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**Tradições Protestantes:  
Educação, Sociedade e Religião**

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# **Religion, Education, and Social Transformation: With Reference to the Evangelical Lutheran Church in Tanzania**

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## **RESUMO**

Este artigo discute três conceitos-chave: religião, educação e transformação social. Sua ideia principal é identificar a contribuição da religião, através da educação, para a transformação social na Tanzânia. Para ser mais preciso, trata apenas de uma denominação: a Igreja Evangélica Luterana na Tanzânia (IELT). Isto não desqualifica as contribuições massivas de outras religiões, organizações e do governo para a transformação social. Fato real é que a transformação é um fenômeno complexo, pois é um processo e produto de vários fatores internos e externos. Isto significa que não é fácil reduzir a transformação a apenas um agente, fator ou período. Muito trabalho está sendo feito pela religião para transformar a sociedade, mas as mesmas questões críticas ainda estão presentes em todas as discussões: Qual a relevância da educação para impactar uma transformação sustentável? Essa transformação é um produto da educação ou é uma transformação natural que vem com o avanço global? Como podemos avaliar a transformação numa sociedade em que o espiritualismo prevalece sobre a razão? Todas estas questões visam criar uma consciência tanto para as religiões como para outros organismos que têm um papel na transformação social e reavaliar seu sistema e método de educação para obter um resultado mais sustentável.

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**PALAVRAS-CHAVE**

Religião; Educação, Transformação Social; Igreja Luterana na Tanzânia.

**ABSTRACT**

Three key concepts, namely religion, education and social-transformation are discussed together in this paper. The main idea is to identify the contribution of religion to the transformation of Tanzanian society, through education. For preciseness, this paper narrows to only one body of denomination, that is the Evangelical Lutheran Church in Tanzania (ELCT). This does not disqualify the massive contributions from other religions, organizations as well as the government to the social transformation. An actual fact is that transformation is a complex phenomenon, since it is a process and a product of various internal and external factors. Which means it is not easy to confine transformation to only one agent or factor or period. Although a great work is being done by religion to transform society, the same critical questions are still swinging in the whole discussion: How relevant is education in impacting a sustainable transformation? Is a seemingly transformation a product of education or a natural transformation that comes with globally related advancement? How do we rate transformation in the society where spiritualism overrules reason? All these questions are aimed to create awareness to both religions and other bodies that play a role for social transformation and to re-evaluate their system and methods of education for a more sustainable outcome.

**KEYWORDS**

Religion. Education; Social Transformation; Lutheran Church in Tanzania.

**Introduction**

It is always a complex approach to narrow a broad concept. When narrowing, one has to leave some other important ideas passive. However, narrowing is necessary. All are important, but it is impossible to handle all at once and treat them as they deserve.

An undeniable fact is that all religions are endowed with potentials to enforce, in whatever the direction, some changes in a particular society. An effective tool that religions have been always applied to stimulate changes is education. Whether formal or informal, reasoned or unreasoned, all aim to bringing in changes in particular group of people.

Tanzania hosts various religions, and all these vary from one another based on their approaches to both faith and social issues. But all, in one way or another, employ education as their means to propagate their ideas. In that case, though this paper limits its scope to the Evangelical Lutheran Church in Tanzania (ELCT), still the whole discussion will be more or less a highlight to what happens with various religious groups in Tanzania.

The key terms religion, education and social-transformation are viewed from the angle of their mutuality in changing society. Religion, as will appear, is flexibly used for both its specific sense i.e. ELCT and broad sense of faith based institutions. Moreover, whenever education is mentioned, it can mean both religious related education and/ or secular education that the church offers through its education institutes.

### **The Interwoven Concepts**

Religion, education and social transformation, are conceptually and operationally sharing with one another; in building up an objectified system that enables a certain group to stand with its identity in unity with other groups. From the history of religion we can simply learn that religions either worked hand in hand with a particular culture to develop and consolidate unity and harmony or it arrived into a particular society and acted as a catalyst for changes towards a new outlook<sup>2</sup>.

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<sup>2</sup> HIEBERT, Paul G.; SHAW, R. Daniel and TIENOU, Tite. *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*. Grand Rapids, Michigan: Baker Book Company, 1999, p. 20. Hiebert and his colleagues show that when missionaries arrived in many places for mission, they clearly stamped all the existing traditions as paganism and chased them out to Christianize the society. However, they find it both effective and ineffective. Effective in a sense that it rescued Christianity from syncretism; ineffective because it bred what they referred to as 'Two-tier-Christianity', which remains to be a big challenge of Christianity in many cultures.

