

**THE ROLE OF CHURCH IN AVERTING MOB JUSTICE IN
TANZANIA: A CASE OF KIBAIGWA TOWNSHIP**

By

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**A Dissertation Submitted in Partial Fulfilment of the Requirements for the
Award of the Degree of Master of Arts in Sociology of the University of**

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CERTIFICATION

The undersigned certifies that has read and hereby recommends for acceptance by the University of Dodoma a dissertation entitled: *The Role of Church in Averting Mob Justice in Tanzania: A Case of Kibaigwa Township* in partial fulfillment of the requirements for the degree of Master in Sociology of the University of Dodoma.

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DEDICATION

This work is dedicated to Mr. Daniel Shonza and Mrs. Lucy Shonza (my beloved late parents) for their parental care and love. God rest them in peace.

ABSTRACT

The study has examined, “The Role of Church in averting Mob Justice at Kibaigwa Township in Konawa District”. In the midst of failure and collapse of the criminal justice system, the study focused on assessing the role of Church in averting mob justice practices.

A sample of 100 respondents was selected in the study. Data collection employed questionnaires, in-depth interviews and documentary reviews. The table, figure, and the frequency were used for data analysis. The theories relating to this study were employed to familiarize the reader.

The study reveals that, people still believe in the word of God and see priests as persons worth listening to; also, the Church has a greater impact on changing people behavior pattern including mob justice. However, the ability of Church to avert mob justice is limited to lack of fellowship within the church, poor collaboration among Christian denominations furthermore, Church disseminate less information relating to mob justice, laws and human rights.

The study recommends that, Church should not only rely on biblical teaching alone but also should disseminate information on orders and laws of the state. Moreover, the church should improve the sense of fellowship and collaboration within denominations. The judicial system should improve transparency and reduce bureaucracy as well as amending legislations that create loopholes for persistence of crimes. And the police force should improve their resources including man power and facilities. Lastly the study suggests some areas of further researches for mob justice.

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LIST OF ABBREVIATIONS AND ACRONYMS

CAT	Convention Against Torture
CHRAGG	Commission of Human Rights and Good Governance
DCO	Department of Criminal Offence
ICCPR	International Convention on Civil and Political Right
LHRC	Tanzania Legal and Human Right Centre
MJ	Mob Justice
TI	Transparent International
UDHR	Universal Declaration of Human Right
WHO	World health Organization

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.0 Introduction

Mob Justice (MJ) is the practice whereby a group of people, sometimes several hundred, take the law into their own hands, act as accusers, jury and judge and punish an alleged wrongdoer on the spot. The person accused of a crime has no chance to defend himself/herself or claim innocence. This procedure often ends up with the victim being beaten to death or seriously injured. The victim of a mob is denied a fair trial and the right to life which violates the UN standards of human rights (www.un.org/mob-justice). This preliminary chapter provides an overview of the study on the, “role of church in averting mob justice.” It consists of background to the study, statement of the problem, objectives of the study (both general and specific), research questions as well as significance of the study, limitation of the study and winds up with general conclusion of the chapter.

1.1 Background to the Study

The issue of the victim’s quality is usually secondary, since the mob serves as prosecutor, judge, jury and executioner (Ng’walali & Kitinya, 2006). Mob justice has been practiced in many societies in the world. In America for instance in the 1800’s blacks were lynched as a punishment after committing acts considered as crime by the white population (Peterson, 1983). The incidence of mob justice in America peaked in 1892 when 129 people victimized by mob justice mobs (Gonzales-Day, 2006).

Also in the report of the Human Right Watch in Guatemala (2014), 185 people were killed by mobs between 1996 and 2000 and 450 people suffered severe injuries in lynching attempts.

In South Africa, community level violence, especially during apartheid, has been reported in conjunction with industrial disputes, political demonstrations, consumer boycotts, and funerals of residents killed by the police (Harris, 2003). Alleged witches, both male and female, have also been targets in many African countries including Burundi (Schmitz & Sikkink, 2002), Cameroon, Ghana, Kenya, Nigeria, South Africa, Uganda and Tanzania (Outwater *et al.*, 2013). In all these settings, with the possible exception of South Africa, the overwhelming majority of victims were accused of theft.

Moreover, in Ghana, report on cases of vigilante homicide between the years 1990 and 2000 claims that, victims were predominantly poor, unemployed or menially employed males. They were usually killed in streets, public bus stops and alleys, by men using weapons at hand, including fists, clubs, sticks, stones, bricks, machetes and sometimes fire. The most force was meted out to pick pockets and armed robbers. In all instances, the intent was to apprehend and punish an alleged malefactor. These killings were reported to invariably be the outcome of spontaneous actions taken by available bystanders. In most incidents, once a public alarm was raised, a mob gathered rapidly. No evidence of prior planning, coordination, or internal organization of the event was evident in any of the cases examined (Adinkrah, 2005).

In East Africa such violence is a well-known phenomenon. In Uganda, the police registered 146 mob killings between January and November 2004 (Mugunga, 2005).

Furthermore there are articles almost daily regarding mob justice situations in different parts of Uganda and for different reasons. They often tell the same stories about victims beaten or burned to death on alleged accusations (Wendo et al, 2007). There are also debates in the daily media on the subject of mob justice involving academics, police officers and civilians (Editorial, 2009; John, 2009; Ssekate, 2009). The general opinion through these debates is that mob justice is not a desirable way of solving issues and that something has to be done.

In Tanzania, the report from Department of Criminal Offences (DCO), states that in 2006-2010, there were about 12,294 of Mob justice cases and 6999 suspects put to death in Tanzania for being suspected bandits, and 492 of them were murdered. The report went on indicating that the major forms of Mob justice were mostly burning 48.11%, stoning 49.96% and other modes occupied for 3.0% only. It also asserts that 69.96% of the victims were youths (Outwater, Ismail, Mgalilwa, Temu, & Mbembati, 2013). And from 2009 to 2010 about 8004 deaths were resulted from mob killing (www.policeforce.go.tz).

Also, Mortuary registers found that 1249 people were killed by mob justice in, Tanzania between 2000 and 2004 (Ng'walali & Kitinya, 2006). Moreover, injury mortality surveillance conducted in 2005 and 2010, revealed that, about half of all homicide deaths were a result of community perpetrated violence (Outwater, Ismail, Mgalilwa, Temu, & Mbembati, 2013).

In addition to that, the minister of state and good governance in president's office honorable Mr. George Mkuchika claimed that, the mob justice incidences have placed down Tanzania to 102 out of 176 countries in good governance (Habari Leo, 2014).

And according to Legal and Human Rights Centre (2014) in 2005 about 206 people died of mob justice incidences, in 2007 were 263 people who died of the same, also in 2008, 673 people died and in 2012 about 1234 people were killed from the angry mob. Meanwhile Tanzania is the leading in Africa for killing people with albinism, from 2008 to 2010 about 75 people with albinism were killed.

The Mob justice incidences are common in many parts of Dodoma region as well and Kibaigwa in Kongwa District being the most vulnerable area (Kongwa Police Report, 2014). Recently, In Bahi district 1 person was killed for theft by the angry mob in 2015 (Mwananchi News paper, 2015). 1 person was killed for theft in Mbande Kongwa in 2015 (Police Report, 2015), 34 arrested for mob justice in Kibaigwa (Habari Leo News Paper, 2014).

Furthermore, at Kibaigwa Township in particular, village members organized them self and attempted to kill two elder women suspected to be witched the rainfall. Also in 2012 community members attempted to kill the village executive officer who was suspected of embezzling community funds (District Court Kongwa report, 2014). Similarly in May, 2014 violence erupted in Kibaigwa International Market and caused huge damage of properties as well as body injuries (Habari Leo Newspaper, 2014).

Usually the major causes of mob justice have been regarded as failure of the judicial system and corruption within the police force (Bagala, 2009; Nabende, 2010). This shows that, the phenomenon is something that should be addressed seriously. Following the incidences of mob justice globally and Tanzania in particular, this study will seek to understand the role of church as a social institution in averting mob justice.

1.2 Statement of the Problem

Mob justice incidences have been heightens in Tanzania. Literatures suggest that, the persistence of mob justice in Tanzania is a manifestation of a failing judicial system and unequal economic system that favors those who are already rich. This leads to social groups to develop and dispense out their own system of social justice (Outwater, Ismail, Mgalilwa, Temu, & Mbembati, 2013). Similarlary (Mwananchi News Paper, 2014; Habari Leo 2014; LHRC, 2008, 2012, 2014) reported that the major cause of mob justice being the failure of police and judicial system.

Meanwhile, the functionalist sociologists claim that, religion binds individual to the society in which they live by establishing what the so called, “collective consciousness”. The body of belief common to a community or society that gives people a sense of belonging. This inturn create in people the feelings that they are part of a common whole (Craig, 2002).

Similarly, literatures suggested that, church attendance has been associated with decrease level of assaults, mob justice, burglary and larceny(Ellison & Anderson, 2001). As well as Nyerere (1974) claimed that the purpose of church is to develop man’s dignity, right to develop him or herself in freedom, to stage war against injustice, to develop people spiritual and to guide people to better life situations. For

this regard the church has been expected to play the key role in binding society together and promote peace, equality and equity, justice and individual freedom as well as spear head in ruling out all forms of injustice including mob justice to church members and community at large.

Moreover different campaigns have launched by church in promoting justice in Tanzania, a good example is the *BARAKA* campaign established by the Pentecostal Church of Tanzania (PCT) that encourage people to obey the God's laws, laws of the state and to abandon all injustices practices including mob justice (Strictly Gospel,2013).

However, in the midst of failure of judicial system and police force and the existence of Church the incidences of mob justice have been prolonged. And given that majority of the inhabitants of Kibaigwa are Christians and this ward is the leading for incidences of mob justice suspected bandits in Kongwa district. This study aimed to examine the role of church in averting mob justice.

1.3 Objective of the Study

1.3.1 Main Objective

The study aimed at examining the role of the church in averting mob justice in Kibaigwa Township taking into consideration that most of the residents are Christians and Christians are among the mobs.

1.3.2 Specific Objectives

- i. To describe and dig-out the practices of Mob justice and reasons that underlie the practices.

- ii. To assess the effectiveness of church moral teaching in shaping behavior pattern including mob justice.
- iii. To assess church, government and human rights institutions commitment to human rights and their efforts on reduction of mob justice in Kibaigwa.

1.3.3 Research Questions

- i. What are the practices of Mob justice and the reasons that underlie these practices?
- ii. What is the effectiveness of church moral teaching in shaping behavior pattern including mob justice?
- iii. What are the church, government and other institutions commitments to human rights and their efforts on reduction of Mob justice?

1.4 Significance of the Study

After the successful finishing of the research work, the researcher expects that the following benefit will be realized.

It will surely provide reliable information that will be helpful on determining and formulation policies, tactics, strategies, decision-making and setting plan for the future. The study will also enables one to understand the social dimension and the role of church on averting Mob justice in Tanzania.

It will serves future researchers who might intend to carry out more investigation on the same or related subject matter at any locality. Lastly it will be used as a tool to rectify the weakness observed by a study on the role of church on averting Mob justice.

1.5 Scope of the Study

The study took place in the three zones of Kibaigwa Township namely; Kibaigwa, Ndurugumi and Kinangali, the study aimed to examine the role of church in averting mob justice. Whereby, individuals from church members from different denominations, individuals from streets, church leaders, police officers, individuals from judiciary, local government leader, individual from civil society and offender of mob justice were respondents of this study.

1.6 Limitation of the Study

The study is restricted to Christian's church members and small portion of non Christians. It covered Kibaigwa Township only which is one of the wards in Kongwa district, for this regard the findings cannot be generalised for the entire country.

1.7 Summary

This previous chapter has narrated the general information on the concept of mob justice, gave the background to the problem, statement of the problem, objective of the study, research questions, significant of the study in practical, policy formulations and theoretical dimensions, scope of the study, and end up with limitation of the study. The subsequent chapter (Chapter II) has focused on literature review on this subject.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Literature review refers to the systematic identification, location and analysis of documents which contain information related to the research problem being investigated (Mugenda & Mugenda, 1999). Furthermore, it is the analysis of textbooks or manuscripts (Kombo & Tromp, 2000). This chapter presents review of the literature related to the subject of the study as presented by various scholars. This chapter includes definition of key concepts and terms, empirical review, theoretical review, knowledge gap, conceptual framework and ends up with a summary of the chapter.

