

SCHOOL OF MISSION AND THEOLOGY, STAVANGER

THE IMPACT AND INFLUENCE OF GLOBAL SOCIO-ECONOMY  
ON THE CLERICAL MINISTRY IN THE EVANGELICAL  
LUTHERAN CHURCH IN TANZANIA (ELCT)

A Thesis Submitted to the School of Mission and Theology, Stavanger  
In Partial Fulfilment of the requirements for the degree of the Masters of  
Global Studies (MGS)

By  
Daudi Raphael Mlyuka

STAVANGER, NORWAY

MAY 2009

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## **ACKNOWLEDGEMENTS**

First, I wish to express my thanks to God who gave me this golden chance for further education and has enabled me to complete this study. It is not possible to mention everyone who contributed in one way or another to the successful completion of this study, but I acknowledge with appreciation the contribution made by each individual.

Second, I am indebted profoundly to the Misjonshøgskolen (MHS) and the Norwegian State Educational Loan Fund for providing an opportunity for my staying and studying this programme here in Norway. My sincere and deep thanks to Makumira University College of the Tumaini University (MUCO) and the Evangelical Lutheran Church in Tanzania, Southern Diocese for choosing and allowing me to pursue the Masters in Global Studies

Third, my sincere thanks also go to all interviewees and their families who have supported this research by giving as valuable knowledge as they understand the impact and influence of global socio-economy in their ministry. Their knowledge made the author to identify and discover most of important initiatives done by the Church or her workers.

Fourth, my utmost gratitude goes to Ms Associate Professor Gerd Marie Adna for her valuable and tireless supervision of my work. I treasure her advice, criticism, and suggestions, which have contributed a great deal to bring this work to this present form. May God bless her.

Fifth, I acknowledge and appreciate the effort and commitment of the faculty members and staff of MHS for dedicating themselves teaching us various subjects, which have often reshaped my views. Thanks are due to librarians at the MHS for their prompt accessibility that contributed to the value of this thesis.

Last, I thank my beloved wife Edda Jeremiah Kidenya and our beloved daughter Anne Brita. I will never forget their unceasing prayer and encouragement as I was pursuing my studies at Stavanger - Norway. At first, all my family accepted the chance as 'God given chance,' and that it has been a blessing to our family and relatives. However, the act of separating with them for two years was also a difficult moment to our family. Overall, again I thank the almighty God who is in control of all things.

## **ABBREVIATIONS**

ELCT – Evangelical Lutheran Church in Tanzania

IMF- International Monetary Fund

MDG's – Millennium Development Goals

n.d – no date

SACCOs - Savings and Credit Cooperative societies

SD – Southern Diocese

TANU – Tanganyika African National Union

WASODA – Watumishi (Workers) Southern Diocese

## CHAPTER ONE

### 1.0 INTRODUCTION

#### 1.1 Background of the Study and Motivation

Globalization has challenged life in Tanzania in various ways. Pastors there like world wide now need to have cell phones, cars, modern houses, health insurance, good education for their children and the like. Ten years ago, those things were not so much regarded as important as now people want them. In addition, because now it is possible to see how others are benefiting from new technology, everyone wants to have those digitalized machines. Schirato is right when he says globalization has collapsed time and space.<sup>1</sup>

Aiming to have this new technology is one thing. The ability to get them is another thing. However, Swahili proverb gives them courage as it says ‘where there is a will there is a possibility of getting or reaching the goal’ (*penye nia pana njia*). From this spirit and encouragement, Tanzania has experienced many national wide strikes fighting for more payment both in salaries, allowances, and in the like. Among those national strikes, include that of workers of National Microfinance Bank, teachers, university students etc. If pastors will make strike, how the situation will be? Are they not in cold strike for underpayment? In one way or another, even SD pastors are in strike but using different methods.

Formally, many sister Churches were helping Tanzanian pastors to send their children to school. Nowadays that chance is not there as they have changed their mission to other countries. Economic hardship makes many youth to fear God’s work in the Church. Old pastors do not see the challenge in the same way, some of them even blame youth pastors that they are not well committed to serve God. The reality is not in that way, but misunderstanding of two cultures, of the past and of present.

In this struggle of life, two groups of ministers are seen in the Church. Those who were employed by the Church in the 1960’s blaming the newly employed pastors for demanding more than what the Church can afford to pay. The new generation pastors say no, we are not living according to the past culture, we want today’s culture to govern us. We should discuss today’s world so that to plan for tomorrow.

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<sup>1</sup> Schirato 2003, 68 - 71

How can one meet the above challenges in Tanzania? There is cultural conflict between the used to be and what it should be done now. Among the causes of this conflict is the globe development in science and technology. Samovar says, “no nation, group, or culture can remain aloof or autonomous. If you touch one part of the world, you touch all parts.”<sup>2</sup>

Church ministers are the source of good education to the whole society. Members of the society accept their voices as they view them as messengers of God. From the time of missionaries from Germany, Sweden, England and the others, many people see the Church as a source of development, despite religious education; also, they built hospitals, schools, and clean water systems for the whole society. In order to be confident and willing to partake those roles in the society, those leaders should be mentally, physically and spiritual healthy. If they are mistreated psychologically they are sick hence unfit for the role. It is a time to find medicine to cure pastors’ wounds so that they can cure parishioners’ wounds of poverty. One of the medicine is to let them speak and find solutions by themselves. Nevertheless, the administration body should be prepared to implement the solutions. How can the Church in Tanzania heal those wounds? The researcher believes the research will show good direction.

## **1.2 Statement of the Problem and Aim of the Study**

Economy continues to dominate most of the established development and planning in the world today. Since “economics rule politics and all other aspects of life,” any government worth (in this case Church) its salt should pay the greatest attention to the country’s economy (pastors’ economy).<sup>3</sup> Economy has become a major issue of discussion in various aspects of life, and the Church is not excluded. If one asks the Church ministers about the problems they experience in the Church today, the first thing to be mentioned most likely will be economy. Weden a Swedish researcher in the Church of Tanzania wonders why in all questions connected to the problems the Church is facing. The answers were about the poverty of the Church to the extend of depending to donors more than 80% of the projects run as she says; “Ms Msese does not know how big the contributions from the Swedish and Finnish mission are, but

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<sup>2</sup> Samovar and Porter 2001, 33

<sup>3</sup> Interview with Mtanga, 06.07.2008

according to her they are getting smaller now than used to be. The incomes from their own production are a small part of the total budget but still an important one.”<sup>4</sup>

It has been common for many pastors whenever they meet to discuss about their economic hardship they are experiencing and how is viewed by the administration. They try to visualize their future in their retirement age and the future of their children according to the living standard they are living. The discussion include all pastors, male and female regardless their educational levels. Some of them thinking deeply on their poverty have decided to leave working under the Church institution and are being employed by the government or other private institutions. In 2005 alone five pastors left the job in the ELCT-SD Church and were employed by the government as teachers in secondary schools. In addition, three pastors joined Pentecostal churches.

It is said that in the early days of Christianity in Tanzania, Church servants were serving without being very much concerned with wages, as Church ministers were called *valimilavangi* in Bena language meaning people called by God to work for others not for themselves. The situation changed rapidly in the mind of many Church workers like evangelists, secretaries, pastors and the like for they came to realize that the life standard for their families is so demanding and they cannot afford even sending their children to schools. As Mtanga once said, “working as God’s call without payment no one can understand now, for there is no market or school only for the people of call.”<sup>5</sup> Showing the economic difficulties pastors face, Mwayu says; “even the schools run by the ‘Church’<sup>6</sup> the fees are not reduced for those people working according to their call in the Church. I think we need to rethink about our call;”<sup>7</sup> he ended mentioning the amount of money pastors get per month as a salary.

This thesis seeks to show the challenges brought by the global development to the 3<sup>rd</sup> world countries especially to the Church in Tanzania. It is interested in showing how the growth of global socio-economy and its culture came to influence and affect the mind of Church workers to the extent of threatening the sovereignty of the Church administration. Some pastors are leaving their pastoral offices and being employed by the government, others are asking for high salaries every time in the

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<sup>4</sup> Weden, 2002, 214

<sup>5</sup> Interview with Mtanga, 06.07.2008

<sup>6</sup> Kidugala Lutheran Seminary the fee is 3,500 Norwegian kroners per year (According to NBCTZ exchange rate of 17.05.2008)

<sup>7</sup> Interview with Mwayu, 18.07.2008



diocesan office, others are discouraged by the bad working condition, hence they do not work properly. The researcher believes that working on pastors' wounds (unsatisfactory areas and questions) today will help to plan for the future working condition. In addition, carefully analysis and measures taken to solve the problem will help to revive their motives toward their call in the ministry.

The research aims to reveal pastors and parishioners feelings about workers socio-economic situation. Hence, such feelings are expected to be good characteristic to stimulate more research on how to overcome the situation. The research will not go deeply to find out the causes of poverty in Tanzania in general, but rather it will bring the causes caused by society setups to show the position of the Church to bring prosperity in Tanzania.

Due to the above stated situation, motivated the author to ask the following questions: what will be the future and identity of the Church in the global social-economic challenges and the fate of pastoral ministry? Is it possible for today's pastors to be legging behind while the society is advancing in scientific technology like having good houses, televisions, mobile, good educations to their families, good medication, security system and the like? Many youth pastor are reluctant to continue or to join the ministry, what should the administration do for the wellbeing of their workers and Pastoral Ministry? Lastly, who is responsible to bring socio-economic change in the ministry? If it is possible to bring change in the socio economy, how can be implemented? The above questions enhanced author's inner desire to do a research on this particular topic.