Religion as a ‘social system’<sup>3</sup> acts as a master mind to the rest of concepts in leading people to live a meaningful life. As Durkheim emphasizes “...feast and rites, in a word, the cult, are not the whole religion. This is not merely a system of practices, but also a system of ideas whose object is to explain the world; we have seen that even the humblest have their cosmology.”<sup>4</sup> This is what Lessa and Vogt emphasize in other terms, when elaborating Tillich’s description of religion, that it gives “meaning and power”<sup>5</sup> to social life.

Furthermore, as it appears from Durkheim’s views, religion as a social system carries two vital elements: beliefs and knowledge. Whereby, the one is more on action and the other in thought. Both are relevant and constantly interdependent. It is through these two important elements that religion acts dynamically “to translate these (mysterious) realities into an intelligible language which does not differ in nature from that employed by science...”<sup>6</sup>

Bediako refers these to two elements, i.e. belief and knowledge, as evangelization and nurture. According to him: “Christian evangelization and nurture, and hence the Church, are essential elements in the process whereby a society’s outlook, value-systems, thought-patterns and social and political arrangements become permeated with the mind of Jesus.”<sup>7</sup> This turning of outlook, values, and thought patterns, social and political arrangements of a given society to conform to the mind of Jesus is what a transformation is by itself.

With these two vital elements, beliefs and knowledge, religion serves as a social system in organizing, influencing and challenging the existing practices. These two elements work parallel “to maintain, in a positive manner, the normal course of life”<sup>8</sup>, and also impart a new dimension of life within a particular community.

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<sup>3</sup> HIEBERT, Paul G.; SHAW, R. Daniel and TIENOU, Tite, 1999, p. 43.

<sup>4</sup> DURKHEIM, Emile. *The Elementary Forms of the Religious Life*. Translated by Joseph Ward Swain. Printed in Germany by Amazon Distribution GmbH, Leipzig, n. d., p. 173.

<sup>5</sup> LESSA, William A.; VOGT, Evon Z. *Reader in Comparative Religion: An Anthropological Approach*. 3<sup>rd</sup> Edition. New York: Harper & Row, Publishers, 1972, p. 1.

<sup>6</sup> DURKHEIM, n. d., p. 172 (word in brackets are my addition).

<sup>7</sup> BEDIAKO, Kwame. *Jesus in Africa: The Christian Gospel in African History and Experience*, Malaysia: Academe Art & Printing Services at Selangor, 2000, p. 106.

<sup>8</sup> DURKHEIM, n. d., p. 11.

Although all the elements work together, knowledge (education) plays a prime role in facilitating the rest. Education, being it informal or formal, stands at the center of religion in consolidating its existence and effectiveness for social transformation.

The ability to use education for social-transformation is one of natural qualities of various religions. Since these two vital elements of religion (belief and knowledge) lay naturally an individual, they are also shared commonly, for its nourishment, through education. As Durkheim makes it blunt: "...even when religion seems to be entirely within the individual conscience, it is still in society that it finds the living source from which it is nourished"<sup>9</sup>. This communal sense of belief (religion) is practically shared within all religions in Tanzania, ELCT being among them.

This, therefore, emphasizes the interwoven and interdependent nature of religion, education and society. The belief and thoughts that a religion offers are inevitably affecting an individual and a large society. As a result Christianity is referred by various African scholars to have attained both spiritual and mental transformation of African Society<sup>10</sup>.

However, how compatible, relevant and sustainable could the knowledge (education) be to the particular social context is left for further discussion.

### **Education for Transformation**

The ELCT as a product of the church of reformation owes a lot of its approaches to the founding emphases. The reformers emphasized on having people presented with bible and religious material in their

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<sup>9</sup> DURKHEIM, n. d., p. 170.

<sup>10</sup> BEDIAKO, 2000, p. 98. Bediako views Christian religious contribution on social norms, particularly in self-realization of Africans and struggle for democracy. Ali Mazrui, *Political Values and the Educated Class in Africa*, London: Heinemann, 1978, p 168, notes on the positive side of Christian education, as was introduced under colonialism, in exposing African society to the global awareness which led to the beginning of *pax humana*. Adu Boahen, *African Perspective on Colonialism*. Baltimore: Johns Hopkins University Press, 1987, p. 104, views a western education which spread through Christianity as a social benefit of colonialism.

language. Also the some simplified summaries from biblical teachings were written to facilitate the understanding of the Christian teachings. This was with the hope that when people are well informed, they will be able to discern what is right and wrong in their context. In other words, they could be transformed to advance their own society. Reformers, in other words, believed in education as an ignition that turns up an engine to move the car.