2.1 Definition of Key Concepts and Terms

2.1.1 Concept of Lynching

The term lynching probably derived from the name Charles Lynch (1736-96), a justice of the peace who administered rough justice in Virginia. Lynching is an extrajudicial punishment by an informal group. It is related with violence against blacks early in the nineteenth century. It was used as a punishment against slaves who tried to escape from their owners. Sometimes, whites who openly opposed slavery were also the victims of lynch mobs as well. It is most often used to characterize informal public execution by a mob, often by hanging, in order to punish an alleged transgressor, or to intimidate a minority group. Lynching's have been more frequent in times of social and economic tension and have often been a means for dominant group to suppress challengers.

However, it has also resulted from long-held prejudices and practices of discrimination that have conditioned societies to accept this type of violence as normal practices of popular justice (Wood, 2009).

2.1.2 Concept of Justice

The term justice in its broadest context, includes both the attainment of what which is just and the philosophical discussion of what which is just. It is a fairness in the way people are treated or the quality of being right and deserving fair treatment (John, 1999). The concept of justice differs in every culture. An early theory of justice was set out by the ancient Greek philosopher Plato in his work “*The Republic*” (Amartya Sen, (2011). Throughout history various theories have been established. Advocates of divine command theory argue that, justice is from God. Meanwhile the 1600’s theorists like John Locke see justice as derived from the natural law. The utilitarian thinker such as John Stuart Mill argues that justice is what the best consequences. Furthermore the egalitarian thinkers see justice only in the realm of community with equality.

2.1.3 Concept of Mob Justice

When a large angry mob takes justice into their own hands, usually ends with somebody getting hanged, torched or pitchfork’s .Mob justice (MJ) is the practice whereby a mob, usually several dozens or several hundred persons take the law into their hands in order to injure and kill a person accused of wrongdoing (Kelly, 2008). Acts of mob justice violate both domestic and international laws. Mob justice employs such brutal methods such as stoning to death and setting the victim on fire,

leading to painful death. The Constitution of the United Republic of Tanzania, 1977 prohibits all forms of torture.

The Constitution as well guarantees the protection of one's life. The Penal Code, Cap 16 as well prohibits murder, assault and treats them as criminal acts. On the other hand, the Criminal Procedure Act, 1985 requires due process to be adhered to when handling a criminal suspect. And International instruments such as the ICCPR and UDHR also prohibit all forms of cruel and degrading punishments (LHRC, 2013).

2.1.4 Community Mob Justice

Mob justice in this context is a collective community action arising against individuals or small groups. "Mob justice" occurs when a group physically punishes people without trial, without legal procedures, and often without evidence (Mugunga, 2005). As described by an Assistant Commissioner of Police in Tanzania "Mob justice is the unlawful act of people punishing suspected offenders collectively without taking them before proper authorities (criminal justice administration), in other words, it is a situation whereby people take the law in their hands by arresting, prosecuting and punishing at the same time" (Black, 1983).

Confusion between mob justice and community justice seems to be driving people to acts of Mob justice. Lately, what has been witnessed is Mob justice as people associate this with community justice. This involves people taking the law into their own hands and corporal punishments in form of wiping among other methods are used. Community justice is a traditional form of justice deeply rooted in indigenous groups but there is a tendency to confuse it with mob justice.

So this combines for one to interpret it as community mob justice. Initially community justice involved using dialogue and community service work to deal with conflicts but perpetrators of mob justice use it as a green light for violence and brutality against those suspected of offending community members.

Mugunga (2005) refers to this as spontaneous mob justice. He goes on to add that this spontaneous type of justice is one where there is no prior mobilization. There are no structures and the mob is restricted to those who happen to be at the scene or with the community. This is the popular case in Kampala and Dar-es-salaam, where the mob gathers and starts punishing the suspected criminal as soon as the alarm is raised. People are not mobilized but the alarm gathers them to unleash punishment on the suspected criminal. It is pertinent to point out that although most incidences of mob justice may not involve premeditated mobilization initiates as argued by Mugunga (2005). It should not be ruled out that some incidences of arbitrary and lawless mob action could be premeditated acts. Perpetrators of such premeditated acts that could have duped an unsuspecting public to join them in their plot to unleash torture on individuals should therefore be isolated and brought to justice.

2.1.5 Organized Mob Justice

According to Mugunga (2005) organized mob justice on the other hand is well mobilized and has leadership structures known as vigilantes. Mugunga concurs with Piquero & Tibbetts (2002) who argue that, organized mob justice arises when citizens who have beliefs or values which the State does not enforce or does enforce insufficiently, take it upon themselves to administer the enforcement at the level they deem appropriate. Organized mob justice groups usually have leadership

structures headed by a president; have branches in various parts of the country, a written constitution and registered members.

In addition, it may operate as a business where those who need protection from criminals pay the group for their services (Piquero & Tibbetts, 2002 *op.cit*).

Although organized mob justice groups seem not to be very common in Tanzania, it is critical that where incidences of mob justice are recurring often particularly in Dar-es-salaam, investigations of such incidences should address this phenomena as they seek to bring perpetrators to justice. Organized mob justice groups were rampant in America in the 1700s (Karmen, 1983). American vigilantism arose when in the absence of a formal criminal justice system, certain volunteer associations (called vigilance committees) got together to blacklist, harass, banish, tar and feather, flog, mutilate, torture or kill people who were perceived as threats to their communities or families of privileges (Karmen, 1983 *op.cit*). By the late 1700s, these committees became known as lynch mobs because almost all the punishments they handed out were summary executions by hanging. In some states, like South Carolina, these mobs had exotic names like the regulators.

This trend went unchecked to the extent that during the 1800s, most American towns with sea ports had vigilante groups that worked to identify and punish suspected thieves, alcoholics, and gamblers among recently arrived immigrants. The state of Montana registered the bloodiest vigilante movement from 1863 to 1865 when hundreds of suspected horse thieves were rounded up and killed in massive mob action.

Vigilantism seemed to die down after 1909 in America, but was resurrected in what some experts (Savona, 1997) call neo-vigilantism in the 1920s and pseudo vigilanism in the 1970s. Neo vigilanism includes the anti-abortionist movement, subway and neighborhood crime patrols, border security groups, and what might be described as a variant of county hunting for criminal fugitives. The Mob justice of Mexicans and African Americans during the 1920's as well as more recent vigilante activity against immigrants are a type of neo vigilanism.

Pseudo vigilanism technically refers to controversial cases of self-defense, like the Bernhard Goetz incident, in which a citizen killed somebody in self-defense in anticipation of an attack. In the 1980's and to some extent before then, vigilanism arose in third world countries in the form of death squad par militias (Campbell & Brenner, 2002). It is important that where incidences of mob justice occur in Dar-es-salaam aspects of death squad vigilanism that could be disguised as spontaneous mob justice be investigated. This is because groups of individuals could actually organize themselves to arrest suspects and punish them at opportune moments in the disguise of mob justice.

Established vigilante groups will usually be one of two kinds. Crime control vigilantes or social control vigilantes. This is a distinction made by Sanchez (1995) on Savona's (1997) typology of classic and neo classic vigilantes. The two kinds of vigilante groups are however not necessarily mutually exclusive. The crime control vigilante groups seek to punish those whom they believe are factually guilty of criminal wrongs (thieves, outlaws, justice, fugitives). The social control vigilante group seeks to repair some transgression in the social order that threatens to affect the communal quality of life, values or sense of honor. For example illegal

immigrants taking jobs away from average workers, ethnic males who threaten to seduce wives and daughters away and anything that makes one's children run away (Whitton, 2007).

Whereas the crime control and social control vigilante group seem to have some ideal causes, they are not palatable with a multi ethnic and cultural setting in Dar-es-salaam and could be hijacked and used to selectively abuse the rights of particular sections of people. Crime control and social control vigilante groups can explain guarantee or be held accountable against acts of Mob justice applied to the victims of mistaken identity for instance.

2.1.6 Crowd Violence

The World Health Organization, defines violence as the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, mal development, or deprivation (WHO, 2002). For this study the term crowd violence will also mean mob justice.

2.1.7 Church

Although church has come to mean a building or organization, the original Greek *ekklesia* meant "*a gathering, assembly*" and is the basis for our word "*congregation*" (Levy, 2004). And that is what God designed the church to be a group of people. The definition of a church as a separate building specifically for worship would have been foreign to the early believers, as they met in homes. When a building was mentioned in the New Testament, it was always in relation to the church that met there (Romans 16:5; 1 Corinthians 16:19; Colossians 4:15; Philemon 1:2). The church was the people, not the building. With the legitimization

and affluence of Christianity in later years, the church came to mean the building where people met. Now, it often used to mean a particular denomination. But the truest meaning of the word church is the group of believers. For this study the term church will mean Christian denominations.

2.1.8 Judicial System

The judiciary (also known as the judicial system or court system) is the system of courts that interprets and applies the law in the name of the state. The judiciary also provides a mechanism for the resolution of disputes. Under the doctrine of the separation of powers, the judiciary generally does not make law or enforce law, but rather interprets law and applies it to the facts of each case (Ougergouz, 2003).

This branch of the state is often tasked with ensuring equal justice under law. It usually consists of a court of final appeal (called the "*Supreme court*" or "*Constitutional court*"), together with lower courts.

In many jurisdictions the judicial branch has the power to change laws through the process of judicial review. Courts with judicial review power may annul the laws and rules of the state when it finds them incompatible with a higher norm, such as primary legislation, the provisions of the constitution or international law. Judges constitute a critical force for interpretation and implementation of a constitution, thus de facto in common law countries creating the body of constitutional law.

2.1.9 Police

A police force is a constituted body of persons empowered by the state to enforce the law, protect property, and limit disorder. Their powers include the legitimized use of force. The term is most commonly associated with police services of a state

that are authorized to exercise the police power of that state within a defined legal or territorial area of responsibility ([http://www.psi.org.uk/Policy Studies Institute](http://www.psi.org.uk/Policy%20Studies%20Institute)). The law enforcement; however, constitute only part of policing activity. Police has included an array of activities different on situations but the predominate ones are concerned with the preservation of order (Walker, 1977).

2.1.10 Thieves

In common usage, theft is the taking of another person's property without that person's permission or consent with the intent to deprive the rightful owner of it. The word is also used as an informal shorthand term for some crimes against property, such as burglary, embezzlement, larceny, looting, robbery, shoplifting, library theft, and fraud.

In some jurisdictions, theft is considered to be synonymous with larceny; in others, theft has replaced larceny. Someone who carries out an act of or makes a career of theft is known as a thief. The act of theft is known by terms such as stealing, thieving, wicking, and filching (Maniscalco, 2000).

2.1.11 Law

Law is, generally, a system of rules which are enforced through social institutions to govern behavior. Laws can be made by legislatures through legislation (resulting in statutes), the executive through decrees and regulations, or judges through binding precedents (normally in common law jurisdictions). Private individuals can create legally binding contracts, including (in some jurisdictions) arbitration agreements that may elect to accept alternative arbitration to the normal court process. The formation of laws themselves may be influenced by a constitution (written or unwritten) and the rights encoded therein. The law shapes politics, economics, and

society in various ways and serves as a mediator of relations between people (Robertson & Merrills, 1996).

2.1.12 Human Rights

Refers to moral principles or norms that describe certain standards of human behavior, and are regularly protected as legal rights in national and international law (Nickel, 2008). They are commonly understood as inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being (United Nations, 2014).

2.1.13 The Right to Life

Human rights are international norms that help to protect all people everywhere from severe political, legal and social abuses (Nickel, 2003). Human rights exist within the realm of morality and law at both local and international levels.

The acceptance of human rights implies acknowledgement of both freedom and authority, in so far as both the individual freedom of others as well as to be recognized. The primary source where the idea of human rights is conceived is in the Universal Declaration of Human Right (United Nations, 1948). These rights form the basis of justice, freedom and peace within the world and are thus respected and adhered to internationally.