### **1.3 Scope and Limitations**

In this paper, the term Church refers to ELCT, implying the Southern Diocese (SD). The researcher is confined himself to this and only to SD because at present there are many Christian churches and denominations in Tanzania. This makes difficult to deal with the entire Christian community and their pastoral life in this paper.<sup>8</sup> In addition, in this study the author will use the word Christians referring to the members of ELCT-SD, despite of their different cultural backgrounds and they understanding of Church economy.<sup>9</sup>

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<sup>8</sup> <http://www.nationsencyclopedia.com/Africa/Tanzania-RELIGIONS.html>, 23.03.2008

<sup>9</sup> In Southern Diocese we do have four groups of Bible Studies or Fellowship, namely; the revival of all baptized member or all members of the Church, New Life in Christ (NLC), Christians revivals of Tanzania (Uamsho wa Wakristo Tanzania – UWATA), Gospel revivals (Uamsho wa Injili). Each

In addition, the ELCT-SD has 200 pastors working in five regions of Tanzania; the author have restricted himself to 33 pastors plus their co-workers in their areas respectively.<sup>10</sup> I have chosen those pastors and area to represent the whole diocese for the following reasons: First, many of the pastors interviewed were in administration position like district pastors and chaplains of institutions. Those pastors in administrations are the ones to encourage others when they are discouraged and frustrated by giving them a word of hope. Second, as a pastor in this diocese for almost five years, the author has first hand experience in this ministry. This experience is a momentum to the observation of the awful and devastating situation of clerical ministry.

In this study, the author chose to focus mainly to ‘pastors’<sup>11</sup> because are the ones entrusted to God’s mission of spreading the word of kingdom of heaven. If pastors are happy in their ministry, they will make all administration system to be happy and work with great success. These are the leaders of the Church, so for the growth of the Church mutual understanding is required. The other motive behind these pastors is that they are trained for more that five years, then they are send to a different places from their birth place. However, sometimes their role is not defined well by some people as they think pastors are the people of God’s call they need not to be paid high salaries. While secretaries and diaconal are professional employed, they are not people of call.<sup>12</sup> Due to that reason they are paid more regardless the education they do have.

#### **1.4 Methodology and Sources**

In this thesis, the author have used qualitative method since the data, which is used in analysing the impact and influence of global socio-economic to clerical ministry, are collected through field research using interviews and formal conversations. In addition, sometimes for the matter of testing the data, quantitative research methodology is used in this thesis. Interview was contacted to thirty-three pastors’

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group has its way of understanding Church economy, sometimes it makes difficult to teach the responsibility of all-Christian in giving or stewardship if the dominant group in that area is not for that understanding.

<sup>10</sup> Even if sometimes, the researcher had conversation with pastors’ families to know about their feeling being pastor’s family, and what it meant to their future live. Their ideals are not included as the scope of research is concerned.

<sup>11</sup> The researcher is aware that evangelist, diaconal, secretaries and others are important as well to fulfill the mission.

<sup>12</sup> This is a heretic understanding. Everyone has a call to his/ her position. This is to say salaries should base on someone’s education, and not otherwise.

men and women (25:8 accordingly). The researcher used notebook, recording in audio and camera for analysis use only and those data were deleted after organising the material.

Library readings from The School of Mission and Theology (MHS – Misjonshøgskolen) Stavanger and some books owned by the researcher are used to enrich the idea of discussion in this research. In addition to field research and library readings, author's experience through observation as pastor of the Evangelical Lutheran Church in Tanzania, Southern Diocese is complimented.

It is expected that the inner ethnographical method used to the society (interviewing 33 pastors), the researcher being one of those Church Ministers and library readings will come up with the real life and feeling of the Church today. Hence helping the Church to adopt or adjust to the new ways of leadership according to the culture of the day. The researching method was overly, meaning that it was completely open and unconstrained. People were free to withdraw at any time if they wanted to.

In the course of doing this research, a researcher came to agree to some of interviewees who wanted to be anonymous represented since this is a difficult and sensitive question, for it was thought it might be interpreted that they are rioting toward the administration. Other informants were free to be known in anyway. For the matter of consistence, all informants are anonymously represented.

### **1.5 Previous Research**

The literatures on poverty are found with different variation depending what kind of poverty is in discussion, and under which discipline. Many authors are interested to discuss poverty in general in a given place and time. There are only some very few titles on Church economy. Among them, include the excellent book of 'Responding to Poverty in Africa' by Bansikiza who tried to balance general understanding as a specific understanding of the church. In addition, Myers in the book 'Walking with the Poor' gives a detailed guideline of transforming the poverty. He is well knowledgeable of different levels of poverty like the causes of poverty, and strategies to be used to overcome it by involving full community participation. The book is ought to be read by all who wish to help developing communities in the world especially Tanzania. No similarly research was found to be done on the area of study nor to other places where the researcher organized the material.

## 1.6 Structure of the Paper

This thesis is divided into five chapters. The first chapter introduces the topic of the study. The second chapter explores the economic historical backgrounds of the area of study by looking economic structure during colonialism, during Nyerere (the first president of independent Tanzania) and twenty year after the first president. Also shows the position of the Church in the growth of economy in each period. This chapter is followed by chapter three, which shows the causes of economic problems in the growth of Lutheran Church in Tanzania. It is expected in the fourth chapter to show different efforts taken or ought to be taken in order to overcome economic hardship in pastoral ministry. Chapter five will conclude the whole thesis.

## 1.7 Definition of Terms

For better understand the intent of this research, five terms are clarified in this section. These terms are globalization, economy, clergy, minister, and youth pastors

According to Schirato **globalization** “could be understood as a set of technologies, institutions and networks operating within, and at the same time transforming, contemporary social, cultural, political and economic spheres of activity.”<sup>13</sup> Again, Schirato adds that [ ] global networks and international governing bodies has undermined the ability of nation-states to make effective claims to the principles of territoriality and autonomy which were established by the seventeenth-century Peace of Westphalia.<sup>14</sup>

The **economy** is “the realised social system of production, exchange, distribution, and consumption of goods and services of a country or other area.”<sup>15</sup> In this paper, the word economy will base more to mean a satisfaction of material needs by church minister.

Webster’s dictionary defines **clerical** “as relating or pertaining to the clergy or clergyman.”<sup>16</sup> It further defines a clergyman as a member of clergy; a minister, priest, etc. a man regularly authorized to preach the gospel and administer its ordinances.<sup>17</sup>

**Minister** is anyone authorized to carry out the spiritual functions of a church, conduct worship, administer the sacraments, and preach.<sup>18</sup> That is to say, a minister of

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<sup>13</sup> Schirato 2004, 21

<sup>14</sup> Ibid, 161

<sup>15</sup> <http://en.wikipedia.org/wiki/Economy>, 22.12.2008

<sup>16</sup> Webster’s 1978, 338

<sup>17</sup> Ibid

<sup>18</sup> Ibid, 1146

God is a clergyman or a pastor as it is commonly used in ELCT and other Churches. In this thesis the words minister, clergyman and pastor will be used interchangeably meaning the same thing.

The word **young pastor(s) is** used to signify new understanding of the ministry working condition against the old understanding of the ministry. In the new understanding it is not only they are demanding high salaries but also they want working tactics to be improved so that to couple with the globalisation era.

## CHAPTER TWO

### 2.0 TANZANIA: SOCIAL ECONOMIC POLICIES FROM 1961 – 2005

Tanzania is a country on the east coast of Africa. It borders with Kenya, Uganda, Rwanda, Burundi, Democratic Republic of Congo (DRC), Zaire, Zambia, Mozambique and India Ocean. It is said to have almost 36,977,000<sup>19</sup> people, with more than 120<sup>20</sup> tribes.

In the previous chapter, we have learnt the aim of this research: that the researcher intends to reveal pastors' and parishioners feelings about workers socio-economic situation. Such feelings are expected to create awareness on what is the situation and activate further researches to be done on the subject matter as one way of finding out proper way to solve the problem. In this chapter the research will give an overview of the economic situation during colonial era, early independence days under Nyerere the first president of Tanzania, and what happened after the first president to the present situation which in one way or another affects Church's economy in Tanzania. Finally, the research will discuss the understanding of Church ministry and its economic situation today.

#### 2.1.1 Tanzania under Colonial Era

Colonialism in Africa forced the local people to run in the economic race, which they were not prepared. Colonialists were eager to find raw material for their industries but also to find markets for their surplus goods. Due to these motives, they introduced money economy replacing the practice of exchanging goods that was the natives' way of life. Colonialists' economy divided Africa into different economic areas according to their interests. They introduced cash crops like sisal, sugar, spices, cotton and other crops that seemed to be useful in their industries. In addition, they started mining minerals like copper, diamond, gold and the like. The natives were used as a cheap labour in those plantations. Adopting new ways of living depending on money economy without preparing the natives for such economical transition, this is what the author calls to run in the economic race for which Tanzanians were not prepared.

At first Tanzanians were forced to work on those plantations. However, as long as they got money, their mind changed to admire money economy. As a result, Tanzanians adopted new system of life. Kidenya sees "colonialism as one way of

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<sup>19</sup> <http://www.nationsencyclopedia.com/Africa/Tanzania-POPULATION.html>, 20.10.2007

globalizing Africans to live like Europeans, to drive cars instead of hoes, construction of roads and bridges from one ridge to another, and building modern houses with colligated irons.”<sup>21</sup> In most parts of Africa, colonial era abolished tribal wars so that to have cheap labour for their projects.

Since that era, Tanzanians civilization and modernization was measured according to adoption of European ways of life. Anyone living as Westerners do, people think he/she is more modernized and civilized than others. Raphael comments “the same kind of spirit of wanting western made things is in the mind of church ministers today, as they now want to modernize their families through good education, housing, food, health insurance, and the like.”<sup>22</sup>

The author on the other hand thanks colonialists for coming and modernizing Africans, because if those crops, roads and modern houses were introduced by them signifies that they were more developed than the natives were. Moreover, by that time the continent were more divided by different tribes, which resulted to tribal war several times. The author wishes other countries like Democratic Republic of Congo (DRC), Uganda and Kenya who are still in one way or another divided in the bases of their tribes to unite in a national sense and not according to tribalism. This is because tribalism causes disunity, tribe hatred and sometimes tribal-wars like the case in DRC and Kenya post election killings in 2007.