This went on as a means of propagating Christianity, whereby wherever missionaries erected a church they likewise built a school. Their conviction was that Christianity would survive where people are well informed and understand what they believe. However, a similar question remains: how was this education designed to prepare Tanzanians to transform their society?

In actual sense a transformative education is not that which transforms a person. It is that which awakens in an individual some transformative potential which he/she can use to transform his/her context. Rabie's concept of social-transformative education is worthy citing here: that "...for education to instigate the desired social-cultural transformations in society and produce the know-how needed to achieve material and cultural progress, education has to come with certain things, most important among them are the right knowledge and the right attitudes"<sup>11</sup>. Rabie views education more qualitatively than quantitatively. The questions such as: 'how many are educated?' and 'who are educated?' are not so relevant like questions such as 'how is one educated?' and 'what is being offered as an education?' It is through a proper education that the transformation becomes a dynamic process. A society with members, weather few or many, who are prepared with a right education, is guaranteed to fast advancement.

The concept "social transformation" is a multifaceted in nature. It is also, to a great extent, more subjective than objective. The word 'transformation' derives from the phrase 'being transformed'<sup>12</sup> or a verb 'transform'

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<sup>11</sup> RABIE, Mohamed. "Education and Social Transformation", 2007. Accessed November, 2015: [http://www.yazour.com/site\\_doc/attch-371243.pdf](http://www.yazour.com/site_doc/attch-371243.pdf)

<sup>12</sup> Webster's New Encyclopedic Dictionary, Transformation". New York: Black Dog & Leventhal Publishers Inc., 1996.



which means “to change in composition, structure, or character”<sup>13</sup>. With this definition we learn that, on the social aspect, the qualitative side of education is a prime factor to transformation.

Having Christians in Tanzania attending to church services, having Christian elements at their homes, attending to schools, dressing in a modern style and similar things; all this can help us to judge empirically that such group is transformed. However, that can be either right or wrong. A likely possibility is wrong; because some practices can be only as a developing tradition or a fashion. One feels compelled to practice for the sake of belongingness. Others practice because these are the social or economic demands.

How far has education transformed Tanzanians is a complicated question to give one answer at a time? In Tanzania a sense of belongingness plays a major role in determining what majority should do. It is from this sense that a highest percentage of people identify themselves with a particular religious group, and with various practices. Being a member of one religious group a person finds him/herself compelled to share all the practices for the sake of identification and belongingness. It is, therefore, difficult to judge empirically and conclude that Tanzanian society is transformed since a large percentage of people belong to a particular religion.

It needs more than that. Knowing what entails Tanzanian people’s mentality, beliefs, and in general the worldview. In other words, which are the contents of their, practical<sup>14</sup>, beliefs and education. Do people practice with clear knowledge and trust what they seem to practice? Is Christianity like body and blood or a body and a jacket for people? How well is Christianity fitted to the context and shaped for the positive attitude transformation? About education: How is education prepared to qualitatively and sustainably transform the society? How is it designed to produce self-reliant individual within a society? Are people educated to apply their education or to accumulate theoretical certificates?

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<sup>13</sup> Webster’s New Encyclopedic Dictionary, Transformation”. New York: Black Dog & Leventhal Publishers Inc., 1996.

<sup>14</sup> The word ‘practical’ is important to consider. It refers a lived belief. It goes deeper than official religious practices that are being done in the formal religious groups.

In this case a comparative analysis is in one way or another inevitable. This can be done by either setting a particular society against its predecessor or setting a society against its contemporary. If we talk about a modern society as a transformed one, then we have to know properly about its predecessor in terms of its formation, behavior, beliefs and thoughts. Or else, a society can be compared with another contemporary society, from another context, based on some certain criteria, such as education system, beliefs, thought and norms.

### **Ministry and Transformation**

In this part a main focus is to discuss how the model that ELCT uses in ministering is focused to transform society. This discussion analyses past and present ministerial approaches of the ELCT with relation to their effectiveness for social transformation.

