

5. THE CHAMELEON CHARACTER:

Change colour according to the environment it finds itself.



It is well known that a chameleon has the ability to change colour according to the environment it finds itself in and even camouflage to the extent of not being seen.

In intra and inter-religious engagement there are some religious leaders who are never straight forward in their views, they speak to please the people that they are with and will say something contrary, depending on the group that they are with. They change their ideas (colour) to suit the views of those that they are with. Such attitudes can be dangerous because persons of that character can be regarded as traitors and less trusted or reliable by those who know them.

With this analysis comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

6. THE OWL CHARACTER:

Looks very solemn and pretends to be very wise, always talking in long words and complicated sentences.



As all may be aware, an owl is a nocturnal bird that leads a solitary life especially during the day. It looks very solemn and in some traditions they believe that it pretends to be very wise. Also, it is believed not to be straight forward as it tends to hide from public view by day and does carry out its acts by night.

In the intra and inter-religious relations to attend to issues that affect Christians and Muslims and other human beings because of the common humanity we share, there are those who intentionally pretend to be solemn and wise. When it comes to expressing their views they use elongated phrases and big words just to confuse others.

They may even opt to use words that no one understands and pretend that they cannot explain it in a manner that others will understand. They disdain others' views and claim to know it all. They stare at others to intimidate them so that they do not put forward their view points. Thus, they make it difficult for others to feel confident enough to contribute to the discussions.

With this analysis comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

7. THE MONKEY CHARACTER:

Fools around, chatters and prevents the group from concentrating on serious business.



The monkey is known, to swing, jump, chatter, and fool about. It never appears to be serious about anything except when danger approaches and it has to run for its life. In Christian constructive engagement with Muslims to attend to matters related to emerging conflicts and what proactive measures need to be taken, there are those Christian and Muslim leaders who will not take anything seriously.

They will attend meetings but spend time cracking unnecessary jokes, giggling, gossiping and disrupting the concentration of serious minded persons who will want to focus on the serious business that they have come to do.

With this analysis comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

8. THE COCKEREL CHARACTER:

Cockerel tail feathers that change direction based on the direction that the wind blows.



Tail feathers of a cockerel are soft and light and when the wind blows it directs where it should turn. In meetings to discuss matters of importance and of grave concern between Christians and Muslims there are those leaders who simply go with the crowd. They sometimes say yes when they mean no and vice versa, depending on who drives them. They go with the wind. Such persons have no independent mind. They do what is required of them, not what they themselves regard as credible or right. They simply follow, smile and nod when they should actually be resisting and frowning. They get easily swayed away by other peoples' opinion or simply follow what the group says.

With this analysis comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

9. THE HEDGEHOG:

Because of its thorny back it coils up into a ball when it senses danger and thinks that it is secure.



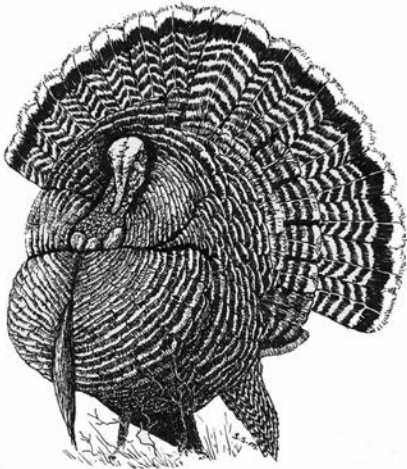
The illustrative element of a hedgehog in Christian-Muslim relations is that of those who feel that they are insulated from harm. They are self-centred and feel protected because of their family history which makes them untouchable. They have secure protection they can always turn to, when violence erupts. Those with such false confidence are the ones who are taken by surprise and regret terribly when they or their families fall victim violent acts that could have been prevented if collective actions were taken.

With this analysis comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

10. FOOLISH TURKEY CHARACTER:

Becomes puffed up and thinks that it is everything

In our bid to promote religious tolerance and acceptance of religious differences and live with such in peace, there are those who are so puffed up with pride and religious superiority that they do not see the need to



constructively relate with the religious other. They live in a world of their own, always trying to show off their elegance. Christian-Muslim relations call for humility and the ability to be civil in word and in deed.