Many researchers see colonialism only in its bad side that it exploited and today international agencies (IMF, World Bank, free market policy) are still exploiting Africa.<sup>23</sup> For Oduyoye the economic hardship and other problems Africa is facing are the side effect of encounter with Western world as he points out that; ‘yet the history of the encounter with Europeans and Europeans descendants has made Africa a continent whose economy and governance is tied to the nations of the western hemisphere.’<sup>24</sup> Bansikiza points out similar things when he says:

Poverty is an uphill challenge to Africa. Much of the blame for this state of affairs can be laid at the doorstep of corporate globalization - the rules of the global economy as established by organizations like the World Trade Organization, the imposed market demands of the International Monetary Fund and World Bank, the dynamics of unregulated global financial and other markets.<sup>25</sup>

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<sup>20</sup> <http://www.tanzania.go.tz/census>, 20.10.2007

<sup>21</sup> Interview with Kidenya, 04.07.2008

<sup>22</sup> Interview with Rapahel, 06.07.2008

<sup>23</sup> Pobee, 1987, 62

<sup>24</sup> Oduyoye 1997, 67

<sup>25</sup> Bansikiza 2007, 115

In this research, we see that the interaction between westerners under colonial regime and Africans had positive effect too, like introduction of roads, cash and food crops, social services like schools, hospitals and orphanage centres. Those activities speeded up development. Again, there was a negative side of the conduct. There was no time for gradual change. Tanzanians were not prepared for that model of life. Some of the weaknesses of that conduct are seen on how the Westerners judged the African way of living. Africans or Tanzanians' level of development in science and technology were judged as uncivilized, underdeveloped, and barbaric. People were forced to leave practicing their traditional dances, beers, forced or arranged marriage, weapons and the like. Because of that weakness, today's Churches are ought to work hard to revive people's culture which is the soil of the gospel.

### **2.1.2 The Church During Colonial and Nyerere's Rule**

Many first generation African authors like Bansikiza regard missionaries as a walking stick of colonialism that is they also had hidden agenda of finding raw materials for their homeland industries. The current researcher did not find any vivid example that they were engaging in mining or cash crop production as a business per se rather than finding ways of the Church to be self support and self governing, which is necessary even today's Church. The author argumentation is supported by Weden "to do diaconal work was that the British and the German colonial powers did not engage in it. The churches were forced to do it out of necessity, because of the needs of the people."<sup>26</sup>

It is known that missionaries introduced most of food crops while colonial masters introduced cash crops. In addition, missionaries introduced formal education, instructing people how to read and write. Furthermore, they introduced modern hospitals instead of depending on witchdoctors and traditional medicines. Overall, missionaries brought humanitarian spirit to Africans as they preached about love. Due to that new understanding twins were no long thrown into forest as it was thought that twins signifies bad omen in the society. Missionaries were even able to build centers for thrown babies, orphans and helpless people in the society.

It was necessary for the missionary to introduce food crops and some cash crops to support the life of the Church because in those days many parts of Africa were still dark. They were no means of communication like telephone and no means

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<sup>26</sup> Weden 2002, 202



of transportation like roads, train and cars. A person from German to southern diocese (Tanzania) was travelling for more than three months, walking most parts and using boat in some places. However, nowadays globalisation has brought jets where in twenty-four hours; a person can take a round trip from Europe to Africa. Again there were no shops in Tanzania that you will depend on, only few commodities were exchanged in they traditional market of exchanging goods to goods. The value of the commodity was not as necessary as there were no measurement, but the agreement between the two parts.

During *Ujamaa* policy, pastors as government employees were not allowed to engage themselves in business or earning salaries from two employers. The Church went even further that pastors' wives<sup>27</sup> should not be employed in an institution because she is the one to help the pastor to prepare something (like food or place to sleep) for the guest in the parish. This policy made many pastors to be poorer. As the time went on, that Church bylaw was not active to some couples as they come to wed while the wife to be is already employed in government sectors like of education.

The practice went on to be more common to young pastors as they were not only intending to live in marriage but also to respond to the economic situation for the betterment of their families. Kidenya adds "some pastors who had courage enough allowed their wives to do some business. Some church ministers who were abiding to the bylaws accused businesswomen as prostitute while they are not."<sup>28</sup> This kind of reaction made some pastors to live in prosperity while others continued to suffer in poverty.

### **2.1.3 The Early Missionaries Era: Introduction of formal Education**

During those days a person who knew how to read and write they were employed by the colonial government as interpreters, secretaries, teachers and other posts. At the same time the Church used as local preachers and teachers. Mgaya remembers the story that "Tanzanian chiefs were helping missionaries to announce the days to work for the Church development like constructing roads, making bricks or building

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<sup>27</sup> By that time, only men were allowed to be pastors. Female ordination in SD started to be discussed in the 1980. The first ordination in SD took place in 1991. Some of the reasons given to prevent female ordination include (1) it is impossible for a woman to be pastor because she will fail to serve her husband. Pastors have many meetings and seminars and these will not allow her to be a responsible wife. (2) It is impossible for women to be pastors because when they will be pregnant, their parishioners will lack their services. (3) They cannot be pastors because Biblically it is forbidden, citing 1Cor.14:34 and 2Tim. 2:12.

<sup>28</sup> Interview with Kidenya, 07.07.2008

houses.”<sup>29</sup> He further explains, “Everyone who did not take part in those working days was punished according to the chief’s order.”<sup>30</sup>

Even if chiefs were happy to live with missionaries as they expected to get military support in case of war, but at the same time they did not understand well the importance of education as Maligila witnesses that “many Tanzanian parents including chiefs were hiding their children from going to school especially the beloved one. The non-beloved and slaves were forced to go to school in order to please the missionaries.”<sup>31</sup> For many local people sending children to graze animals and getting married was important than spending some years in schools. However, this kind of thinking grow more positive later as they saw those who had education were employed and living good life in missionaries and colonialists areas.

It should be known that the number of schools were few depending on missionaries stations and activities. At the end of the month local preacher were given a piece of soap or clothes and they were satisfied. The motivation behind was they are called by God to work for others as they were called in Bena language *Valimilangi*.

During that time, people were asked to get education and many of them refused the offer. They did not dream to build houses like of missionaries for their families. That would mean to separate them from their domesticated animals that they are used to live together in the same house, something they would not accept easily. Again, they did not need to pay for transportation as they were walking from one place to another carrying their luggage. In additional, they were carrying the luggage of missionaries and colonialists. No one was dreaming to posses modern things like television, computers or mobiles. For them life was easily. It was depending mainly on the nature something that is different from this globalised world. Nowadays people are asking not only houses but also flats, not only shops but also supermarket, not only buses and air planes but comfortable buses with high speed and jets to carry thousands of people at a time.

We are real living in a different world from are forefathers. Now everyone wants education and be specialized to a field which will help him/her to be employed. People are longing for reasonable modernized medication rather than going to traditional witchdoctors. People are looking to have mobiles and good houses. Even

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<sup>29</sup> Interview with M gaya, 06.07.2008

<sup>30</sup> Ibid

<sup>31</sup> Interview with Maligila, 12.07.2008

Church workers do not want to continue walking miles everyday but driving motor bikes or cars. Life has changed and is demanding a lot of money to use everyday to run life.

#### **2.1.4 Independent Tanzania**

Independence of the then Tanganyika<sup>32</sup> did not bring much changes to the structure of colonial rule. The New government was structured from grass-root to the national level. Lwiva notes one important improvement of the first Tanganyika government that “Nyerere abolished the tribal based leadership to national based type of leadership.”<sup>33</sup> According to him, “Nyerere took almost all next kings or princess and included them in his government.”<sup>34</sup> This is to say, Nyerere abolished colonial leadership style of ‘divide and rule.’

For Nyerere, national unity was the first and important. That is why he emphasized more to have one national language so that to unite more than 120 tribes<sup>35</sup> and to have social interaction from one region to another. According to Mbwayu, “in Nyerere’s mind there was no region belonging to a certain tribe as he always emphasized that people are free to live wherever they want, just by introducing themselves to the local leaders and not to break the law.”<sup>36</sup> The peace Tanzanian’s are experiencing today is one of his fruits.

According to Hofstede’s cultural dimensions,<sup>37</sup> Tanzanian society follows more on collectivistic dimension as “the interest of the group prevails over the interest of the individual.”<sup>38</sup> Jandt comments well the characteristic of collectivist cultures as he says that it stresses “interdependent activities and suppressing individual aims for the group’s welfare.”<sup>39</sup> Due to globalization effect where accumulation of capital has been seen to be important in the society especially to youth, the author of this thesis is of the opinion that Tanzania society is no longer collectivistic society as Nyerere

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<sup>32</sup> Tanganyika got her independence in 9.12.1961 from British colonialism, and in 1964, it decided to form a union government with revolution government of Zanzibar and became known as republic government of Tanzania.

<sup>33</sup> Interview with Lwiva, 27.07.2008

<sup>34</sup> Ibid

<sup>35</sup> [http://en.wikipedia.org/wiki/Demographics\\_of\\_Tanzania](http://en.wikipedia.org/wiki/Demographics_of_Tanzania), 02.01.2009

<sup>36</sup> Interview with Mbwayu, 18.06.2008

<sup>37</sup> Hofstede at first identifies four dimensions of cultures that are individualism, masculinity, power distance and uncertainty avoidance. However, later it was added the fifth dimension about long term orientation versus short term orientation of life.

<sup>38</sup> Jandt 2007, 159 -161

<sup>39</sup> Ibid, 161

wanted to be, but is more individualism and of lower power distance by using Hofstede's dimension of cultures.