### **Dialoguing with the Past**

Carr's definition of History as "...an unending dialogue between the past and the present"<sup>15</sup> is useful as a starting point for this section. The Evangelical Lutheran Church in Tanzania<sup>16</sup> has for the past two decades celebrated one hundred years jubilee. In other words the Lutheran church has had more than one hundred and twenty years in Tanzania since its introduction. This serves as a proper point of dialogue between the past and present of its ministry. We have to question on the magnitude of its

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<sup>15</sup> CARR, Edward Hallett. *What is History? The George Macaulay Trevelyan Lectures Delivered in the University of Cambridge (Penguin History)*. United Kingdom: University of Cambridge Press, 1990, p. 55.

<sup>16</sup> A note should be made here: since its introduction in Tanzania the Lutheran church has already had more than 120 years; but the ELCT, which means a union of Lutheran churches in Tanzania, has only 53 years since it came into being. For more reference: MAANGA, Godson. *Injili Kamili: Historia ya Kanisa la Kiinjili la Kilutheri Tanzania 1963-2013*. Tanzania: Moshi Printing Press, 2012, p. 1-47, and Evangelical Lutheran Church in Tanzania: <<http://www.elct.org/>>.

contribution to the transformation of the society based on the time of its existence in Tanzania.

To be able approaching this question we need to know the nature of the ELCT's ministry. The Lutheran church refers to its ministry as a 'Holistic Ministry'<sup>17</sup>. That means serving humankind physically, mentally, and spiritually. This does not differ from what the missionaries practiced when they introduced Christianity in Tanzania. It was because the missionaries "saw it their task to civilize and Christianize the people they served"<sup>18</sup>. Wherever they settled they introduced three things: church, health center and school<sup>19</sup>. Hibert and his fellows would refer this model to as "transformative ministries that help people move from where they are to where God wants them to be"<sup>20</sup>. This model is what the church keeps in practice, although with some improvements, based on change in time.

However, limiting this approach to the missionaries' period is an unfair play. There was some root factors behind this approach namely colonialism and European Enlightenment influences<sup>21</sup>, and also inheritance from reformation emphasis.<sup>22</sup> On reformation emphasis we learn from Luther, about *sola scriptura*<sup>23</sup> as a proper way of interpretation and teaching of the word. In other words, he believed on both spiritual and

<sup>17</sup> 'Focus,' Evangelical Lutheran Church in Tanzania, Accessed on 22/03/2016, <<http://www.elct.org/>>.

<sup>18</sup> HIEBERT; SHAW; TIENOU, 1999, p. 18.

<sup>19</sup> MAANGA, 2012, p. 82-83.

<sup>20</sup> HIEBERT; SHAW; TIENOU, 1999, p. 28.

<sup>21</sup> TABER, Charles. *The World is too much With Us: "Culture" in Modern Protestant Missions*. Ga.: Mercer University Press 1991, p. 70-73.

<sup>22</sup> Although there had passed several years from reformation time, we still can sense a clear correlation between reformers', particularly Luther, emphasis on knowledge and evangelism. His emphasis on *sola scriptura* and bible translation are vivid examples that he believed on connection between knowledge and evangelism.

<sup>23</sup> From the Article VII of the Augsburg Confession of 1530 central part of scripture is presented: "The church is the congregation of the saints, in which the Gospel is rightly taught and the Sacraments rightly administered. And for the true unity of the Church it is sufficient to agree about the teaching of the Gospel and the administration of the Sacraments. Nor is it rites or ceremonies instituted." EASTWOOD, Cyril. *The Priesthood of All believers: An Examination of the Doctrine from the Reformation to the Present Day*. USA: Oregon, Eugene, Wipf & Stock, 2009, p. 1.

mental side of the scripture. It is through proper interpretation that new transformative doctrines came into existence, such as: First ‘priesthood of all believers’<sup>24</sup> which aimed at equal sharing of spiritual, moral and social responsibilities<sup>25</sup>. The second doctrine was ‘justification’<sup>26</sup> aiming at freeing people from bondage of conscience that troubled people with unending fear of condemnation.

Luther also emphasized on translating the bible to indigenous language in order to let people have knowledge of the word. Obviously Luther had the same understanding of religion as a composition of knowledge and belief.

The above views can verily be identified from the first missionaries who introduced Christianity in Tanzania. Apart from biblical teachings they educated people with formal education and worked with them to translate bible and various Christian teachings into native languages. They educated people about health and life. They built schools and health centers in the communities where they resided for their mission works. With this approach of the missionaries, the ELCT is regarded to be among the founders of education in Tanzania, as its involvement in education can be traced to the time the Churches were instituted in the country<sup>27</sup>.