With this analysis of the Foolish Turkey comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

11. THE DONKEY CHARACTER:

Very stubborn and refuses to change one's mind or point of view.

In the animal kingdom and in some



cultural norms, the donkey is known to be stubborn. This so called "beast of

burden" can move with a heavy load even if being driven by a child. However, if it assumes its stubbornness, not even an attempt to harm it will make it move or change its mind. It can yell loudly in comfort and in discomfort and thus prevent anyone from being heard except itself.

In Intra-religious and inter-religious discussions towards harmonious relations, there are those who exercise stubbornness and refuse to move or change their mind in spite of how reasonable the change of mind may help to bring peace in society. They yell loudly and will not allow anyone to be listened to except themselves.

Typified by this character we raise the question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

12. THE ELEPHANT CHARACTER:

blocks the way and stubbornly prevents the group from continuing along the path they desire to take:



The elephant which is the biggest land mammal can be easy to tame but can be the biggest bully of all creatures in the surface of the earth because

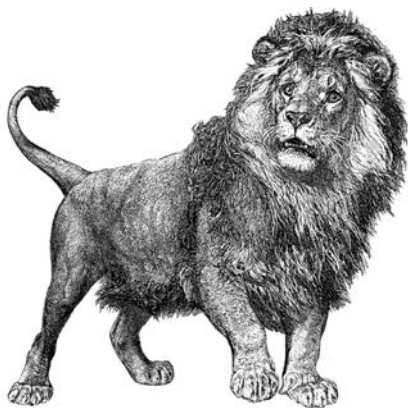
of its size, energy, and power. It can stubbornly block the way and make it impassable by others who would wish to take that path. In intra-faith and Interfaith discussions towards religious and society harmonious relations and living with differences in peace, there are people who use their power and influence to prevent the majority from laying the road-map toward religious tolerance.

They block the road to peace and will only accept to allow all others who yield to their demands and influence. They are dictatorial in character and do mind the views of the majority in the discussions etc.

With this analysis comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

13. THE LION CHARACTER:

Gets in and fights when others disagree with its opinion or plans or interferes with its desires.



The lion which is commonly known and called the “the king of the jungle” is said to use jungle tactics to get its way – to rule over its territory. It fights

guests that it feels are unwelcome even if such guests are from its own progeny.

In intra-religious and inter-religious plans to promote religious and civil rights and work towards the acceptance of intra-doctrinal and sectional differences as well as inter-religious recognition and acceptance of the religious other as co-citizens, there are those who use their power and might to fight everyone into submission. They use jungle tactics to ensure that anyone or everyone who will go against their mind-made decisions are not invited for meetings. If such do suddenly appear they send them back or otherwise prevent them from getting closer to the meeting ground. These egoistic and power play tactics tend to complicate already precarious situations which need consensus building to promote intra and inter religious peace.

With this analysis comes our question: *DO WE KNOW PEOPLE WHO ARE LIKE THAT? IS ANY ONE OF US LIKE THAT?* Think about it.

DISCLAIMER: All images, drawings and caricatures used in this presentation are illustrative and for educational purposes ONLY. They are not for comparing humans with animals or birds.

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Appendix 3 - Joint Statement

JOINT STATEMENT OF MUSLIM AND CHRISTIAN LEADERS IN TANZANIA ON PEACE BUILDING, AND PEACEFUL CO-EXISTENCE

We, Christian and Muslim religious leaders, having met under the auspices of the Programme for Christian- Muslim Relations in Africa (PROCMURA); Baraza Kuu la Waislamu Tanzania (BAKWATA - the umbrella body of all Muslims in Tanzania); Tanzania Episcopal Conference (TEC); Christian Council of Tanzania (CCT) and the Council of Pentecostal Churches in Tanzania (CPCT) at White Sands Hotel from the 6th -9th of October 2014;

Having analysed the situation of our country and contemplating on the future of our nation and appreciating the importance of peace and tranquility in our country;

Cognisant of the fact that love, equality, and solidarity are important pillars in strengthening and maintaining peace in our nation;

Aware of the value of the mercy of God, who has bestowed our country with peace, and aware that we have the responsibility to safeguard peace; if peace is lost no one will be spared;

Furthermore we understand that often our religious differences are misused for political, economic, social and personal benefits, and that these have been the root cause of conflicts with its negative effects of injuries, destruction of properties and even deaths.

