

**SCHOOL OF MISSION AND THEOLOGY**

**CONTEXTUALIZING RITUALS IN THE CHRISTIAN MISSION TO THE CHAGGA PEOPLE: THE RECEPTION IN THE NORTHERN DIOCESE OF THE EVANGELICAL LUTHERAN CHURCH IN TANZANIA OF THE APPROACH TO CONTEXTUALIZATION AS DEVELOPED BY THE REV. DR. BRUNO GUTMANN (1876-1966) DURING THE FIRST FOUR DECADES OF THE 20IETH CENTURY.**

**BY**

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## DEDICATION

To the memory of my father Elinami Zephania Lyimo this academic work is respectfully dedicated.

## ACKNOWLEDGMENT

“Praise the LORD; I will extol the LORD with all my hearts, in the council of the upright and in the assembly. Great are the works of the LORD; they are pondered by all who delight in them. Glorious and majestic are his deeds, and his righteousness endures forever. He has caused his wonders to be remembered; the LORD is gracious and compassionate.” Psalm 111:1-4. As King David wrote this psalm it became my words since I thank God for giving me this opportunity of pursuing my master’s degree in Norway.

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## ABBREVIATIONS

ELCT----- Evangelical Lutheran Church in Tanzania  
ND-----Northern Diocese  
NSD----Norwegian Social Science Data Services  
TUMA----Tumaini University Makumira  
MHS----- School of Mission and Theology  
KNCU-----The Kilimanjaro Native Cooperative Union  
WCC----World Council of Churches  
B.C----Before Christ  
RSV---Revised Standard Version  
Dr-----Doctor  
Rev---Reverend (Pastor)  
NMS---Norwegian Mission Society

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# Chapter One

## GENERAL INTRODUCTION

### **1.1 Background and Importance of the Study**

The 19<sup>th</sup> and early 20<sup>th</sup> Centuries represented an era of colonialism on the African continent. During this time missionaries came from different European countries, to Africa, for missionary work. That Europe was represented by both colonial interests and missionary activities on the African soil made it difficult for the natives to distinguish between the good news and colonialism, and some of them even understood colonialism and missionary activities as being guided by the same ruling principles. Hence, since the missionary religious activities came alongside European political colonial interests in Africa the very association of the two became an obstacle for the missionaries in their proclamation of the Gospel.

In Tanzania there were different missions that arrived for mission work. They were stationed in different parts of the country. The Roman Catholics were stationed in the South and the Protestants in the North, and they employed different methods and approaches in their mission work. During the first decades of the 20<sup>th</sup> Century, in the years 1902-1938, Dr. Bruno Gutmann, a German Missionary, came with a conservative group of Protestant German missionaries, working among the Chagga population in Tanzania. He and two other co-workers, Traugott Bachmann (who worked at Mbozi, Unyiha 1898-1916) and Ernst Johanssen (who worked in Usambara, Rwanda and Bukoba 1891-1929), had a more positive attitude towards African culture than their fellow missionaries. Contrary to the fact that they were from the conservative Protestants background, they mostly appreciated African traditional values and hence managed to blend a good number of them with Christian values. In this way they made it possible for Christianity to have strong roots among people in the places where they served. The result of the very blending was that people did not see Christianity as a foreign religion. They rather found that this religion corresponded with what they already had, but due to their lack of knowledge, they were not able to practice it properly and had to learn it. Today inculturation and contextualization are major issues in the missiological debate in Africa; but already Dr. Gutmann and his two co-workers showed a great awareness about the need for contextualizing Christian faith and worship and had addressed the practical implications of the question, of how the Gospel could be expressed and lived in such a way

that it deeply related to the people's lives in Tanzania. The question is therefore, what exactly was their approach, and how did they go about contextualizing the Gospel in their work as missionaries? As it is impossible to deal with all three co-workers within one master's thesis, the focus here will mainly be on Dr. Gutmann's approaches. Also, since others have already dealt with Gutmann's contextualization approaches (e.g., Klaus Fiedler, *Christianity & African Culture: Conservative German Protestant Missionaries in Tanzania 1900-1940*, Studies of Religion in Africa Vol. 14 Leiden: E.J.Brill, 1996), the focus in this thesis will be on the subsequent *reception* approach to contextualization as developed by the Rev.Dr.Bruno Gutmann during the first four decades of the 20ieth century. Further, as it is impossible also to address all aspects of his method of contextualization this thesis addresses the question of how he linked Christian faith with traditional Chagga practices, focusing particularly on rituals. Instead of merely studying Gutman's approach to contextualization, I wish to pay particular attention to how his endeavours were received, and whether today it is possible to trace effects of his work in the rituals practised by the Christian Chagga population today.

## **1.2 Statement of the Problem**

The main research problem which this thesis aims to address is therefore: How was Dr. Gutmann's approach to Christian contextualization of rituals received in the church and among the Chagga Christians, and main research question needs to be supplemented by three other sub questions, namely; (1) what was Dr. Gutmann's approach to a Christian contextualization of rituals among the Chagga population? (2) How was his method received in the Lutheran church and among its members? (3) Do Chagga Christians today follow his approach to a Christian contextualization of rituals, and if so, how do they assess this approach and their own practices?

## **1.3 Research Method**

In this thesis I shall first of all venture to describe how contextualizing Christian's rituals were developed by the Rev. Dr. Bruno Gutmann among the Chagga Christians in the Northern Diocese of the Evangelical Lutheran Church in Tanzania (ELCT-ND). For this purpose I shall make use secondary literature which describes and discusses his principles and practices, with particular focus on his development of rituals for Christian use. The findings will then be analysed.



Subsequently, in order to define the *reception* of Gutman's principles and practices of contextualizing among the Chagga Christians I will make use of a descriptive type of study which aims at identifying the lasting impacts of Gutman's work. According to Kombo and Trump a descriptive survey is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals.<sup>1</sup> For this purpose I have designed an Interview Guides (Appendix 1 and 2) which I used when interviewing 15, Chagga Christians in the Northern Diocese of the ELCT-ND during the summer of 2010. In order to obtain representative data, I chose both lay Christians and ordained ministers whom I supposed would have some knowledge of Gutmann's work and who would be able to identify aspects or parts of rituals originating with Gutmann which are still in use today. I interviewed three pastors and twelve lay Christians. Among the lay Christians three women and nine men were interviewed. I chose to engage informants of both sexes, since male and female observations and outlooks might possibly differ. Most of the respondents were interviewed individually. In order that the informants should feel free to share their observations and points of view, they were granted anonymity, and their identity is only known to me. When and if I refer to or quote an individual, she or he is given a fictitious name. This is in line with the ethical guidelines adopted by the Norwegian Social Science Data Services (NSD) Privacy Ombudsman for Research,<sup>2</sup> and which I promised to follow when this project was submitted to the NSD (see Appendix 3: Copy of "Tilråding av behandling av personopplysninger").

Finally, having presented the findings of the information which I gathered through the survey in Tanzania I shall make an analysis of these findings in light of ritual theory, in particular as identified and developed by Victor Turner (1969) and Catherine Bell (1997) and discuss their contextual significance, theological implications and possible use in future missionary work among the Chagga in Tanzania.

#### **1.4 Source Material**

The main sources which are used in my thesis are the information from the interviews which I conducted with informants in ELCT-ND, writings by those who have presented and discussed Gutman's approach to contextualization. Additionally I shall make use of pictures from Kidia parish, published and unpublished materials from Tanzania, especially from Tumaini

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<sup>1</sup> Kombo and Trump 2006,18.

<sup>2</sup> <http://www.nsd.uib.no/nsd/english/index.html> (2011-02-27)

University Makumira (TUMA), the School of Mission and Theology (MHS) in Norway as well as some web sites from the internet.

## 1.5 Scope and Limitation

This study addresses the contextualizing rituals in the Christian mission to the Chagga people, with particular focus on the reception of the approach to contextualization as developed by Rev.Dr.Bruno during the first four decades of the 20ieth century in the ELCT-ND. In order to make such a study feasible, I have limited myself to two parishes in the Central Kilimanjaro District, namely the Kidia parish and the Kitimbirihu parish. I have purposely chosen the Central Kilimanjaro District because this was an area in which Dr. Bruno Gutmann stayed for a long time during his mission works. He spent more time there than in other areas, such as Machame in the Hai District “were he stayed only two years”.<sup>3</sup> Kidia parish is the place where Gutmann had planned to be buried, but this did not materialize. Instead he was buried in Germany. The research hence focuses on the effects of the contextualizing work of Gutmann in this area, when he was serving in this particular area of Old Moshi, from 1902 to 1938. The field of the study falls in the discipline of Missiology, since it aims at identifying and analysing how Gutmann contextual methods served in facilitating mission works, what its reception was like, its lasting effects, and finally reflecting on whether and how it can be possibly be applied in the future growth and expansion of the church.

## 1.6 Definitions of Terms

There are many terms that, in one way or another, may require being defined. But, for the sake of space, only two terms that are frequently used are defined here, to show how they are understood in this particular research. They are the terms ‘mission’ and ‘rituals’.

### 1.6.1 Mission

Charles van Engen defines **Mission** as

...the people of God intentionally crossing barriers from church to non-church, faith to non-faith, to proclaim by word and deed the coming of the kingdom of God in Jesus Christ; this task is achieved by means of the church’s participation in God’s mission of reconciling people to God, to themselves, to each other, and to the world, and gathering them into the

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<sup>3</sup> Jaeschke 1985,12

church through repentance and faith in Jesus Christ by the work of the Holy Spirit with a view to the transformation of the world as a sign of the coming of the kingdom in Jesus Christ.<sup>4</sup>

Moreover, Rheenen defines the word mission using an analogy of the flowing stream as he says:

God's mission might be pictured as an effervescent spring of pure water cascading down a mountainside and flowing into the sea...God himself is the spring- the source from whom all living water flows. Christ is the living water that God has poured out upon the world. The Holy Spirit is the power, like gravity, driving forward the living water of God. The church is the receptacle, the waterway that partakes of the living water and also conveys it to the world. The world, the target of mission, is those in need of the pure, life-giving water of God.<sup>5</sup>

Both Engen and Rheenen are of the same idea, namely that Christian mission is being carried by the people, driven from their own hearts, willingly. And the sole intention of the mission, according to them, is to convey the good news of God to all people all over the world. In that sense, what they carry out is God's mission (mission Dei). Therefore, whenever the word mission is mentioned, in this thesis, it refers to the voluntary action by people driven by God's power to reach the world with the good News of God, revealed through Jesus Christ.

### *1.6.2 Rituals*

The term **ritual** is defined by different scholars in different ways. For instance, Wikipedia defines it as a "set of actions, performed mainly for their symbolic value. It may be prescribed by a religion or by the traditions of a community."<sup>6</sup> Jandt has defined rituals as "...the socially essential collective activities within a culture"<sup>7</sup>. Both definitions serve the same purpose of showing that rituals involve actions generally accepted and performed in a certain culture; but for the sake of conformity Jandt's definition serves, in this research paper, as a working definition. But since I shall particularly be dealing with religious rituals in a Christian context, Jandt's general definition needs to be further supplemented. Catherine Bell presents ritual as those activities that form part of a tradition or canon of rites, be it religious or secular.<sup>8</sup> And Turner Victor in discussing about rituals concurs with Bell in his book 'The Ritual Process', when detailing about, rites of passage, calendric rituals, just few of them. Turner, as he refers to Monica Wilson's viewpoint, writes that: 'Ritual reveals values at their deepest level....men express in ritual what moves them most, and since the form of expression is conventionalized

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<sup>4</sup> Van Engen 1996, 26-27

<sup>5</sup> Rheenen 1996, 13

<sup>6</sup> <http://wikipedia.org/wiki/Ritual>

<sup>7</sup> Jandt 2007, 7

<sup>8</sup> Bell 1997, 91

and obligatory, it is the values of the group that are revealed. I see in the study of rituals the key to an understanding of the essential constitution of human societies.’<sup>9</sup>

## **1.7 Structure of Thesis**

In this first chapter I have given an introduction to my thesis. I have described the background and importance of the study, given a statement of the problem and the research questions, presented the research method and the source material. Also I have given the scope and limitation of my thesis, defined two significant terms and presented the structure of my thesis.

The second chapter will present the Chagga People, both with regard to their geographical location and their historical background. I shall here briefly describe their economic organization, cultural setup and give a short presentation of the indigenous or traditional religion of the Chagga. This will serve to highlight key values in the Chagga culture.

In chapter three I shall present and discuss the concept of contextualization. Since the concept of Contextualization is huge, I shall limit myself to the areas that I consider relevant to the thesis. I will particularly discuss its historical background and biblical grounding. Then I will show how the concept is relevant for my investigation.

In chapter four follows a presentation of findings gathered in the interviews. Here I shall bring forward the contemporary Chagga Christians’ reception and practices of Rev. Dr. Bruno Guttmann’s contextual approach to mission work, with particular focus on rituals, as conveyed by a selected number of informants.

In chapter five I shall make an analysis of the findings which I gathered in the interviews. Here I will make use of insights from ritual theory, in particular as identified and developed by Victor Turner (1969) and Catherine Bell (1997) and discuss their contextual significance, theological implications and possible use in future missionary work among the Chagga in Tanzania.

The sixth chapter gives a summary and general conclusion. Here I will contain the conclusion about the whole work, a summary of some important ideas.

In the end I shall list the oral and written sources I have made use of and also include an appendix which contains the Interview Guide, photography’s and Letter of Information and Consent which I made use of when approaching my informants

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<sup>9</sup>Turner1969,6

## Chapter Two

### UNDERSTANDING THE CHAGGA PEOPLE

#### **2.1 Tanzania – the Home of the Chagga People**

The United Republic of Tanzania is a country among the East African countries. It is bordered by Kenya and Uganda on the Northern part, Rwanda, Burundi and the Democratic Republic of Congo on the western part, Zambia, Malawi and Mozambique on the Southern Part and the Indian Ocean on the Eastern Part. “Tanzania was originally known as Tanganyika, but in 1964 Tanganyika united with Zanzibar to form the now called the United Republic of Tanzania.”<sup>10</sup>

Tanzania is consisted of more than one hundred and twenty (120) ethnic groups, Chagga being among them. Each tribe has its own dialect; spoken with that particular tribe in their specific area, but what unites all people in Tanzanians is Swahili language which is a combination of Bantu and Arabic words.

#### **2.2 Location and Historical Background of the Chagga in Tanzania**

As the third largest ethnic group in Tanzania, the Chagga tribe is located at the bases of Mount Kilimanjaro. According to the 2002 Tanzania National Census, the population of the Kilimanjaro Region was 1,381,149.<sup>11</sup> Chagga people are well-known in Tanzania, especially on how they connect most of what they do with religion. Be their organization politically, economically, socially or culturally, it always has a religious significance also. For the Chagga, religion is part of their lives and they hold that God leads them in their decision making in all aspects. “Kichagga (kichaga) is one of the Bantu languages spoken by the people of Tanzania, South of Mount Kilimanjaro. It is one of a group of closely related languages spoken in that area. Kichaga has various dialects including Vunjo, Rombo, Machame, Uru, Kibosho and Old Moshi.”<sup>12</sup>

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<sup>10</sup> <http://en.wikipedia.org/wiki/Tanzania> 20.3.2011

<sup>11</sup> [http://en.wikipedia.org/wiki/Kilimanjaro\\_Region](http://en.wikipedia.org/wiki/Kilimanjaro_Region) 17.04.2012

<sup>12</sup> <http://chaggapeople.blogspot.com/2007/02/kichagga-has-various-dialects.html> 12.3.2011

Also according to Lema,

The Chagga descend from various Bantu groups who migrated from the rest of Africa into the foothills of Kilimanjaro, because of Kilimanjaro fertile soil, well watered slopes along with its mild and delightful climate, attracted groups of people wandering in from the north, east and south in drought seasons, that's why you found that the Chagga are Bantu-speakers, but they do not speak a single language but rather a number of related Chagga dialects.<sup>13</sup>

Lema goes on asserting that

Linguistic evidence points to the migration of these people predominantly came from the north and east of Kilimanjaro. Each of the main chiefdoms developed their own speech traditions so that what emerged was not a unified Chagga language but a cluster of related yet different dialects. All were closely linked to the language of the Kamba and Taita people of Kenya.<sup>14</sup>

With the above assertions by Lema, it gives us the idea why Chagga have several dialects while they are all Chagga people, staying in the same geographical location.