<sup>24</sup> “Each and all of us are priests . . . why then should we not be entitled to taste or test, and to judge what is right or wrong in the faith? . . . ‘He that is spiritual judges all things and is judged by none,’ . . . We ought to . . . test everything the Romanists do or leave undone. We ought to apply that understanding of the Scriptures which we possess as believers . . . Since God once spoke through an ass, why should He not come in our day and speak through a man of faith and even contradict the pope?” (Luther, 1958, 414).

<sup>25</sup> LUTHER, Vol. 45, 1962, 89. “If the entire world were composed of real Christians (who realized themselves as real priests), that is, true believers, there would be no need for or benefit from prince, king, lord, sword, or law. They would serve no purpose, since Christians have in their heart the Holy Spirit, who both teaches and makes them to do injustice to no one, to love everyone, and to suffer injustice and even death willingly and cheerfully at the hands of anyone.” (Words in the bracket are my addition).

<sup>26</sup> TAPPET, Theodore G. (ed.). *The book of Concord: the confessions of the Evangelical Lutheran Church*. Philadelphia: Muhlenberg Press 1959, p. 30. Luther asserts that: “...we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ’s sake, through faith...”

<sup>27</sup> “Social Services,” Evangelical Lutheran Church in Tanzania, Accessed on 22/03/2016, <<http://www.elct.org/>>.

Based on empirical and quantitative data, the ELCT is well involved in various educative approaches to transform Tanzanian society. However, this does not serve the church completely from some challenges. Conceptually we learn that, apart from Lutheran background of their understanding, western missionaries “were influenced by colonialism, Enlightenment, and the theory of evolution...”<sup>28</sup>. And this influence contributed greatly to their approach of mission in many places, one being Tanzania. As Charles Taber refers it as superiority of ‘Western civilization’<sup>29</sup>, the missionaries had in minds that the barbaric cultures of non-Christian communities are to be cleared out<sup>30</sup> and replaced with western civilization that was wrapped with Christianity.

The missionaries, therefore, presented education as a privilege to access several opportunities. It was used as an attraction of people to Christianity. As Poncia argues, “...the major tool missionaries used to attract Africans to Christianity was education. They built numerous schools and opened them for admission to Africans on condition that they accept Christianity”<sup>31</sup>.

These two approaches, classifying the existing practices as fetishes and using education as a mission tool, have been the lasting point of criticisms and challenges to the Christianity in Tanzania. Through these approaches Christianity in Tanzania as well as in “...East Africa has been criticized as an ideological arm of Western imperialism”<sup>32</sup>. People felt to be the actors of the Northern ideologies and as the result they started abandoning Christianity to go back to their old practices. Kibira makes it clear that:

In as much as the old missionaries insisted upon replacing indigenous cultural elements and values with those of the West, they directly attacked the African people. Thus, in many cases, when Africans

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<sup>28</sup> HIEBERT; SHAW; TIENOU, 1999, p. 18.

<sup>29</sup> TABER, 1991, 1991, p. 71.

<sup>30</sup> HIEBERT, Shaw and Tienou, *Understanding Folk Religion*, p. 20.

<sup>31</sup> ILIFFE, J. *A Modern History of Tanganyika*. Cambridge: Cambridge University Press, 1979, p. 224.

<sup>32</sup> JENKINS, Philip. *The Next Christendom: The Coming of Global Christianity*. New York: Oxford University Press, Inc., 2007, p. 47-56.

discover this mistake they leave the churches which were founded through missionary efforts<sup>33</sup>.

In line with that there has been what Hiebert and his fellows refer to as “‘Split-Level’ Christianity”<sup>34</sup>. Their argument is that mistreatment of the existing social cultural and religious practices by the missionaries in Africa did not allow Christianity to get into people’s life. Instead, it caused those traditional beliefs to hide in the society and then coexist with Christianity. These traditional beliefs survived secretly until this time when they feel secured to show up. These beliefs are observable in Tanzania and they are opposing the ELCT’s efforts in social transformation.