Mob justice denies the victim the fundamental right to life. A human being has a right not to be killed by another human being. The concept of a right to life is central to debates on issues of mob justice, self-defense and capital punishments. The right to life is enshrined in article 3 of the UDHR and in article 6 of the ICCPR, making it a legally enforceable right in every United Nation's member

state including Tanzania. Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life (Article 6 of the International Convention on Civil and Political Rights) (United Nation, 1988). Everyone has the right to life, liberty and security of person (Article 3 of the Universal Declaration of Human Rights).

The constitution of the Republic of Tanzania (1977) also recognizes the right to life in. “No person shall be deprived of life internationally except in execution of a sentence passed in a fair trial by a court of competent jurisdiction in respect of a criminal offence under the laws of Tanzania and the conviction and sentence have been confirmed by the highest appellate court.

2.1.14 Freedom from Torture

Torture is a serious violation of human rights and it is strictly prohibited by International law. Mob justices comprises of torture, inhuman and degrading treatment which is unacceptable under any circumstance.

The Convention Against Torture and other cruel, inhuman or degrading treatment or punishment defines tortures as any act by which severe pain or suffering whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed or intimidating or coercing him or a third person, or for any reason based on discriminating of any kind when such pain or suffering is inflicted by or at the investigation of or with the consent or acquiesce of a public official or other person acting in an official capacity (Nickel, *op.cite*).

Mob justice inflicts undue pain on the victims since perpetrators use various methods ranging from beatings, stripping naked, cutting, stoning, burning the victims alive. Torture is strongly prohibited by both Regional and International Human Rights such as Universal Declaration of Human Rights, The International Covenant on Civil and Political and the Convention on the Rights of the Child (Clark, 1990).

The Article 130 of the general convention relative to the treatment of prisoners of war of 1949 also prohibits torture (Pictet, de Preux, Siordet, & de Heney, 1960). In addition the African charter on Human and people's Rights of 1981 which stipulates in article 5 that every individual shall have the right to the respect of the dignity inherent in a human being and to the recognition of his legal status.

All forms of exploitation and degradation of man particularly slavery, slave trades, torture, cruel, inhuman or degrading punishments and treatment shall be prohibited (Ouguergouz, 2003).

2.2 Empirical Literature Review

2.2.1 The Practice and Causes of Mob justice

In the bachelor degree thesis done by Nalukenge (2001); the right to life, a case study of the mob justice system and weaknesses in the judicial system and the police whereby qualitative interviews with mob justice participants in Uganda were employed Nalukenge (2001) examines the relationship between mob justice as well as general supporters of the phenomenon. The study aimed towards public actors within the legal system of the Ugandan society. Nalukenge (2001) concludes that, the causes of mob justice are rooted in an insufficient legal structure where weak

laws do not match the impact of the crimes committed, whereby people take the law into their own hands. Also the study further revealed that, there is mentality of punishing a person responsible for someone else's death by taking his/her life (an eye for an eye), is ingrained in the Ugandan culture and connected to a widely spread public illiteracy as well as inertia and delays in the judicial system.

Recent study in Tanzania titled, "Mob justice in Tanzania a medical social problem" Paul M. Ng'walali and James N. Kitinya (2006) investigate the magnitude of mob justice and associated factors. The research is based upon mob justice cases in Dar es Salam during a period of five years (2000-2004) and included a four-year autopsy study, case information given by the police and interviews with witnesses, family members and friends of the deceased.

The study shows that a wide range of offences resulted in mob justice in Dar es Salam during this period. The theft tended to be the most common offence. To burn or stone the person to death were the most common ways to punish the mob victims in these cases. The researcher's conclusion is that mob justice is a social, legal and public health problem in Tanzania and needs immediate attention. A dysfunctional justice system (where corruption is not punished), unemployment of the youth and perceived economic inequalities are just a few areas that need attention according to the researchers.

Moreover, the Legal and Human Rights Centre (2008) claims that, the number of mob justice incidents is increasing in Tanzania. They support this statement with both statistics from the Tanzanian police as well as an increasing number of mob justice cases reported by the media during 2007. The LHRC findings revealed that,

the major causes of mob justice being the lack of trust of people towards the Police. A common view is that police officers receive bribes and release criminals instead of arresting them. Even though some police officers may receive bribes, the researchers also refer this opinion to public un-awareness of the Tanzanian legal procedures where some offences are bailable. Another cause brought up by the respondents is the absence of adequate police posts in remote areas. People in some parts of the country have nowhere to report cases and, in the absence of a judiciary, mob justice becomes a method to punish criminals and wrongdoers. Lack of government funds in order to address this issue on various levels is also a factor revealed during the survey. The final conclusion of this report is that many people are killed by mobs, wrongly accused of crimes and offences they never committed. LHRC urges the government to handle the above issues immediately in order to protect human rights in Tanzania.

2.2.2 Effectiveness of Church Moral Teaching in Shaping People's Behaviour Pattern Including Mob Justice

Church organizations have the potential to impart their adherent's moral belief and behavior to produce the "moral community" by sharing within group through shared belief, symbols, practice and experience and hence reduce mob justice incidences (Durkheim, 1984). According to Bailey (2011), a study on "Role of church and mob justice behavior", he suggested that, church might effectively integrate members but not necessary suppress mob justice behavior, since in the context of moral community violence would not necessary be regarded as deviant behavior. This means that behavior pattern such as violence, if it is not regarded as harmful to the community members as well as the institution such as church may

deal with such matter partially. Bailey (2011) further describes the American church during the civil rights movement. He asserted that, the majority of the Church attended by the whites did not consider the occurrences of mob justice to the black people as deviant behavior.

Moreover, Smith (2003) argues that, countries with most religious diversity experienced more mob justice. He assumed that, the existence of pluralistic religion such as the existence of difference church denominations weakens the level of cohesive moral community. Thus places where a greater proportion of adherents belonged to mixed denominations typically had higher level of mob justice.

Moreover, Smith (*op.cit*) identified two elements of moral community; the social integration and the division within church. He argues that, the lack of integration is directly related by presence of several competing churches. Moreover division in the churches might limit the church ability to inculcate values conformity.

Hence both serve to weaken the sense of moral community and reduce the social control function of church.

2.2.3 Church Human Rights Institutions and Government Commitment to Human Rights

For centuries the church has supported Human rights. Inspired by biblical values, the early Christians were involved in the struggle against slavery and injustices; they claimed the rights of every person to choose belief according to conscience in full freedom without discrimination. Biblical teaching, affirm the dignity of the Human person, by accepting that “nature of God is love” and also “strive to love our neighbor and respect the dignity of every person” (Smith, *op.cit*).As the social institution the church has the responsibility for promotion of human rights, by

forming responsible citizens imbued with human values and educating people about basic human rights (<http://www.elct.org.social.html>).

Institutions have been important machinery in promotion of human rights in Tanzania, for example the Legal and Human Right Centre (LHRC). At the national level, the Commission of Human Rights and Good Governance (CHRAGG), is responsible to independently promote all human rights, duties and principles of administrative justice in order to enhance democracy, rule of law and good governance as well as committed to the creation of just society and culture in which human rights and principles of good governance are promoted, protected and preserved (<http://www.chragg.go.tz>).

Furthermore, the Government is committed to the promotion of human rights, it is signatory to many international declarations and conventions of human rights for example the UDHR of 1948 as well as the government has implemented policies and laws to promote, protect and preserve the human rights of the citizen, through governmental machinery such as Policy, Judiciary, ministries and institutions. More over the government use institution such as media and schools to disseminate information on human rights.

2.3 Theoretical Framework

Pearsall (2001) defines a theory as a supposition or a system of ideas intended to explain something, especially one based on general principles independent of the thing to be explained. Adam and Kamuzora (2008), state that in an applied context theory can be understood as an interrelated idea about various patterns, concepts, processes, relationships, or events. Also it can be understood as a systematic

explanation of the relationship among phenomena and provides a general explanation for an occurrence (Kombo and Tromp, 2006).

2.3.1 Anomie Theory

The anomie theory was popularized by the writings of Jean Marie Guyau, Emile Durkheim and prominent from the writings of Robert Merton and Ralf Dahrendorf, the theory has been prominent in historical discussion of the consequences of rapid social change and the intersection of cultural and social change. This theory is based on the role of social organization in generating differential rates of deviance across social collectivities (Bernard, 2009). Dahrendorf has modernized Durkheim's Anomie theory and applies it on the Western part of the world. However, the researcher believes that some features are applicable on other contexts, such as Tanzania. Dahrendorf has two general circumstances that indicate if a society is on its way towards a state of anomie hence occurrences of mob justice.

The first circumstance is a judicial system that leaves several crimes unnoticed. This leads to values and norms in society are undermined by the very institution that is supposed to uphold them. The second circumstance is the trust between individuals and groups are weakened, there are no common principles or values to follow (Lindgren, 1998).

According to Dahrendorf (1985) anomie as chaos or dissolution of values and principles can occur when a society undergoes radical changes. It is a social condition where the validity of norms and behavior no longer are guarded by a government or other institutions, which brings uncertainty and unpredictability of individual's way of behaving. What the researcher find most interesting for

theoretical analysis is what Dahrendorf refers to as *no-go areas*, which are areas from where the judicial system and police more or less has withdrawn itself. Dahrendorf discusses four no-go areas.

The first no-go area is that there is remission of sentence for some crimes. There can be several reasons for the police or judiciary not to bring a criminal before justice and corruption is one of them. He argues that, if violations of norms are not sanctioned, or no longer sanctioned systematically, they become themselves systematic. The second no-go area is the retreats of the judicial system and police from certain geographical areas, due to lack of resources (such as man power, transportation, fuel and facilitation). This is, according to Dahrendorf, a common reason for withdrawal, in turn make people insert their own sanctions and set up vigilante groups. The third no-go areas regard the difficulty to punish culprits when there is a mass action such as demonstrations and riots. A mob justice situation can be seen as a mass action since there usually are several hundreds of people involved. People taking part in a mob justice situation knows that it is a very small risk of getting caught and prosecuted.

This obstructs the judicial systems possibilities to take action against those who are involved. The fourth no-go area concerns the younger population, especially those below 20 years of age. Dahrendorf claims, that most crimes in society are committed by youth. However, there is a tendency of reduction of sanctions towards this group.

He further argues that, a society needs valid norms to be functional and transgressions of those norms must be punished. We need to know what kind of

behavior to expect from other people and that behaving differently, or violating norms, will be sanctioned. To this, Dahrendorf adds moral into the validity of norms. He claims that norms will be most valid when they are both effective and moral.

More over society with the above mentioned frailties is at risk of becoming a lawless state thus prone to mob justice. People need structure and predictability created by authorities or else they will set their own structure, values and sanctions to create stability (Dahrendorf, 1985). Researcher has used the anomie theory to problematize the consequences of a failing police and judicial system in the society.

2.3.2 Stratification Theory

The theory originated from the works of Karl Marx and Max Weber. It put forward that, distribution of power within a community has a great deal of effect not only within the individual but also have a great deal of influence over the social structure as well (Lament, 2004). Svanberg (2008) explains that economy is a factor that usually decides if a person uses the judicial system. Regardless the legal issue, a wealthy person is always more likely to use the judicial system. He further argues that, poor person does not use the judicial system because it is corrupt (Svanberg, (2008).

The corruption exists on many different levels. Poorer people cannot bribe the police in order to start an investigation when a crime is committed against them. Many people have no money to afford this so they end up taking the law into their hands. This is a somewhat extreme form of stratification because of social class and as Svanberg says, it is not the legal rules that are inefficient; it is the whole judicial system that is unfair. The corruption within the judicial system excludes a major

group in society. This group has no legal rights and they have no access to the judicial system.

2.3.3 Structural Functionalism

The structural functionalism perspective is one of the major theoretical perspectives in sociology. It has its origins in the works of Emile Durkheim, who was especially interested in how social order is possible or how society remains relatively stable (Morrison, 2010). Functionalism interprets each part of society in terms of how it contributes to the stability of the whole society. Society is more than the sum of its parts; rather, each part of society is functional for the stability of the whole society. The different parts are primarily the institutions of society, each of which is organized to fill different needs and each of which has particular consequences for the form and shape of society. The parts all depend on each other.