### 2.1.5 Ujamaa policy: The Nyerere's Era

Nyerere prescribed the combination of people, land, good policies and good leadership as the recipe for sound development. As he used to say: "The production of wealth, whether by primitive or modern methods, requires three things. First, land. God has given us land [ ]. Secondly, tools. We have found by simple experience that tools do help [ ]. And, thirdly, human exertion -- or labour."<sup>40</sup>

*Ujamaa* as the basis of African socialism believed on equality of all people. Any kind of exploitation was not allowed. Means of productions were put under government trusteeship and it was expected that all people would share the profit gained from them. As Nyerere could emphasise in the case of land ownership that:

Each individual within our society had a right to the use of land, because otherwise he could not earn his living and one cannot have the right to life without having the right to some means of maintaining it. But the African's right to land was simply the right to use it: he had no other. A member of society will be entitled to a piece of land on condition that he uses it. Unconditional, or "freehold," ownership of land (which leads to speculation and parasitism) must be abolished. We must, as I have said, regain our former attitude of mind--our traditional African socialism--and apply it to the new societies we are building today. TANU has pledged itself to make socialism the basis of its policy in every field.<sup>41</sup>

From Nyerere's ideals, we notice that the foundation, and the objective, of African socialism is the extended family. For him true socialism does not look on one class of men or women as his brethren and another as his natural enemies. Looking carefully one discovers that Nyerere wanted to create all Tanzanians as one family without economic classes.

Lusungu carefully looking Nyerere's ideologies about *Ujamaa* (Socialism) concludes that; "Nyerere is a true teacher of love; he loved his people by all means. He created environments which everyone was expected to feel he/she is important in the society."<sup>42</sup> The Speaker of the National Assembly (Tanzania), Samuel Sitta said; "The identity of Tanzania stood clear right from the start under founder president Mwalimu Julius Nyerere as it was based on human dignity and equality, peace, unity, stability and hard work."<sup>43</sup> Bansikiza quoting from Nyerere's sayings he adds that;

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<sup>40</sup> <http://www.nathanielturner.com/ujamaanyerere.htm>, 02.11.2008

<sup>41</sup> Ibid

<sup>42</sup> Interview with Nyambulapi, 07.07.2008

<sup>43</sup> <http://www.ippmedia.com/ipp/guardian/2008/12/01/127372.html>, 01.12.2008

“Poverty is not the real problem of the modern world. For we have the knowledge and resources which could enable us to overcome poverty. The real problem - the thing which creates misery [ ] is the division into classes of rich and poor.”<sup>44</sup>

During Nyerere era, his main motive was development to all, not to some people or classes of people. This is what Lwiva says Nyerere created good labour division, but the implementation by his co-workers was poor. “For him those who were employed should earn their bread through salaries while farmers should also work hard to produce food staffs for themselves and for the market.”<sup>45</sup>

The researcher is of the opinion that Nyerere’s ideology of labour was good to create equality in the society, different from what is happening today where government employees apart from getting high salaries, they do get loans from banks to maintain their estates of agricultural goods. In addition, the farmer does not qualify to get loans in the banking system, hence making farmers the poorest in the country. Moreover, those farmers are churchgoers who are supposed to give their thanks giving which is used to give wages to pastors. This division of economy makes the Church to suffer economically.

Despite the good ideals and intention Nyerere was having, he meet with a great challenge as some of his co-workers could not understand him or they were longing to accumulate wealth. As a result, they were preaching different from what they were practising. After his reign, the next government under Mwinyi did different from the *ujamaa* policy. For Mwinyi and all presidents after him, privatisation policy was important. “In the beginning of 1986, “the government of Tanzania embarked on an adjustment program to dismantle socialist economic controls and encourage more active participation of the private sector in the economy.”<sup>46</sup>

The foundation laid by Nyerere was good enough to benefit from the countries’ resources. What makes Tanzania poor is the application of the policy; we do not have good governance policy. Corrupting has spread in every sector. It is the task of the Church to give the word of prophecy so that development can be attained in Tanzania.

Many religious<sup>47</sup> leaders would like the society to continue rethinking, evaluating and if possible applying Nyerere’s ideology in the current leadership.

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<sup>44</sup> Bansikiza 2007, 35

<sup>45</sup> Interview with Lwiva, 27.07.2008

<sup>46</sup> [http://en.wikipedia.org/wiki/Economy\\_of\\_Tanzania#History](http://en.wikipedia.org/wiki/Economy_of_Tanzania#History), 04.01.2009

<sup>47</sup> The author used religious leaders to include Christians, Traditionalists and Muslims as he knows many of them supports Nyerere’s ideology.

When Ng'umbi was asked his opinion about Nyerere's policy comments, "it was creating love, humanity and equality in the society."<sup>48</sup>

The author supports the above advices because according to his understanding Nyerere was the only leader truly ant-corruption. In addition, during his time bribes in government institutions were less comparing to nowadays. Corruption in one way or another increases poverty in the Tanzanian society. However, Ujamaa policy differentiates Tanzanians poverty with our neighbouring countries. Because when a Tanzanians say I am poor, still he / she has possibility to use land in his/her birth place and even other areas if one wants. In other countries, the land belongs to a local king or to a certain capitalists, making other people without a hope of having a piece of land to live on.

### **2.2.0 Global Village and its Social Economy**

Repeatedly, we hear about how we live in a 'global village'. "Indeed, radio, satellites, mobiles and internet, now allows us to communicate with virtually anyone who possesses the same technology any time in any part of the world."<sup>49</sup> Mung'andzagala challenges the concept of global village as he says; "global village concept should be replaced by the concept of the global city, because more than half of the world's population live in cities today."<sup>50</sup>

Muhehwa sees the concept of a global village as "a dream to some people."<sup>51</sup> According to him "to some people, globalisation carries hope and promises. At the same time globalisation makes poorer people from the developing countries."<sup>52</sup> Mwenda sees "the world not only a global village but also a global family. Communication is much easier than we can imagine. Through satellite and internet, a Tanzanian can keep listening what the president of USA addressing to his people."<sup>53</sup> All argument above is varied, the difference depends who is speaking and how far he/she is exposed to the global world and its advancement in science and technology. However, the author is of the opinion that for many Tanzanians who are living in villages without reasonable roads, no electricity, in order to get treatment or education

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<sup>48</sup> Interview telegraphically with Ng'umbi, 10.02.2009

<sup>49</sup> Suzuki 2002, 3

<sup>50</sup> Interview with Mung'andzagala, 12.07.2008

<sup>51</sup> Interview with Muhehwa, 22.06.2008

<sup>52</sup> Ibid

<sup>53</sup> Interview with Mwenda, 17.06.2008

they have to travel some miles, the concept of global village is more relevant to them than that global city.

Whether it is a global village or city it does not matter so much than the reality that globalisation has brought new understanding of life and new use of terminologies in our languages understanding, like:

- Instead of owning a house, in a global world one owns apartment. In one house or flat, every person owns his/her rooms.
- Instead of one travelling by ship to Africa using some months, with airbus one can make a round trip in the same day.
- Instead of shops, now people are speaking about supermarkets. Small businesspersons are closing their shops as it lacks customers. This increases the number of poor people and few become very rich in the same society. Sometimes the owners of those supermarkets are foreigners like in case of Tanzania.
- Global banking system using visa cards, master cards, credit cards and stock exchange. There is no need to withdraw much money when one is travelling in a globalised world, because in many places banks are located even in villages or nearby town. With the help of automated teller machine, bank services are available 24 hours.

Globalisation leads to one world culture even if it is not necessary to be identical. Things manufactured in western countries are sold all over the world, but sometimes it is seldom to find manufactured goods from poor countries to developed countries. People are speaking the same culture of *cocacolaization* (drinking coca) in many countries. People would like to have cars, electricity and televisions in order to enjoy life. There is a high speed of hybridization of culture due to tourism industry, international intermarriage, youth culture in music, international food are sold in almost every country. This proves that the world is becoming one at a certain degree. At the same time impoverishes those without strong capital.

Despite of all globalisation changes of wording and life style. The ideal of God is essential to all nations. Globalisation has empowered many people to be believers in all main religions like Judaism, Christianity and Muslim. Some are active while others are not, however all believe that God exist and is in control. Knowing all this Mung'andzagala speaks well when he comments: "the problem of the poorest

least-developed countries is not that they are in danger of being impoverished by globalisation, but that they are in danger of being largely excluded from it.”<sup>54</sup> That being the reality, what is the vision and mission of the Church in this global society? The above questions will be answered in the following subtopics by analysing the contribution of the Church of Tanzania in a social-economic life.

### **2.2.1 The Contribution of the Church in Tanzania in a Socio-Economic Life**

Religions play big part in the daily life of Tanzanians not only on matters about faith but also on political and the economy of the society. This can be seen in education and health care institutions<sup>55</sup> where religious effort is more than half of the government services. Due to this big role, it is important to make sure people are living in good harmony to let them work everyday than being in religious conflict that might harm even the progress of the economy.

It is true that some schools (and universities) and hospitals are run by the Church. For the sake of peace, dialogue and understanding, some Muslim children are invited to take studies in those Christian seminaries. Good example is the General Secretary of the ruling part (CCM) who is Muslim but he was educated by Christian's schools. Somehow, it is difficult for Christian student to be studying to Muslim schools because of the bylaws governing them daily, especially if it is a boarding school. However, it is very possible for a Christian doctor to work in a Muslim hospital and vice-versa is true.

According to Muhehwa, “the Christian Churches<sup>56</sup> of Tanzania are keys of development. For instance from the time of missionaries where roads, health centres and schools were opened and run by Church leaders.”<sup>57</sup> Raphael adds, “Today's churches are doing the same in social services like hospitals and schools. However, many church leaders do not consider as their responsibility to help people to have good life.”<sup>58</sup> Nyaulingo sees “the Church is wasting her resources concentrating in the

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<sup>54</sup> Interview with Mung'andzagala, 12.07.2008

<sup>55</sup> The SD has the following social services: 1 hospital (Ilembula), 16 dispensaries namely: Kidugala Nyanyembe, madibira, Brandt, Lupembe, Njombe, Makambako, Mafinga, Songea, Mtwara), 10 training or vocation institutions (Ilembula, Nyanyembe, Makambako, Mgololo, Emmaberg, Brandt, Usuka, Ilembula), 4 orphanage and street children centers Ilembula, Mafinga, Makambako and Brandt), 8 economic projects (Mtwara Lutheran Centre, Makambako Lutheran Centre, Njombe Lutheran centre, Mafinga Lutheran centre, Chimala Lutheran Centre.