The other impact connected to missionaries’ approaches of mission is Muslim-Christian relation. Missionaries’ use of education as a tool to convert people to Christianity created a challenge on Christian-Muslim relationship<sup>35</sup>. As an example, Ndaluka argues, “[d]uring the British rule emphasis was put on secular education as a qualification for formal employment implying that Christians were the most privileged for they were the ones who got education in missionary schools”<sup>36</sup>. Despite the efforts by religions to maintain unity, still this defect has been a lived challenge to the present.

Nevertheless, I intend to neither deal with the history of Christianity nor to bring up some criticism about missionaries’ approach in propagating Christianity in Tanzania. But it is important to make it clear that apart from successes that the church has attained there are also historical defects that challenge the ELCT in its efforts for social transformation.

However, the present failures of church in fostering social transformation should not all be attributed or linked to the missionaries but also to the present church’s approaches. Kwesi makes clear that “Europe may

<sup>33</sup> KIBIRA, Josiah M. *Church, Clan and the World*. Sweden: Almqvist & Wiksell, Uppsalla, 1974, p. 94-95.

<sup>34</sup> HIEBERT; SHAW; TIENOU, 1999, p. 15.

<sup>35</sup> PONCIAN, Japhace. “Christian-Muslim Relations in Tanzania: A Threat to Future Stability and Peace?” In: *Research on Humanities and Social Sciences*, vol.5, N°3, 2015, p. 5-56. Accessed March 30, 2016. <<https://www.iiste.org/Journals/index.php/RHSS/article/download/.../20452>>.

<sup>36</sup> NDALUKA, T. J. *Religious Discourse, Social Cohesion and Conflict: Muslim-Christian Relations in Tanzania*. Munster: LIT Verlag, 2012, p. 19.

have underdeveloped Africa, but the momentum of underdevelopment is in our time being kept up, to a large extent, by African themselves.” The failure to amend the former mistakes to make Christian beliefs practical for people and the failure to struggle for economic and mental independence are mainly to be directed to the present church. Also failure by the church to critically evaluate various social cultural practices and either integrate them to Christianity or reform them should be today’s failure and not the missionaries’.

### The Present Situation

There has been a quantitative improvement within the church, from the missionaries’ time to present, on the number of education institutions run by the ELCT. As of the current trend, the ELCT provides education “from primary school to education for the deaf, higher education from secondary school level to the university”<sup>37</sup>. It has more than 100 secondary schools<sup>38</sup>, about 20 vocational training Institutions, and 2 Colleges of Teachers<sup>39</sup>.

More than formal trainings, the church offers, through its various departments, field practical training to empower and sensitize societies on various issues. Trainings such as gender awareness, women role and leadership in the society, caring and counseling in the ground level, human rights training, language courses, and deaconic training are being offered by the church in many parts of Tanzania.

Despite all the development, some of the current researchers have pointed some practical criticisms on the church’s failure in using its potentials to transform the society. That instead of working hard to influence positively the politics of the country the church was rather absolutist, self-righteous, arrogant, dogmatic and impatient to compromise<sup>40</sup>.

<sup>37</sup> ‘ELCT,’ World Council of Churches. Accessed April 4, 2016, <<https://www.oikoumene.org/en/member-churches/evangelical-lutheran-church-in-tanzania-elct>>

<sup>38</sup> ‘ELCT Schools,’ Evangelical Lutheran Church in Tanzania, Accessed April 4, 2016, <<http://www.elct.org/schools.html>>

<sup>39</sup> ‘Education Sectors,’ Evangelical Lutheran Church in Tanzania, Accessed April 4, 2016, <http://www.elct.org/social.html>

<sup>40</sup> AMITAI, E. *The third way to good society*. London: Penton House, 2000, p. 63.

Although the church emphasizes on educating and sensitizing, it remains reluctant to accept some external comments and criticism for improvement. As a result the church in some aspect remains outdated.

On the aspect of leadership system Mahali argues that the church has been acted as an instrument in preserving and promoting unjust hierarchies and oppressive regimes<sup>41</sup>. That means, in some of its doctrinal, ethical emphases, practices, the church tends to safeguard some oppressive practices. It is ironic, for instance, that the church emphasizes on women rights and recognition in all social aspects but in practice it lags behind. As a practical example, leadership is one way of emancipating a group of marginalized. The government seems to have advanced in transforming the image of women in leadership more than the church. There have been a lot of women in various position of leadership. They take part in higher positions of the government also. In positions such as: vice president, parliamentary chairperson, ministers, and diplomats just to mention few positions where there are women. This is still moving very slowly within the church.