Though there are no clear proofs about how the Chagga people arrived at the bases of Kilimanjaro, it is believed that coming was a gradually happening to when they fully settled.

Lema is in the same line of thoughts as he asserts that:

...there is no evidence of a mass migration to Kilimanjaro; it appears that small groups of wandering people came to settle gradually on the mountain at different times and were incorporated into the population. Famine, drought or political instability forced them to leave their homes searching for food, better pastures, and higher rainfall areas and for more secure subsistence farming.<sup>15</sup>

After their arrival and having a reasonable number of people, they were able to organize themselves in some provinces and establish their chiefdom. In the midst of the 19<sup>th</sup> Century, according to Lema,

...the Chagga established their identity as Chagga and could be divided into 21 sub-tribal groups. They had much in common in their patterns of agriculture, political

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<sup>13</sup> Lema 1973,43

<sup>14</sup> Lema 1973,43

<sup>15</sup> Lema 1973,44

structure, social customs and religious rites. They had also, as a group, established contacts with the Arabs and Swahili traders.<sup>16</sup>

Their contact with the Arabs was mostly for trading purposes. They exchanged several goods; some even went further in that they exchanged slaves. As propounded by Lema,

Trading caravans from east coast ports (Mombasa, Pangani and Tanga), passed through Kilimanjaro on their way to Lake Victoria or Uganda. Some of the Chagga chiefdoms took the advantage of this opportunity to provide the Arab trade caravans, to exchange captives from intra-tribal wars as well as ivory for cloth, beads and other manufactured articles brought by the Arabs.<sup>17</sup>

Based on the above facts and arguments it becomes apparent that the Chagga people have long historical roots in business and this is why up to now most of the biggest business men in Tanzania are from Kilimanjaro. Most Chagga people, if not all, involve themselves in business wherever they happen to live, being inside or outside of their country. There is one Swahili joke for the Chagga which says, “Ukimwamsha mtoto wa kichagga asiamke, dondosha sarafu, akisikia mlio wake atajua pesa na ataamka mara moja”, literally translated as, “If you wake up a Chagga child and he/she doesn’t wake up, simply take a coin and through it down; once it makes sound he/she will recognize that it is money and will instantly wake up”. This is a simple joke for Chagga people for it is well known that they are the business oriented people.

### **2.3 Economic Organization**

The Chagga at the bases of Kilimanjaro depend on agriculture as the main source for food supply. The agriculture is mostly done depending on the season, or sometimes using irrigation on terraced fields. Kraal manure is the mostly used manure, though sometimes industrially made fertilizers are applied. Bananas for Chagga are the most leading crop and the staple food. Also the Chagga cultivate various crops, apart from bananas, such as yams, beans and maize. On cash crops the “Chagga are well known with their Arabica coffee, which is exported to American and European markets, resulting in coffee being a primary cash crops.”<sup>18</sup> The Wikipedia dictionary goes on to state that “Kilimanjaro was densely populated with a million people living in banana groves (migombani) and coffee small-holdings

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<sup>16</sup> Lema 1973,46

<sup>17</sup> Lema 1973,48

<sup>18</sup> [http://en.wikipedia.org/wiki/Chaga\\_people](http://en.wikipedia.org/wiki/Chaga_people)

(vihamba) on the fertile slopes of the mountain. This was where they cultivated the excellent Arabica coffee the Catholic missionaries introduced at the end of the 19<sup>th</sup> century. Thanks to the government, local authorities and Catholic and Lutheran missions, Moshi had universal primary education and the highest literacy rate in the territory. The Kilimanjaro Native Cooperative Union (KNCU) was probably the most efficient and progressive cooperative organization in Africa. A district commissioner called Sir Charles Dundas, a Scots baronet, started it in the 1920s to enable Chagga coffee growers to compete on equal terms on world markets with the European growers.”<sup>19</sup> Each family is expected to be self-reliant in food production, growing its own bananas, potatoes, and beans and keeping some domestic animals – goats, sheep and cows – for food and manure; and also for some rituals. In Kilimanjaro there are also some small industries which provide jobs to the people.

## 2.4 Cultural Setup

Tradition and culture consist of many things in the Chagga society, as in any African society. In Chagga society culture and cultural values are taught to children from childhood. In the Chagga community, the man in the family, that is, the husband is the family head and considered to be the voice of everything in the society. He has a say at home, that is, he is the one to make the final decision. A man is to be asked for every need at home. He is also expected to solve all sorts of problems at home. John Vernon Taylor, as quoted by Ernst Jaeschke, says that “Man is a family”.<sup>20</sup> Man is a leader not only in the family but in the clan and society in general. The family becomes an outstanding family with the presence of man. Daniel Lyattun indicates some of the main qualifications of a leader, he writes:

First, he must be able to manage himself, managing his time, his mind, his leisure, his person and the way he carries himself.....Secondly, he has to be one who can lead others in decision making, the one who achieves results through others, the one who can plan, organize and control. Thirdly, he has to be patient....Forth; he has to be able to determine priorities...<sup>21</sup>

Youth are mostly brought up traditionally, and they are looked upon for marriage, and once they are married they will have additional responsibility, of running family life and

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<sup>19</sup><http://chaggapeople.blogspot.com/2007/02/kilimanjaro-native-cooperative-union.html>  
12.3.2011

<sup>20</sup>Jaeschke 1985,353

<sup>21</sup>Lyattun 1983,28



participating in all social responsibilities. Youth who did not respect their elder brothers or sisters are ignored, abandoned or even punished.

Traditionally *mbege*, the Chagga local brew, plays a great role in Chagga life and is nowadays widely used. *Mbege* was formerly not drunk by an individual person alone in his/her own place. It was conveniently drunk in gatherings, during special events, when people sat at home together with their calabashes, drinking, talking, singing merrily and discussing about things concerning their clan. People were also asked to contribute materials for making *mbege*, as Charles Dundas writes:

“.....Contribute grains for beer brewing. The quantity collected is sometimes enormous up to fifty kerosene tins full is quoted as the amount collected....and this would give 300 gallons of liquor. This liquor is called “wari wo shanye”, meaning “beer which is shared”. It is consumed by all who contributed....”<sup>22</sup>

*Mbege* was also a symbol of reconciliation, either within the family (couples, neighbors or brothers, siblings or in the clan or elsewhere in society). In addition *mbege* was used as food, that is, it was believed to have food nutrients. Also the traditional assembly will not be complete unless there is *mbege* presented to all members to drink. First they drink, and then the family elders talk about matters for their gathering; when they have gone through these, they have another turn of *mbege* before leaving. *Mbege* also counts the great part of the bride price, and is to be given before a man marries a lady. In any marriage gathering done by the two families, *mbege* is always there, not only for the preparation and bride price negotiations but also for the celebration of the marriage itself. The idea of *mbege* as being a healthy drink is similar to the idea of Howard H. Charles who has pointed out the beneficial role which wine could have to the Jewish people. He says, “Wine was freely used in Jewish life, when taken in moderation it was regarded as promoting good health.”<sup>23</sup>

## **2.5 The Indigenous Religion of the Chagga**

The Chagga are said to have had their concepts of religion long time ago, long before the coming of missionaries. Their view of religion is in line to what is nowadays referred to as African religion. S. G. Kibicho states that,

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<sup>22</sup>Charles 1966,235

<sup>23</sup>Charles 1966,10

African religion is a way of life. It embraces all aspects of life in the community. It is the total way of life for the tribal community in its vital solidarity. Religion is completely and inseparably interweave with the traditions and customs of the people, and unlike Christianity it embraces all members of the community.<sup>24</sup>

Chagga people, like any other African society, had a traditional religion before the coming of Christianity and Islam. For indigenous Chagga cosmology, all activities carried by human had a potential spirit-worldly significance. Therefore, the seen and the unseen worlds, according to Chagga, are closely linked. The ancestors are believed to care about how their descendants behave. Moreover, the living persons can invoke God or the spirits for whether the purposes are simple or serious. All sorts of disease, barrenness, or other misfortunes are regarded as having been caused by human or spirit agencies. Spells, curses, amulets, and witchcraft were (and are today) commonplace, and are used both to defend and to harm. Diviners, according to Chagga belief, were there to be consulted in case of any problem or need. According to Martin Shao;

Annual agricultural rites involved the whole community. During the planting season, on the appointed day, the ritual leader of the community took some grains, bit them as a sign of imparting life, and mixed them with various symbols of fertility from the soil to promote the seeds growth. He also sprayed a magic liquid over the fields to prevent insect pests from ruining the crops. The community joined dances enacting the various activities involved in farming. Children went from field to field in groups playing on traditional whistles and flutes. Harvest time was a period of feasting and rejoicing, friends and relatives visited one another to exchange crops and share their plenty. Each harvest season was closed by a rite known as “separating the year.”<sup>25</sup>

Also as Hiebert quoted Taylor, that in Chagga society “the baby is formally presented to the mother’s relatives on the fourth day after birth. A week later it is made a member of the father’s clan with elaborate ceremony. After another month it is taken outside and lifted toward the snowy summit of Kilimanjaro with the prayer, “God and Guide, lead this child, guard it and let it grow up and arise like smoke.”<sup>26</sup> Additional on it Udo Etuk in his book ‘‘Religion and Cultural Identity’’ writes;

African Traditional Religion is resplendent with ceremonies. Many of these ceremonies are those connected with what anthropologists have called ‘rites of passage’; such as ceremonies attending the birth of a child and purification of a mother after confinement: those associated with initiation: but most notably burial rites, particularly at the burial of the chiefs and title holders. The basic idea of these ceremonies seems to be determined by two principal motives: one, to inform the

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<sup>24</sup> Kibicho 1972,15

<sup>25</sup>Shao 1985,33

<sup>26</sup> Hiebert 1985,176-177

deities, guardian spirits and the ancestors that their son or daughter is about to make an undertaking or to enter into an important stage of life, and so to seek their protection and blessing on the individual's venture: and two, such occasions always offer the entire community the opportunity to celebrate together. Celebrating births, puberty, marriages and even death is a strong motif in African Traditional Religion. It is as if such occasions offer both the living and the departed an opportunity to come together and renew their fellowship.<sup>27</sup>

Therefore, summing up all these, one can say, that for Chagga people, rituals mark all life-cycle events. When the missionaries came to the Chagga, therefore, they found a culture heavily embedded with religion and religious rituals. Contemporarily, it is apparent that Christian ideas and rituals are closely intertwined with indigenous conceptions and ceremonies. Therefore there is no clear demarcation to show where indigenous religious beliefs end and where Christian beliefs start.

Coming to the concept of The God of Africa, Idowu writes:

God is real to Africans....In Africa, each people has a local name for God...God's principal name for deity in general; in which case, there is a qualifying suffix or qualifying word to distinguish between the Supreme Deity and the divinities.<sup>28</sup>

The Chagga, according to their tradition, believe that there is a Supreme Being, whom they call "Ruwa". The Supreme Being was believed to be the creator and sustainer of all people and all things. When they prayed to Ruwa, especially in East Kilimanjaro they used different names for praising "Ruwa", such as Ruwa Moruwaruwa (the being who sees everywhere).<sup>29</sup>

This implies his universal relevance, since from him nothing is hidden. Dundas writes,

Ruwa has power to do all things. Ruwa does not change; as Ruwa was of old so he is now. Nor does he lie, as he says so he will do. If a man does evil, though it is at night, Ruwa sees him. If the chief and his warriors surround a man they cannot kill him if Ruwa does not permit it. When a man sickens and goes to the diviners and slaughters many goats and oxen (for sacrifice), he will not be cured if Ruwa does not wish.<sup>30</sup>

Another name is Ruwa Matengera (the being that cares). This means that Ruwa cares for all of his creatures in a peaceful way. He provides health, knowledge, wisdom, guidance and protection. Ruwa knows the needs of the people and cares for them.

Concerning ancestral spirits, the Chagga traditional belief is that the ancestors were part of the family. They were acknowledged as ever living and watchful. If there is a

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<sup>27</sup>Etuk2002,34

<sup>28</sup>Idowu1973,149

<sup>29</sup>Lema 1973,161-162

<sup>30</sup>Marealle 1965,58

problem in a community like land disputes, famine, drought, sickness, death or even childlessness, to mention just a few, these were always referred to the ancestors. The ancestors spoke to people through dreams, or through the strange sounds of owls. Ancestors were not worshipped but they were revered by the people. People addressed them as if they were still living. For example, if a child became sick, the head of the family would give sacrifices to the concerned ancestor saying: “You so (name) and so (name), son of so (name), why do you kill us your children? Why do you turn your back against us? Here is your calf, take it; look after us for we are looking after you, why do you send illness to this child? You are greedy; you are always ready to find faults”.<sup>31</sup> Also the Chagga people believed in other spirits created by God. They believed that the whole universe; rivers, lakes, animals, trees, rocks, to mention a few, were populated by spirits. They were regarded as powerful and Chagga people believed that those spirits were the messengers of Ruwa.

### *2.5.1 Early Christian Religion among the Chagga*

Christianity was introduced to the Chagga people in the midst of the nineteenth century. By the end of the nineteenth century, both Protestants and Catholics had established missions in the region. D.Swatman writes that in 1890 the Holy Ghost Fathers from France, reached Kilema, on the slopes of Mount Kilimanjaro and were offered several mission sites.<sup>32</sup> And on the side of Protestants, Shao writes “The Leipzig Mission Society sent missionaries to Kilimanjaro in 1893 to take over the work of the church missionary society at Moshi. A team of four missionaries were sent under the Leadership of Pastor Paesler. By 1896, they had established mission stations at Machame, Mamba and Kidia (Moshi).”<sup>33</sup> This Leipzig mission society is the one which sent Bruno Gutmann for the mission work in Tanzania. According to Jaeschke, Gutmann received his Theological Training in the mission Seminary of the Leipzig Mission and at the University of Leipzig during the years 1895 to 1901.<sup>34</sup> With the adoption of Christianity, traditional Chagga beliefs and practices have been reduced or have been adapted to the new Christian beliefs. The outcome or result of this is what we are going to investigate in the following chapter four. But first of all chapter three we need to address the concept of contextualization, how it is biblically grounded and how it has been understood and used by representative missiologists.

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<sup>31</sup>Lema1973,174

<sup>32</sup>Swatman 1982,83

<sup>33</sup>Shao 1985,46

<sup>34</sup>Jaeschke 1985,8

## Chapter Three

### THE CONCEPT OF CONTEXTUALIZATION

#### 3.1 Some relevant Definitions

Words such as “incarnation”, “indigenization”, “inculturation”, and “cross-cultural” had been in use long before the word “contextualization” started to be used. To some extent these terms served to convey some of the same meanings as the term “contextualization”. Before identifying the term “contextualization” and how it is used, we need, however, to highlight shortly what each of these terms meant, how they have been used, and by whom.