<sup>56</sup> He was referring to main churches like Lutheran, Roman Catholic, Moravian and Anglican.

<sup>57</sup> Interview with Muhehwa, 22.06.2008

<sup>58</sup> Interview with Raphael, 06.07.2008



provision of social services while her workers are suffering from economic hardship.”<sup>59</sup>

The author agrees more with Raphael and Muhehwa than Nyaulingo, because it is difficult to let the people suffering while the Church is looking at them. Church leaders should always keep in contact with the government officials to help to plan together or tell them what the people are in need most. By doing so, the Church will be fulfilling the mission of Jesus as he says; ‘You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. [ ] and it gives light to everyone in the house (Matthew 5:14-15).’

### **2.2.2 Understanding of Clergy Call**

According to ELCT constitutions, pastors are full time workers. They are prepared to be in the parish all time. During the day they are doing planned and emergency jobs like burying the died, or praying for sick people. Jeremiah says, “My husband is working too much to the extent I do not have good time to be with him, during the day he is in the office. Some nights they call him to counsel people who are fighting. Sometimes I think it is too much, however the love of God makes me to stand”<sup>60</sup>

The research has revealed that missionaries who were working in their areas influenced 80% of pastors directly and indirect to join the ministry. Many of them were either getting financial support as a family or those missionaries were helping them to get high education. In the process of any way, they felt working in the Church would mean to thank God for what has done to them. While 20%, witness that there was no external force from anyone, but they felt a call in their hearts. As one interviewee recalled that:

My mother officiated her marriage in a Church. Nevertheless, because she could not bear a boy in her first two children my father decided to get married to another woman. In that new marriage he had a son as a first-born. From those days my mother was more mistreated. Despite that terrible life, my mother did not run away from her marriage. She kept crying to God over that marriage. She said to me in one of her prayer she promised her Lord God if He would give her a boy, she would let him serve God. In addition, she said, ‘I am happy that God has chosen you among my sons to be his minister.’<sup>61</sup>

A good number of respondents agree that whether someone was influenced by preaching, by friends or one got direct call, the society must be accepting his / her call. This is to say for a person to become a pastor must experience a double call:

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<sup>59</sup> Interview with Nyaulingo, 26.06.2008

<sup>60</sup> Interview with Jeremiah, 18.06.2008

<sup>61</sup> Interview with Jeremiah, 18.06.2008

internal call and external call. Internal call is a personal experience about God’s ministry, while external call is the witness from your Church members and formal meetings that you deserve to serve as a minister in their Church.

Inner calling is the calling that one experiences in himself or herself to join the ministry. Because every pastor claims, that God has called him/her. The author was interested to know when and how God called some pastors. The author set up questions and some pastors answered them. The author attained different answers as shown in the table below.

Question 1: When did you feel an inner calling for the first time?

Table 1, the period in which pastors felt inner calling

<b>Response</b>	<b>Number of respondents</b>
When I was child (0-11 yrs)	<b>2</b>
When I was youth (12-39 yrs)	<b>29</b>
When I was adult (40-60)	<b>2</b>
No such feeling until now	-
Total	<b>33</b>

Question 2: How did you come to feel such a calling?

Table 2: Ways through which pastors felt the inner calling

<b>Response</b>	<b>Number of the respondents</b>
Different Church activities	<b>18</b>
Concern for non Christians	<b>2</b>
Dreams and visions	<b>9</b>
Listening to the sermon and reading the Bible	<b>4</b>
Crisis in life	-
Total	<b>33</b>

The researcher came to interpret that inner calling through its diversity ways has a great influence to keep pastors at work. They know God called them to work, and not the institution Church. Due to this, they are ready to suffer with the Church economic situation as long as they are serving God who called them to the ministry. One might ask; is it true that God the creator of all things in the world calls pastors to

suffer in His Holy Ministry? Maligila gives a challenging answer that it is true that God can let his ministers to suffer in the ministry. Giving examples he says, “Jeremiah was commanded not to get married because he will not have time of taking care his family. Job is the most sufferer servant in the history.”<sup>62</sup> However, is it true that all ministers must get suffering because some have been suffering? If it is necessary, which reason can justify those suffering? Has God commanded today’s minister to have no enough food and medication care for their families because it is common to suffer in the ministry?

The author does not take Maligila’s answers to justify irresponsibility in the ministry. The employer and employees should make sure that they live according to the standard expected by the global community.<sup>63</sup> This will be possible if all cooperate to make the environment conducive to reach the point where every family has enough food and other basic needs. The author believes that the possibility of getting development is bigger. However, because of globalization speed, the Church must think and react quickly to fit to global development goals. From that question comes the need for the Church to react against poverty in her ministry.

The researcher was interested to know if those ministers had some impression or expectations before joining the ministry and if after joining the ministry their impression were confirmed or not. Even if in different words, almost all expected to save the living God who has called them to the ministry. Luhwano says, “I was very happy when my Church accepted me to join training as a minister to be, I made a vow to serve God in my whole life. However, sometimes this Church is frustrating me on the question of getting bread.”<sup>64</sup>

48% said their impression is fulfilled while 52% say it is not. According to researcher’s observation the type of call one claims to have matters in feeling at home at work or not. The expectation they have before about what the Church will do to them, or what they are going to do for the Church, contributes to the implementation of their expectation. Overall, it is author’s view that, the Church is still holy and perfect as Jesus, who introduced it, is the most holy. Therefore, sometimes one need to evaluate someone’s expectation according to the will of God, and not what seems good to the person in question.

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<sup>62</sup> Interview with Maligila, 12.07.2008

<sup>63</sup> <http://www.undp.org/mdg/goal1.shtml>, 11.02.2009

<sup>64</sup> Interview with Kidenya, 04.07.2008

It has been very interesting that the ministers of the Church do not ask or request themselves to join the ministry of the Church. Nevertheless, the parishioners are the first one to appoint. The diocese is accepting them from whom the parishes suggest. Parishioners know the one whom they appoint to the ministry. They know his/her historical background economically, physically, mentally and properties such as house, *shamba* (a piece of land to cultivate), cattle and other things. They know even how his/her family looks like.

From this experience the researcher, suggest that there is a need for pastors to keep reminding the parishioners to take care of their ministers. However, sometimes their role is not defined well by some people as they think pastors are the people of God's call they need not to be paid high salaries, while secretaries and diaconal are professional employed, they are not people of call.<sup>65</sup> Due to that reason they are paid more regardless the education they do have. This type of thinking dividing ministers in different types of call is misleading the true understanding of the call. Every worker has a call according to his/her office. The question of salary has nothing to do with someone's call, but it depends on one's level of education and working experience.

### **2.2.3 Parishioners Understanding of the Ministry**

"When we are discussing the issue concerning the Church ministry, ministers are very important people to have their opinion. Ministers are the backbone of the ministry."<sup>66</sup> Moreover, motivation and encouragement is a key for good success. The Church will prosper well if ministers are working hard. The main question people do ask is how someone can work hard if he/she is hungry.

According to Mtivike, "pastors have worse life (than other employed personnel in the country), because they are not paid accordingly. The payments they get are too low to help them to afford the cost of life and serve for retirement or invest in a development projects like farming and building modern houses."<sup>67</sup> Nyaulingo adds, "Shifting from one place to another disrupts things and economics of the ministers. As a result, they are not able to have a balanced diet in their houses, neither do they are able to send their children to school or to get proper medical care."<sup>68</sup> He

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<sup>65</sup> This is a heretic understanding. Everyone has call to his/ her position. According to author's understanding, pastors are more trained in their professionals than other workers who are not pastors. This is to say salaries should be paid basing on someone's education, and not otherwise.

<sup>66</sup> Interview with Mwampoki, 21.07.2008

<sup>67</sup> Interview with Mtivike, 14.07.2008

<sup>68</sup> Interview with Nyaulingo, 29.06.2008

continues giving his opinion that “transfers should not take place every time. And if it is necessary discussion with the employee and inner arrangement of a new place to suit the employee is needed.”<sup>69</sup>

The same question, administrators have different answers. One of them was quoted replying, “That will be over democracy, it should be understood that the Church does not depend on political terms of work. The Church follows theocracy, which means if God has appointed the worker to a new station, no further discussion is needed, but going.”<sup>70</sup> The researcher is worried if workers are not well paid, and the working condition does not allow further discussion but implementation of orders. Psychologically those workers will develop sickness; as a result, the work will not bear much fruits as expected because of that silence war between the two parties.

Since the time of missionary up to now, many Church ministers are given much respect in the society. This is to say church ministers are seen as teachers, people of God, holy, wise, and activators of development like in Education, health centres, roads and other social services. During Nyerere reign, a religious leader was one of advisors in different committees from village level to national level. Nowadays because of pluralism of religions and denominations, few religious leaders in a given area are appointed to represent the rest denominations. However, the act of some ministers becoming beggars to parishioners reduces the respect of pastoral ministry to the society. This is a challenge to the Church how to restore pastors’ respect in the society.

In order to be confident and willing to partake those roles in the society, the leaders should be mentally, physically and spiritual healthy. If they are mistreated psychologically they are sick hence unfit for the role. It is a time to find medicine to cure pastors’ wounds so that they can cure parishioners’ wounds. One of the medicines is to let them speak and find a solution by themselves. In order for the medicine to be effective, Kobia’s advice need to be taken seriously as he says “the challenge of the Church is to develop the capacity to listen, hear and understand what we can be seen to affirm the poor in their struggle for the right to self-determination.”<sup>71</sup> The author knows that listening alone can heal someone from his/her suffering than speaking many words which are not helpful.