For example, the government, or state, provides judicial system for the people, which in turn help to serve justice. The people are dependent upon the judicial system for justice, peace and harmony to grow up. In the process, the people become law abiding citizens. If all goes well, the parts of society produce order, stability, and productivity. If all does not go well, the parts of society then must adapt to recapture a new order, stability, and productivity. And therefore when the judicial system failed to function, people will seek another way including mob justice as means of serving justice. Structural functionalism emphasizes the consensus and order that exist in society, focusing on social stability and shared public values. From this perspective, disorganization in the system, such as deviant

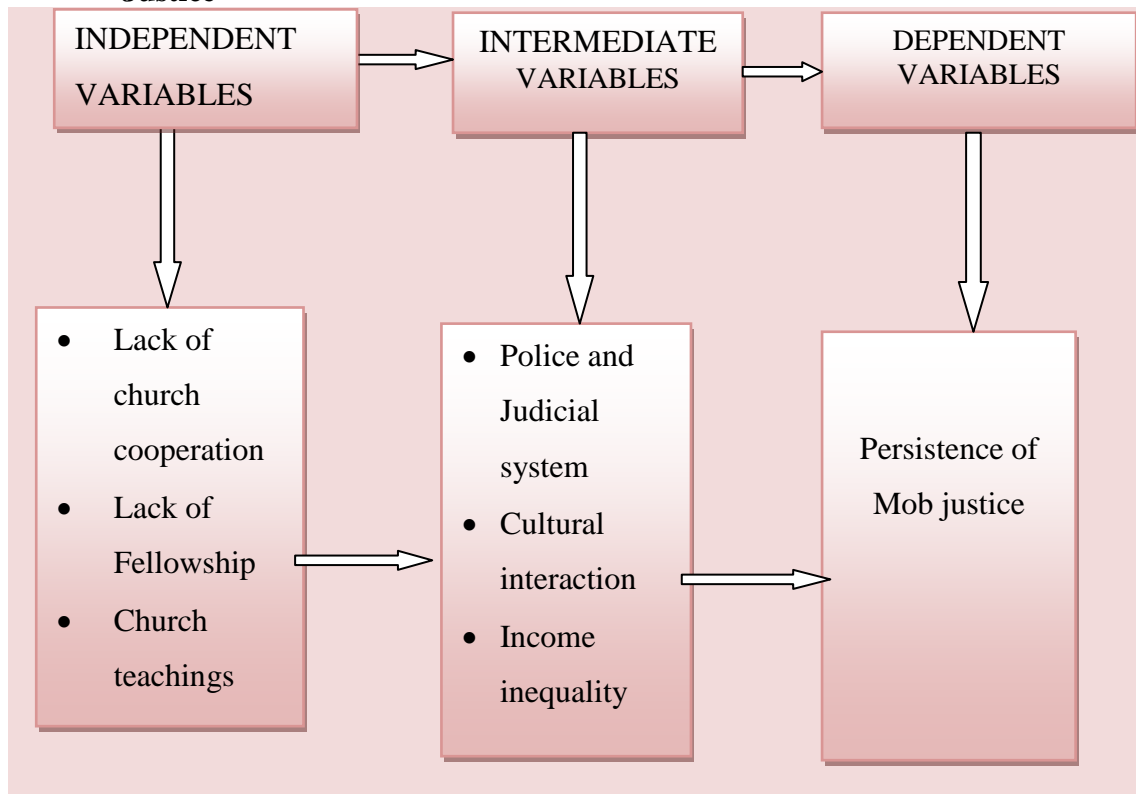
behavior, leads to change because societal components must adjust to achieve stability.

When one part of the system is not working or is dysfunctional, it affects all other parts and creates social problems, which leads to social change.

2.4 Conceptual Framework

A conceptual frame work guides research, determines what things will be measured and what statistical relationships will be looked for (Kombo & Tromp, 2006). The dependent variable was the reduction of mob justice in the streets and villages, the intermediate variables that attempted to cause variation in the dependent, included humanitarian's assistance, capacity building, employment and government support. The variables that influenced dependent variables were poverty, church, policy and education. The conceptual framework is summarized below:

Figure 2.1: Conceptual Framework on the Role of Church in Averting Mob Justice



Source: Field Data Survey, 2015

The independent variables include; lack of cooperation among the church denominations, lack of fellowship among the church goers and the church teachings.

These variables are the sole cause of the persistence of mob justice. The intermediate variables include; police and judicial system, cultural and interaction and the income inequality. These may cause changes in the dependent variables; therefore these variables may cause increase or decrease of mob justice. And the dependent variable is the mob justice which is influenced by the independent variable.

2.10 Research Gap

From literature review, different studies have in depth cultivated the information on the magnitude of mob justice as the problems facing the community. However, these studies relied much on single method either qualitative or quantitative, also studies conducted by Bailey (2011) and Rodney (2000) have failed to show the impact of Christian teaching on behavior change.

Failure of judicial system and police force to apprehend the criminals have been outlined as paramount cause of mob justice. But less have been discussed on the impact of resources such as man power, finances and transportation facilities, how have reduced the ability of police and judiciary in dealing with mob justice. Due to the above reviews, this study used mixed method approach, and included aspect such as ability of church teachings in changing behavior pattern, in order to understand the role of church on averting of mob justice.

2.11 Summary

This chapter has presented review of the literature related to the subject of the study by various scholars .Also; definition of key concepts and terms, empirical review, theoretical review, knowledge gap and conceptual framework have been presented. The coming chapter (Chapter three) deals with methodology of the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

Research methodology refers to a way to systematically solve the research problem (Kothari, 2004). This part contains the research design, study location, sampling techniques, methods of data collection, data analysis method, reliability and validity, ethical considerations and concludes with the summary of the chapter.

3.1 Research Design

Research design is a detailed plan of work which is to be done to achieve the objectives of the research. It refers to the detailed blue print used to guide a research study towards its objectives (Adam & Kamuzora, 2008). Similarly it is defined as steps in the research process (Creswell & Clark, 2007). This study used both quantitative and qualitative designs.

3.1.1 Quantitative Research Design

Quantitative methods emphasize on objective measurements and numerical analysis of data collected through polls, questionnaires or surveys (Babbie, 2010). A cross sectional survey approach was used to allow the researcher to capture information from the respondents from sampled population at only a single time, whereas self-administered structured questionnaires were used. The quantitative research design helped the researcher to capture numerical information needed in this study.

3.1.2 Qualitative Research Design

Qualitative research design aims for in-depth understanding. In quantitative the major focus is control of variables and how variables are related while in qualitative

the variables are not controlled but exactly what is wished to be captured (Henning, 2010). This design supplemented information that cannot be captured with the quantitative design such as perceptions, meaning people hold on mob justice as well as how and why incidence of mob justice happens at Kibaigwa Township. In this study qualitative method also employed open-ended questions and probing technique, this gave respondents the opportunity to respond in their own words, rather than forcing them to choose from fixed responses, as quantitative methods do. The use of open-ended questions evoked responses that are meaningful and culturally salient to the participant, unanticipated by the researcher, rich and explanatory in nature. In this regard the exploratory approach was used, because it offered various methods on in-depth understanding, such as in depth interviews, and field studies. Also, this approach was relevant to the study as it allowed single observation of phenomena or issues at a time.

3.2 Study Area

The study was carried out at Kibaigwa Township in Kongwa district in Dodoma. The Kibaigwa Township is among 22 wards in Kongwa district within Mlali division. It has three zones namely Kibaigwa, Ndurugumi and Kinangali with a total of 14 hamlets. It is located along Dodoma Morogoro highway approximately 100 km from Dodoma headquarter and 155 km from Morogoro Region. It is bordered to the west with Mtanana ward, east with Pandambili ward, north with Ngomae ward and south with Mlali division. According to 2012 population census there were 24,761 peoples in which 11,808 are males and 12,953 are females with average size of 4.6 house hold. Majority of the residents depend on agriculture and business as source of food and income.

3.3 Sampling Procedure

Refers to techniques used to select groups from a wider population. This is done because it is not usually possible to include whole populations in research (Jupp, 2006). This study employed both random sampling and purposive sampling.

Random sampling or probability sampling, is the one in which every item of the universe has an equal chance of inclusion in the sample (Kothari, 2004). Whereas Purposive sampling is the one in which items for the sample are selected deliberately by the researcher; the choice concerning the items remains supreme. In other words, under purposive sampling the researcher purposively choose the particular units of the universe for constituting a sample on the basis that the small mass that they so select out of a huge one will be typical or representative of the whole (Cresswell & Clark, *op.cit.*).

Purposive sampling was employed to get respondents who truly gave relevant data and information related to mob justice. For this case Police, Judiciary, local government leaders Church leaders, offender who survived Mob justice and Civil society leaders were purposively selected while Christian from church and individual members from streets where events of mob justice had been reported were selected randomly. The people from the streets were selected by taking into account on the age group. That is elderly, middle aged and young people. Such category of people provided vital information regarding mob justice, since some of them had witnessed events of mob justice and most of them had heard about it in Kibaigwa Township.

3.4 Sample Size

This refers to number of items being selected from the universe to constitute a sample (Kothari, *op.cit*).

The overall sample size comprised 100 respondents. It comprised 8 church leaders, 72 Christians who attends church services, 10 individual members from streets where events of mob justice have been reported, 4 police officers in Kibaigwa, 1 Local government leaders from the streets, 3 respondents from judiciary, 1 offender who survived mob justice from Prison and 1 member of civil society organization in Kibaigwa. The researcher chose a sample size of 100 because it is big enough to represent the views of the people in Kibaigwa Township. The sample size was obtained by the following formula;

$$n = \frac{N}{1+N(e)^2}$$

Whereas; 'n' is the sample size,

'N' is the population

'e' level of significance.

(Source: Social Science Research book by Hosea M.M.Rwegoshora, 2013)

Solution:

According to Tanzania Population census (2012), there are 24,761 people in Kongwa Township.

N= 24,761

e = 10 or 0.1 level of significance

n= 24,761/1+24,761*(0.1)²

n=99.59

n=100

3.5 Methods of Data Collection

According to Creswell (2009) it refers to establishing protocol for recording information. This study used questionnaires, interviews and documents review. The methods were then categorized into two streams which are qualitative and quantitative because the study employed mixed methods approach. It was for this reason that there were quantitative data collections together with qualitative data. For quantitative data, structured self-administered questionnaires were used and while for qualitative data the in-depth interview was employed.

For quantitative data, structured self-administered questionnaires were administered to 10 respondents in the streets where incidences of mob justice happened. Also 72 Christian respondents who attend church services were included. Church leaders assisted the researcher to identify the respondents. Each respondent was approached personally by researcher. Questionnaire was introduced after consent from the interviewee. The questionnaire was administered in Swahili to reduce the risk of misunderstanding.

For qualitative data, the in-depth interviews were used. In-depth interviews were conducted to 8 church leaders, 4 police, 1 offender who survived mob justice, 1 local government leaders, 3 judiciary as well as 1 respondents from civil society organization. The respondents were approached, explained the purpose of the research and the content of the upcoming interview, if consent was given, the interview took place. To ensure the interview covers the entire topic the interview guide was developed. Each interview was conducted with only one respondent at a go.

In addition the secondary data were used to supplement information obtained from the questionnaires and interviews.

These are in the form of various printed materials, Books, Journals, Press reports, Articles, Research findings, workshops reports and other working documents to examine the situation. The methods were used in searching for those documents include academic search premier and Google scholar.

3.6 Data Processing, Analysis and Presentation

This involved uncovering underlying structures, extracting important variables and testing any underlying assumptions (Kombo & Tromp, 2006). Data analysis implies editing, coding, classification and tabulation of collected data (Kothari, 2004). Primary and secondary data was processed in terms of editing and coding before analysis, information obtained during field work was cleaned in order to omit irrelevant responses, answers were checked if they match with respective questions. There after the data were analysed using statistical package for social science (SPSS) version 21.

3.7 Reliability and Validity

The information obtained was reliable and valid. Where the questionnaires were constructed and tested as a pilot study. Then the instruments that were found to be ambiguous were rectified so as to maintain its validity and reliability. Thereafter, the instruments were retested to see if they were reliable and valid to this study. Therefore, truth was the foundation of this study so as to insure internal consistence.