#### **Incarnation**

The concept of “Incarnation” was emphasized both in the Anglican and Lutheran traditions. An example from the Anglican tradition is the work of Richard Hooker (1554-1600). Hooker writes; “for as much as there is no union of God with man without that mean between both which is both, it seemed requisite that we first consider how God is in Christ, then how Christ is in us, and how the sacraments do serve to make us partakers of Christ.”<sup>35</sup>

In the Lutheran tradition, the great Danish churchman N.F.S.Grundtvig (1783-1872) emphasized “how in Christ the original goodness of creation and humanity, which is masked but not, destroyed by sin, is transfigured and fulfilled.”<sup>36</sup> The incarnation shows how the eternal Son of God-Jesus Christ, identified himself with human beings by becoming man (John 1:14).Bevans,as he refers to Rene Padilla’s view point,writes that:

The incarnation makes clear God’s approach to the revelation of himself and of his purposes:God does not shout his message from the heavens;God becomes present as a man among men.The climax of God’s revelation is Emmanuel.And Emmanuel is Jesus,a first-century Jew! The incarnation unmistakably demonstrates God’s intention to make himself known from within the human situation.Because of the very nature of the Gospel,we know this Gospel only as a message contextualized in culture.<sup>37</sup>

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<sup>35</sup> *Dictionary of the Ecumenical Movement* 2002,569

<sup>36</sup>*Dictionary of the Ecumenical Movement* 2002,569

<sup>37</sup>Bevans2003,12

## **Indigenization**

Indigenization means adapting imported ideas to fit local needs. *A New Dictionary of Liturgy and Worship* says that “To say that something is indigenous is to affirm that it has been produced naturally in a country or that it is native to a particular land. An indigenous liturgy would therefore be an act of worship which is at home within a country, possibly created there or certainly having affinity with its cultural forms.”<sup>38</sup>

## **Inculturation.**

Inculturation is the process of incarnating the Good News in a particular cultural context. More specifically, it is a process by which people of a particular culture become able to live, celebrate and communicate their Christian faith and their experience of the Paschal mystery in the terms (linguistic, symbolic, social) that make most sense and better convey life and truth in their social and cultural environment.<sup>39</sup> Richard Niebuhr (in *Christ and Culture*, 1952) namely his use of five models to explain ways of viewing the relationship between Christ, his Gospel and Culture(s) as follows:

- 1) “Christ against culture”: Christianity and culture are seen as opposites (*antithesis*). [The culture critical role of Christ and the Gospel]
- 2) “Christ of culture”: Christianity and culture are seen as one (*synthesis*). [Culture is regarded as something positive, a fertile soil for the Gospel – a model of cultural affirmation and acculturation, which means that Christianity adapts to and adopts culture more or less uncritically]

These two models – the antithesis and the synthesis – represent extremes. In between these one finds several other possibilities. Niebuhr just mentions three:

- 3) “Christ above culture”: Christianity as standing above culture. It is neither understood in opposition to culture(s) nor totally immersed into it. Christ fulfills culture. The danger is that culture is absolutised and that its ephemeral nature is denied or renounced.

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<sup>38</sup>*A New Dictionary of Liturgy and Worship* 1986, 268

<sup>39</sup>*A New Dictionary of Liturgy and Worship* 1986, 268-269

4) “Christ and culture in paradox”:<sup>40</sup> There is a paradoxical relationship between culture and Christianity. It is the model of the dialectic theology. Christ is seen as completely good over against the sinful, fallen nature of man.

5) “Christ the transformer of culture”:<sup>41</sup> This model views Christianity as the power which modifies and transforms culture. Culture is not evil in itself, but the place for conversion and transformation.

## **Cross-Cultural**

Cross-cultural means involving two or more different cultures. Hiebert defined that is a localized society in which people from different cultures relate to one another on the basis of well-defined social roles. It begins when people from one culture move into another, set up house, and start to interact with the local people. In time, social patterns emerge and a new type of community is formed, one made up of people from two cultures.<sup>40</sup>

Having mentioned and defined these words, we may now focus on the concept of ‘contextualization’. It has in recent decades become a concept which subsumes also the above mentioned words, in that it denotes how the Gospel, Christian theology, faith and liturgy interact with different cultures. And, since cultures are alive and develop, contextualization is here described as an *ongoing process*. This is how we may broadly describe what contextualization is all about. Thus, if either of the above terms is used in the following, I shall hereafter refer to the *aspects of the process of contextualization* which either of them refers to. But we need to define more precisely what this process is all about, and I shall do so in the following.

Edward Rommen and David J.Hesselgrave<sup>41</sup> present three meanings of *contextualization* as defined by three different scholars. These are:

1. “...making concepts or ideals relevant in a given situation” (Byang H. Kato)
2. “...the translation of the unchanging content of the gospel of the kingdom into verbal form meaningful to the peoples in their separate culture and within their particular existential situations” (Bruce J. Nicholls)
3. “...to discover the legitimate implications of the gospel in a given situation....” (George W. Peters)

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<sup>40</sup>Hiebert 1985,228

<sup>41</sup>Rommen and Hesselgrave1990, 33

To the protestant theologians defined the concept of contextualization as “.....is the effort made by a particular church to experience the gospel of its own life in the light of the word of God. In the process of contextualization the church, through the Holy Spirit, continually challenges, incorporates and transforms elements of the culture in order to bring them under the Lordship of Christ.”<sup>42</sup> For this definition seems that protestant contextualization wish to address the inside of local cultures, trusting only on the word of God and purifying cultures from their negative aspects.

Darrer L. Whiteman in his article entitled “‘Contextualization: The Theory, the Gap, the Challenge’ in a *New Directions in Mission and Evangelization 3* edited by James Scherer and Stephen Bevans define contextualization in a related way ;

Contextualization is concerned with how the Gospel and culture relate to one another across geographical space and down through time. It captures in method and perspective the challenge of relating the Gospel to culture. In this sense the concern of Contextualization is ancient going back to the early church as it struggled to break loose from its Jewish cultural trappings and enter the Greco-Roman world of the Gentiles. At the same time, it is something new. Ever since the word emerged in the 1970s, there has been almost an explosion of writing, thinking, and talking about Contextualization. It is part of an evolving stream of thought that relates the Gospel and church to a local context.<sup>43</sup>

In addition to the above definitions, Nicholls defines contextualization as “a method of communicating the gospel in a meaningful way to people in their specific culture and within their particular existential situation”.<sup>44</sup>

When looking at the above definitions, one finds that all of them use ‘contextualization’ to describe how the gospel links up with culture. They also show that one needs a good understanding of the gospel as well as the specific culture in order to implement the process of contextualization. But the final goal of contextualization is to bring the gospel to the targeted people’s ground, where it emanates to become theirs and not as a foreign phenomenon.

I picked the definition given by the protestant theologians from the point of view of the purpose of it because I believe this definition serves best the purpose of doing contextual theology:

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<sup>42</sup>Scott A. Moreau 2000 (ed): *Evangelical Dictionary of World Missions*

<sup>43</sup>Bevans and Scherer 1999, 42-43

<sup>44</sup>Nicholls 1979, 647



“.....is the effort made by a particular church to experience the gospel of its own life in the light of the word of God. In the process of contextualization the church, through the Holy Spirit, continually challenges, incorporates and transforms elements of the culture in order to bring them under the Lordship of Christ.”

From this definition we understand some basic points on how to do contextualization. The main issue here is Christ Event and its implication, the way Jesus Christ came to the world ,his life, death and resurrection must be considered in the process of contextualization, it should be on the these basic points that we build/contextualization, otherwise we don't give the true message about the salvation given through Jesus Christ. In Addition, contextualization does not mean the adoption of every element of the culture and their incorporation into the biblical corpus. Contextualization occurs when we bring the Gospel in a clear and comprehensive way by using some significant elements of one particular culture as Gutmann did among the Chagga people.

In his book, *Models of Contextual Theology*, Stephen B. Bevans (2003)<sup>45</sup> has categorized various types of contextual theologies as lying somewhere between two extreme poles or positions, as either *translation* or *transcendental* . The first extreme takes its departure in the text (the Bible/the Gospel), aiming at *translating it* to a given culture. The other extreme starts with *culture* or *local context*. In the same way we may say that people who engage in the process of contextualization will be found somewhere in between these two positions.

Bevans' models of contextual theology comprise the following:

### **The Translation Model**

This model presupposes the message of the gospel as an unchanging message which may be translated. It does not imply that contextualization is understood as a word-for-word translation but an understanding of the message in its original context and translating that message into the way people can feel its relevance without changing the meaning. Bevan's assets that “what is very clear in the minds of people who employ the translation model is that an essential, supracultural message can be separated from a culturally bound mode of expression.”<sup>46</sup> Bevans continues saying, that this model takes seriously the message of Christianity as recorded in the scriptures and handed down in tradition. The emphasis is on

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<sup>45</sup> Bevans, Stephen B2003,*Models of Contextual Theology*. (Faith and Cultures Series) Maryknoll, New York: Orbis, (rev. ed.)

<sup>46</sup>Bevans 2003,40

Christian identity as more important than, though not exclusive on cultural identity.<sup>47</sup> Translation model is one that is able to be used by any person committed to a particular culture or situation.<sup>48</sup> This model believes that the human context is very necessary in presenting gospel in a given culture.

### **The Praxis Model**

This model focuses on the identity of Christians within a culture as that culture is understood in terms of social change. “When we speak of the praxis model of contextual theology we are speaking about a model, the central insight of which is that theology is done not simply by providing relevant expressions of Christian faith but also by commitment to Christian action.”<sup>49</sup> This model also referred to as the ‘liberation model’. Through liberation and transformation, is the only way that men and women can fulfill their call to be genuine children of God. For Praxis followers like liberation theologians emphasis much on action correctly than believing this is why the practitioners of the praxis model began to reread the Bible and Christian tradition, they began to discover many forgotten things about christianity and its roots in Hebrew religion: that the Bible itself is a product of struggles for human freedom; that Jesus’ message is a message not primarily of doctrines but of structures-shaking attitudes and behavior; that sin must be opposed not by compromise but by radical reordering of one’s life. Social change- and the social location of the poor and the oppressed- began to be seen as a privileged source of theology.<sup>50</sup>

### **The Countercultural Model**

This model “countercultural” is not anticultural as in H. Richard Niebuhr’s of “Christ against culture” but the term intended to express the strong critical function that the model plays over against human context.<sup>51</sup> What this model realizes more than any other model is how some contexts are simply antithetical to the gospel and need to be challenged by the gospel’s liberating and healing power. And the sources of this model are in scripture and

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<sup>47</sup>Bevans 2003,42

<sup>48</sup>Bevans2003,43

<sup>49</sup>Bevans 2003,72

<sup>50</sup>Bevans2003,73

<sup>51</sup>Bevans2003,118-119

tradition.<sup>52</sup> Some of the presuppositions of the countercultural model are as follows; the radical ambiguity and insufficiency of human context, the nature of revelation or in other words the nature of the gospel.<sup>53</sup> Revelation, the heart of which is the gospel, is not essentially the “disclosure of eternal truths” but the “total fact of Christ ” that is to say God in Jesus of Nazareth has become incarnate in human history. As a human being Jesus Christ preached the reign of God, died a horrendous death on the cross and finally was raised again by God to live among us, and so now, in Him (Jesus), we have the clue to all human and indeed cosmic history and it is against this fact that all human experience or context is to be measured.<sup>54</sup> This model is not absolutely against human culture but it believes that there are evil things in culture, so for this matter culture must be the ones to analyze to see what part of a culture is good to be argumentative to the message of the gospel.

### **The Anthropological Model**

This model is based in the human context. It establishes or preserves the cultural identity of a person by Christian faith. This model emphasize that it is within human culture that we find God’s revelation, not as a separate supracultural message, but in the very complexity of culture itself, in the warp and woof of human relationships, which are constitutive of cultural existence.<sup>55</sup> The strength of this model according to Bevans comes from the fact that it regards human reality with utmost seriousness. It attests to the goodness of all creation and to the lovability of the word into which God sent his only son (Jn.3:16). To be a Christian, insists the anthropological model, is to be fully human; it is to find a perhaps more challenging but always more abundant life.<sup>56</sup>

### **The Synthetic Model**

This model has some similarities elements of anthropological model and the Countercultural model. Its composite nature of the human context as the situation in which men and women live. Practitioners of the synthetic model would hold that every context has both elements that

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<sup>52</sup>Bevans2003,118

<sup>53</sup>Bevans2003,118

<sup>54</sup>Bevans2003,121

<sup>55</sup> Bevans2003,56

<sup>56</sup> Bevans2003,59

are unique to it and elements that are held in common with others.<sup>57</sup> Synthetic model tries to preserve the importance of the gospel message and the heritage of traditional doctrinal formulations while at the same time acknowledging the vital role that context has played and can play in theology, even to the setting of the theological agenda.<sup>58</sup>

### **The Transcendental Model**

This model puts so much emphasis on the authenticity of the subject trying to express his or her experience as a person of faith and of a particular context, the best person to do theology within a particular context is the subject of that context.<sup>59</sup> This model easily admits the fact that any Christian who authentically tries to appropriate his or her faith is participating in the theologizing process and is doing genuine contextual theology.<sup>60</sup>

Through all six models by Bevans on Contextualization pointed out things which one should bear in mind when starting to do contextual theology; all models surrounded with Scriptures (gospel), Culture (traditions) and present of human experience, no matter the way to start that contextual theology differs accordingly. In some of the models it is believed that the best way of doing contextual theology is to start from the culture of the people and present the message of the scriptural based on it while others think that doing contextual theology must start from scriptural base and the culture must be evaluated. For that matter in this work of Contextualizing Rituals in the Christian Mission to the Chagga people: The Reception in the Northern Diocese of the Evangelical Lutheran Church in Tanzania of the Approach to Contextualization as developed by Rev. Dr. Bruno Gutmann among the Chagga ,I select translation model as the best model to fit what Gutmann did in Chagga land, this model recognizes that contextual ambiguity can be used by participants and non-participants in a culture like Gutmann who was non-participant in a chagga culture. Gutmann was very committed in the chagga society. Ernst Jaeschke writes that ,“Gutmann dedicated himself fully to task, giving his best. He placed greater emphasis on winning the hearts of the chagga people than on raising buildings. The chagga people found him not only a keen observer of their customs, morals and character, but also a faithful and energetic advocate of their laws and rights, defending them, if necessary against European planters and administrative

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<sup>57</sup>Bevans2003,90

<sup>58</sup>Bevans2003,89

<sup>59</sup>Bevans 2003,106

<sup>60</sup>Bevans2003,106

officials. Weakness and self-indulgence were not part of his personality.”<sup>61</sup> He participated in every corner of traditions to dig out what was good or bad customs/rituals. For the good ones Gutmann took it and introduced in the church. For instance concerning of initiations rites for the young boys, having studied in detail how the young boys and girls underwent some preparatory stages before circumcision, developed from there a clear connection to the confirmation classes. Through the initiation rites the boys involved were prepared to live the life of close friendship, in supporting, guiding and sharing together a community in society. Therefore, for Gutman these initiation rites became a stepping stone for preparing young people before their confirmation rite to and after the confirmation rite to live the life of sharing, guiding and supporting each other in Christian living.

## **3.2. A Background for Understanding the Process of Contextualization**

### *3.2.1. Contextualization in the New Testament*

The Bible is not silent on the idea of contextualization, although it does not employ the very term. In many parts of the Bible contextualization is practically applied. Jesus is seen as a role model for how to bring the Gospel of the Kingdom of God into a Jewish cultural context. His disciples were likewise trained for doing so, and Paul, the apostle, applied the Gospel in a non-Jewish cultural context – the Greco-Roman. This subchapter, therefore, discusses Jesus’ and Paul’s ministry and how they applied contextualization.

#### *3.2.1.1. Jesus’ Approaches to Contextualization*

“Contextualization” as an approach seems to have been used by Jesus during his ministry here on the earth. There are different stories in the New Testament showing how Jesus involved himself with different people on different occasions, people with their own culture and traditional background. Jesus healed many (Matthew 20:34), celebrated together with them (John 2:2), had conversations with them (Mark 2:18-22) and presented the message of salvation to them (Luke 19:9f). In doing so, he was aware of possible cultural differences between him and them, as well as similarities. We find that he sometimes was culture critical (counter cultural), and sometimes affirming their culture.

