

In the context of Dar es Salaam, ‘crises’ (**challenges**) can be defined as personal, social, and economic struggles, including family disputes, financial hardship, lack of education, societal stigmas, and the tension between faith and tradition. These issues arise from socioeconomic dynamics, peer pressure, and conflicts between traditional expectations and modern realities.

The attendees express the preference to use the word ‘challenges’ instead of ‘crises’ as the word ‘crises’ had too much of a negative connection.

Katika Dar es Salaam, changamoto ni mapambano ya kibinafsi, kijamii, na kiuchumi, yakiwemo migogoro ya kifamilia, ugumu wa kifedha, ukosefu wa elimu, unyanyapaa wa kijamii, na mvutano kati ya imani na jadi. Masuala haya yanatokana na mienendo ya kijamii na kiuchumi, shinikizo la rika, na migongano kati ya matarajio ya kijadi na hali halisi za kisasa.

However, the meaning of ‘crisis’ varies slightly across the regions of Dar es Salaam, Gaborone, Livingstone, Lusaka, Gwembe Valley, Lilongwe, Mangochi, and Zanzibar, but several themes consistently emerge, along with some regional nuances.

Similarities:

- 1. Emotional and Psychological Strain:** Across regions, a crisis is commonly associated with intense emotional challenges. Terms like "fear," "hopelessness," "confusion," "pain," and "frustration" were recurrent in the definitions from Gaborone, Livingstone, Lusaka, Mangochi, and Lilongwe. Emotional and psychological distress is a key aspect of crises in these communities.
- 2. Relational and Social Challenges:** In all locations, crises often involve broken relationships, societal rejection, or familial disputes. This includes social division in Gaborone, Livingstone, and Lusaka, while Mangochi and Lilongwe also mention cultural and family-based conflicts. Family and community tensions are critical components of crisis experiences.
- 3. Economic Hardship:** Financial struggles are consistently mentioned in all regions. The concept of crisis includes unemployment, financial instability, or struggles to meet economic obligations like paying school fees, particularly in Livingstone, Lusaka, and Mangochi.
- 4. Spiritual and Faith Struggles:** Most regions associate crises with spiritual challenges. In Zanzibar and Mangochi, crises are tied to spiritual concerns, such as witchcraft or loss of faith, while Lusaka and Lilongwe frame crises through a lens of personal faith challenges like disbelief or a loss of purpose.

Differences:

- 1. Cultural and Spiritual Elements:** In Mangochi and Lilongwe, crises involve strong cultural or spiritual dimensions, such as witchcraft, while in Zanzibar, societal discrimination is a prominent concern. In contrast, other regions focus more on personal or economic struggles without these specific cultural elements.
- 2. Focus on Hopelessness vs. Practical Challenges:** Lusaka and Livingstone tend to describe crises in terms of hopelessness and failure to achieve goals, with a focus on emotional burden. In contrast, Gaborone and Livingstone view crises through the lens of practical struggles, like overcoming obstacles and managing situations.



- 3. Relational Dynamics:** While all regions mention relational issues, the focus varies. Mangochi and Lilongwe emphasise deeper relational conflicts, such as family rejection, while other regions, like Gaborone and Livingstone, discuss the stress on relationships more generally during crises.

Conclusion:

While the overarching theme of crises in all these regions revolves around emotional, social, and economic struggles, there are distinct cultural and spiritual nuances in regions like Mangochi and Zanzibar. These differences highlight the importance of addressing crises within their specific cultural and contextual frameworks to offer more tailored support.