3.8 Ethical Consideration

The researcher obtained an introductory letter from the University of Dodoma. The researcher used the letter to introduce herself to the relevant people in the field of study. The letter contained the main purpose of the research under study. The researcher endeavored to explain the purpose of the study to his subjects in the field. She also ensured that her subjects are neither coerced nor bribed in order to obtain information from them. Also she was politely and skillfully communicated to her subjects. Those who expressed unwillingness to cooperate, researcher left them.

3.9 Summary

This chapter focused on research methodology in which Area of the study, Research design, Sampling procedure/techniques, Sample size, Data collection strategy/techniques, Data processing, analysis and presentation and Reliability and validity had been dealt. The next chapter discusses data analysis and discussion of the findings.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.0 Introduction

This chapter presents the findings, analysis and discussion on the role of church in averting mob justice. The study was conducted at Kibaigwa Township within Kongwa district in Dodoma Region. The findings are based on fieldwork exercise that involved a total number of 100 respondents in three selected zones of Kibaigwa Township namely; Kibaigwa, Ndurugumi and Kinangali. In which 72 respondents were church members from 8 denominations, 10 individuals from streets where mob justice practices took place, 8 church leaders, 4 police officers, 3 respondents from judiciary, 1 local government leader, 1 member of civil society and 1 offender who survived mob justice. The presentation and analysis of the findings is based on the objectives of the study and the research questions posed in chapter one.

4.1 Characteristics of the Respondents

This part examined biographic information of the respondents involved in the study. These include; gender, education, occupation, religion, denominations and the duration of stay in the study area. The characteristics of the respondents are vital instruments for gaining insight and understanding of the opinion of the respondents towards the subject under study.

4.1.1 Gender of the Respondents

Findings from the fieldwork survey as indicated in Table 4.1 illustrates that 57 respondents (57.0%) were male while 43 respondents (43.0%) were female.

The slightly difference between male and female respondents is due to fully involvement of both sex in the study.

Table 4.1: Gender of the Respondents

Gender	Frequency	Percent
Male	57	57.0
Female	43	43.0
Total	100	100.0

Source: Field Data Survey, 2015

4.1.2 Age of the Respondents

Respondent's ages ranged from 15 to 24 years, 25 to 34 years, 35 to 44 years old and above 45 years, were involved in the study. Age was considered a crucial variable because it has a great influence on experience and knowledge of phenomena under study. Different age groups were employed in the study to capture varieties of information and experiences held by all age groups towards the topic under study. The responses from each age group were careful collected without bias in the study. The following Table 4.2 depicts categorized group from which data were collected.

Table 4.2: Age of the Respondents

Age	Frequency	Percent
15-24	19	19.0
25-34	32	32.0
35-44	31	31.0
45 and above	18	18.0
Total	100	100.0

Source: Field Data Survey, 2015

4.1.3 Level of Education of Respondents

The level of education is an important factor in person's life because it influences thinking, reasoning, judgment, interaction and ability to make decisions with regard to daily problems someone encounters. As figure 4.1 illustrates below 17 (17.0%) of respondents had no formal education, 45 (45.0%) of respondents had primary education, 24 (24.0%) of respondents had secondary education and also 14 (14.0%) of respondents had college or university education. The respondents who had no formal education and those with primary education constitutes 62% of all the respondents, this low level of education could influence their decision making on mob justice but also their level of awareness on legal procedure and human rights. The study further revealed that most of the uneducated are women and girls who either dropped from school due to pregnancy or never attended school at all. Following this trend of education, researcher is convinced that many people still uphold their traditional ways of dealing with crimes.

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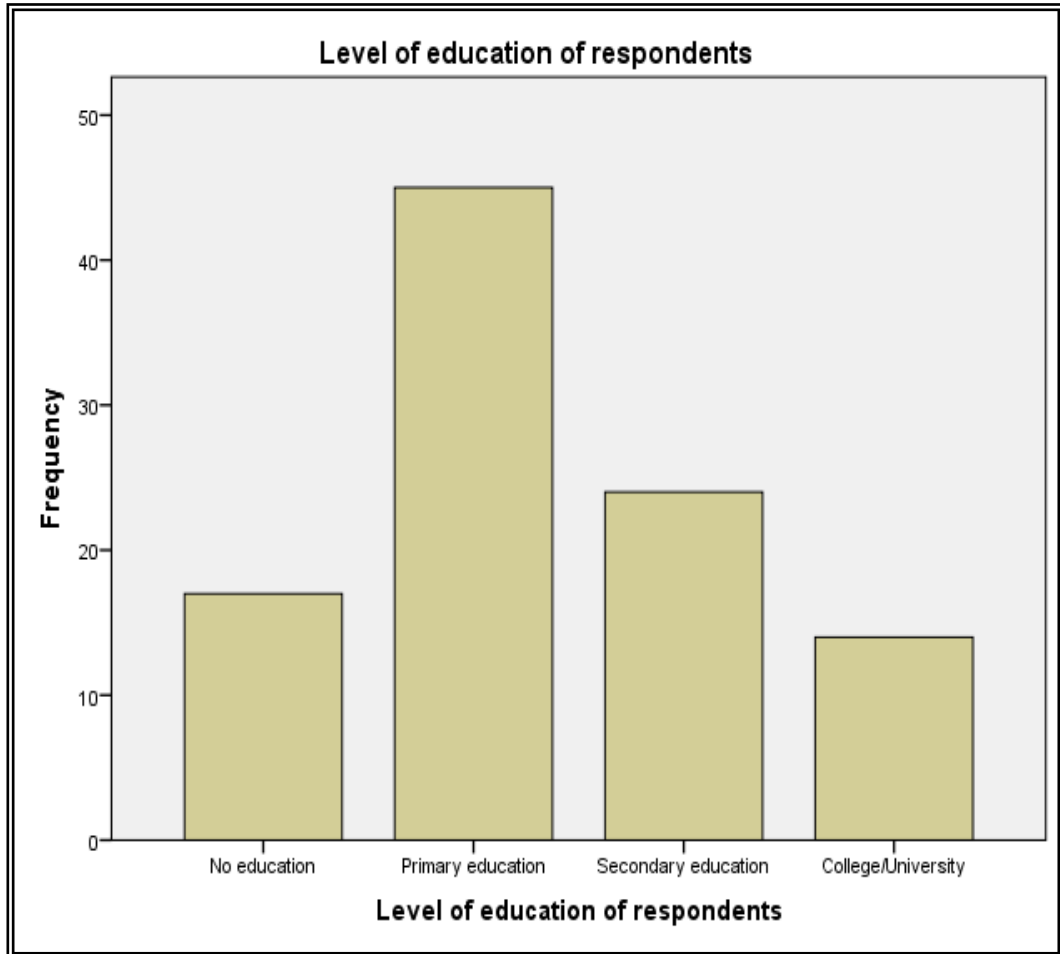


Figure 4.1: Level of Education of Respondents

Source: Field Data Survey, 2015

4.1.4 Occupation

The table 4.3 demonstrates that, 7 (7.0%) of the respondents were students, 49 (49.0%) of the respondents were peasant, 31 (31.0%) of respondents were self employed and 13 (13.0%) of the respondents were employed. Majority of the peasants involved in the cultivation of maize and sun flowers and keeping cattle's as their source of income. While most of the self employed are businessman or businesswoman, the young people who drives motorcycles famously known as *Bodaboda* and the petty business man or woman. Furthermore most of the

employed are Teachers, Nurses, and Police, Judicial employee, Government leader and the shopkeepers.

This findings suggest that, there is higher income inequality because the number of students and peasants constitutes 56% of all respondents, of which most of them depend on agricultural products especially maize and sun flower for earning income, and given that the region receives lower rainfall annually and in order to get enough crops one has to cultivate larger farms by which few peasants have managed to do so in order to get rid of lower rainfall. This situation leave majority of the people with little amount to sell and food for family consumption. And most of the rich people are the businessman or businesswoman who shifted to Kibaigwa Township for buying crops especially maize and sun flower. This wide gap between the rich and poor is the potential threats for eruption of crimes and mob justice. Similarly, Denny and Walter (2012) observed that, countries with high income inequality also have high violence rates. The people are more likely to kill fellow citizens as the gap between rich and poor increases. Researcher is convinced that the increasing gap between the poor and the rich is due to the weak governmental policies.

Table 4.3: Occupation

Occupation	Frequency	Percent
Students	7	7.0
Peasant	49	49.0
Self employed	31	31.0
Employed	13	13.0
Total	100	100.0

Source: Field Data Survey, 2015

4.1.5 Religion

As illustrated in the table 4.4 85 (85.0%) of the respondents were Christians from 8 denominations and 15 (15.0%) of the respondents were non Christians.

Historically Dodoma region was the head-quarter of the Anglican Church till today. The Anglican Missionaries from the Universities Mission of Central Africa and the Church Missionary Society introduced Christianity in Dodoma in 1864 (Markham *et al*, 2013). Christianity spread in almost every part in Dodoma as well as Kibaigwa. Most of the non Christians shifted in this area from other regions. This situation helped researcher to undertake the study.

Religion	Frequency	Percent
Christian	85	85.0
Others	15	15.0
Total	100	100.0

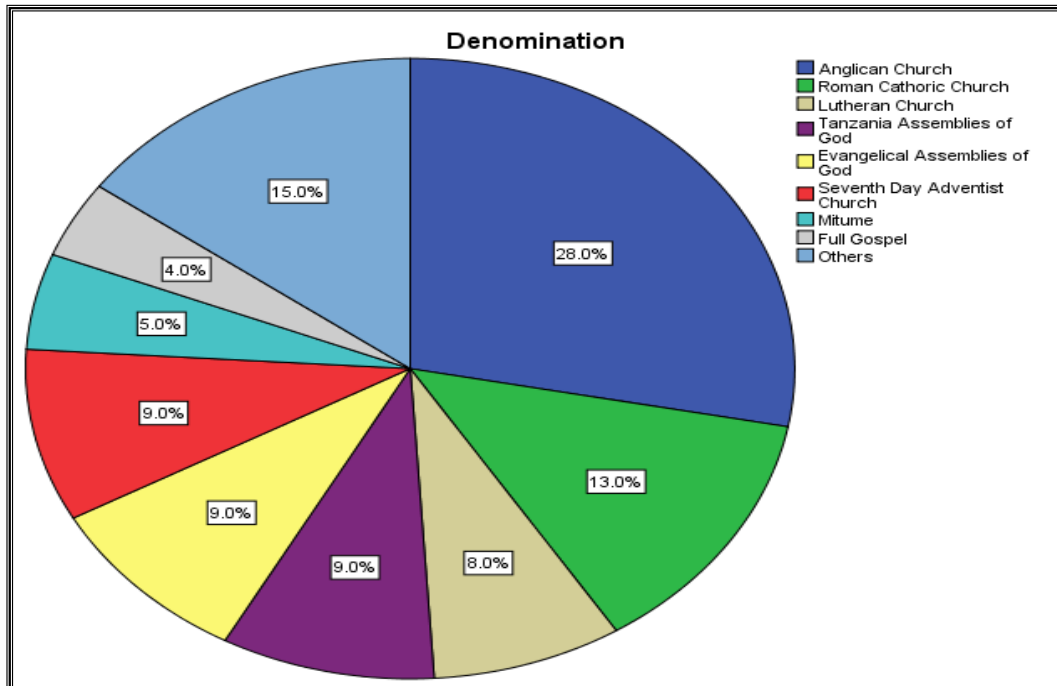
Table 4.4: Religion

Source: Field Data Survey, 2015

4.1.6 Denominations

The findings revealed that, 28 (28.0%) of the respondents were Anglican, 13 (13.0%) respondents were Roman Catholic, 8 (8.0%) respondents were Lutheran, 9 (9.0%) respondents were Assemblies of God, 9 (9.0%) respondents were Evangelical assemblies of God, 9 (9.0%) respondents were seventh day Adventist, 5 (5.0%) respondents were Mitume, 4 (4.0%) and 15 (15.0%) respondents were non Christians. The findings revealed that, Anglican Church is the dominant church in Kibaigwa Township.