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<sup>61</sup>Jaeschke 1981,166

The story of Jesus and the Samaritan woman in the Gospel according to John, chapter four is one of the examples of contextualization. Jesus as he meets a Samaritan woman humbles himself from being a Jew, a Man, and God, to become a needy man, ready to associate with this woman, a non-Jew and an adulterer. He shows his readiness to drink water in this well-drawn by a Samaritan woman. The whole move is not centered on his human thirst but on his reaching out with the gospel (contextualizing) to this respective woman, and in turn to her home people. His submissive approach prepared him a way for a well-organized conversation hence preaching to a woman; who after clearly grasping the truth became a committed and self-motivated evangelist to spread the gospel to her home people. It is through this approach at this moment and context that Jesus could bring down to her an understanding of the meaning of spiritual thirst for what he called 'living water' (John 4:10). Jesus and this woman are from two different backgrounds, cultures and traditions, Jesus is a Jew while the woman is a Samaritan; and according to their culture Jews did not associate with Samaritans (John 4:9). The clause "do not associate with" was a dominant one to Jews. The point was that Jews would become ceremonially unclean if he used a drinking vessel handled by a Samaritan, since the Jews held that all Samaritan were "unclean." But Jesus obviously had a countercultural approach to that Jewish tradition. For him it was more important to bring salvation to her than to maintain a traditional Jewish cultural attitude. As a result, not only the woman but also many of her fellow Samaritans believed in Jesus, due to the woman's testimony. Moreover, Jesus stayed two days with the Samaritan people (John 4:40) which was not usual for Jews; because of his word many more Samaritans became believers.

Another story is the miraculous sign which Jesus performed at Cana in Galilee (John 2:2). The first thing we get to know about this event is Jesus acceptance of an invitation to a wedding. He could, of course, have dismissed the idea of going, based on the fact that his mission was to preach the word! But by accepting to participate in this cultural event – a rite of passage –, it gave him the possibility of revealing his nature, as one sent by God. His participation also reflects an attitude of cultural affirmation of the Jewish wedding celebration. Using the opportunity of the shortage of wine, which was traditionally a valuable element of the wedding celebration, Jesus revealed God's power by changing water into good wine. Thereby he could also, show people, that God's power provides the best gifts for cultural needs.

In his counter cultural attitude Jesus went further, in that he was sitting, conversing, eating and sharing meals with those in the Jewish society who were considered sinners,

because of their ethical behaviour, and who were socially outcasts. But this also gave him the opportunity of sharing the Gospel with them. As mostly Luke tells us, Jesus was willing to share fellowship with the tax collectors (Luke 19:5). This surprised and even annoyed the prominent Jewish religious figures. But since this seems to have been a deliberate choice in order that he might win them for the Kingdom, Jesus did not stand back from engaging with them. It was in this way, of accepting and associating himself with the sinners, that Jesus won Zachaeus. To his house Jesus pronounced salvation (Luke 19:9f). Likewise the tax collector Matthew (Levi), became his disciple, he who many believe has written the gospel according to Matthew.

We can learn several things from the above stories. First, Jesus respected others in spite of cultural differences, and was prepared to see the needs of people as more important than following his own cultural traditions. Thus doing he showed himself as both culture affirming and culture critical. And, in line with Niebuhr (above) we may state that Jesus transformed culture, in that he put peoples' needs above cultural traditions. Secondly he lowered himself to the weak and sinners so as to start from their level and restore them. The act of incarnation is a way of affirming true humanity. Thirdly, he accepted such cultural phenomena as would not be contradictory to his teachings – an attitude that is echoed in Phil 2:5ff. Thereby he showed himself as one who affirms culture. And in so doing, he was able to win people's faith.

### *3.2.1.2 The Apostle Paul and Contextualization*

When one reads Acts 21:39 and 22:3, it is said that Paul was born in Tarsus. Eckhard J.Schnabel writes that “Paul came from a devout Jewish family that belonged to the Pharisaic movement”.<sup>62</sup> In Philippians 3:5, Paul in his own words confirms that he was “circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to law, a Pharisee”. His Hebrew name was Saul.

For the Apostle Paul to win people's hearts for Christ, sufficient flexibility with regard to the cultural context was important. Paul gives us some insights about his understanding of the missionary work in 1 Cor 9:20-23:

To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's) so that I might win those outside the law. To the weak I became

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<sup>62</sup> Schnabel2008,41

weak, so that I might win the weak. I have become all things to all people that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.

According to Schnabel “Paul preached to Jews who practice the Mosaic Law, and he preached to Gentiles who do not follow the stipulations of the Jewish law...Paul excluded nobody from his missionary preaching”.<sup>63</sup> This enabled him to reach many people and win them to God.

I will draw the attention to two passages from the New Testament which can be considered as examples of Paul’s approach to contextualization.

The first one is Paul in Corinth, as Schnabel asserts, “Corinth is one of the major cities of ancient Greece, minted its own coins since 600 B.C. The city had been destroyed in 146 B.C. by the Roman consul Lucius Mummius as punishment for its role in the resistance of the Greek cities against Rome.”<sup>64</sup>

In Acts 18:1-11 we read:

**1** After this he (Paul) left Athens and went to Corinth. **2** And he found a Jew named Aquila, a native of Pontus, lately come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them; **3** and because he was of the same trade he stayed with them, and they worked, for by trade they were tentmakers. **4** And he argued in the synagogue every Sabbath, and persuaded Jews and Greeks. **5** When Silas and Timothy arrived from Macedonia, Paul was occupied with preaching, testifying to the Jews that the Christ was Jesus. **6** And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be upon your heads! I am innocent. From now on I will go to the Gentiles." **7** And he left there and went to the house of a man named Titius Justus, a worshiper of God; his house was next door to the synagogue. **8** Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household; and many of the Corinthians hearing Paul believed and were baptized. **9** And the Lord said to Paul one night in a vision, "Do not be afraid, but speak and do not be silent; **10** for I am with you, and no man shall attack you to harm you; for I have many people in this city." **11** And he stayed a year and six months, teaching the word of God among them. (RSV)

As we see from this passage, as well as from the early chapters in Acts’ narrative about his activities (Acts 18:3) Paul first established connections with the Jewish community, who had the Old Testament background knowledge of what he was presenting to them. He was accompanied in Corinth by Aquila and Priscilla, a Jewish Christian couple who had to leave Rome due to persecution. In Corinth the door of Paul to preach in the local synagogue was this fellow Aquila and Priscilla. The Bible demonstrates that Paul was a tentmaker; he used what training he had as the means of support, but with the dominating intention of preaching

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<sup>63</sup> Schnabel 2008,306-307

<sup>64</sup> Schnabel 2008,275



the gospel of Jesus Christ, as it reads in verse 4: “Every Sabbath, he reasoned in the synagogue trying to persuade Jews and Greeks.” Ronald F.Hock says, “...His trade also may have served directly in his missionary activities in the sense that workshop conversions with fellow workers, customers, or those who stopped by might easily have turned into occasions for informal evangelization.”<sup>65</sup>

Therefore, so as to reach people in their context in a way that sounded familiar to them, Paul had to immerse in the day to day activities, running normal social life, getting to know who his audience was, and then preaching to them.

The second example is Paul’s missionary work in Athens, where he “...was greatly distressed to see that the city was full of idols” Acts 17:16. As he did in other cities, Paul preached to Athenians in the local synagogue to Jewish audiences and in the marketplace to Gentiles audiences (Acts 17:17).

Acts 17:22-27 reads:

**22** So Paul, standing in the middle of the Areop'agus, said: "Men of Athens, I perceive that in every way you are very religious. **23** For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. **24** The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, **25** nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. **26** And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, **27** that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, (RSV)

Paul’s approach shows how sensitive he was to people’s culture. He did not start his speech by condemning them for worshipping an UNKNOWN GOD. He rather started from the inscription ‘to an Unknown God’ to tell them about the living God who made the world and everything in it. And in doing so he referred to their own philosophers. He could make it sound as if they were on the right way but that they only needed a new direction towards its realization. This made them feel not despised or underestimated.

In real sense there are people in many areas who accepted other faith because of fear, for instance when that faith was presented to the people in such a way that it threatens people, that if they do not accept Jesus Christ as their Lord and Savior, they will go to hell, or what they are believing in is totally wrong and that they are therefore liable to punishment and

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<sup>65</sup> Hock1980,68

things of the kind. Eugene Hillman concurs with Paul as he says: “Your role as a missionary should be to present the tenets of your faith to the other but not to ‘crucify/condemn’ their beliefs. Just present to them and the choice should be theirs either to accept your faith or remain with their own.”<sup>66</sup>

Paul’s approaches to mission work look similar to those of Jesus, and they were to a great extent successful. With time and space limit it is impossible here to cite more examples of Jesus’ and Paul’s approaches to contextualization in mission. But the aim was to show how the New Testament set the foundation for a contextually based mission, which I think, is sufficiently illustrated by these few examples.

### **3.3 Cultural Awareness as Important Means in the Process of Contextualization**

Culture is one of the most important elements of people’s life, regardless of which parts of the world they belong to. Every individual has something he/she believes in and values they treasure Etuk mentioned one of the reasons why modern anthropologists say that each culture is as good as another is that every culture must contain within it those features which guarantee the survival of its people. The different parts of each culture is an efficiently functioning system.<sup>67</sup> When it comes to religious matters, people tend to follow a religion that is next to their beliefs, something that is within their cultural arenas. Hiebert says that, “culture is the integrated system of learned patterns of ideas, values, behavior, products, and institutions characteristic of a society.”<sup>68</sup> This integrated system, which is referred to as ‘culture’ is important to the concerned individual; once respected they open up for new ideas, but once violated or undermined they may block a way for new ideas. For missionaries, in order to win people’s faith, a process of contextualizing the Gospel ought therefore to be applied. It is through such a contextual approach that a missionary can learn the elements of the particular culture and find the appropriate strategies on how to introduce some new idea and faith. Concurrently, Rheenen asserts that, “...missionaries should never arrogantly imply that their own cultures are superior or that others are inferior. All cultures have strengths and weakness.”<sup>69</sup> By showing respect to others’ culture one may more easily win peoples’ hearts because culture can serve as a bridge and become the means of communicating the message of the gospel.

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<sup>66</sup>Hillman1993,30

<sup>67</sup>Etuk2002,19

<sup>68</sup>Hiebert1983,25

<sup>69</sup>Rheenen1996,81

## Chapter Four

### A PRESENTATION OF THE FINDINGS IN THE INTERVIEWS

#### 4.1 The Interview Guide and the Interviewees

Altogether I planned and successfully conducted fifteen (15) interviews. Three of my informants were pastors and twelve lay adult people, both male and female. For my interviews I followed an Interview Guide (Appendix 1) which I had designed for this purpose. Since the pastors have all studied theology, and were supposed to potentially having more knowledge of Gutmann than the lay people, as well as further theological reflections about his work, the latter part of the Interview Guide (Appendix 2) had been designed to accommodate for such potential difference and was somewhat different than the one used with the lay Christians. The interviews took place in the summer of 2010 in the Northern part of Tanzania, Moshi District, and in the Kidia Parish in Particular. Kidia parish was chosen because this is one of the centers where Bruno Gutmann served longest time as a missionary. As the Interview Guide shows, the questions were formulated in such a way that they would direct the respondent(s) toward sharing their understanding of Gutmann, his approach to introducing Christianity in the Chagga context, and of the effect which his work in this regard had and possibly have.

In the following I shall present a summary of my findings. But before doing so I shall briefly present my informants. Since their identity is not to be revealed, and only known to me, I shall state only their gender, age, whether they are lay Christians or pastors, and provide a fictitious name for each person.

<b>GENDER</b>	<b>NAME</b>	<b>AGE</b>
Male	Mrema	80
Male	Kisanga	60
Female	Eliachi	67

Male	Mmary	83
Female	Monyaichi	70
Male-Pastor	Njau	68
Male	Kimambo	71
Female	Mangowi	60
Male	Urassa	64
Male-Pastor	Mosha	72
Male	Kowero	68
Male	Ndemaisho	80
Male	Mboya	59
Male	Mushi	61
Male-Pastor	Shoo	70

Before turning to a general presentation of my findings, however, I wish to make a comment of a more general nature. When interviewing my informants I found it interesting to notice how uniform people sounded at least to some extent, when responding to the basic questions about Gutmann's approaches to missionary activities in this particular area and how they viewed him. Actually there were some slight differences in some responses but these differences are not of such a character that they in any way reflect a dichotomy among the people whom I interviewed. The differences are only related to time and localities, and to some particular figures and the number of contextualized rituals they were aware of or could

recollect. In chapter three I mentioned five models of Richard Niebuhr which explain relationship between Christ, his Gospel and Culture. The model of Christ the transformer of culture fits what Gutmann did to the chagga people during his missionary time in Kilimanjaro, Tanzania. To some extent Gutmann was able in redirecting, reinvigorating and regenerating chagga traditions by his method of contextualization. In the process of Contextualization, the transformation brought by the gospel may be described as a lamp that gives light to all people in the house (Matthew 5:15).Such transformation are taking place in different parts of the world, bringing new meaning to religio-cultural activities such as marriage ceremonies, funeral services, liturgical rites and rituals related to health and healing.<sup>70</sup>

## 4.2 Responses to the Interview

### 4.2 .1 General Knowledge of Bruno Gutmann and His Work

With regard to having heard about Bruno Gutman, knowing who he was and knowledge about his work I found that all my informants answered that they knew of him. Interestingly some (Almost 73%) of the informants could recall the exact time he arrived and the duration of his missionary activity to his death, and few were more general in their comments but not wrong.

The commonly mentioned activities done by Gutmann were, preaching the gospel, teaching, writing some Chagga books, translating the Bible into Chagga language, and strengthening the existing clans and social relationship.

There were about nine people who also provided some additional details about Gutmann's mission. They said that he nurtured people's faith in their existing context, making sure that he carefully harmonized Chagga traditional belief and conduct with Christian teachings. Further, that he went deep into the Chagga cultural roots by digging up a lot of, almost passive thoughts and beliefs, and shaped them to their positively use in Christianity.

One of the interviewees identified three major aspects of Chagga culture that Gutmann dealt with attentively, as the concept of *neighborhood*, the concept of *clan solidarity* and the concept of *age*. According to this person, Gutmann did all his efforts to make sure that these three aspects or concepts were well (respected and) strengthened in the society he resided, and that it was through this that he implemented most of his mission objectives. Another interviewee added,

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<sup>70</sup>Scherer and Bevans1999,203

Chagga traditions require youth to work very hard for their development and also for society around them. Work was the foundation for the development of Chagga, Gutmann kept insisting that [these] traditions [be honored] and prohibited laziness and when he found any one staying without work, he got very angry and sometimes he imposed penalty for such kind of people.

By doing that Dr. Guttmann was referred to in chagga language as “*wasauye wa wachagga*” means “the Grandfather of the Chagga.” This name had an honorific meaning and not only indicates that he was fully embraced by the Chagga Christians as one of them, but was considered an elder in family or a clan term, just like an ancestor is regarded. What did the informants know about this name, and the reason why Gutmann was referred to as the Grandfather of the Chagga?

The majority of respondents said that Dr. Guttmann was greatly appreciated by the Chagga people. They regarded him not only as their very close friend, but also as a very close [and highly respected] spiritual leader. He was very familiar with the traditional Chagga clan system and made use of it when he reached people through their clan leaders. Therefore people viewed him as one who was an overall in charge of their leaders. They liked him for that, because he would not treat any clan as less important than the others. He also immersed himself into Chagga traditions and appeared fully like any other important figures in the Chagga society. All this credited him to be honored as the grandfather of the Chagga people. And, because all the descending generations have heard much about him and kept the memories about him they have also reckoned and still reckon him as their forefather and Christian ancestor.

When asked how the informants regarded Guttmann as a missionary among the Chagga whether he was good or bad, they had a uniform answer: they liked Guttmann. This is linked to their common viewpoint, namely that Guttmann entered into their culture, that he dressed himself in Chagga cultural garment, and that from there he emanated the truth of Christian faith, which has since kept the Chagga proud of having Christianity in their culture.