Moreover, despite church effort to extend education still some practices question the validity of transformation among societies. In some societies in Tanzania, there are still conflicting beliefs<sup>42</sup> which exist among Christians and are endangering the lives of many, particularly albino and the old women. In some areas there are still very strong patriarchal systems that subordinate women and children. Practices like female genital mutilation (FGM)<sup>43</sup> which are practiced secretly among people are still

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<sup>41</sup> MAHALI, Faustine. "The Contribution of the church to poverty reduction policies in Tanzania: A new theological agenda". In: *Africa Theological Journal* 30 (3), 2007, p. 65-86.

<sup>42</sup> Mutungi cites some factors for the killing of Albino in Mwanza. Almost all these factors are based on beliefs: Witchcraft beliefs, Old Traditional beliefs and indigenous beliefs. And one more reason is on poverty and illiteracy. (Julia Mutungi, "The Killing of Albinos in Sukumaland, Tanzania: A Challenge to the Church's Mission in the Evangelical Lutheran Church in Tanzania-East of Lake Victoria Diocese" (Master Thesis in School of Mission and Theology, Stavanger, 2013), p. 30-36.

<sup>43</sup> In the UN-General Assembly of 2009 the following statement was made: "It is now widely acknowledged that FGM functions as a self-enforcing social convention or social norm. In societies where it is practiced it is a socially upheld behavioral rule. Families and individuals uphold the practice because they believe that their group or society expects them to do so. Abandonment of the practice requires a process



contradicting indicators for pure transformation. Some traditional practices such as: witch-doctors<sup>44</sup>, deliverance practitioners, and many others, which prioritize wonders and subdue reasons. Some of these practices are coming in the name of spiritual experiences and they win a vast number of followers.

### When Supply exceeds demand

In the market theory, when supply exceeds demand it turns to be a glamorous period for the consumers. Why do I apply such incompatible phrase in this religious topic? This is an expected immediate question that stirs up in minds when reading the title. I have reached this decision after brainstorming in looking for a catching phrase that will pass directly with what I want to present here; and I found this phase more appealing.

It is indeed an undeniable fact that the world now is no longer a segmented globe like it was in some past few decades. Borders are only there physically for the sake of order, but in principal the world has turned to be a small village. In other words globalization has re-introduced communalism in a modern way. It is now too late to think that there is a monopoly of educator or influencer. Globalization has built a wonderful platform where each, being prepared or unprepared, is freely invited to supply what he/she has for the audience and the same applies for consumers to consume as much as they can. This leaves consumers overwhelmed and excited about where to start and how to chew all presented freely for them. Whether all the supplied commodities are consumable or not, this is still a fragile question.

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of social change that results in new expectations on families.” An indication that there are still some societies which have not yet received the light of education to stop such practices. (“TOOMANY”, Country profile: FGM in Tanzania (December 2013), Accessed 01/01/2016, <[http://www.28toomany.org/media/uploads/tanzania\\_final\\_final\\_final.pdf](http://www.28toomany.org/media/uploads/tanzania_final_final_final.pdf)>.)

<sup>44</sup> Chinenye P. Dave – Odigie, “Albino Killings in Tanzania: Implications for Security,” PSJ 3 No.1 (2010), p. 5. Dave-Odigie as he refers Mushi shows that only in Mwanza, one region in Tanzania, the total of 3,000 registered witch doctors.

It is in this accession period of supply that the church is being exposed into market competition in supplying its commodity. This competition is an important discussion in this section.

Santa Ana refers to globalization as "...the subject of passionate ideological, political and economic debate"<sup>45</sup>. It is a debate because it brings a new perspective within cultures, beliefs and contexts. It is also a critical subject because it overpowers all the educators and forces them to either withdraw or conform.

Globalization claims to be a global interaction, though however, it is more than a mere interaction. It is a multifaceted movement which is also a too complex phenomenon to grasp with a single sentence. Globalization like an industrial zone accommodates various manufacturers. Culture, language, ideologies, politics, economy are few of the long lists of commodities manufactured. The church members are also the societal members. And the manufactured commodities are targeted for all these members. Therefore, the church is directly affected by globalization.

Moreover, in globalization the master manufacturer and supplier appear to be capitalism. Capitalism like a spider has formed cobwebs to link the rest of suppliers in its system. That means all the suppliers have changed their views to focus capitalistically, whatever they manufacture.