Figure: 4.2: Denomination

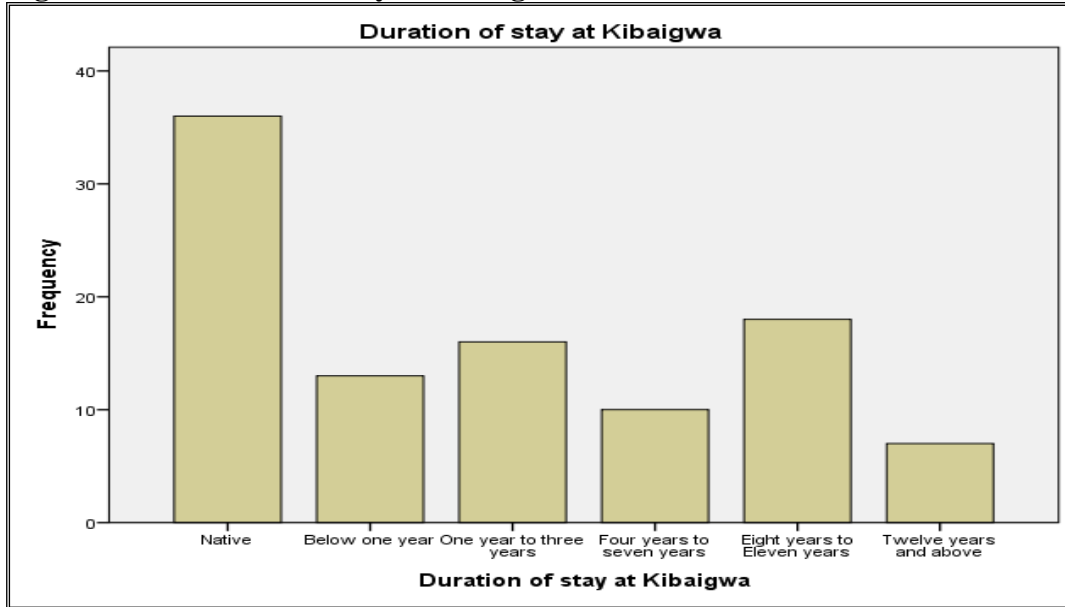


Source: Field Data Survey, 2015

4.1.7 Duration of Stay at Kibaigwa

The figure 4.3 shows that, 36 (36.0%) of the respondents were the native of Kibaigwa, 13 (13.0%) of respondents lived in Kibaigwa below one year, 16 (16.0%) of respondents lived in Kibaigwa one to three years, 10 (10.0%) of respondents lived in Kibaigwa four to seven years, 18 (18.0%) of respondents lived in Kibaigwa eight to eleven years and 7 (7.0%) of respondents lived in Kibaigwa more than twelve years. The study revealed that most of the inhabitants of Kibaigwa were the natives. Moreover, most people moved to Kibaigwa for business purpose due to the fact that Kibaigwa is the centre for selling grains in Tanzania and East Africa. This interaction of different people from different areas has brought new ideas and behavior patterns that did not existed before. Researcher is convinced that, these cultural interactions have contributed into frequent eruption of crimes and mob justice.

Figure 4.3: Duration of Stay at Kibaigwa



Source: Field Data Survey, 2015

4.2 The Practices of Mob Justice and Reasons that underlie the Practices

The first aim of this study was to find out the practices of mob justice and the reasons for their occurrences. The objective was realized by looking at the dimensions and categories of mob justice, practice and reasons behind its existence. Series of questions were asked from respondents, their responses are here explained and discussed below.

4.2.1 Heard or Witnessed Mob Justice Practices in Kibaigwa Township

According to the study findings, 94 respondents (94.0%) have heard the incidences of mob justice at Kibaigwa or witnessed and only respondents 6 (6.0%) have not. This suggests that, the mob justice is a widely known practice at Kibaigwa and has been practiced for a long time and the situation has less being addressed. Ng'walali and Kitinya (2006) also stressed that, the mob justice has existed in Tanzania for the

past decades while the magnitude and the factors associated with have not been studied.

Table 4.5: Heard or Witnessed Mob Justice Practices in Kibaigwa Township

Respondents	Frequency	Percent
Yes	94	94.0
No	6	6.0
Total	100	100.0

Source: Field Data Survey, 2015

4.2.2 Causes of Mob Justice Practices

The table 4.6 indicates that, 30 respondents (30.0%) claimed that, the releasing of offenders without trials as the sole cause of mob justice., 11 respondents (11.0%) claimed that, offenders are frequently warned but still committing crime this motivate people to punish them without sending them to police or to the court. Again 11 respondents (11.0%) claimed that, the major cause of mob justice is because people see it as the proper punishment or fair trial. Moreover, 11 respondents (11.0%) claimed that, lack of fair justice as the major cause of mob justice.

Furthermore, 9 respondents (9.0%) declared lack of police ethics as the major cause of mob justice. Meanwhile, 8 respondents (8.0%) said, police do not arrive on time at the crime scene. In addition 8 respondents (8.0%) claimed that the increased persistence of claims make people angry thus they decide to punish them.

The variables that received less attention included corruptions were mentioned by 4 respondents (4.0%). Also 4 respondents (4.0%) suggested witchcraft as the causes of the mob justice. Bureaucracy and technicalities of legal procedure was mentioned

by 2 respondents (2.0%) as the main cause of mob justice. Furthermore 2 respondents (2.0%) claimed that, lack of mediation as the reason for mob justice.

According to the above findings, it could be judged that people have lost faith with laws enforcement institutions such as police and court.

Due to the fact that most people believe that the offenders are released without trials, belief that there is no fair justice in court and police. And also people believe that police are lacking work ethics.

Also, the fact that less people mentioned corruption as the cause of mob justice, the researcher is convinced that, most people see corruption as the accepted practice in the community. In addition to that, the survey findings done by the Transparent International (TI) revealed that, Tanzania Police is the leading corrupt sector in East Africa followed by the judicial sector (The Citizen News Paper, 2013). This again suggests that, corruption is the more decisive to the lack of fair justice. In addition to that, the corruption is not only practiced in the court and police but also to the prison, as the one of the respondent during the interview had this to say;

“There is a problem of corruption in the Prison Department, offenders do not complete their sentence, and they are shifted in Parole programmes and comeback to the community and commit the same crime, therefore people are tired with this situation and hence take action ”

The study further revealed that, majority of the people are ignorant of the laws and legal procedures which posed major obstacles to the access to justice. Some of the offenders are released by the court because witnesses do not appear before the court. As explained by one of the interviewee from court;

“Case is normally filed at the court; but unfortunately no one is coming for witness, and sometimes the relatives of the offenders threat any person who wishes to come for witness before the court”.

In addition, respondents during the interview claimed that the penalties given by the court sometimes are less effective in relation to the offence committed;

“Some of the laws which are enforced are very weak, therefore results into smallest penalties to offenders, for example offence of driving without driving license leads to a fine of 2000/= per count. And the killing without intention or manslaughter may leads to one year imprisonment and sometimes offenders are released without trial according to section 38 of the Penal code R.E”.

Due to this the researcher is convinced that the overriding cause of the rise in acts of mob justice is the failure and collapse of the criminal justice system of the country which in turn has resulted to mistrust of the same by the society.

Table 4.6: Causes of Mob Justice Practices

Responses	Frequency	Percent
Witchcraft	4	4.0
Offenders are released without trials	30	30.0
Police do not arrive on time on crime scene	8	8.0
Community warn offenders but still commit crimes	11	11.0
Corruption	4	4.0
Lack of Policing ethics	9	9.0
People see it as proper punishment	11	11.0
Bureaucracy and technicalities of legal procedure	2	2.0
Persistence of crime hence people become angry	8	8.0
Lack of mediation	2	2.0
Lack of fair justice	11	11.0
Total	100	100.0

Source: Field Data Survey, 2015

4.2.3 Practices of Mob Justice

The table 4.7 indicates that, mob justice practices are common in Kibaigwa. 39 respondents (39.0%) claimed killing to be the most common practice especially to those accused of robbery, witchcraft and raping. One of the witnesses of Mob justice during the interview had this to say;

“No we don’t feel sorry to kill because their crimes are so brutal, you can’t feel sorry for someone who robbed, because next time he will rob you”.

Also the table indicates, 38 respondents (38.0%) suggested that, beating as the common practice of the mob justice. While 21 respondents (21.0%) said, suspects of crimes are stoned and left for the police to come and pick them up. Furthermore 2 respondents (2.0%) mentioned burning as the practice of mob justice in the area. As explained by one of the interviewee as follow;

“When they grabbed him, they made sure his down, they picked up rocks and hit him in the head, when he lost consciousness they took tyre and put it on his neck and poured petrol on the tyre and lit up”.

The findings revealed that, most of the incidences of Mob justice are planned, especially the killing of witchcraft and robbery and sometimes even the village government are aware of the planned crime but fear to report the situation to the police due to threats of the village members. The LHRC report (2014) concurs with the findings by outlined most common practices of mob justice as being stoning, burning, killing and beating. Furthermore the report suggested that these practices are mostly resulted from petty theft and witchcraft in Kibaigwa.

Table 4.7: Practices of Mob Justice

Respondents	Frequency	Percent
Burning	2	2.0
Stoning	21	21.0
Killing	39	39.0
Beating	38	38.0
Total	100	100.0

Source: Field Data Survey, 2015

Plate 4.1: Suspect Offender Being Stoned



Source: <http://www.thisisafrica.me/africamob-justice>

4.3 Effectiveness of Church Moral Teaching in Shaping Behaviour Pattern including Mob Justice

The second specific objective of the study was to examine the effectiveness of church moral teaching in shaping people behavior patterns including the practice of mob justice. The tables below summarize the answers.

4.3.1 Description of Church Attendance

From the below table 4.8, about 52 respondents (52.0%) attended church service every week. 20 respondents (20.0%) attended church at least once per month, 8 respondents (8.0%) attended church service six months ago. 4 respondents (4.0%) attended church service annually and 1 respondent (1.0%) has stopped attending church service and also 15 respondents (15.0%) were non Christians.

The study revealed that, most people attended church services however; the number of people who do not attend church is growing; as commented by one of the church leader;

“In the past almost the whole village would come to the Church, no one was left at home, now days it’s different. The number of people who come every Sunday mass is slowly decreasing.”

There are more people who do not attend church services at least every week in comparison with the number of people who call themselves Christians. Moreover since 1970’s the state of those who never attended church services or attend less than once a year increased by 53 percent, while those who attended several times a year or weekly decreased by 29 and 26 percent respectively (Family Fact, 2015).

Table 4.8: Church Attendance

Responses	Frequency	Percent
Every week	52	52.0
Monthly	20	20.0
Six month ago	8	8.0
Annually	4	4.0
Stopped going to church	1	1.0
Others	15	15.0
Total	100	100.0

Source: Field Data Survey, 2015

4.3.2 Things Encourage People to Attend Church Service

From the table 4.9, word of God was mentioned by 43 respondents (43.0%) as the thing that encourage them to attend church services. 14 respondents (14.0%) mentioned faith as the key factor for their church attendance. Also, 12 respondents (12.0%) claimed that biblical teaching is the core factor for their church attendance. Again, 10 respondents (10.0%) said Holy Spirit is their motivator of church attendance. Moreover, 10 respondents (10.0%) claimed to go to church to seek God assistance. The least mentioned factors were God fearing which was mentioned by 4 respondents (4.0%) also Personal life was mentioned by 4 respondents (4.0%). Furthermore, 2 respondents (2.0%) claimed to attend church so that to protect themselves from evils and 1 respondent (1.0%) claimed to attend church for spiritual growth. The findings revealed that, people are attending to the churches for strengthening their relationship with God. All above mentioned variables shows an individual attempt to find God. However Christianity is not something you do individually, it is something that you do collectively. To be a follower of Christ is

not what you do yourself, it is what you do together with other people (Monsma, 2015).

This means that knowing God is one thing and fellowship is another thing and all should go together. As the bible postulates that; a new commandment I give unto you that ye love one another; as I have loved you, that ye also love one another (Newbell, 2014). We are what the bible calls the family of God. A family is by its very nature interdependent, this means being member of the church is that you're interdependent with other people. This fellowship or cooperation within the church helps to know one other, and also is the tool for Christian moral building and changing of behavior pattern.