#### *4.2.2 Guttmann's Use of Traditional Customs and Rituals in the Church*

All the respondents admired Guttmann for his approach to accommodate Christianity to the already existing traditions and norms of Chagga people. According to them Guttmann found that the Chagga people of the Kidia and Kitimbirihu already had their own traditions when he

arrived, but he did not ignore those traditions. Instead of despising or ruining them he developed them and respected them much more than even the Chagga themselves. “You may think he was originating from Chagga land”, one of the interviewees attested.

In citing some specific examples of some things that Gutmann introduced, thirteen interviewees out of fifteen, put clearly how he made a *very clear link between existing initiation rites and the Christian rite of confirmation*. According to the interviewees, Gutmann, having studied in detail how the young boys and girls underwent some preparatory stages before circumcision, developed from there a clear connection to the confirmation classes. Through the initiation rites the boys involved were prepared to live the life of close friendship, in supporting, guiding and sharing together a community in society. Therefore, for Gutman these initiation rites became a stepping stone for preparing young people before their confirmation rite to and after the confirmation rite to live the life of sharing, guiding and supporting each other in Christian living.

In some detailed narration on how initiation rites were carried, two respondents asserted that his teachings to the female were based on the value of taking care of one’s family. In a traditional Chagga response to this value young females were circumcised. During the night of Circumcision people were dancing while singing different songs and were traditionally having sexual intercourse in that night. Gutmann, however, opposed much of these teachings to female youth since he disapproved of female circumcision. He therefore decided to prohibit the activity of singing and dancing and having sex during the initiation rite.

In connection with male circumcision they were taught how to be warriors and to fight for their country; they were brought together in one camp with about 300 youths and taught together, and subsequently circumcised. Gutmann instead developed a new culture for male youth. He put a stone outside of the church on which was written **YESU NI MMBIZI** which means **JESUS IS THE WINNER**, and every youth that was able to lift that stone, was qualified and could then be blessed and undergo circumcision.

Moreover, all the respondents were of the same opinion that Gutman paid attention to the existing solid clanship, and it was within clans that rituals, moral guidance and punishments were carried out. According to all the respondents, it was so and still is so that through the clan organization people were and are nurtured and shaped in believing, behaving and thinking. Therefore Gutmann used the clan system as an effective means for nurturing

and shaping people towards Christianity. He used the clans to implement teachings of Christian faith, in administering some church discipline and in counseling people.

On baptismal rites, Gutman, according to 90% of the respondents, insisted on continuing the use of traditional names like RUWAICHI, HAIKAMENI, ELIUFORO, NGILEENENGO just to mention a few, rather than using foreign names like JAMES, MARK, ROBERT. All respondents uniformly recalled and narrated the following event in Gutmann's life which won the Chagga's trust in Jesus Christ: There was a forest which was believed to have evil spirits, and many people feared even to pass through it and to draw water from the spring there. But when Gutmann came he entered there, fetched water and used that spring water first for drinking, then blessed it in God's name and used it in baptizing. In so doing he was able to win people's faith for God and overcome their fear (and superstition).

#### *4. 2.3 His Contemporaries Acceptance of or Opposition to Gutman's Use of Traditional Customs or Rituals in the Church*

The respondents at different times expressed the very same opinion, namely that it was rather difficult for Gutmann in the early stages of his missionary work, since he was a stranger from far away, and besides that there was great difference between him and the Chagga that made it difficult for them to understand him. But, because he was very brave and humble, he immersed himself into Chagga culture, and learnt it sufficiently well, including the language. Afterwards, therefore, it became a smooth task to win them through all what he tried to contextualize. According to three respondents, two pastors and one lay person, Gutman learnt the Chagga traditions very quickly, including the language. Hence he was able to co-operate with them in many activities, in traditional life ceremonies, farm activities, and all their day to day activities. This in turn helped him to win the Chagga's souls, for they loved him and willingly opened their minds to receive what he introduced.

It was by activating and using the clans that Gutmann, according to the respondents, made it possible to effectively apply also a contextual approach when imparting biblical teachings. "He would learn something clearly in one clan, he would practice it perfectly with them, he would associate it diligently with the biblical understanding; then people in that particular clan would apply what he interprets, this sparks would spread to other clans. This is how Gutman did and succeeded greatly in Chagga land." (One of the Lay people in interview asserted 19/07/2010)



#### *4.2.4 The Interviewees' Own Opinion of Gutman's Use of Traditional Customs and Rituals in the Church*

All interviewees had a positive attitude to the question regarding Gutmann's use of traditional customs and rituals in the church, but only two of them commented further on it. According to all the respondents, the approach by Gutmann to contextualize Christianity in these people's culture made people feel that Christianity emanated from their own culture and was not [merely] a foreign idea. According to them, Christianity for the Chagga, as the Chagga see it represented, is well understood and accepted to people, since through Gutmann's approach Christianity made it their way. When further commenting, the two informants shared the same idea, of the traits of syncretism in Gutman's approach. To some extent he approved of some of the apparently uncompromising rituals which have persisted along with Christianity until now. One good example is the habit of Chagga people to visit and sacrifice on the graves of their departed relatives, which would have diminished or become extinct if it had not been entertained early, during the introduction of Christianity.

#### *4.2.5 Contemporary Use of Rituals which Dr. Gutmann Introduced*

Coming to this question the respondents commonly shared one aspect, namely that changes in traditional cultural practices are due to the influences of modernity. Accordingly it is quite difficult to find all what Gutmann introduced to be practically applicable in today's church, due to the fact that much of the traditions are left behind because of modernity which is now gaining wide popularity. This means that many young people find that most of what formerly used to be worth considering as the most valuable conducts, are nowadays regarded outdated and senseless. This, therefore, puts most of the contextual implementations by Gutman at stake. Some of the respondents, however, added that this question must also be considered from the other side of the coin, namely that some of what Gutmann introduced is still practiced by the church today. Although, in their support of this practice, they did not move too far from the opinion, that modernity is a leading challenge. What they pointed to is the fact that the church is putting a great effort on emphasizing the use of the contextual approach of Gutmann in their parishes. People are still using the Chagga Hymn Book and the Chagga Bible. In some services Chagga liturgy is being used though most of the participants are the old people.

#### *4.2.6 Summary and intermediate Conclusion: Gutmann's Contribution to the Christian Church among the Chagga Population in Tanzania*

- Respondents of the interview were aware of Gutmann as the missionary in their place and the work he did to the church such as preaching, writing some Chagga books, translating the Bible into Chagga language and strengthening the existing clans and social relationship.
- Gutmann did not ignore the Chagga tradition rather He took time to study it and pick those good things and introduced them to the Church, for instance, he appreciated the initiation rites of boys and connected it to the church by putting the stone outside of the church for those who might carry that stone he was ready for initiation rite and for confirmation right but he disapproved female circumcision.
- During the baptismal rites, Gutmann insisted the use of traditional names because they carry a lots of meaning to praises God such as Ruwaichi means God knows, Eliainei means God with me, Eliuforo means the one who has life, just to mention a few.
- The way the gospel was brought to the Africans created resistance from some people; some did not accept the gospel because missionaries were associated with colonialists for that reason it was also not easy for Gutmann to be accepted by Chagga people in the early stage of his missionary work. He was stranger from far and for natives it was difficult to distinguish between the Good News and colonialism. Gutmann used some extra effort to be understood by Chagga people but being very brave and humble, he immersed himself into Chagga culture and learned it deeply.
- The approach by Gutmann to Contextualize Christianity in people's culture made people feel that Christianity emanated from their own culture. With the use of this model, the gospel finally becomes local and indigenous and it helps to understand the one they believe for as the creator of the heaven and earth.
- Modernity has gained a wide popularity such causing some of the customs or rituals introduced by Gutmann to be left behind. Young people find that most of what formerly used to be worth considering as the most valuable conducts is nowadays regarded as outdated and senseless.

- The church put much effort on emphasizing the use of the contextual approach of Gutmann in their parishes by using the Chagga hymnal book and Chagga bible, Chagga liturgy used in some parishes though most of the participants are the old people.
- All in all according to one of the informants, “He [Gutmann] was absolutely right, for he developed the teachings [that] preexisted and [are still] existing in the Chagga society; he never ignored any but rather studied and clarified them for a satisfying meaning.” This answer generally stands for many if not all responses from the interviewees, namely that Gutmann’s work is worth appreciating. Another informant asserted,

For Gutmann, Christianity was not to bring many things from Europe but to develop things [that] already existed there [in Tanzania]. For instance, Gutmann did not allow the clan trees to be cut, for he learnt it that trees in Chagga were counted as people in the society and when people were cutting a tree they were supposed to speak with [the] tree and tell it the reason of cutting it; so this shows how brilliant and sensitive he was in as far as people’s culture is concerned.

Through the field research I realized that Rev.Dr.Bruno Gutmann’s contribution to the Chagga church is highly respected. Apart from understanding their culture like other missionaries was to insist education which was to teach people on how to read and write so that they could be able to read the Bible, but also to develop secular education. Most of the educated Chagga people have received their education through church institutions. Gutman wrote many books about the Chagga people even in Africa in general, Ernst Jaeschke in his book “BRUNO GUTMANN, his life, his thought and his work” He mentions some of the books written by Gutmann such as *Das Volksbuch der Wadschagga* (The Chapbook of the Wachagga), *Das Recht der Chagga* (Laws of the Chagga), *Stammeslehre der Chagga* (Tribal Teachings of the Chagga), *Dichten und Denken der Dschagganeger—Beträge zur afrikanischen Volkskunde, Leipzig* ( Thoughts and Endeavors of the Chagga People) with subtitle ‘Contributions to African Ethnology’.<sup>71</sup> Through writings of much books inspired Chagga people to read in order to understand their rights as one of his books wrote about ‘Laws of the Chagga’. Also He established strong congregation by which led many Chagga people to attend to the church and participate in church activities not only in Kilimanjaro but also when they are out of Kilimanjaro region in other big cities such as Dar es Salaam,

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<sup>71</sup>Jaeschke 1985, 13-15

Mwanza, Arusha just to mention few you find that there many Lutheran Christians who originate from Kilimanjaro and they are in big positions in the church as the elders of the church, and they become blessing in those areas of which they participate. Chagga pastors are also scattered all over Tanzania. This shows that early missionaries did a good work in insisting to the Chagga people about Good News of Jesus Christ. In Addition, Chagga traditions require people to work much that are why the Chagga people have long historical roots in business and this is why up to now most of the successful business men in Tanzania are from Kilimanjaro. Most Chagga people, if not all, involve themselves in business wherever they happen to live, being inside or outside of their country. They have been earlier trained on the importance of hard working in the society as the one interviewee asserted;

Chagga traditions require youth to work very hard for their development and also for society around them. Work was the foundation for the development of Chagga, Gutmann kept insisting that [these] traditions [be honored] and prohibited laziness and when he found any one staying without work, he got very angry and sometimes he imposed penalty for such kind of people.

There is no mission without a cross if the church wants to be loyal to Jesus Christ who himself identified with the poor and suffering unto his death on the cross. Gutmann indeed faced that cross even if his approach to mission work was criticized by many of his contemporaries because most of the missionaries' attitudes toward African culture were negative, as Ram Desai writes;

Missionaries arrived in Africa already despising the African and his way of life. The early missionaries labored under the assumption that Africans were without any religion, education or culture and that Africa provided a virgin field where they could sow the seeds of Western religion and civilization. It is revealing to note the attitude of some of the early missionaries towards the Africans. In 1873 a missionary remarked, when I carry my torch into the caves of Africa I meet only filthy birds of darkness.<sup>72</sup>

Thanks to Rev.Dr.Bruno Gutmann for the work of contextualizing customs or rituals but we can see that to some extent he approved of some of the apparently uncompromising rituals. As I mentioned the custom of chagga people to visit and sacrifice on the graves of their departed relatives, during the end of the year approaching December, Chagga people from every corner of the country and even outside of the country start to prepare safari (journey) for going home for the veneration of their departed ancestors. During that time of Christmas you may find that

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<sup>72</sup> Desai1962,13

bus fares from other places to Kilimanjaro goes up because of increasing passengers. There is one Swahili saying for the Chagga which says, “Mwisho wa mwaka wachagga wanaenda kuhesabiwa na mababu” means “at the end of the year chagga people are going home to be counted by ancestors.” If Gutmann also would have diminished had not been entertained it earlier during the inception of Christianity this custom would not have existed up to now. On top of that alcohol drinking is as a part of chagga culture and they have a special beer called mbege. Mbege beer plays a great part in chagga daily life and since the time even before the coming of missionaries chagga people used to have it as the part of their life and it is believed that in those areas which were under Germany mission, alcohol drinking was a part of life and that even servants of the church used to have kipata. Kipata is a utensil used especially to drink mbege.

## Chapter Five

### AN ANALYSIS OF THE FINDINGS GATHERED IN THE INTERVIEW

#### **5.1 Introduction**

As pointed out in chapter four, this chapter analyzes the presented findings from the interview was conducted in Kidia and Kitimbirihu Parish, on the contextual work of Dr. Bruno Gutmann. The key reference, whose theories of ritual are applied in analysis of the findings, are Victor Turner (1969) and Catherine Bell (1997), who have established the modern understanding of the concept of ritual and have discussed a variety of rituals, as applied in different contexts, seeing how they are viewed and how they can be generally understood. In analyzing, the findings, there will be a precise presentation of the general idea of rituals whereby, the definitions and types of rituals will be given, as presented by Turner and Bell, in their books, so as to convey a clear connectivity of the contextualization of rituals with the contextualization by Gutmann. Then there will be an analysis of the contextual significance of ritual, seeing how ritual plays a role in effectuating contextualization approaches in a particular area. This will, particularly, make it possible to establish a clear understanding of how Gutmann effectively applied the means of rituals in approaching the Chagga culture, making approach to contextualization work. Furthermore, this part will direct a focus on the theological implication, of the findings, on the contextualization process by Gutmann. It is also the aim of this chapter that there will be a pragmatic analysis of the finding, looking on the possible Use in Future Missionary Endeavors among the Chagga in Tanzania. Then, at last there will be a precise summary which presents a delineated account of what the whole chapter presents.

#### **5.2 The General Idea of Ritual Study**

##### *5.2.1. As identified and developed by Catherine Bell and Victor Turner*

Catherine Bell in her book entitled “*Ritual: Perspectives and Dimensions* (1997)” discusses in detail the concept of ritual. In so doing Bell, widely, presents an overview of the famous theories of religion and ritual, categories of ritual activity, and the central debates that have

shaped our interest in ritual. In her presentation she presents ritual activity as a complex social medium, a cultural construction of tradition, exigency and self-expression that is capable of playing a wide variety of roles and communicating a rich density of meaning. This way of presentation makes ritual to appear as the core value of human identity and means of communication through which a man derives the meaning of life in the place in which he/she resides.

Specifically this part visits the first part, of the book, in order to grasp some definitions of ritual and then presents the second area, which deals with the major categories of ritual activity so as to straightforward meet the purpose of the chapter, that is to establish some viewpoints that can be developed when analyzing Gutmann's approach in contextualization of rituals as presented in chapter four. In this part she presents major five categories of ritual which are: Rites of passage, Calendrical Rites, Rites of Exchange and Communion, Rites of Affiliation, and Political Rites. Among those major five categories of ritual presented by Bell, the Rites of passage are particularly relevant to this study. Bell presents four main lines of thought about ritual, namely: Several early theorists who raised the issues; the myth and ritual school, which viewed ritual as the source of religion and culture; a loose set of phenomenologist of religion who tended to emphasize myth; and finally, the psychoanalytic approach, which borrowed heavily from all these areas.

One of the early theorists was William Robertson Smith, who was of the views that "...religion rooted not in speculative myths about the nature of things but in rituals that essentially worshiped divine representations of the social order itself".<sup>73</sup> This makes rituals being defined as the practices which, when directed to the divine, results in a religion of the particular social setup.