In fact the ELCT cannot denounce the fact that it suffers globalization turmoil. Indeed it is both a receiver and a reactor to globalization influences. There are several, if the detail analysis has to be made, effects the ELCT is suffering as a result of globalization. But in this discussion one of them receives attention. This effect is capitalism.

Capitalistic effect of Globalization has brought both productive and destructive effects to the church transformative approaches. These effects can be categorized into two types: commercialism and culture shock.

We can observe that in commercialism there is an extreme emphasis of a majority on capital accumulation. This diverts a concern for wellbeing of people to materialism. Individuals, groups, institutions, are silently sliding to this trend of focusing on capital generation than struggling

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<sup>45</sup> SANTA ANA, Julio de. "Aspects of Religious Life in the Context of Globalization". In: *Religion Today: Their Challenge to the Ecumenical Movement*. Ed. Julio de Santa Ana. Geneva: WCC Publications, 2005, p. 42.

to transform humankind. Even worse is when some religious groups are immersing in this trend. Hatch and Hamilton warned for the past two decades that:

Evangelicals are particularly susceptible to the idols of materialism, in part because evangelical success and commercial success are so easily intertwined. In an entrepreneurial, media-oriented environment, successful ministries become powerful financial engines. It therefore becomes hard to distinguish between marketing the gospel and commercial success<sup>46</sup>.

There are number of incidences where people are spiritually manipulated with the promise of spiritual liberation, liberation from material poverty, and other bondages. New tricks are daily invented and the hidden tag is material accumulation. The church, however, in some cases has reacted but since people go voluntary with no force it remains for the church to keep educating.

Culture shock is the second challenge from globalization to the church effort for social transformation. Globalization has made it possible for individual and societies to have a new home within their home. Tanzanian societies have been rapidly exposed to various technologies, worldviews and beliefs which embed in them various cultures. Like a tender baby introduced to sharp or sour dishes a lot of Tanzanians have ended in sailing with the situation un-preparedly. The church likewise could not escape from such a huge challenge of culture shocked society. Of which what it plans to implement for further transformation ended either looked at as outdated or inconsistent.

A large number of people, out of fascination and excitement, grabbed what was viewed as modern culture and despised their own or syncretized it with their culture. A big number of people have ended up despising church's effort of transformation in line of their cultural values. This has in turn given birth to a dualistic coexistence between modernity and primitive practices. For example: Christianity and animism, Christianity and radical spiritualism, democracy and suppression, the very rich and

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<sup>46</sup> HATCH; HAMILTON 1992, p. 31

the very poor are some signs that complicate this phenomenon of transformation. Although one might criticize this based on worldwide situation, that does not eliminate the fact that transformation is in question.

A good number of Tanzanians have attended basic education. The church in cooperation with the government offers varieties of education: primary, secondary, vocational training, agricultural, health training, and university education. The fact that the indicator of non-transformed society still exists leads to the conviction either the nature of society is incorrigible or the nature of education is ineffective to bring transformation.

Maanga emphasizes that the church must invest on intensive education. Both Christian education and secular education are to be thoroughly implemented. Nurturing the young generation with a well prepared education to equip them with critical minds to face all the superficial teachings<sup>47</sup>.

Questioning the incorrigibility nature of society is assessing whether it is too rigid to accept challenges offered by education. Questioning the nature of education is assessing its quality whether it is sufficient enough to enforce a desired social transformation.

## **Conclusion**

The church has succeeded to a large extent in contributing to the social transformation. However, there are two equal and opposite vices which the church should be aware of. One is traditionalism and the other is capitalism. Though they are very different but they act parallel to either block or dissolve the efforts of the church in transforming society. These vices are both internal and external. Internal since they basically tend to breed from within the church and divert it from its core mission. They are also external since they come as a wave from various contributors, such as economic, politic, modernity, to mention some, and bring into chaos the core mission of the church.

Despite the effort of the church in spreading gospel and education still some harmful traditional practices exist and also grow. This is the

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<sup>47</sup> MAANGA, 2012, p. 454-460.

sign that the church should reform from within and then go deep down to learn from its community. It is through self-criticisms and openness of the church to learn from people that it can come up with practical ideas and contents for a transformative education.

The second vice calls for awareness and self-control. Capitalism is not completely negative. It has turned to be negative when majority, including various religious ministries have fallen into a trap of excessive material concern. The church wishes to do a lot to transform society. But the church cannot do everything. It is better investing on few but reputable educative institutions that will bring up effective social transformation.

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