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<sup>69</sup> Ibid

<sup>70</sup> Observation in a tea room, 29.06.2008

<sup>71</sup> Kobia 2003, 204

#### **2.2.4 Minister's Socio Economic Life**

Although any ministry of the Church should comply with Jesus rule that those in positions of authority must be servants of all, still the fulfilment of the great commission of Christ of going into the world as Mwenda says, “Depends on material means.”<sup>72</sup> “The challenge of the Church is to develop the capacity to listen, hear and understand what we can be seen to affirm the poor in their struggle for the right to self-determination.”<sup>73</sup> Does the Church willing to listen and help her workers? This question will be answered in chapter four.

Nevertheless, as days pass on, the service demands in almost all areas of social services in the Church are increasing while the donations from donor friends are decreasing.<sup>74</sup> The Church has great difficulty in meeting the costs of her regular programmes. High dependence on aid in a way seems to cause danger to the Church's life. To this point, it is obvious that speaking of economy is speaking of life, which over-rules all other considerations.

Parishioners expect Church ministers to administer all church services especially at the parish station (head office of the parish). In addition, he/she is expected to arrange for pastoral visitation to the need in her/his parish. Furthermore, church ministers have the role of counselling and reconciliation in the parish, not only to Church members but also sometimes even to non-members due to inter-religious marriages or respect to the pastor.

Despite the above sensitive roles, which take, a lot of time and energy, their salary is too low; some of them are confused or frustrated according to today's living standard. However, what they get as a salary is not equivalent to how they labour. Their salary is too low; some of them are confused or frustrated according to today's living standard. For instance, a secondary school fee for a student is more than 700,000/= Tanzanian Shillings per year while pastor's salary is less than 40,000/= Tanzanian Shillings per month. At the same time, another person employed by the government or other NGO's is getting more than 300,000/= Tanzanian Shillings per month apart from travel and night allowances.

This makes the life of church ministers to be more bitter as all need the same basic material to survive which are found in the same market. That is why Nyalusi

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<sup>72</sup> Interview with Mwenda, 17.06.2008

<sup>73</sup> Kobia 2003, 204

<sup>74</sup> Interview with Mwananchi, 14.07.2008

says, “It will be very difficult for pastors to send their children to school, if the Church will not plan other ways to rescue the situation.”<sup>75</sup> During *Ujamaa* policy under Nyerere, parishioners were making sure that Church ministers have enough food. People were ready even to contribute from their stores. Nevertheless, things have changed; very few of them can dare to do so today.

Again, *Ujamaa* policy was good to church ministers as it stressed in spirit of humanity; parishioners were organizing themselves to make sure that their pastors’ piece of land is cultivated and taken care well (wedding as well as harvesting). Capitalism has made things upside down; everyone is looking about his/her nuclear family. No one is thinking to give his/her farm(s) to support the life of their pastor as they were used to do, because the land is commercialized. If the pastor wants to cultivate, he /she should rent for one year or so. Many of pastors cannot afford the renting price.

Even if it is the duty of employer to make sure employees are not starving, the author supports Nyalusi’s point of view that “the situation should be taken as a challenge to ministers to work hard in their ministry like in pastoral visitation and in their own projects to over come the situation.”<sup>76</sup> It is difficult for the Church administration to find other ways of running the Church out of how the minister are using their given talents to explain to the congregants the love of their God, and their obligation to support their Church activities. The challenge should aim to mark a new understand of ministry office and responsibility to that office and parishioners.

Ministers are regarded by the Christians as special people, set apart to spend their whole time as ministers of the flock of Christ. The Church expects ministers to have special duties in it. Nevertheless, simultaneously with these expectations, some of them in their ministry operate under severe economic limitations in some areas. “In several instances they are paid very little compared to other professions while they go to the same market, health centres, schools and have life like everybody else.”<sup>77</sup>

Once the researcher was speaking with Mbwayu, he was wondering the way pastors are “mistreated regardless their education background.”<sup>78</sup> He was discouraged because other people who have the same education and are employed by the government or other institutions (NGO’s) have a good life. While others are building

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<sup>75</sup> Interview with Nyalusi, 10.07.2008

<sup>76</sup> Interview with Nyalusi 29.06.2008

<sup>77</sup> Ibid

modern houses and driving good cars, pastors cannot buy bicycles using their own income. “The life of our ministers in the Church is very bad, they need our encouragement and support,”<sup>79</sup> remarked Mwananchi. In addition, when she was asked what steps might be good to be taken? She proposes to have “internal committee for fundraising money so that they can be toping from what their pastor is getting from his/her employer.”<sup>80</sup>

The researcher accepts the above proposals, yet instead of parishioners, forming different groups to support their pastors, it would be a good idea for the Church administration to speak openly to the parishioners and find together the solution of the problem. If all will accept the above proposal, then it should be made as agenda of the whole Southern Diocese. By doing that they can discuss together and come up with good solution to rescue the situation.

In addition, if these pastors are not paid well while they are at work, what will happen after retiring? Ngwembe says, “My employer gave me only 200,000 Tanzania shillings<sup>81</sup> as a retirement pension in 2005.”<sup>82</sup> The researcher was interested to know if other diocesan administrators were aware of that payment. The interviewee said “yes, I informed them. Nevertheless, no further steps were taken.”<sup>83</sup> In addition, the payment was made low not because the diocese had no money rather because the bylaws have not been revised for more than fifteen years. In this condition even the person making payment should reason out what he/she is doing. Bylaws are made to show the way, but it can be amended any time according to the need.

The researcher was left with the question; is it really the Diocese that prepares people to join this ministry? The author has found that the administration has considered the problem by asking all parishioners to start contributing monthly for their pastors pension, the money is kept in a special account. Now all pastors who are still working are promised to be given at least 5,000,000 Tanzania shillings<sup>84</sup> on their retirement. The researcher sees it as a good dawn from a dark night, even if it is true

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<sup>78</sup> Interview with Mwayu, 16.08.2008

<sup>79</sup> Interview with Mwananchi, 14.07.2008

<sup>80</sup> Interview with Mwananchi, 14.07.2008

<sup>81</sup> It is approximately to 1,000 Norwegian Kroner

<sup>82</sup> Ngwembe has been a pastor in this Church for 35 years. He is old enough to engage in any business. After his retirement, now he is living in his village of birth without electricity. When he was working, he was able to use electricity. Psychologically people like him dies much early because of unprepared environment one lives after retiring.

<sup>83</sup> Interview with Ngwembe, 20.06.2008

<sup>84</sup> Approximately to 25,000 Norwegian Kroner



that even that amount of money will not be enough if pastors were not prepared how they will live after retiring. The point to make here is good education on how to invest while someone is young so that it will be a good treasurer in someone's old age.

One members of the Church Committee blamed the Church when he saw the retired pastor suffering and the Church is not helping. He said; "what is the Church doing, we are giving offerings every Sunday where are they and for what work the money has been used?"<sup>85</sup> Many interviewees hope that the above plan will help to give relief to Church ministers. The researcher agree with Mgya who gives his opinion that "the condition has been worse that until the ministers get shame or injured, and then renovation of the houses can start."<sup>86</sup> The author proposes the Church committees to be more active in understanding the life situation of their pastor and find ways to help him/her.

"In advance, the diocese has no programs of teaching Christians concerning their roles on how to care about their ministers as all of them are paid from the common pool or head-office,"<sup>87</sup> confirms Kidenya. The researcher came to know that many ministers are busy teaching how Christians can give more offerings, especially during the harvest of grains. Nyondo challenges the practise as unfair, for him ministers should start teaching the congregants how to prepare fields for better harvest.<sup>88</sup> The author supports these challenges because it is true that some of our farmers get poor harvest only because they do not have enough knowledge on how to work on a particular crop. Poor harvest results in poor tenths giving in the Church.

The researcher once asked one administrator if the salary given is equivalent to the work done. The response was; "in fact the employer is giving them "*posho*" meaning food allowance which cannot be compared with any salary that other institutions are paying to their employees."<sup>89</sup> The reason behind the low salary is Church's source of income that is not favourable for all aims of the diocese. Mtanga sees the Church as having too many projects that are in construction at the same time as he says, "almost in every parish construction of new building is going on using

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<sup>85</sup> Interview with Nyalusi, 29.06.2008

<sup>86</sup> Interview with Mgya, 06.07.2008

<sup>87</sup> Interview with Kidenya, 04.07.2008

<sup>88</sup> Interview with Nyondo, 07.08.2008

<sup>89</sup> Interview with Nyambulapi, 04.07.2008

millions of money.”<sup>90</sup> According to Mtanga, “those works should stop first, so that the Church can take care of her ministers.”<sup>91</sup>

The author is not supporting that view of stopping other work because Tanzania is growing very fast due to global exposure. One thing is needed to balance in the budget so that to have reasonable payment to church workers. Being aware that the Church will continue even after tomorrow, the Church does not need to stop, but to let the planners to invest first by purifying the gospel to meet the real situation of the people. Then those people will decide to build where to worship, educate their children, and other centres according to the need. In that sense, the external call must facilitate the internal call, and the internal call could expose the external one. This makes both sides to be comfortable for the Church’s ministry.

Mwenda says that “due to poor economic situation some pastors are experiencing, they are choosing places to work if is profitable to them, like in town where Christians are more aware and able to take care of pastor’s family needs.”<sup>92</sup> Ngwembe supports the point well when he says, “our diocesan administration is based on tribalism nowadays. If you do not belong to them, they will never transfer you to towns where Christians are able to give you material support.”<sup>93</sup>

According to researcher’s observation, the claims made by some pastors above are not definitely the principles in use, but those pastors are longing to be transferred into a town. The main reason for this transfer, one had a dream that in town parishioners who can keep giving kilograms of sugar, meat, rice and the like to pastor’s family. On the hand, the observation shows that this pastor is very poor to the extent he/she is not having enough money to buy food. Further, investigation shows that this kind of poverty has made some pastors to loose hope that they can make up better life in the future. They do not even dream to send their children to high schools, for them the future is dark. In this situation, Church development is questionable

Coming to this situation, the researcher sees the danger for the Church in general in the near future. The only challenge here is how we can expect this kind of pastors to instruct parishioners to work hard so that they can compete to the global economy while they do not dream that they are part of MDG’s. As we have discussed in the beginning of this chapter, the Church from the time of early missionaries up to

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<sup>90</sup> Interview with Mtanga, 18.07.2008

<sup>91</sup> Ibid

<sup>92</sup> Interview with Mwenda, 05.07.2008

now is playing a big role in the society development and civilization or modernization. Nevertheless, to keep this prophetic voice of the future the Church needs workers who are not beggars, but contend with their life. In addition, they are strong enough to show people that they are going to heaven in the near future.