Saddened by the increase

and spread of such events but nevertheless encouraged that despite our religious differences, we can sit together to reflect with the aim of seeking solutions to the challenges that threaten our peace and peaceful co-existence;

Having seriously considered the situation, we, Muslim and Christian Religious leaders, aware that Muslims and Christians form the majority of our country's religious landscape, admit that it is our responsibility at all times to be agents of justice, peace and understanding, for the wellbeing of our nation;

To this extent we do hereby resolve:

1. To lead and direct our communities in keeping and upholding good ethics.
2. To lead our communities in being good examples and take responsibility in upholding the principles guiding the common humanity that we share, respect for life and wellbeing for all.
3. To defend the notion that the government has no religion, but that the citizens do have their religions.
4. To defend justice, equality, and our common humanity, irrespective of religion or political ideology.
5. To be responsible in the way that we exercise our freedom of worship; abiding by the laws of our country in order to safeguard unity, peace and national solidarity.
6. To educate members of our respective faiths and the society in general on integrity, patriotism, tolerance, truth, courage and love.
7. To guide members of our respective faiths to use dialogue as a means

of resolving conflicts instead of using force, which causes violent clashes between them and the law enforcement organs.

8. To emphasise that freedom of speech shall go hand in hand with the responsibility of maintaining peace.

In consonance with our resolve, we do hereby call on the government to:

1. Uphold the principles of good governance
2. Ensure that the resources of our nation are used for the benefit of all citizens and the promotion of unity, and ensure that they are not used to divide the population or serve as weapons for fighting one another.
3. Ensure that the use of force to resolve conflict is only applied when all other means have been exhausted; this will help avoid enmity between citizens and the law enforcement organs.
4. Ensure the security of citizens during gatherings for worship and encourage them to be law abiding citizens. On account of the above, we, as Muslim and Christian religious leaders stress our responsibility in building and strengthening peace in our country and call on all who wish our country well, to join us in this noble task of all human societies.

GOD BLESS TANZANIA, AFRICA AND THE ENTIRE WORLD

Signed

Christian and Muslim religious leaders from Dar es Salaam, Zanzibar, Mtwara, Morogoro, Mbeya, Mwanza, Geita and Arusha.

Appendix 4 - Media Articles

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Clerics denounce force, advocate dialogue as key to conflict resolution

BY DAVID KISANGA

10th October 2014

Religious leaders in the country have decried what they describe as 'government's use of excessive force in solving conflicts' and advocated for dialogue to resolve disagreements.

The leaders are however not against the use of force but say it should only be used as a last option.

Reading a joint statement at the close of the Tanzania Christian and Muslim Religious Leaders' Initiative for Peace and Co-existence conference yesterday ended in Dar es Salaam, Bishop Yuda Ruwaich of Roman Catholic Church Mwanza Arch Diocese said, the government has been unnecessarily using excessive force to solve conflicts.

"Excessive force should be the last option," he said calling on the government to act accordingly.



Bishop Thaddeus Ruwa'ichi of the Catholic Church reads joint statement by Muslim and Christian leaders in Tanzania on importance of peace building and peaceful co-existence at the end of their meeting

<http://www.ippmedia.com/frontend/index.php?l=73040>

CLERICS DENOUNCE FORCE, ADVOCATE DIALOGUE AS KEY TO CONFLICT RESOLUTION

BY DAVID KISANGA
10th October 2014

Bishop Thaddeus Ruwa'ichi of the Catholic Church reads joint statement by Muslim and Christian leaders in Tanzania on importance of peace building and peaceful co-existence at the end of their meeting in Dar es Salaam yesterday. With him are Zanzibar Chief Sheikh secretary Fadhil Soraga (L) and Sheikh Hassan Kibeke.

Religious leaders in the country have decried what they describe as 'government's use of excessive force in solving conflicts' and advocated for dialogue to resolve disagreements.