The myth and ritual school discusses ritual in relation to myth, whereby, they see ritual as action while myth as the story. In the whole discussion the conclusion comes to be that "...ritual has remained important in the study of religion and of society",<sup>74</sup>

With the third school, phenomenology of religion, the ritual finds the marginal part of recognition as the root source of religion, whereby the myth at least is more recognized.

The fourth school, Psychoanalytic Approach of Ritual, viewed ritual to be closely connected with taboo whereby, taboo necessitates the ritual. In concluding, Bell assert that, "a myth - like a ritual - simultaneously imposes an order, accounts for the origin and nature of that order, and shapes people's dispositions to experience that order in the world around

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<sup>73</sup> Bell 1997,4

<sup>74</sup>Bell 1997, 8

them.”<sup>75</sup> This idea, therefore, displays ritual as closely related to myth whereby they form some orders which tend to be accepted in a particular society and operate as norms. These orders, when viewed positively, tend to enable endurance of social patterns and when pointing to divinities actually are accommodated as religious values. Bell, in referring Marshall Sahlins, who discusses the ritual in terms of practice, adds that: “...ritual enables enduring patterns of social organization and cultural symbolic system to be brought to bear on real events; in the course of this process, real situations are assessed and negotiated in ways that can transform these traditional patterns or structures in turn.”<sup>76</sup> Sahlins’ idea about ritual is complemented by Sherry B. Ortner and Jean Comaroff, as referred to by Bell, who together understands the ritual “to be the means for mediating enduring cultural structures and the current situation.”<sup>77</sup> Both the ideas about ritual show how useful it is when it comes to the cultural practicability in the changing situation and time; in other words it serves in enabling culture to cope with the dynamism of time and space.

In the second part, Bell presents categories of rites, which are worthy discussing for the clear foundation for analyzing Gutmann’s contextualization approach of rituals in Chagga area.

To start with, Bell discusses *the Rites of Passage* whereby, she points out that “...they are ceremonies that accompany and dramatize such major events as birth, coming-of-age initiations for boys and girls, marriage, and death. Sometimes called “life-crisis” or “life-cycle” rites, they culturally mark a person’s transmission from one stage of social life to another.”<sup>78</sup> What entails all these elements in rites of passage is their cultural awareness, it is not necessary that they take place at a coincidence way, which is being carried out as an event happens; they rather take place for the purpose of creating an acceptance of the events in the society. Therefore, as asserts Bell, “In this ritual process, the person leaves behind one social group and its concomitant social identity and passes through a stage of no identity or affiliation before admission into another social group that confers a new identity”.<sup>79</sup>

The second category is *Calendrical Rites* which are designed, according to Bell, to “give socially meaningful definitions to the passage of time, creating an ever-renewing cycle of days, months, and years. Both types of rites – Rites of Passage and Calendrical Rites –

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<sup>75</sup>Bell 1997, 21

<sup>76</sup>Bell 1997,77

<sup>77</sup>Bell 1997,79

<sup>78</sup>Bell 1997, 94

<sup>79</sup>Bell 1997, 95



make time appear to be “an ordered series of eternal re-beginning and repetitions.”<sup>80</sup> Following this definition of Calendrical Rites one may find that they are closely comparable to seasonal church events such as Christmas, Easter and other of the kind.

The third category is *Rites of Exchange and Communion* which through “...direct offerings may be given to praise, please, and placate divine power, or they may involve an explicit exchange by which human beings provide sustenance to divine powers in return for divine contribution to human well-being.”<sup>81</sup> These kinds of rites, exchange, are biblical in nature, as practiced by the Jews in the Old Testament, then kept on practiced by Christians.

The following category of ritual are *Rites of Affiliation* whereby Bell asserts that; “following Victor Turner, who frequently invoked this category of ritual, rites of affliction seek to mitigate the influence of spirits thought to be afflicting human beings with misfortune.”<sup>82</sup>

The last, but also important, category is *Political Rites*, which are “...said to comprise those ceremonial practices that specifically construct, display and promote the power of political institutions (such as king, state, and the village elders) or the political interests of distinct constituencies and subgroups.”<sup>83</sup>

When doing a close follow up, you come to realize that the dominating idea of the majority rites are aiming at pointing to the divinity, for either appeasing or calling for mercy.

As a special point of interest, Bell discusses one part of ritual activities which she calls *Sacral Symbolism*. These are the “activities that explicitly appeal to supernatural beings which are readily considered to be examples of ritual, even if the appeal is a bit indirect, as when the president of the United States takes the oath of office by placing his left hand on the Bible and swearing to uphold the duties and responsibilities of the presidency”.<sup>84</sup> They can be so, simply, because who happens to do them are valued and trusted by the concerned society.

Coming home Bell shows that, when talking about ritual it doesn't mean that it stands as a single, independent, figure but rather as a ceremony among many. In making clear here point she says:

A ritual never exists alone. It is usually one ceremony among many in the larger ritual life of a person or community, one gesture among a multitude of gestures both sacred and profane, one embodiment among others of traditions of behavior down from one generation to another. In other words, for each and every ritual, there is a thick context of social customs, historical practices, and day-to-day

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<sup>80</sup>Bell 1997, 102

<sup>81</sup> Bell 1997, 108

<sup>82</sup>Bell 1997, 115

<sup>83</sup>Bell 1997, 128

<sup>84</sup>Bell 1997, 155

routines that, in addition to the unique factors at work in any given moment in time and space, influence whether and how a ritual action is performed.<sup>85</sup>

Turner in discussing about rituals concurs with Bell, when detailing about, rites of passage, calendrical rituals, just few of them. Turner, as he refers to Monica Wilson's viewpoint, writes that: "Ritual reveals values at their deepest level...men express in ritual what moves them most, and since the form of expression is conventionalized and obligatory, it is the values of the group that are revealed. I see in the study of rituals the key to an understanding of the essential constitution of human societies"<sup>86</sup> This idea is in connection to what Bell discusses, as the third school which is the phenomenology of religion, when asserting that "a myth-like a ritual-simultaneously imposes an order, accounts for the origin and nature of that order, and shapes people's dispositions to experience that order in the world around them."<sup>87</sup> Therefore, with all the two viewpoints ritual is portrayed as source of orders that shape and rule the given group of people or society to move and function as a unified body.

One important finding that Turner testifies to is that, for the outsider to get into the society and understand deeply what involves the existing people's culture it is important that he "...would have to overcome his prejudice against ritual and start to investigate it."<sup>88</sup> This is a particularly central idea, especially for the one who wishes to learn from or introduce new ideas to a particular group of people.

In reporting about the finding in his field work in Ndembu society in Africa, Turner asserts that: "As we became increasingly a part of the village scene, we discovered that very often decisions to perform ritual were connected with crises in the social life of villages."<sup>89</sup> Turner's finding concurs, partly, with Bell's idea about rites of passage when saying "Sometimes (*rites of passage are*) called "life-crisis" or "life-cycle" rites, they culturally mark a person's transmission from one stage of social life to another"<sup>90</sup>

Turner further discusses rituals from two perspectives or /liminalities, namely the liminality that characterizes rituals of status elevation and the liminality that characterizes rituals of status reversal. With liminalities that characterize status elevation, according to Turner, "ritual

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<sup>85</sup>Bell 1997,171

<sup>86</sup>Turner 1969, 6

<sup>87</sup>Bell 1997, 21

<sup>88</sup> Turner 1969, 7

<sup>89</sup>Turner 1969, 11

<sup>90</sup>Bell 1997, 94

subject or novice is being conveyed irreversibly from lower to a higher position in an institutionalized system of such positions.”<sup>91</sup> The second one, Turner says is:

...the liminality frequently found in cyclical and calendrical ritual, usually of a collective kind in which, at certain culturally defined points in the seasonal cycle, groups or category of persons who habitually occupy low status positions in the social structure are positively enjoined to exercise ritual authority over their superiors; and they, in their turn, must accept with good will their ritual degradation.<sup>92</sup>

In short, Turner, as he uses these liminalities tries to show how ritual effectuate the act of exalting the downtrodden while crushing the exalting ones in a society. This is quite in line with the biblical idea of how the human being before God is expected to have humility so as to be exalted or otherwise will be crushed.

#### *5.2.2 The idea of Ritual in Relation to the Findings Based on Gutmann’s Contextual Approach in Kidia and Kitimbirihu Parish*

As above mentioned, Bell is of an idea that:

A ritual never exists alone. It is usually one ceremony among many in the larger ritual life of a person or community, one gesture among a multitude of gestures both sacred and profane, one embodiment among others of traditions of behavior down from one generation to another. In other words, for each and every ritual, there is a thick context of social customs, historical practices, and day-to-day routines that, in addition to the unique factors at work in any given moment in time and space, influence whether and how a ritual action is performed.<sup>93</sup>

Moreover, as seen above, Turner in his fieldwork came to realize that one important thing for anyone to get into the society and understand deeply what entails the existing people’s culture is that he “...would have to overcome his prejudice against ritual and start to investigate it.”<sup>94</sup>

Both Bell’s and Turner’s attestations are practical when coming to the findings about Gutmann’s contextual approach in Kidia and Kitimbirihu Parish. As with all cultures worldwide there are several rituals taking place within, and it is not necessary that all are either profane or holy but, however, there are some which are profane and some which are worth. The approach to follow so as to know which are profane and which are worth is what

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<sup>91</sup>Turner 1969, 167

<sup>92</sup>Turner 1969, 167

<sup>93</sup>Bell 1997,171

<sup>94</sup>Turner 1969, 7

Turner suggests that one should first overcome his/her prejudice against ritual of that particular area. This is the central idea particularly for the one intending to reach the particular society for the purpose of mission aiming at introducing new ideas pertaining Christianity. Findings compel the research bereaving that Gutmann would have been informed about Bell's idea of mixed composition of rituals as well as Turner's idea of being free from personal prejudice about ritual of the particular area. For that reason Gutmann took time to learn and understand, so as to sort out which were holy rituals and which were profane, without involving stereotyping conclusion.

As with findings all the respondents seem to admire Gutmann for his approach; that he accommodated Christianity to the already existing traditions and norms of Chagga people. This wasn't easily accomplished, but after a span of time in thorough studies of the rituals that were entailed in the Chagga tradition. Having studied them he developed them and respected them much more than even the Chagga themselves.

The respondents pointed out some of the rites that they used to practice and which Gutmann accommodated into church practice. Among these were the initiation rite, the naming of babies, the rituals of clanship, and the hierarchical way of conducting leadership, the use of local brew during some important meetings and the use of some traditional ritual songs. With care, Gutmann selected and used what he knew were positive and would not distort the essence of Christianity or its central values. He adopted them, by giving them a Christian meaning, even adding new Christian elements. Carefully he eliminated in the rituals what he saw to be oppressive or in violation of central Christian values. Before eliminating some elements and transforming or 'baptizing' others he made sure that people had received thorough teaching so that they would understand the alterations and the reasons for these. He was able to eliminate some even at the traditional level, namely practices such as female circumcision and time wasting ritual activities; Gutmann tried as much as he could to make sure that people willingly dismissed them. An interviewee revealed that Gutmann, having studied carefully how the young boys and girls underwent some preparatory stages before circumcision, developed from there a clear connection to the confirmation classes. During the initiation rites the boys involved were prepared to live the life of close friendship, in supporting, guiding and sharing together as community in a society; Gutmann used this as a stepping stone for preparing young people before and after their confirmation to live the life of sharing, guiding and supporting each other in Christian living.

The good example is from the finding whereby majority agreed that Guttmann made a clear link between existing initiation rites and the Christian rite of confirmation. Having studied, Guttmann, came to realize that the age in which children underwent initiation was the very same as age as that of confirmation. He also realized that, most of rituals practiced before and after their circumcision were of no great harm to Christianity, for they were aiming at giving the boys courage as men to accept terror and pains, to be strong men who would secure their families, and how to be good men in the society. Therefore, Guttmann linked all these to Christianity by connecting them with confirmation, whereby children in this age they would face both. The first being confirmation, and in confirmation he would insist on who the super warrior was, i.e. God, and if they put their faith in him they would be warriors of the society, they would face all the pains and terror boldly with victory. Furthermore, he noted that in initiation rites boys were going in groups of partners, therefore, so as to maintain the consistency he made the partnership groups celebrate their confirmation together so as not to lose the link, whereby, "in their group he would visit and insist on how important it is to support one another morally, physically, or even mentally. To make sure that they all grow together successfully without leaving one of them fail."<sup>95</sup>

Guttmann, as the findings reveal, respected and paid attention to the existing solid clanship traditions, including many of their rituals. Having learnt that clans were the most uniting tools of the Chagga society, and that it was within clans that rituals, moral guidance and punishments were carried out, Guttmann established a close relationship between church and clans. As respondents made it clear, it was so and still is so that through the clan organization people were and are nurtured and shaped in believing, behaving and thinking. Therefore Guttmann used the clan system as an effective means for nurturing and shaping people towards Christianity. It was through the clans that he could effectively implement teachings of Christian faith, administering some church discipline, counseling people, introducing and implementing several church plans. Matters of church discipline were easily regulated in the neighborhoods, where people knew one another so well that deception was hardly possible, and the missionary's counsel was sought only in the most difficult cases. The sharing of mutual concerns between the church elder(s) and the missionary pastor(s) was a source of blessing to the congregation.

Bell, in discussing *Sacral Symbolism* alleges that the sacral acts in these rituals are the "...activities that explicitly appeal to supernatural beings... even if the appeal is a bit

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<sup>95</sup> Interview with Mmary at Kidia Parish, 7/7/2010

indirect...<sup>96</sup> These often happen when done by the trusted and revered men in the society, the good example were the clan elders of the Chagga society. Making use of their high social standing Gutmann brilliantly used the clan leaders to introduce a lot of good Christian values. He obviously used the leaders of the clan because he knew that the values would thus acquire an easy recognition.

Coming to baptismal rites, as above suggested, Gutmann, is said to have insisted on continuing the use of traditional names, this was after he learned that they were having good meaning and bring people together. Name like ROWAICHI (God Knows), ELIUFORO (God is Peace), NGILEENENGO (I am given...) etc., had the meaning, and could show all show God's power, love, peace and many other qualities. Moreover, the naming style involved the use of grandmother's or grandfather's name as the only or one of the names of the baby, which maintained the family bond and sense of belonging for both children and oldies. Gutmann's approach of drawing the water from the forest that was believed to have had evil spirits for domestic and baptism had a lot to do with people's faith. But first he had to study the myth behind it. Finding that in all the rituals that were carried in it none of them pointed to people's faith in God but rather to fear and horror, he decided to take an alternative line of action. So in order to free them from their superstitions and fear and to win them for faith in God he did that through teaching and practice, which proved to people that God was more powerful than all the evil spirit the believed to have been in that forest; for He could turn the water from the evil forest to be the blessing and useful for people.

However, Gutmann did not simply accept all the practices that were being carried among the Chagga people in Kidia and Kitimbirihu, as revealed the findings; for after he went through the thorough study of them he knew there were some of them which were not useful both for the people's life and for the Christianity. Good examples were the women initiation rites and some ritual celebrations that consumed a lot of time for work. In ladies preparation for initiation rites, according to the findings, there were dancing, drinking then sexual practice. Gutmann using the clan authority he could inform people on the negative side of the acts, especially sexual practices, hence eliminated them. On the side of time consuming rituals, Gutmann discouraged them, by motivating the clans to be focused on hard working for it pleases God and brings reward to the society. Punishment for the laziness was effectively administered through the clan authority, so as to discourage those who wasted time in the streets or unworthy rituals.