Table 4.9: Things which Encourage People to Attend Church Service

Responses	Frequency	Percent
Word of God	43	43.0
Biblical teaching	12	12.0
Faith	14	14.0
To grow spiritually	1	1.0
Holly spirit	10	10.0
For my personal life	4	4.0
God fearing	4	4.0
To protect from evil	2	2.0
Seek God assistance	10	10.0
Total	100	100.0

Source: Field Data Survey, 2015

4.3.3 Things Discourage People to Attend Church Service

Again, respondents were asked about factors that discourage church attendance. From the table 4.10; 30 respondents (30.0%) mentioned job as the main factor for

not attending church. 22 respondents (22.0%) mentioned lack of God fearing, 20 respondents (20.0%) mentioned laziness as the main source that discourage church attendance. Moreover 16 respondents (16.0%) mentioned lack of faith and 12 respondents 12(12.0%) claimed day to day responsibilities as the source of not attending church. The findings revealed that, most of the churchgoers are women and most who do not attend church services are men due to factors such as job and other family responsibilities which have made people to work even on Sundays and Saturdays. Also the researcher is convinced that there is lack of church follow ups and encouragement for those who do not attend church. Furthermore attendance practice of the parents especially father, can be highly influential in forming the future church attendance practice of the children.

Table 4.10: Things Discourage People to Attend Church Service

Responses	Frequency	Percent
Lack of faith	16	16.0
Laziness	20	20.0
Job	30	30.0
Responsibilities	12	12.0
Lack of God fearing	22	22.0
Total	100	100.0

Source: Field Data Survey, 2015

4.3.4 Whether Church As Social Institution Can Play a Role in Averting Mob Justice

From the table 4.11, respondents were asked whether, the church as the social institution has a role to play in averting mob justice. 79 respondents (79.0%) strongly agree that church as the social institution can avert the practice of mob

justice. 9 respondents (9.0%) also agree that church can avert mob justice while 10 respondents (10.0%) were neutral, 1 respondent (1.0%) disagree and 1 respondent (1.0%) strongly disagree. The findings suggest that, people still have faith with church. Similarly, literatures suggested that, church attendance has been associated with decrease level of assaults, mob justice, burglary and larceny(Ellison & Anderson, 2001).However, the church can play this role perfectly if the congregations are united as one family of God. Through the unification, other people will learn from them. It will be easy for helping one another, encouraging one another and rebuke those who go astray.

Table 4.11: Whether Church as Social Institution Can Play a Role in Averting Mob Justice

Responses	Frequency	Percent
Strongly agree	79	79.0
Agree	9	9.0
Neutral	10	10.0
Disagree	1	1.0
Strongly disagree	1	1.0
Total	100	100.0

Source: Field Data Survey, 2015

4.3.5 Whether Church Has Taken Mob Justice Seriously as Their Concern

As indicated in table 4.12, respondents were asked whether the church has taken Mob justice seriously as their concern, 37 respondents (37.0%) claimed that, church has taken the matter seriously, 36 respondents (36.0%) said that, the matter has been taken moderately. 9 respondents (9.0%) were neutral, and 11 respondents (11.0%) suggested, the church has taken this matter less seriously and 7 respondents (7.0%) suggested the church has not been serious in this matter at all.

The mob justice is strongly prohibited by the Christian teachings as postulated in the book of Exodus (23:2), “do not follow the crowd in doing wrong”.

However, the findings suggest that, the Mob justice is not fully emphasized by the church compared to other crimes. The church has remained silence in condemning the situation. Furthermore, many church preaching are based on prosperity in life such as having good house, cars, husband or wife, employment, education and good health. As described by one of the interviewee;

“Now days, Church teachings is based on materials. Preachers are teaching people to believe the gospel because they will rejoice, if you need cars, wife, house and anything you just believe”.

For this matter researcher is convinced that, mob justice has been paid less attentions by the churches.

Table 4.12: Whether Church Has Taken Mob Justice Seriously as Their Concern

Responses	Frequency	Percent
Seriously	37	37.0
Moderately	36	36.0
Neutral	9	9.0
Less seriously	11	11.0
Not at all	7	7.0
Total	100	100.0

Source: Field Data Survey, 2015

4.3.6 Efforts Taken by Church to Reduce Mob Justice

As indicated in the table 4.13 below, 42 respondents (42.0%) claimed that, the church usually rebuked church members on Mob justice practices, 25 respondents (25.0%) claimed church has been taken the issues of Mob justice in Prayers, 27

respondents (27.0%) suggested that, the church has been teaching people to observe Christian morals in order to reduce Mob justice and 6 respondents (6.0%) said that, the church has been counseling the people so that to reduce the Mob justice. These findings revealed that, the church has been based only on Holy Scriptures and Christian teaching. And fewer efforts have been taken by church to address people to obey the rules and regulations of the country.

Table 4.13: Efforts Taken by Church to Reduce Mob Justice

Responses	Frequency	Percent
Rebuke church members	42	42.0
Prayers	25	25.0
Teach people to observe Christian morals	27	27.0
Counseling	6	6.0
Total	100	100.0

Source: Field Data Survey, 2015

4.3.7 Effectiveness of Biblical Teachings for Curbing Mob Justice

Table 4.14 shows respondents' response on the effectiveness of biblical teaching for curbing Mob justice. 56 respondents (56.0%) strongly agree that the biblical teaching is effective for curbing Mob justice, 21 respondents (21.0%) also agree that biblical teaching is effective for curbing Mob justice. Moreover, 11 respondents (11.0%) had neutral responses, and 4 respondents (4.0%) disagree while 8 responses (8.0%) strongly disagree that biblical teaching is effective in curbing Mob justice. From the above findings it can be argued that, large percent of people believe in the word of God for changing behavior patterns including mob justice. However, collective efforts are needed between the church members and denominations because currently many denominations tend to work individually.

Table 4.14: Effectiveness of Biblical Teachings for Curbing Mob Justice

Responses	Frequency	Percent
Strongly agree	56	56.0
Agree	21	21.0
Neutral	11	11.0
Disagree	4	4.0
Strong disagree	8	8.0
Total	100	100.0

Source: Field Data Survey, 2015

4.3.8 Efforts That Should Be Taken By Church to Reduce Mob Justice

The table 4.15 indicates the efforts that should be taken by church to reduce mob justice. 43 respondents (43.0%) suggested that, the church should emphasize members to follow orders and laws of the country. 23 respondents (23.0%) suggested that, the church should suspend people who are suspect of Mob justice crimes and 14 respondents (14.0%) suggested the church should rebuke the church members. Moreover, 10 respondents (10.0%) suggested that, church should effectively educate church members on the impact of Mob justice and another 10 respondents (10.0%) suggest that, biblical teaching should be emphasized. From the above findings the researcher is convinced that, the church should not rely only on the biblical teaching but also should teach the church members on the orders and laws of the country. Furthermore it should condemn the practice and suspend the church members for such practice when necessary, as the 1Corinthians (5:13) asserts that, “Put away from among you that wicked person”.

Table 4.15: Efforts That Should Be Taken by Church to Reduce Mob Justice

Responses	Frequency	Percent
Effective education on impact of Mob justice	10	10.0
Biblical teaching	10	10.0
Rebuke church members	14	14.0
Emphasize church members to follow orders and laws	43	43.0
Suspension	23	23.0
Total	100	100.0

Source: Field Data Survey, 2015

4.3.9 Cooperation between Christian Denominations at Kibaigwa

From the table 4.16, the respondents were asked to identify level of cooperation among Christian denominations at Kibaigwa.

52 respondents (52.0%) strongly disagree if there is any cooperation among the denominations. 30 respondents (30.0%) disagree that there is cooperation among the denominations. 13 respondents (13.0%) agree that there is cooperation among the denominations at Kibaigwa and 4 respondents (4.0%) strongly agree there is cooperation among the denominations at Kibaigwa. The findings suggest that churches work independently and each denomination rarely cooperate with other denominations. Researcher, believe collective cooperation is important tool in alleviating social problems arising in the society, and since churches collect many people in the society, it is an important platform for discussing issues arising in the community. The researcher is convinced the lack of the cooperation as the core driver that inhibits the power of church in changing behavior patterns including Mob justice.

Table 4.16: Cooperation between Christian Denominations at Kibaigwa

Responses	Frequency	Percent
Strongly agree	4	4.0
Agree	13	13.0
Neutral	1	1.0
Disagree	30	30.0
Strongly disagree	52	52.0
Total	100	100.0

Source: Field Data Survey, 2015

4.4 Church, Government and Human Rights Institutions Commitment to Human Rights and Their Efforts on Reduction of Mob Justice in Kibaigwa

The third objective was to assess the church, government and institution on commitment to human rights and their efforts on reduction of Mob justice. The tables below summarized the findings.

4.4.1 Cooperation between Church, Human rights Institution and Government at Kibaigwa

The table 4.17 below shows the level of cooperation between the Church, Human rights Institution and government at Kibaigwa. From the above responses, 50 respondents (50.0%) strongly agree there is cooperation between the churches, human rights institution and the government. And 39 respondents (39.0%) agree that there is cooperation, while 9 respondents (9.0%) disagree that there is cooperation between church, human rights institution and government. Moreover 1 respondent (1.0%) strongly disagree that there is cooperation between church, human rights institutions and government and furthermore 1 respondent (1.0%) was neutral.

This findings revealed that, however, there are less cooperation between the church denominations as observed previously church is an important institution in the community and has potential in matters of the community and influential to government bodies and institutions.

Table 4.17: Cooperation between Church, Human Rights Institution and Government at Kibaigwa

Responses	Frequency	Percent
Strongly agree	50	50.0
Agree	39	39.0
Neutral	1	1.0
Disagree	9	9.0
Strongly disagree	1	1.0
Total	100	100.0

Source: Field Data Survey, 2015

4.4.2 Efforts Taken by Church in Promoting Human Rights

The table 4.18 shows the church efforts in promoting human rights. 53 respondents (53.0%) mentioned biblical teaching as the methods taken by church in promoting human rights in the community.

25 respondents (25.0%) claimed that, church has been preaching love among the church members. 16 respondents (16.0%) mentioned prayers as the method taken by church in promoting human rights in the community and 6 respondents (6.0%) claimed the church rebuked the church members as the methods of promoting human rights. From these findings it can be argued that, the church as the social institution is promoting human rights through teachings from the Holy Scriptures. As one of the church Pastor during the interview commented the following;

“We teach people what is good and what is bad before God and human being. It is for them now to follow the scripture”.

Furthermore, this suggests that, more efforts should be taken by the church. They should not only teach what is good and bad but also the consequences of the wrongdoing both spiritually and in our day to day interaction in the community.

Table 4.18: Efforts Taken by Church in Promoting Human Rights

Responses	Frequency	Percent
Preaching Love	25	25.0
Biblical teaching	53	53.0
Prayers	16	16.0
Rebuke	6	6.0
Total	100	100.0

Source: Field Data Survey, 2015

4.4.3 Efforts Taken by Human Rights Institution in Promoting Human Rights

The table 4.19 illustrates the efforts taken by the human rights institution in promoting human rights. 59 respondents (59.0%) mentioned the awareness rising on human rights to the community, 32 respondents (32.0%) mentioned seminar and publicity and 9 respondents (9.0%) mentioned the provision of legal aids as the efforts taken by the human rights institutions in promotion of legal aids.

The study revealed human rights services are highly needed by the community; however their availability is restricted to urban areas. One of the interviewee had this comment;

“Institutions especially those of human rights are needed in our society, but their service are mostly in town, we got information mostly through the mass media, but some people cannot afford to buy Televisions and also cannot read, I think if they would come in villages and host meeting with the villagers and teach them people will understand easily”

Furthermore, the promotion of human rights by the human rights institutions remains fragile due to capacity weakness in justice systems and delays in incorporating human rights in the national laws. Protection of some rights is also threatened by harmful traditional and cultural practices such as polygamy, bride price, genital mutilation which violate women and girl’s rights equality and dignity as well as their rights to health and to be from violence (LHRC, 2008).