The leaders are however not against the use of force but say it should only be used as a last option. Reading a joint statement at the close of the Tanzania Christian and Muslim Religious Leaders' Initiative for Peace and Co-existence conference yesterday ended in Dar es Salaam, Bishop Yuda Ruwaich of Roman Catholic Church Mwanza Arch Diocese said, the government has been unnecessarily using excessive force to solve conflicts.

"Excessive force should be the last option," he said calling on the government to act accordingly.

Ruwaich said the government should be in the forefront making sure wnananchi are protected and treated humanely.

The bishop went further to say, views for wnananchi should be taken into account if peace and harmony is to prevail.

Ruwaich also acknowledged that religious differences are being misused for political, economic, social and personal benefits by various persons and institutions including politicians.

"Religious leaders, despite our religious differences would like to call on the government to solve and handle misunderstanding between it and wnananchi in a manner that will not create hatred or more conflicts," he stressed.

According to the Bishop, during the four day meeting, they reviewed the current state of the current and contemplated on the future of the nation and recognised the importance of maintaining peace and tranquility. He said Muslim and Christian leaders also recognised their responsibility as agents of peace, justice and understanding.

"Religious leaders will continue to lead and direct the community to keep and uphold good ethics," he pledged.

He further stressed that they will lead their followers to use dialogue as the primary avenue to solving conflicts instead of force. While addressing religious leaders and diplomatic missions on Monday, President Jakaya Kikwete advised the latter to abstain from politicising religion citing potential breach of national peace.

He said there is evidence that there are some diplomatic missions that have been involved in 'religionisation' of politics to rally the public in favour of political parties.

"There is evidence showing that after failing to use ethnicity in politics, a number of you have resorted to use religion," the President said during the dinner meeting.

Falling short of specifying the missions concerned or the evidence mentioned, the Head of State said the path chosen by such diplomatic missions is a dangerous one and called on them to help protect Tanzania peace and not taking the lead in threatening it.

The religious leaders conference which started on Monday this week was sponsored by Programme for Christian-Muslim Relations in Africa (PROCUMURA) that has its headquarters in Nairobi, Kenya.

Supporters of the conference included the Tanzania Episcopal Council (TEC), Supreme Council of Muslims in Tanzania (BAKWATA), Christian Council of Tanzania (CCT) and Council of Pentecostal Churches in Tanzania (CPCT). SOURCE: THE GUARDIAN

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Clerics underline dialogue



Dar es Salaam Catholic Archdiocese Auxiliary bishop Eusebio Nzigilwa (left) shakes hands with Sheikh Omary Said from Arumeru District in Arusha Region during the closing ceremony of a clerics' workshop in Dar es Salaam yesterday. PHOTO | SAID KHASSIS

<http://www.thecitizen.co.tz/News/Clerics-underline-dialogue/-/1840392/2481208/-/oc8nwgz/-/index.html>

CLERICS UNDERLINE DIALOGUE

By Bernard Lugongo, The Citizen Reporter
Posted Friday, October 10 2014 at 10:28

Dar es Salaam. Religious leaders yesterday appealed to the government to embrace dialogue in handling conflicts with the citizens. The clerics said, use of force should be the last option.

Likewise, the clerics under their umbrella organisation called Tanzania Christian and Muslim Religious Leaders Initiative for Peace and Peaceful Coexistence, said they would encourage their followers to use talks in pushing for their demands so that they do not clash with the police.

These were among resolutions from their four-day workshop in the city which ended yesterday. The forum discussed peace and security in the country.

Their statement came few days after the police and opposition Chadema engaged in confrontation in different regions over Constitution-making process.

The Chadema supporters have been demonstrating in demanding that the Constituent Assembly (CA) be cancelled until after 2015 general election. The move saw police using force to disperse the protesters and arrested some of them, including Kawe Mp Halima Mdee who spent a day in Segerea prison and was bailed on Wednesday.

Reading a statement on outcome of the meeting, Catholic Bishop Yuda Ruwaich of Mwanza Diocese said they also advise the government to develop principles of good governance.

"We, religious leaders, commit ourselves to the responsibility of building and strengthening peace in our country," he said.

He said after brainstorming over the situation of the country and its future, they recognized that love, equality and unity were fundamental tools in strengthening peace in the country.

"We are aware that many times differences in religions have been wrongly used for political, economic, social and individual interests," he said.