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<sup>96</sup>Bell 1997, 155

### 5.3 Contextual Significance of Ritual

Concurrently Bell and Turner, discuss the ritual as the source of orders that shape and rule the given group of people or society to move and function as a unified body. Bell asserts that “a myth – like a ritual – simultaneously imposes an order, accounts for the origin and nature of that order, and shapes people’s dispositions to experience that order in the world around them.”<sup>97</sup> While Turner points out that “Ritual reveals values at their deepest level...men express in ritual what moves them most, and since the form of expression is conventionalized and obligatory, it is the values of the group that are revealed. I see in the study of rituals the key to an understanding of the essential constitution of human societies”<sup>98</sup> Moving along these views, by Bell and Turner, people in their society can, analogically, be compared to the fish in ocean. The ocean as an arena for fish is made useful by the existence of water in it that makes fish make their daily movements, find their food and make their life. A man, like a fish, in the society which resembles ocean, is determined to move, think and form the meaning of the existence through the existing ritual, which serves as water. Therefore, for any religion to be able to set strong roots in a particular society it must either be able to relevantly make use of indigenous rituals, either by adopting them as they are, or purifying (“baptizing”) them so as to get rid of practices or values that contradict those of the religion being introduced – in the case Christianity. Or it may adapt its own rituals to the traditional ones that already exist in a culture while shaping them in such a way that they fit in with them one way or another. Once a ritual fails to appeal to the members of a society, the community will face a lot of unanswered questions, for most of the questions are mostly found within and traditionally resolved in the rituals of that particular society. If Christianity, by adopting and purifying indigenous rituals, is able to meet the needs of that particular society, the rituals will be able to survive. Likewise, if Christianity by introducing and accommodating its own rituals to the cultural framework of a local community, the rituals may also be able to meet their felt needs.

Rituals such as wedding, birth, pregnancy, cutting the hair of a baby, the circumcision of a male and female, and the burial ceremony all entails meaning in them. All these stages of human beings are ritualized when young people are passing from childhood to youth or youth to adulthood. Gutmann, who came to Chagga land, found that the Chagga people had their own rituals; , the same can be said about other societies, whether they are found in Africa

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<sup>97</sup>Bell 1997,21

<sup>98</sup>Turner 1969, 6

or in Europe: here people have established their rituals, and with specific meanings carried out by each, by which they understand them and believe in their importance.

Paul Hiebert points out that:

Many missionaries were communicating with people by being part of the people's tradition to some extent, and there are also others who tried to go deeper but the level at which they grasp the tradition of the people was not deep enough to know the meanings behind some of the actions and the thoughts of the people. Learning the language of the people, wearing their traditional clothes and such things show the outer expression of the people but there are meanings that are not seen easily, the emotions and the convictions.<sup>99</sup>

This is the same among the Chagga people whereby Gutmann devoted himself in reaching them deep within their ocean surrounded by the water of ritual. To some extent as, findings have revealed, he succeeded to know a lot about Chagga worldviews, belief and understanding of God, that he could reach them the message of the bible about Christ. Having learned their language, their culture, their ritual he could know what, when and how to introduce what he knew about Christianity. He, missionary trying to contextualize the gospel message, did a lot by translating the Bible into the Chagga language; hymn and liturgical service were conducted in Chagga language, and introduced some of rituals into the church. All these, were for the effort of having people receiving the gospel in their within the ocean water of their ritual which would not make Christianity look strange and incomprehensible.

Hiebert continues saying that "In the church we need good preaching and teaching so that young Christians will grow to maturity. We also need to provide ways for Christians to express themselves through music, art, literature, drama, dance, rituals, and festivals."<sup>100</sup> Once people feel that they are fully involved in the whole worshiping service, word of God and prayer, they have obviously moved to understanding the real meaning of what comprises their belief, hence become actively involved in it. In cases where they happen to feel isolated in one way or another, in that what they believe to be right is dismissed as irrelevant or wrong without any further comment, they eventually become mere imitators of the new religious practice, just following the formalities. But when they go back home, they practice what they believe to be true and theirs. Thus is created a tension between rituals that are

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<sup>99</sup> Hiebert1985,34-35

<sup>100</sup> Hiebert1985,35



formal – moving only on the surface – and rituals that are believed to function, since they address the felt needs of people, define the problems and resolve them.

As his finding Turner, argues that

Both types of rites ... seem to be bound up with cyclical repetitive systems of multiplex social relations. Here there appears to be an intimate bond of relationship between an institutionalized and only slowly changing structure and a particular mode of *communitas* which tends to be localized in that particular kind of structure.<sup>101</sup>

This reveals the extent to which ritual entails human beings' social network in a daily endeavor. They dominate the lifelong situation, whereby one feels connected and obliged to move the way things appear to be in the social realm. It is the aim of the religion, particularly Christianity, to have a humankind with a clear meaning of life, future hope and brotherhood; this is particularly possible when the existing ritual are given Christian meaning so that people do not feel any gap, hence move on and are held together in one understanding. With this notion, it is of no question that for the contextualization to properly assume its pace in a particular cultural realm ritual should receive proprietary awareness in Christianity.

#### **5.4 Theological Implications**

Paul Hiebert holds the conviction that the Bible depicts culture as the prominent arena for God's encounter with His creation:

The whole Bible is an eloquent witness of God's meeting humans and conversing with them in their own cultural contexts. God walked with Adam and Eve in the Garden in the cool of the day. He spoke to Abram, Moses, David, and other Israelites within a changing Hebrew culture. And he became the Word who lived in time and space as a member of the Jewish society. Similarly, the early church presented the apostolic message in ways that the people understood. Peter's sermon at Pentecost and Paul's address to the Areopagus in Athens show how they tailored the message to fit their audiences. The Gospels and the Epistles likewise address people in different cultures in different ways. All authentic communication of the gospel in missions should be patterned on biblical communication and seek to make the Good News understandable to people within their own cultures.<sup>102</sup>

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<sup>101</sup> Turner 1969, 202

<sup>102</sup> Hiebert 1985, 54-55

The idea above show that it is through culture that people draw their identity, the feeling of existence; it is where they draw their persistent world views that shape their belief, knowledge and hope. It is within the same culture that ritual that are said to create orders, unity and network, are found. It is therefore, comparable to feeding the fish. You can't succeed by taking it out of water and placing it on the dry ground before you feed it with the most nutritious food, expecting it to enjoy eating it. Likewise it is with people if you isolate them from their own culture. Giving them the most insightful teachings, expecting them to enjoy and perceive them, does not help. Hiebert employs biblical understanding to make this point very clear that, God often times, when encountering his people he meet them in their appropriate cultural grounds. Jesus in his redemptive act, lowered himself into the culture, became its part and adhered to it so as to win people. Gutmann, aware of this, did the same by dressing in Chagga cultural garment, lowering himself to be like them, and then emanated the truth of Christianity in their culture. In so doing found himself "planting the Gospel in the roots of African culture and left it to the power of the Holy Spirit, who would make it grow into the fullness of the body of Christ."<sup>103</sup>

Bruno Gutmann, based on what was the usual cultural practice, described for instance the bonds of comradeship life between boys of the same age group, the ties of fellowship which were covered by the sharing of food and games, initiation teaching, and the experience of circumcision. Out of this grew lifelong companionships in which one person pledged to help and support the other in sorrow and joy, in good times and bad. Gutmann plainly showed great admiration and respect for the way this relationship worked out in practical terms in the local community. In his opinion this aspect of traditional life came very close to Christ's command to his disciples to love one another; that brotherhood, pure love and mutuality are biblical idea of life, and when practiced properly blessings are the expected rewards from God.

In his missionary activity, Gutmann came into contact with the three primal ties of the Chagga, which are clan, neighborhood, and age group, and from these three ties he made connection between their nation and the Gospel. Jaeschke quotes Gutmann:

A people that desire to serve Christ cannot take its stand in this world, but must take its stand in God. And the powers emanating from God, which enable them to accept Christ, reside within the primal ties within which the individual becomes a human being. Within these ties those spiritual and ethical attitudes are formed

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<sup>103</sup>Shao1985,88

which condition the inner unity of the human race-despite the most pronounced external diversity.<sup>104</sup>

This idea of unity was found in Jesus' prayer for his people soon before his death (John17:21). He knew that it is only through unity that the gospel can reach his peoples. He emphasized in his prayer that they should have the unity as he and his father have formed by love. It is also through unity, as found in the culture, that makes an individual feels to have an identity of being a human being. Therefore, for Gutmann it is through God, who is the initiator, that this unity can grow strong and bring its desired meaning to His people.

Gutmann's conviction was that the duty of the mission was not to disorder relationships but to strengthen and restore the local social order. The social forms that he recognized he also understood as reflecting the will of the Creator. In other words, he regarded them as human ties that were in conformity (and therefore in harmony) with creation, or primordial ties, for whose absolute validity he passionately contended. When establishing the church among the Chagga he therefore laid down some principles in line with this view. Flatt has summed up some of his thoughts on mission work among the Chagga as follows:

It must not pull out individual in order to form them into a new organization, the church. It should not break up clans in an attempt to exalt the nuclear family. When God has created an organism, do not supplant it with an organization. When God has risen up Sons for himself, do not bastardize them. Dissolution of the original forms of society is not just a matter of culture change, it is a thwarting of the life-giving Spirit of God, which brings about Spiritual depth, for the divine purpose is wrapped up in the socio-logical package.<sup>105</sup>

Gutmann's views on the communal aspects of rituals are similar to those which have later been echoed in ritual studies, such as that by Tom F. Driver (2006) when discussing this inherent feature of rituals he contends:

Rituals are inherently communal, while at the same time being imaginative and playful, even when most serious. They become bearers of *communitas*, which is a spirit of unity and mutual belonging that is frequently experienced in rituals of high energy, particularly those that are closer to the shamanic than to the priestly type of ritual pathway.<sup>106</sup>

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<sup>104</sup> Jaeschke 1985,65-66

<sup>105</sup> Flatt1972,2

<sup>106</sup>Driver2006, 164

For Driver rituals are naturally communal, and when they function accordingly they will normally draw people closer to one another and give them a true sense of unity. This important aspect of communal rituals also seems to have motivated Gutmann when he adhered to the people's existing rituals. He knew, that in order to win people while maintaining their unity, he must pay attention to the rituals which fostered and maintained such unity. One of them, being initiation, should be well looked upon and be maintained. With all awareness, Gutmann was well informed that, for the effectiveness of the rituals, so as making them life imparting and meaningful to the people they should be contextually oriented. Thor Strandenæs in his article entitled "Missionally Relevant Rituals for the Secular City: A Quest for Christian Rituals which adequately interact with Citizens' Lives and Needs" discusses how the regular weekly services, mostly in Norway, is growing weak day after day, and points out how only the occasional rituals are the ones that receive good attendance of people. Among the ways of improving for the effectiveness that makes rituals plausible and meaningful to people, he suggests that: "Rituals must be contextually oriented and engaged relevantly and adequately in the citizens' lives and needs"<sup>107</sup>

Coming to the end of this part about *Theological Implications* of the contextualization approach of Christian rituals as approached by Rev. Dr. Bruno Gutmann in Chagga, we find it relevant, theologically, based on the idea that from the beginning of creation God seems to have communicated and having fellowship with the humankind on the earthly context; he did not transfer him (human being) somewhere with the reasons that the earthly context is impure or unsatisfactory for the fellowship with him. What God did was finding some means to reach him in his context, transforming him from his context with his rituals. In the New Testament, the same idea is seen, when Jesus came on earth, he came like other human being, though he was God, putting on human garments so as to fit the human context, sharing with all in their context and then introduced to them the truth of salvation. If he had come as a heavenly creature the whole message would have remained strange and would have been looked upon as a heavenly message that can never be accommodated in the earthly context. But not only that, but as the model of contextualization, Jesus, stepped out of his Jewish garment and wore the Samaritan garment so as to meet first the Samaritan woman and then her home people. He is the God who speaks the language of the concerned person, dresses like the person, attends the same daily activities together with that person, sings and participate in that person's rituals. He is the God whom that person feels to be inwardly known to. Any other attitude

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<sup>107</sup>Swedish Missiological Themes (STM) 2010, 350

would have made the person feel distanced from God and God himself irrelevant to his or her daily life and affairs.

### **5.5 Possible Use in Future Missionary among the Chagga in Tanzania**

What Gutmann launched in Chagga society in early 20<sup>th</sup> Century still remains as a legacy to the church in Tanzania as well as to the church in Africa in General. For most the church has taken from there a proper move, Gutmann's contextual approach of rituals, in strengthening what portrays itself as the African indigenous Christianity. According to my findings, from what Gutmann contextualized as rituals, there are still carried out but many of them have been left out completely; for instance, during the time of Gutmann, preaching, songs and liturgies were conducted in Chagga language but nowadays they hardly use Chagga, and most services are conducted in Swahili. In spite of the diminished strength of the vernaculars, the Chagga tribe still – and along with many other tribes –, find a lot of incredible treasures in the material that is handed down to them about their forefathers, for instance their former customs and religious faith which Gutmann published into books. Though, due to an abrupt advancement that puts at stake lots of traditions and customs, and vernaculars but still all what were done by Gutmann set a strong foundation for move for advanced contextual approaches of rituals. Not only for the contextualization but his writings can provide valuable aid in the present struggle of Africans for a new identity which seem to have, in one way or another, being disturbed.

Gutmann as a master of the Chagga language and poet gathered stories and songs in Chagga language, produced a hymnbook for the congregation and, translated the New Testament; though there is a trend that the Chagga indigenous language is losing its usefulness in the worshiping trend, especially for the youths, but its can still be usefully applied in conveying the past experience and approaches, so as to pave a way for the more contextual approaches of the religious rituals.

Like Paul to the Greeks, Gutmann's preaching and writing were focused on presenting Christ to Chagga people with an animistic faith, revealing to them that the "Lord of Heaven" in whom they unknowingly believed is the father of Jesus Christ. He did not deny completely their perceptions about God, but showed them in a clear light what they believed unknowingly. With the contemporary time majority are well informed about God and Jesus Christ, but much of teachings by theologians and non-theologians are being carried, of which

people are ending up being confused; Gutmann's approach of conveying the news about Jesus Christ is again valid. Not necessarily the same way, but as the foundation, the church in Tanzania has to reform its teachings, having a unified teaching, and then presenting to people who are confused with a lot of teachings showing them "this is the word of God which you have heard from different voices differently".

Gutmann's sociological insights are contemporarily significant and applicable; for his thinking concerning the primordial ties reflects not necessarily an end in the past historical stage, but moves with the development of people. People all over the world are growing seeing the importance of extended-family tie; this therefore, gives the church the starting point for the implementation of this idea.

Gutmann's dedication was mainly emphasizing on winning the hearts of the Chagga people, more than on raising buildings and establishing wonderful church projects. He focused intently on studying the Chagga culture and their rituals so as to find the meeting point between the Christian rituals and their rituals. It is not forbidden or condemned to establish project, erect buildings for the church, but the main focus, as Gutmann did, should be a deep devotion to people's social life, studying their world views together with their rituals so as to make it possible for an inculturation of the gospel to be achieved among them. The challenge that faces the church nowadays is the rapid growing trend of most people neglecting Christian rituals, based on their conviction that they don't find that they fit their needs or answer their daily question. Furthermore, congregants find it boring that most of preacher in their preaching and teachings display a vast gulf between the real life of the congregants and what they address. They mostly sound like presenting their own presuppositions. This will possibly be solved if Gutmann's approaches are employed effectively. For Guttmann, after his personal encounter with the people to whom he carried out his mission, testified that:

The so called primitive races are not childish organisms and easily manageable as some believe. Not only does the spirit of past generations live within them, but extinct cultures also smolder within their souls. Would, therefore, that in addition to bringing in the disintegrating influences of our civilization, the colonial powers might come up soon, and with increasing emphasis, with constructive and considerate development programs, so that the indestructible life forces do not flare up unexpectedly like flames from a ruined structure, but that they be engaged creatively and

effectively in indigenous forms for service in the total community.<sup>108</sup>

Gutmann's confession is not just a mere abstract theory rather an objective analysis actualized by the committed daily activities of his congregational work. He did not only abide in the established rules and norms of conducting mission; he rather immersed himself to learn practically from the Chagga themselves and thereby deduced some effective methods of reaching people with the Good News. What he observed as the deep-rooted relationships of the Chaggas he sought to utilize, in conjunction with the structures derived from the Gospel for the benefit of the Christian congregation. This is what the church ought to do for the future contextual approaches, based on the fact that the church is facing a lot of changes nowadays.