Bansikiza advises well when he says

People must not be allowed to become so poor that they offend or are hurtful to society. It is not so much the misery and plight of the poor but the discomfort and cost to the community, which is crucial to this view of poverty. We have a problem of poverty to the extent that low income creates problems for those who are not poor.<sup>94</sup>

Lwiva is right when she argues that, “ministers’ poverty is one of the reasons, which makes our parishioners to move from one denomination to another, because the life of some minister does not show the power and glory of our God who is the creator of all things and we are his heirs.”<sup>95</sup> The author supports the point that it is for Church leaders to make sure Church ministers have at least the basic needs in the house to avoid being beggars to the parishioners. Again, when a ministry is self-sustained it gives him/her courage and confidence in leading the parishioners’ decision.

So far, the thesis has shown Tanzanian economic policy has undergone several changes. Starting from family based economy or subsistence economy to capitalist model under colonial rule. The discussion showed *Ujamaa* policy could build a better nation if it were understood by the rest of leaders and civilians. However, it seems the thinking of the society has already changed. That is why when Nyerere was preaching about *Ujamaa* and human equality some of his co-leaders and the worldwide economic leaders were against him. As soon as Nyerere left the presidential office, his successor introduced privatization policy, selling industries, large estates of animals, plantations and farming to the ownership of individuals. Bad enough social services like hospitals, schools that had been given as a service to people, now were commercialised. Health care and education was made a business, the act increased to create high class of haves and low class of haves not.

As it was for the case of missionaries to give social services to the people, so the ELCT-SD does today. Again, the economic situation prevents the non-privileged people to benefit from those as Weden points out that;

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<sup>93</sup> Interview with Ngwembe, 20.06.2008

<sup>94</sup> Bansikiza 2007, 16

<sup>95</sup> Interview with Lwiva, 27.07.2008

Although the orphanage seems to be working well and does assist many families and orphans, the bad economy necessarily means fewer children can be given care. [ ] This might mean that the ones that are most in need of assistance are the ones not being helped, which of course is not the aim with the work.<sup>96</sup>

Church ministers have different understanding of the role of the Church in bringing economic changes in the society. Partly that difference of understanding is caused by how one is educated and how he/she is exposed to the global world. In addition, working experience demarcate the line for the old and new generation. Each generation clam to have certain knowledge that the other group lacks. In the following subtopic, the research will discuss the importance of working experience in the clerical ministry as viewed by old against young pastors.

### **2.3 The Importance of Working Experience**

Working experience to some pastors matters more than education. Those who were first trained as evangelists view themselves as more committed to work than those youngest or fresh from school. One pastor who is in administration sees young pastors as “they are longing for money or salaries more than serving God.”<sup>97</sup> On the other hand, young pastors challenge their co-workers who are senior to them as they are too old to think what is coming tomorrow; they do think items of socialism, while the society has changed her policy as now we are following capitalism as a mode of production.

The researcher looking careful to those who support that the ministers should be more committed in serving God, after their retirement, their life becomes terrible. They own no good house, they cannot afford medical treatment, they cannot get reasonable food and they cannot send children to school. No one looks to them as important person, as one retired pastor says, “I wonder what has happened, when I was serving in parishes, a bishop would not pass me without greeting me. Nowadays ‘he does,’<sup>98</sup> the Church is burying me while I am alive.”<sup>99</sup> Due to this, the researcher proposes that workers ought to work hard and trustful in their offices. In addition to

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<sup>96</sup> Weden 2002, 214

<sup>97</sup> Interview with Mtenzi, 05.07.2008

<sup>98</sup> Luhwondo as a retired church minister is expecting the current church leader to pass to his house and greet him. This is typically African way of honouring elders; otherwise, they feel as if those who do not pay that respect as they are despising them or they are looking at the retired ministers as they have odds smell. The author is supporting Luhwondo’s ideas that the church leaders should keep visiting retired offices as one way of comforting them after a long journey of ministry. In addition, many of them are helpless after retiring, as they have not educated well their children whom according to the culture of Bena people they would take care of them (parents) in the old age.

<sup>99</sup> Interview with Luhwondo, 28.07.2008

that, they should start preparing for their retirement age from the very beginning of their ministry to avoid such confusion and frustration. The author knows well that new employees are anxious about their jobs and their future life. In this situation, the employer can conduct some seminars to increase awareness and responsibility for a changing society.

In addition, it has been discovered that the diocese has divided her pastors. Those working in the institutions are getting higher salaries than the ones working in the parishes regardless their education and working experience. One correspondent commented that “education mean something if they will appoint you to work in institution. They have even made a bylaw that the one who is working in any institution is a permanent worker of that institution.”<sup>100</sup> The researcher is worried about the trend for it means that in one Church some will see themselves as beloved, while others will feel as loved not, the chosen and the cast.

If that will remain to be the case, hatred between these three groups<sup>101</sup> is unavoidable. As a sign of that division, the number of pastors who are looking for government employment is increasing. Many youth pastors are struggling to study other professions as a way of running from the Church employment. When the researcher asked them to remember about their call, their reply was “we are running from the organized Church and not from God. To continue working while blaming the system you are gaining nothing to your faith and your ministry.”<sup>102</sup>

The Church of Tanzania is getting many challenges everyday from her ministers, parishioners and the society in general. All ministers are crying in economic hardship. In the following chapter, the research will concentrate to show the causes of economic problems in the Church of Tanzania.

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<sup>100</sup> Interview with Lwilla, 11.07.2008

<sup>101</sup> Those groups include Employer, pastor working in institutions and pastors working in parishes.

<sup>102</sup> Interview with Luhwondo, 22.06.2008

## CHAPTER THREE

### 3.0 CAUSES OF ECONOMIC PROBLEMS IN THE GROWTH OF LUTHERAN CHURCH IN TANZANIA

The causes of poverty are many, as they can be explained, from economical,<sup>103</sup> political,<sup>104</sup> religious<sup>105</sup> and social<sup>106</sup> point of view. In this chapter, the author will underline those causes that the Church through teaching can help to make changes in the society. The author believes that the Church is the best institution to bring development in the society if she wants too, because the society listens to her as a voice of God who created the universe and all in it. This is to say the attitude that the society has to the Church is a positive one.

Although poverty is a relative term, the author agrees with Kibiki's understanding of poverty as he says that it means, "a person does not attain the minimum level of well being."<sup>107</sup> In other words, the income of that person does not allow him/her to have good education, treatment, housing and food. Kimilike quoting Dickson challenges this understanding as he stresses, "it is essential that poverty should not be defined using foreign parameters [ ]."<sup>108</sup> Unfortunately, Dickson gives no convincing criteria that would be used as a standard.<sup>109</sup> Thus, a question from this challenge is which measure could be used to say that this society is developed or is developing. Due to this, it is important to use the United Nation MDG's,<sup>110</sup> because those eight goals does not belong to certain country, but are worldwide goals.

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<sup>103</sup> Bansikiza has discussed the following factors as causative of poverty in Africa: Irresponsible parenthood, Underdevelopment, Excessive alcohol consumption and alcoholism, Civil wars and conflicts, Irresponsible use of material goods, Poverty as self-induced, Natural factors, Illiteracy, Degradation of the ecosystem, Irresponsible governance, Inequitable distribution of resources and benefits, Mismanagement of material and human resources Poverty and the HIV/AIDS pandemic

<sup>104</sup> Causes of poverty include dictatorship, refugees, and corruption. Also there are natural causes of poverty like drought and famine. Society setups sometimes can be one of the causes of poverty due to large family and extended family system.

<sup>105</sup> The Word of God classifies the causes of poverty into four different categories: First oppression and fraud cf pr 14:31; cf 22:7; 28:15, second, Misfortune or God's judgement on a disobedient people (Ps 109:16; cf Is 47:9; Lm 5:3, third, Laziness, neglect or gluttony. Pr 20:13 cf 13:4; 19:15. Also see Pr 23:21 cf 10:4, and finally is the culture of poverty Pr 10:15. It implies that poverty breeds poverty and hemicycle is not easily broken. People who grow up in a impoverished culture, usually lack the nutrition and the education that would enable them to be successful in the future. For further explanation read Bansikiza 2007, 60 -74. Myers (1999: 80) gives the causes of poverty as mental, social, physical and spiritual.

<sup>106</sup> Oppression, harassment, and suppression. Also Myers (1999) categories poverty into six sections namely material poverty, physical weakness, isolation, spirituality, powerless and vulnerability. For more details read pages 57 - 90

<sup>107</sup> Interview with Mung'andzagala, 12.07.2008

<sup>108</sup> Kimike 2000, 57

<sup>109</sup> For more discussion about Dickson's idea read Kimilike 2000,57

<sup>110</sup> MDG's are 1. Eradicate extreme poverty and hunger. 2. Achieve universal primary education. 3.

Banskiza emphasizes, “Poverty is not only visible but is real throughout the African continent where the proclamation of the Word of God is gaining high momentum.”<sup>111</sup> Banskiza quoting Stan Chu Ilo writes:

Poverty is perhaps the greatest insult to human dignity not only in Africa but also in the dark alleys of many cities in the world today. Poverty robs people of their humanity and disrobes them of their sense of self. Poverty inferiorizes a person. It degrades a person and reduces self-confidence. Poverty closes the door to life. It makes life a tale of pain and sorrow and a journey into the uncertain land of want and frustration. Poverty makes people powerless and voiceless; it denies them the opportunity to actualize themselves and invest in themselves for the enrichment of our common humanity. Poverty, in my thinking, is the greatest weapon of mass destruction in the present world.<sup>112</sup>

Poverty is the enemy of development. It is difficult to live with someone’s enemy in the same house. Then, what is needed is either to compromise or to fight to get a winner. The Church has a good chance of fighting poverty through making sure harmful traditions of the society are transformed according to the new understanding of the day. Here it includes all types of oppression and suppression in the society. To begin with, the researcher will look at the influence of patriarchal system to the growth of economy in the society, especially among SD Christians.