OTHER RELATED LINKS

Kikwete advises envoys not to politicise religion

<http://www.ippmedia.com/frontend/index.php?l=72973>

Religious leaders stress peace

<http://www.m.dailynews.co.tz/index.php/local-news/36965-religious-leaders-stress-peacehu>

Appendix 5 - Programme Outline – Timetable

October 6th 2014	October 7th 2014	October 8th 2014	October 9th 2014
	8.30 Announcements	8.30 Recap + Announcements	8.30 Recap + Announcements
	8.45 Keynote Address: Dr. J.A. Mbillah.	9.00 Presentation of draft joint statement for initial discussion.	9.00 Presentation and adoption of Joint Statement.
	9.00 Opening Remarks: Arch Bishop Ruwaichi, Sheik Issa Othman	9.30 Seminar on Freedom and Responsibility of Speech. Discussions	9.30 Presentation of the regional action plans
	10.00 Tea-break	10.30 Tea-break	10.30 Tea-break
	10.30 Introduction to the tools for analyzing the situation	11.00 Regional Action Planning	11.00 Closing Session and Evaluation
	11.30 Analyzing the situation in Intra-Religious groups. (Christians and Muslims)		12.00 Press Conference
	12.30 Break for Prayer and Lunch.	12.30 Break for Prayer and Lunch	12.30 Break for Prayer and Lunch
	14.00 Analyzing the situation in Intra-Religious groups. Cont. (Christians and Muslims)	14.00 Plenary discussions on Draft Regional Action Plans.	
15.00 Welcome and Registration			
	15.30 Break for prayer and tea	15.30 Break for prayer and tea	
	16.00 Presentation of the Analysis of the Situation	16.00 Discussions and finalization of the draft statements	
	17.30 Ending Session	17.00 Ending Session	
18.00 Opening Ceremony and DINNER	18.30 Prayer	18.30 Prayer	
	19.00 DINNER	19.00 DINNER	

Appendix 6 - List of Participants

S/No.	Title	NAME	REGION
1.	Sheikh	Abdallah Massoud Haji	Arusha
2.	Sheikh	Abdulrahman Norman	Zanzibar /Pemba
3.	Sheikh	Abdushakuru Haruna	Mbeya
4.	Sheikh	Alhad Mussa Salum	Dar Es Salaam
5.	Sheikh	Ally Mohammed	Mbeya
6.	Sheikh	Asakheiri Ismail	Zanzibar
7.	Bishop	Bagonza Benson	Bukoba
8.	Sheikh	Bilali Mohammed Salumu	Mtwara
9.	Sheikh	Chamwazi Omari	Morogoro
10.	Rev.	Chilumba Charles	Mtwara
11.	Sheikh	Dadi Marijiani Alli	Mtwara
12.	Sheikh	Darisi Matwani A.	Mtwara
13.	Bishop	Denis Peter	Morogoro
14.	Rev.	Ezekiel Lesmore Gibson	Kenya
15.	Mrs.	Fatuma Abebe	Arusha
16.	Mrs.	Fatuma I. Mwakanyamale	Mbeya
17.	Mrs.	Faustina Nillia	Arusha
18.	Bishop	Hafidh Michael	Zanzibar
19.	Mrs.	Hajati Fatuma	Mwanza
20.	Sheikh	Hamid Mrisho Hamsini	Mwanza
21.	Sheikh	Hassan Swalehe	Mbeya
22.	Sheikh	Hatibu Tatu	Mbeya
23.	Mrs.	Hawa Swalee	Mtwara
24.	Sheikh	Hemedi Nadhiru	Arusha
25.	Sheikh	Hissh Oilasa	Arusha
26.	Bishop	Hotau Stanley	Arusha
27.	Bishop	Isaya Zenobius	Mwanza
28.	Sheikh	Ismail Mwinshehe	Morogoro
29.	Sheikh	Juma Hemed	Dar Es Salaam
30.	Sheikh	Kabatu Alhad Yusufu	Geita
31.	Mrs.	Kabika Chausiku	Geita
32.	Sheikh	Kaboko Hassan	Mwanza