## **5.6 Summary**

This chapter intended to analyze the findings, as gathered from the field, about contextual approach of the ritual approached by Gutmann. Together with other scholars, Turner and Bell were effectively used as the testing tools for the findings seeing how successful or unsuccessful Gutmann was in his approaches. To the great extent it revealed that Gutmann successfully contextualized Christian rituals to the Chagga society, which made Christianity draw its strong roots there. It moreover reveals that it was out of deep knowledge he had acquired, out of great commitment he had in learning Chagga culture and rituals that enabled him to effectuate his approaches to their success. He did not only come and introduce Christianity then learn people culture and rituals, rather he learned and know them enough, sort out which were valuable and which not, knowing what, when and how to introduce to people which will acquire a positive acceptance and being effectively practiced. Therefore, to put it clear, it was out of devotion and hard work that made it possible for Gutmann to succeed in reaching people at the heart of their context and inform them about Christ in their own worldview.

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<sup>108</sup> [http://www.dacb.org/stories/tanzania/legacy\\_gutmann.html](http://www.dacb.org/stories/tanzania/legacy_gutmann.html) (20/03/2011)

## Chapter Six

### SUMMARY AND GENERAL CONCLUSION

In the beginning of my thesis as I mentioned Rev. Dr. Bruno Gutmann was a missionary to the Chagga people from Leipzig Mission Society, Germany. In Chagga land Gutmann learned a very precious lesson, that there are deeper sides to the tradition of people than what is seen on the outside. Gutmann learned Chagga traditions very quickly, including the language. Hence he was able to co-operate with the Chagga in many activities, in traditional life ceremonies, farm activities, and all their day to day activities. This in turn helped him to win the Chagga people's souls, for they loved him and willingly opened their minds to receive what he introduced. All in all for Gutmann it was not an easy task. But as a missionary he came to understand African culture, at the same time as he found his way to contextualizing the Gospel into the African culture. He was a stranger from far away, and at first there was a great difference between him and the Chagga that made it difficult for them to understand him. But, because he was very brave and humble, he immersed himself into Chagga culture, and learnt it sufficiently, including the language. Afterwards, therefore, it became a smooth task to win them through all what he tried to contextualize. He made the Gospel to be localized by considering the Chagga traditional context, culture and ways of living while preaching the Gospel. Religion is inseparable from hermeneutics. Because all religious symbols and rituals have to be interpreted according to their cultural context Gutmann made a strong effort to capture the of the Chagga culture, and thus was able to direct the souls of Chagga to people to Christ in the early 20<sup>th</sup> Century.

The first chapter comprised of the general introduction, statement of the problem, research method, scope and limitation of the study, definitions of the terms and structures of the work. The case study of Kidia and Kitimbirihu parish was used and a field work was carried out among the Chagga.

In chapter two, we looked at the understanding of the Chagga people; we saw their location and historical background, economic organization, cultural setup, their indigenous religion and also early Christian religion among them.

Chapter three discussed the concept of contextualization, a key term in this thesis. Therefore we also looked some relevant definitions which had been in use before the word contextualization started to be used. Also a background understanding of the process of contextualization in the New Testament was given. I further showed how Jesus and the



Apostle Paul approached contextualization and finally showed how important cultural awareness is in the process of contextualization.

Chapter four was a presentation of the interviews which gave us a background for the next chapter five on how to analyze the presented findings from the interviews which were conducted in Kidia and Kitimbirihu parish.

Chapter five was an analysis of the findings, where I applied as my key references theories of ritual as developed by Victor Turner (1969) and Catherine Bell (1997), drawing at the end some theological conclusions on the implications and discussing their possible use in future missionary among the Chagga.

We as ministers of God, and especially African pastors, have to see which cultural traditions should be allowed in the Church and which should be excluded from the Church. On the grounds of the mission field what is most important I can say is the communication of the Gospel on cross cultural positions. Those who want to be in this field of mission they have to understand the culture of the people by whom they want to evangelize in order to use their culture to express the meaning of the Good News. Ministers of God by doing that the message of the Gospel will also be implanted in the people's cultural tradition. This was Bruno Gutmann's principle. In order to communicate the Gospel to the Chagga people, he started with their culture, studying it thoroughly in order to discoveries authentic human morals and finds a way to turn these morals into a Christian way of life, without losing touch with the Chagga culture. He did not start to use something different from that which could be found in their environment to preach the Gospel to the Chagga people. Instead Gutmann used the Chagga environment or in other way round considered the Chagga cultural tradition as a first preparatory way for the Gospel. For this reason the Chagga people felt that Christianity was grounded in their own culture.

Gutmann as a missionary and pastor founded a way of understanding African society and culture which could assist the contextualization of the Gospel. He was not by birth an African, but identified himself with the Chagga people without rejecting his Germany culture. His example is a lesson to all people who reject their culture and exalt foreign cultures.

Through the field research I realized that the contribution of the Rev. Dr. Bruno Gutmann to the Chagga church is highly respected even though he approved some of the apparently uncompromising rituals. Many Chagga people participate in church activities not only in Kilimanjaro but also when they are out of the Kilimanjaro region in other big cities. My findings are that, with time, and due to a remarkable advancement, a lot of the contextualized rituals introduced by Gutmann are no longer functioning. But I also came to

realize that most of his *approaches* are worth applying for future contextualization of rituals if they are to have relevant function and meaning for contemporary people. This therefore poses a challenge to contemporary church ministers, on the whole idea of their commitment and practical encounter with people's contexts. Without painstaking investigation and thorough understanding of people's context the church will always remain touching only the outer shell of people's needs and feelings rather than reaching their core part. Eventually this may end in dismissing them from the church or leaving them as nominal Christians.

From my study I came to understand that there are many valuable things we can learn from any people's tradition and make use of when presenting the Gospel of Jesus Christ, Just as the Rev. Dr. Bruno Gutmann did to the Chagga people in Tanzania.

In completing my thesis, I would like to express my agreement with Darrel L. Whiteman's understanding of the term "Contextualization" which is presented in *New Directions in Mission and Evangelization 3: Faith and Culture* (1999) edited by James A.Scherer and Stephen B. Bevans. In many ways it is a worthy comment on and follow-up of the great contribution of the Rev. Dr. Bruno Gutmann:

- 1.** Contextualization attempts to communicate the Gospel in word and deed and to establish the church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people's deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture.
- 2.** Contextualization in mission is to offend-but only for the right reasons, not the wrong ones. Good contextualization offends people for the right reasons. Bad contextualization or the lack of it altogether, offends them for the wrong reasons.
- 3.** Contextualization in mission is to develop contextualized expressions of the Gospel so that the Gospel itself will be understood in ways the universal church has neither experienced nor understood before, thus expanding our understanding of the kingdom of God. In this sense contextualization is a form of mission in reverse, where we will learn from other cultures how to be more Christian in our Context.
- 4.** Contextualization in mission is to remind us that we do not have a privileged position when it comes to understanding and practicing Christianity. It cannot be the exclusive property of any one culture, for it refuses to be culture bound; it continually bursts free from the chains of bondage to cultural tradition.

Darrel Whiteman 1999; 43-47

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## Appendix 1: Interview Guides

The research topic: ‘Contextualizing Rituals in the Christian Mission to the Chagga People: The Reception in the Northern Diocese of the Evangelical Lutheran Church in Tanzania of the Approach to Contextualization as developed by the Rev.Dr.Bruno Gutmann(1876-1966) during the first Four Decades of the 20ieth Century.’ Please by responding and answering the interview guide questions as honestly as possible.The information given will be used for the purpose of this research only and will be treated confidentially.

### Lay Christians

Name.....

Age.....

Sex.....

1. Have you ever heard about the German missionary Rev.Dr.Bruno Gutmann?
2. If yes, do you remember what time he was active in Tanzania?
3. Are you familiar with anything he did in Tanzania?
4. Do you remember anything which Dr.Gutmann introduced to the Church which combines Chagga traditional customs or rituals?
5. If yes, are you able to give an example or examples of chagga traditional customs or rituals which Dr. Gutmann introduced in the Christian church?
6. How do you regard this or these custom(s) or ritual(s) yourself?
7. What are the reason(s) why you appreciate or do not appreciate this or these custom(s) or ritual(s)?
8. Do you know whether Christians at the time when Dr. Gutmann introduced the customs or rituals easily agreed to or were opposed to using traditional customs or rituals in a Christianized form in the church?
9. Do you know whether Christians in the church today still practise any customs or rituals which Dr. Gutmann introduced?

10. Do you know why the chagga people named Dr.Gutmann as “wasauye wa wachagga”?  
[Wasauye wa wachagga means “Chagga’s grandfather”]

11. What is your opinion concerning Dr. Bruno Gutmann’s contribution to the Christian church among the chagga population in Tanzania?

12. Do you regard him as has been a good missionary or a bad missionary among the chagga?  
May I ask you why you think so?

## Appendix 2: Interview Guides

The research topic: ‘Contextualizing Rituals in the Christian Mission to the Chagga People: The Reception in the Northern Diocese of the Evangelical Lutheran Church in Tanzania of the Approach to Contextualization as developed by the Rev.Dr.Bruno Gutmann(1876-1966) during the first Four Decades of the 20ieth Century.’” Please by responding and answering the interview guide questions as honestly as possible.The information given will be used for the purpose of this research only and will be treated confidentially.

### **Ritered Pastors**

Name.....

Age.....

Sex.....

1. Have you ever heard about the German missionary Rev.Dr.Bruno Gutmann?
2. If yes, do you remember what time he was active in Tanzania?
3. Are you familiar with anything he did in Tanzania?
4. Do you remember anything which Dr.Gutmman introduced to the Church which combines Chagga traditional customs or rituals?
5. If yes, are you able to give an example or examples of chagga traditional customs or rituals which Dr. Gutmann introduced in the Christian church?
6. Do you know whether Christians at the time when Dr. Gutmann introduced the customs or rituals easily agreed to or were opposed to using traditional customs or rituals in a Christianized form in the church?
7. Do you think that he was right in introducing chagga traditions, customs and rituals in a Christianized form in the church?
8. How do you regard this or these custom(s) or ritual(s) yourself?
9. Does the church today still use the rituals which Dr.Gutmman introduced?



10. Do you know why the chagga people named Dr.Gutmann as “wasauye wa wachagga”?  
[Wasauye wa wachagga means “Chagga’s grandfather”]
11. How has the Church in the chagga population received the contextualized customs or rituals which Dr. Gutmann introduced?
12. Have there been any objections to them or are they generally received without reservations?
13. In your view, how well was Dr. Gutmann able to communicate with the chagga people?
14. What is your personal opinion concerning Dr.Gutmann’s contribution to the Church among the chagga people?
15. Do you regard him as has been a good missionary or a bad missionary among the chagga?  
May I ask you why you think so?

## Appendix 3: Copy of "Tilråding av behandling av personopplysninge

Norsk samfunnsvitenskapelig datatjeneste AS  
NORWEGIAN SOCIAL SCIENCE DATA SERVICES



Harald Hårfagres gate 29  
N-5007 Bergen  
Norway  
Tel: +47-55 58 21 17  
Fax: +47-55 58 96 50  
nsd@nsd.uib.no  
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Org.nr. 985 321 884

Thor Strandenæs  
Misjonshøgskolen  
Misjonsmarka 12  
4024 STAVANGER

Vår dato: 09.09.2010

Vår ref: 24605 / 3 / TNS

Deres dato:

Deres ref:

### TILRÅDING AV BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 23.06.2010. All nødvendig informasjon om prosjektet forelå i sin helhet 06.09.2010. Meldingen gjelder prosjektet:

24605

*Contextual Approach in Mission in the late 20ieth Century: The Reception of the Methods of Contextualizing Christian Rituals developed by Rev.Dr.Bruno Gutmann among the Chagga Christians in the Northern Diocese of the Evangelical Lutheran Church in Tanzania*

Behandlingsansvarlig  
Daglig ansvarlig  
Student

Misjonshøgskolen, ved institusjonens overste leder  
Thor Strandenæs  
Happiness Elinami Lyimo

Personvernombudet har vurdert prosjektet, og finner at behandlingen av personopplysninger vil være regulert av § 7-27 i personopplysningsforskriften. Personvernombudet tilrår at prosjektet gjennomføres.

Personvernombudets tilråding forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, vedlagte prosjektvurdering - kommentarer samt personopplysningsloven/-helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, [http://www.nsd.uib.no/personvern/forsk\\_stud/skjema.html](http://www.nsd.uib.no/personvern/forsk_stud/skjema.html). Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, <http://www.nsd.uib.no/personvern/prosjektoversikt.jsp>.

Personvernombudet vil ved prosjektets avslutning, 30.06.2011, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Bjørn Henrichsen

Tone Njølstad Slotsvik

Kontaktperson: Tone Njølstad Slotsvik tlf: 55 58 24 10

Vedlegg: Prosjektvurdering

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The sample of this study is a total of 15 men/women who are lay Christians or retired pastors who practise Christian faith alongside traditional Chagga rituals.

The data material is collected through personal interviews.

The information is given in written and oral form. The Ombudsman finds that the information given in the revised information letter (received 06.09.2010) is satisfactory. Consent to participation in the research project is given in oral form.

Names of the participants will be replaced by reference numbers corresponding to a list of names kept separate from the rest of the data material. As part of this project, sensitive personal information relating to the participants' religious beliefs will be registered (see the Personal Data Act section 2 subsection 8 (a)).

The project will be completed by June 30th 2011, and the data material will be anonymised no later than this date.

## Photographies



**Photograph 1: Bells comes from Germany after the Second World War and it still in Use in the Church.**



**Photograph 2: Old Kidia Church where Rev.Dr.Bruno Gutmann used to conduct Service, now the church is closed for the service but used as tailoring School.**





**Photograph 3: Other side of the old Kidia Church**



**Photograph 4: The place with sands believed that Gutmann was mentioned to be buried  
But fortunately not happen because his death found him in Germany.**



**Photograph 5: The pulpit was Gutmann used to preach**





**Photograph 6: Gutmann photo**



REV. GUTMAN AND HIS FAMILY  
MCHUNGAJI GUTMAN NA FAMILIA YAKE  
NYUMBANI—KIDIA

**Photograph 7: Gutmann with his family at Kidia home.**



**Photograph 8: Shrine area for rituals.**

## Letter of information and consent

<b>INFORMATION TO BE GIVEN ORALLY AND IN WRITING TO INFORMANTS WHO ARE ASKED FOR THEIR CONSENT TO PARTICIPATING IN INTERVIEWS RELATED TO A MASTER OF THEOLOGY THESIS PROJECT</b>
--

- Dear Sir / Madam / Miss,
- I am Happiness Lyimo, a Master of Theology student from Tanzania, studying in the School of Mission and Theology, Stavanger, Norway. As part of my master thesis project, I am currently collecting data from informants in the Evangelical Lutheran Church in Tanzania (ELCT), Northern Diocese.
- The aim of my project is to research the impact of Rev. Dr. Bruno Gutmann on the Christian contextualization of traditional Chagga customs and rituals and how the rituals he introduced were received in the Lutheran church and among its members. Further, whether Chagga Christians today follow his approach to a Christian contextualization of rituals, and if so, how they assess this approach and their own practices.
- In this connection I wish to interview adult Chagga Christians – both lay and ordained, men and women – with a view to finding out whether they are presently familiar with any or some of the rituals which Dr. Bruno Gutmann introduced, are able to describe them, and how they assess these rituals.
- I hereby request you kindly to contribute to my work by consenting to participate in an oral interview.
- I guarantee that your identity will not be disclosed, and that the information you give me will be treated discreetly and anonymised in the thesis. By the end of the project period (June 30, 2012) all tape recordings and electronic transcripts will be deleted. Further, you may withdraw your participation in this project at any time if you so decide.
- If you give me your consent to participating I will proceed to ask you some questions which I ask you kindly to respond to.

Yours truly,

Happiness Lyimo