Table 4.19: Efforts Taken by Human Rights Institution in Promoting Human Rights

Responses	Frequency	Percent
Awareness rising on human rights to the community	59	59.0
Provision of Legal aids	9	9.0
Seminars and publicity	32	32.0
Total	100	100.0

Source: Field Data Survey, 2015

4.4.4 Efforts Taken by Government in Promoting Human Rights

The above table 4.20 indicates, the efforts taken by Government in promoting human rights. 55 respondents (50.0%) claimed the government encouraged the community to observe the human rights, 34 respondents (34.0%) claimed that, the awareness on the human rights and 11 respondents (11.0%) claimed the Government has been enacting laws and by laws to enforce the community obey and follow the human rights.

Furthermore, the Government efforts is less in the villages compares to the urban areas, even the institutions that enforce laws and by laws are more concentrated in urban areas than in villages.

Table 4.20: Efforts taken by Government in Promoting Human Rights

Responses	Frequency	Percent
Encourage community to observe human rights	55	55.0
Enacting laws and by laws	11	11.0
Awareness raising	34	34.0
Total	100	100.0

Source: Field Data Survey, 2015

4.4.5 Measures That Should Be Taken by Church to Promote Human Rights

From the below table 4.21, respondents were asked measures to be taken by the Church in promoting human rights. 31 respondents (31.0%) suggested that, the Church should be active and not wait for incidence to happen, 29 respondents (29.0%) suggested that, the church should rebuke bad behavior practices in the society, 28 respondents (28.0%) suggested that, the church should not only teach what is good and what is bad but involve human rights as well and 12 respondents as (12.0%) suggested that, the church should promote cooperation between Christian and non-Christians. Thus the findings revealed that the church should accept changes in order to full fill its goal it was founded for.

Table 4.21: Measures That Should Be Taken by Church to Promote Human Rights

Responses	Frequency	Percent
To promote cooperation between Christians and non-Christian's	12	12.0
To rebuke bad behavior practices	29	29.0
Should be active and not wait for incidences to happen	31	31.0
Should not only teach what is good and what is bad but involve human rights as well	28	28.0
Total	100	100.0

Source: Field Data Survey, 2015

4.4.6 Measures That Should Be Taken by Human Rights Institutions to Promote Human Rights

From the table 4.22, the respondents were asked about measures to be taken by institutions in promoting human rights. 87 respondents (87.0%) claimed that, the institutions should educate human rights especially to the remote areas, 7 respondents (7.0%) suggested that, advocacy should be increased in the community and 6 respondents (6.0%) suggested that, the institutions should increase publications on human rights. Therefore, the researcher is convinced that more efforts are need by the institutions to reach the remote areas for educating the mass.

Table 4.22: Measures That Should Be Taken by Human Rights Institutions to Promote Human Rights

Responses	Frequency	Percent
To educate human rights especially to the remote areas	87	87.0
Increase advocacy	7	7.0
Increase publications on human rights	6	6.0
Total	100	100.0

Source: Field Data Survey, 2015

4.4.7 Measures That Should Be Taken by Government to Promote Human Rights

From the table 4.23, the respondents were asked on the measures to be taken by the government in promotion human rights. 55 respondents (55.0%) suggested that, the government should promote civic education to the community, 20 respondents (20.0%) suggested that, the government should promote good service delivery to police and courts, 14 respondents (14.0%) suggested that, the government should not only rely on implementation of laws and by laws but also educating the community on the consequences of violating human rights, and also 11 respondents (11.0%) suggested that, the government should promote equal treatment between man and women as well the rich and poor. Therefore the government should build capacity and commit its self in promoting human rights as well as the good governance.

Table 4.23 Measures That Should Be Taken By Government To Promote Human Rights

Responses	Frequency	Percent
To promote good service delivery to police and court	20	20.0
Promote civic education	55	55.0
Should not rely on implementations of laws and by laws but also educating community	14	14.0
Promote equal treatment	11	11.0
Total	100	100.0

Source: Field Data Survey, 2015.

4.5 Summary

The chapter presented a discussion of study's findings on the role of church in averting mob justice. The findings revealed the major cause of mob justice being the weakness on the police force and the judicial systems as well as it showed the capacity of church in curbing mob justices and the pitfalls of the same. The study established the relationship between the church and the existence of mob justice. Furthermore the study showed the capacity of church, institutions and government in promotion of human rights. The coming chapter winded up the investigation by focusing on the conclusion and recommendations.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

After having discussed the earlier chapter (Chapter IV), this last chapter presents conclusions and recommendations of this study based on what have been discussed in chapter four. Finally it put forward areas that this study could not cover and hence requires further focus.

5.1 Conclusion

Mob justice is the complex phenomenon with many different perspective and levels. The main objective of this study was to examine the role of Church in averting Mob justice. The judicial system and police emerge as the main causes of Mob justice due to releasing of offenders without trials, lack of fair justice, police delays in crime scene and delays in the judicial systems, lack of policing ethics and corruption. Furthermore some legislation is weak which in turn crimes are not effectively punished this creates unreliable judicial system.

Under this circumstance where the laws enforcements are poor, the public uphold the laws themselves and create their own sanctions which replace the failed judicial and policing system, and when the public distribute punishment they tend to be more severe and does not seen to stand in proportion to the crime. Furthermore, income inequality and cultural interactions contribute to the persistence increase of the mob justice activities. Many respondents are religious and put faith into the word of God and emphasize the church as an important institution in society.

Also people see the priest as the person worth listening to, and believe that, the Church has the huge impact on people's attitude and can play a role in averting Mob justice. Respondents believe the church has taken the Mob justice as the serious matter to be dealt with and efforts have been taken by the church including rebuking the church members. However, the church efforts have yielded less results due to lack of fellowship within the church members and the church denominations. Furthermore the church disseminates inadequate information on Mob justice, laws and human rights to the public through channels such as Sundays mass and seminars.

Basing on the above evidence there are still lots of challenges facing the Church in averting Mob justice, immediate intervention is needed in improving denominations collaborations, improving fellowships within church members, improving church collaborations with other institutions such as local councils, community policing, police and judiciary. Furthermore, the church should cooperate with school teachers to sensitize the children on impact of Mob justice from early age.

5.2 Recommendations

Based on the objective of this study on the role of Church in averting mob justice several recommendations have been identified. The following recommendations are put forward as an attempt to deal with the Mob justice. The recommendations are made for Church, Judiciary, Policy, Policy makers and recommendation for further research.

5.2.1 Recommendation to the Church

According to the findings of this study, it is suggested that, the church should not only rely on biblical teaching alone but also should teach on orders and laws related to Mob justice and other related crimes.

Also, the church should not only teach what is bad and good but also the consequences of the wrongdoing both spiritually and in our day to day interactions. Moreover the Church has to move from being the reactive but active in dealing with the social chaos. Furthermore, the church has to improve fellowships within the church members as well as co operations among the Church denominations and improve ties with local government, police, judiciary, lawyers, civil societies and school teachers in order to sensitize the children from an early age.

5.2.2 Recommendation to Judiciary

Based on study findings changes in the judicial system are required. The government has to deal with the corruption in order to rebuild the public trust in the system. It is suggested that the transparency of the judicial system has to be increased in order to fight corruption. The transparency of the system also builds trust in that the judicial process is upheld. The judiciary should treat all clients equally regardless of social status and reduce the bureaucracy of the system as well as amend the legislations that create loopholes for persistence of crimes including Mob justice.

5.2.3 Recommendation to Police

The police force needs more resources, especially regarding the issue of manpower, in order to uphold the law. Also there should be improvement in Community policing, meaning police frequently visit different communities and enlighten the public about the Tanzania Law, how court process works, what the police do and how they work. Furthermore issue related to code of conduct and work ethics as well as corruption should be well addressed.

5.2.4 Recommendation for Further Research

Firstly, this study has concentrated on role of church in averting Mob justice at Kibaigwa Township. So further studies may be conducted to cover other areas so as to have good comparative base and where possible statistical evidence basing on role of church in averting Mob justice will be good criteria for that generalization.

Secondly, the study did not go deep enough to find the impact of structural changes on Mob justice, such as change in political orientation, therefore further research is needed to investigate impact of political orientation on Mob justice.

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APPENDICES

Appendix I: Research Questionnaires

Instruction: Tick where appropriate or Fill in the Blanks.

1. PERSONAL DATA
 - I. Sex: (a) Male (b) Female []
 - ii. Age: (a) 15-24 (b) 25-43 (c) 35-44 (d) 45 and above []
 - iii. Education: (a) No education (b) Primary education (c) Secondary education (d) College/University education (e) Others []
 - iv. Occupation: (a) Student (b) Peasant (c) Self-employed (d) Employed (d) Others []
 - v. Religion.....
 - vi. Denomination.....
2. For how long have you been living at Kibaigwa Township?
.....
3. Have you heard or witnessed Mob justice practices in Kibaigwa Township?
(a) Yes (b) No []
4. In your view what are the causes of Mob justice practices?
.....
.....
5. What are the practices that are referred to as Mob justice at Kibaigwa Township?
.....
.....
6. Describe your church attendance.
(a) Every week (b) Monthly (c) Six month ago (d) Annually (e) I stopped going to church (f) others []
7. In your view, what are the things encourage a person to attend church services? And what are the things that discourage church attendances?
.....
.....
.....
8. In your view, do you think a church as a social institution has a role to play in averting Mob justice?
(a) Strongly agree (b) Agree (c) Disagree (d) Strongly disagree []
9. Has the church taken this matter seriously as their concern?
(a) Seriously (b) Moderately (c) Less seriously (d) Not at all []
10. What are the efforts taken by church to reduce Mob justice?

-
-
-
11. Do the biblical teaching effective in changing people’s behaviour pattern including Mob justice practices?
 (a) Strongly agree (b) Agree (c) Disagree (d) Strongly disagree
 []
12. What efforts should be taken by church to reduce Mob justice behaviour?

-
13. There are cooperation’s between Christian denominations at Kibaigwa?
 (a)Strongly (b) moderately (c) Less strongly (d) Not at all []
14. There are cooperation’s between Church, Institutions and Government at Kibaigwa?
 (a)Strongly (b) moderately (c) Less strongly (d) Not at all []
15. What are the efforts taken by these institutions in promotion of human rights?
- i. Church:.....

- ii. Institutions:.....

- iii. Government:.....

16. What measures should be taken by church, institutions and government to promote human rights?

-
-

Appendix II: Interview Questions

1. For how long have you been living in Kibaigwa?
2. Are you aware of Mob justice practices at Kibaigwa?
3. What people perceive about Mob justice activities at Kibaigwa?
4. What motivates people to involve themselves into Mob justice activities?
5. What practices are referred to as Mob justice in Kibaigwa?
6. What are the major causes of Mob justice practices at Kibaigwa?
7. Apart from police and judiciary, can church play a role in averting Mob justice?
8. Are Biblical teachings effective in changing people behaviour including leaching?
9. What are the behaviour patterns that may lead to suspensions from Mob justice?
10. What are measures taken by church to people who commit Mob justice?
11. There are cooperation's between Christian denominations in averting Mob justice?
12. To what extent do government machineries, institutions and church cooperate in promotion of human rights?
13. What efforts should be taken by church, institutions and government to promote human rights?

“Thank You for Your Participation”

Appendix III: Study Time Frame

ACTIVITY	J-S 2014	OCT 2014	N-D 2014	J-F 2015	M-J 2015	J 2015
Proposal preparation						
Proposal presentation						
Proposal approval						
Data collection						
Data analysis						
Data presentation and submission						

Source: Field Data Survey, 2014

Appendix IV: Research Budget

S/N	Activity	Unit	Amount	Total
1.	Research Proposal preparation -Literature review	Internet services	250,000/=	250,000/=
	Typing and Printing		100,000/=	100,000/=
2.	Data collection in the field (Stationeries)	4 reams, @ 10,000/=	40,000/=	389,000/=
	9 enumerators	20 pens @ 200/=	4,000/=	
		20 flip charts @ 500 allowance/day @ 10,000/=	10,000/=	
	Accommodation	mark pen5 @ 1,000	300,000/=	
		5(month)	5,000/=	
		20,000@ day*30 days	30,000/=	
	Transport fare		600,000/=	600,000/=
		300,000/	300,000/=	300,000/=
4.	Data analysis and Report writing(Dissertation) Printing and binding		100,000/=	100,000/=
Total Amount				1,739,000/=

Source: Field Data Survey, 2014