S/No.	Title	NAME	REGION
33.	Sheikh	Kalidushi Said M.	Geita
34.	Rev.	Kamoyo John	Dar Es Salaam
35.	Ms.	Kessy Mariam	Dar Es Salaam
36.	Mr.	Kimbe Emmanuel	Dodoma
37.	Sheikh	Kishki Nurdin	Dar Es Salaam
38.	Sheikh	Kitoronye Kipanda	Arusha
39.	Rev. Dr.	Kopwe William	Dodoma
40.	Bishop Dr.	Kun'galo Patrick	Morogoro
41.	Sheikh	Lolila Suleiman	Dar Es Salaam
42.	Rev.	Lutebekela Amos	Dar Es Salaam
43.	Mr.	Madsen Daniel	Zanzibar
44.	Bishop	Magwesela Mussa	Geita
45.	Sheikh	Mahuma Said Mohammed	Geita
46.	Bishop	Mameo Jacob	Morogoro
47.	Sheikh	Marambo Abdallah	Arusha
48.	Rev.	Mashimba Edward	Zanzibar
49.	Bishop	Masunga Simon Mabula	Geita
50.	Rev.	Mayunga Wilibald	Arusha
51.	Mrs.	Mbarouk Saada	Zanzibar
52.	Bishop	Mbedule Lucas	Mtwara
53.	Rev.	Mbilinyi Lusungu	Zanzibar
54.	Rev. Dr.	Mbillah Johnson	Kenya
55.	Mr.	Meghjee Sibtain	Mwanza
56.	Sheikh	Mkambakali Athumani	DaR eS
57.	Rev.	Mnyema Frank	Mbeya
58.	Rev.	Mrope Edward	Mtwara
59.	Rev.	Mrs. Agnes Njeyo	Mbeya
60.	Bishop	Msemwa Castor	Mtwara
61.	Rev.	Msholla Daniel	Dar Es Salaam
62.	Rev. Dr.	Mtaita Leonard	Dodoma
63.	Mrs.	Mtaita Veronica	Dar Es Salaam
64.	Sheikh	Muhiddin Zuberi	Zanzibar
65.	Bishop	Munga Stephen	Tanga

S/No.	Title	NAME	REGION
66.	Bishop	Mutorola Joseph	Arusha
67.	Mrs.	Mwajabu Ally	Geita
68.	Bishop	Mwakani Rabbi	Mbeya
69.	Bishop Dr.	Mwakyolile Israel-Peter	Mbeya
70.	Bishop	Mwasota David	Dar Es Salaam
71.	John	Mwela John Paul	Mbeya
72.	Mrs.	Ndandavale Mshamu M.	Mtwara
73.	Sheikh	Ngwali Hassan Othman	Zanzibar
74.	Bishop	Nkwande Renatus	Geita
75.	Bishop	Nzigilwa Eusebius	Dar Es Salaam
76.	Sheikh	Othman Issa	Dar Es Salaam
77.	Archbishop	Ruwaichi Thaddeus	Mwanza
78.	Archbishop	Ruzoka Paul	Tabora
79.	Rev.	Saba Raymond	Dar Es Salaam
80.	Bishop	Saguda Stephano	Geita
81.	Sheikh	Said Omari A.	Arusha
82.	Mrs.	Saidi Salma	Mwanza
83.	Mr.	Salanya Nuhu	Zanzibar
84.	Mrs.	Seif Amina Omar	Arusha
85.	Bishop	Shao Augustine	Zanzibar
86.	Mrs.	Sharifa A. Salumu	Mwanza
87.	Bishop	Sheggah Bathromeow	Dar Es Salaam
88.	Father	Shemfumbwa Benedict	Dar Es Salaam
89.	Dr.	Shemshanga Paul	Dar Es Salaam
90.	Mr.	Shoo Arthur	Kenya
91.	Sheikh	Sinani Mohammed	Mtwara
92.	Mr.	Smith Richard	South Africa
93.	Sheikh	Soraga Fadhil Suleiman	Zanzibar
94.	Bishop	Sossy Oral	Arusha
95.	Rev.	Tete Emmanuel	Zanzibar
96.	Sheikh	Tumo Shomari	Morogoro
97.	Ms.	Wandabwa Joy	Kenya
98.	Sheikh	Zuberi Khamisi	Morogoro

PHOTO GALLERY