### **3.1 The Dominance of Patriarchal Model of Leadership**

Kobia states well that “fighting poverty has a number of essential elements, the first of which should be affirmation the right of the poor to liberate themselves from their human condition: the struggle against oppression and for liberation.”<sup>113</sup> Also being aware of different oppression in the society, Kobia adds, “Gender analysis has introduced the notion of the feminization of poverty, thus enriching discernment in regard to the struggle against poverty.”<sup>114</sup>

In this subtopic, the paper will concentrate on how the Church can promote gender equality and empower women as one way of eradicating poverty in the Church. A woman is a good asset of development as it is commonly said to educate a woman is to educate a society, but to educate a man is to educate a man alone.

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Promote gender equality and empower women. 4. Reduce child mortality. 5. Improve maternal health. 6. Combat HIV/AIDS, malaria and other diseases. 7. Ensure environmental sustainability. 8. Develop a global partnership for development.

<sup>111</sup> Banskiza 2007,15

<sup>112</sup> Ibid 15

<sup>113</sup> Ibid 202-203

<sup>114</sup> Ibid 203

Meaning that women have varied opinions, they do think creatively what is going to happen in the future and what is needed to be done now. It is true that men also think about the future, but they are more individualist compared to women. Women often think of a family as whole as Chipenda says, “Women are the strength of Africa. They nurture our families, pass on our culture, encourage our spirituality and do much of the work of community-building.”<sup>115</sup> Whatever women get, they plan it using for the benefit of the whole family, and this is true for education.

Traditionally the problem was hidden on the wisdom that women were not allowed to speak before men or in public. From this wisdom, men took advantage of that wisdom and they were judging that women are weak to be leaders. However, it is good to remind ourselves “Behind every successful man there is a woman.”<sup>116</sup> It is a high time to unite gender as the Swahili proverb say *Umoja ni nguvu utengano ni udhaifu* which can be translated in English as ‘Unity is power, but isolation is weakness.’ This means that it is possible to defeat any enemy if the group is united. However, if everyone fights by his/her own means the enemy will win that group easily.

Our enemy in Tanzania is poverty, then for better success, we must love one another, unite our efforts of women and men toward the struggle for development, then Tanzanians will win their enemy. Tanzanians need to forget about the old story that ‘for men to be loved they must beat their wives,’<sup>117</sup> because according to the era we are living all human beings are equal. No segregation, separation or division is required in today’s society.

The areas in which women are in subordination in Tanzania are very many; this starts from the household level and the society. “Women in Tanzania are discriminated against in matters of ownership of the means of production, inheritance, rights to children, then their position in society becomes questionable and their personal security and stability threatened.”<sup>118</sup> In most of the ethnic groups in Tanzania, patriarchy is the dominant system of life. This has reached to a point where

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<sup>115</sup> Chipenda 1997, 54

<sup>116</sup> <http://jamiyakenya.blogspot.com/2007/11/behind-every-successful-man-there-is.html>, 05.04.2009

<sup>117</sup> According to Lameck Lwiva, in traditional teaching of young boys were encouraged to beat their wives in Bena people. Even if the rate of beating wives is reducing to educated and young men, the author knows a good number of pastors who are beating their wives plus other mistreatment in their marriage. In addition, for Sukuma and Maasai people the practice is still carried on in high rate even among educated one. The author sees the need for the Church to continue teaching the love of God to those people, and that they should stop those practice which is in human

<sup>118</sup> Interview with Mtalisi, 21.06.2008



in a family male children are given an opportunity of going to school while the female ones are regarded as not the right ones to be educated, as they will get married.

Bride-wealth is a good catalyst to keep this practice in the society. Jeremiah explains more that, “women do not carry names of their own when are married. They are called wife of somebody. I also dislike to be considered as source of income to the rest of the family when I will get married.”<sup>119</sup>

However, as a result of socialist policies (which Nyerere introduced), a greater proportion of women receive some education in Tanzania than in many other countries of Sub-Saharan Africa. Nevertheless, educational attainment remains low, and few women reach secondary school. When women are educated, they have occupational alternatives other than being housewives, and possess more choice in their partner or in whether they remain with him. Educated women also expect to be treated in more egalitarian ways than women without education.<sup>120</sup>

The Church is aware that women are not represented well in decision-making and the governance of the Church in general. Because of this, the Church has established three secondary schools<sup>121</sup> for girls only, while the remaining three secondary schools<sup>122</sup> are following co-education. Mwenda says, “It was necessary to the Church to take that step of opening secondary schools for girls not because of business for parents would like to educate more boys, but because of the need of society to change in the near future.”<sup>123</sup>

Kidenya supports well the effort of Southern Diocese to educate women. Nevertheless, he is questioning, “what the Church is saying about the use of bride-wealth to let a girl be married.”<sup>124</sup> Interviewing with Mwanachi gives evidence where a pastor “refused her daughter to get married because the bride wealth brought was not enough.”<sup>125</sup> This shows how some church ministers who are expected to bring God’s love to all human being are not respecting gender equality in the society. In this respect, Oduyoye’s advice to the Church is varied that: “the African church needs to empower women not only to speak for themselves and manage their women affairs, but to be fully present in decision and operations that affect the whole church.”<sup>126</sup>

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<sup>119</sup> Interview with Jeremiah, 18.06.2008

<sup>120</sup> <http://www.guttmacher.org/pubs/journals/3112405.html>, 08.01.2009

<sup>121</sup> Namely Igumbilo, Emmarberg, Nyanyembe secondary schools.

<sup>122</sup> Namely Kidugala, Ilembula, Lupembe secondary schools

<sup>123</sup> Interview with Mwenda, 17.06.2008

<sup>124</sup> Interview with Kidenya, 07.07.2008

<sup>125</sup> Interview with Mwananchi, 14.07.2008. He was expecting five cows, two goats, and other small items sums about 80,000/= Tanzanian Shillings. However the grooms family brought only two cows and the money was less than 50,000/= Tanzanian Shillings.

<sup>126</sup> Oduyoye 2005,181

In the course of doing research, the author observed one man advising his wife who was employed by the government as a teacher to leave that job and start business. The advice might be having some positive impact, yet employment in Tanzania is a person's security. In addition, how far someone is sure that business will last for a long time? Lastly, why not to decide himself to leave the job as he is employed and to leave the wife to continue working? The author doubts the motive behind the advice.

From above examples, Kidenya's question is varied to know what the Church is saying about those mistreatment, oppression and women dehumanization in the society. Mtanga proves that "the Church is 'silent'<sup>127</sup> about some people's culture."<sup>128</sup> He adds, "Some ministers are trying to give education to the people how to live harmonious life, but because there is no policy on that, their voice does not last long in that society."<sup>129</sup> The researcher advises the Church to have a good plan on giving education what culture should be maintained and what should be left out, so that the society cannot continue living in the burden of oppressive culture. Kobia gives good advice to the Church when he writes:

Churches (should) explore forms through which Christian spirituality is manifest in the struggle for justice and human dignity. For this purpose, we call churches to cultivate and strengthen the spiritual life among the people, through prayer, Bible study and worship, making justice and human dignity an integral part of the churches' life.<sup>130</sup>

The Southern Diocese needs to cooperate with other living faiths and denomination to find out good means to end this oppression in the society. "By working together towards the same goal of building just, peaceful, sustainable and prosperous communities, the churches and their partners will give the people of Africa the reason to live and find the courage to hope."<sup>131</sup> However, the author thinks that educating women alone without telling men how they ought to live well with their wives will not help much. Both genders should be prepared mentally and psychologically.

The author agrees with Bansikiza when he says, "dealing with gender issues signifies adopting policies and behaviour patterns that should ensure the full integration of all people especially women in the social fabric of society since they are

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<sup>127</sup> Saying the church is silence it does not mean that it is not involved to liberate the society. There are many areas which the church is struggling to improve in the society according to its priorities. More about the efforts of the church to liberate the society will be discussed in chapter four.

<sup>128</sup> Interview with Kidenya, 07.07.2008

<sup>129</sup> Interview with Mtanga, 18.07.2008

<sup>130</sup> Kobia 2003, 205

<sup>131</sup> Ibid, 212-213

the majority.”<sup>132</sup> The research shows that many women in Tanzania are not involved in the use of family income. This makes their security to be questionable and because psychologically they are affected many of them do not produce well, knowing it will not benefit them much. For better development, Tanzanian society does not only need equality between women and men, but also between children and their parents.

It is true that the causes of poverty are many, but patriarchal system of regarding women as a ‘thing’ one can possess, makes it peculiar cause of poverty. Myers explaining the importance of listening to women and children and involving them in development programmes he comments; “If women are not involved and engage, any development effect is limited.”<sup>133</sup> In many families in Tanzania, women and children are producers of family economy; however, the two groups who produce are the least beneficiaries from what they produce. The polygamist father who has been sending several of his wives and children to different economic activities like looking after cattle’s, milking, working in food and cash crops or mining, when it comes to the question of selling the products; the producers are not allowed neither to sell nor to question the obtained money. In some families even to use what is obtained, the father (man) must allow it.

Mwenda being one of the activist woman in advocating the community to abandon traditions and customs, which are discriminatory to women in the society, says; “patriarchy system had led to the creation of social, political and economic gaps between men and women since it gives much power to men. The system could only be changed if deliberate efforts were taken by the society.”<sup>134</sup> The author understands that the Church and the government is taking important efforts to show the society that men and women are all equal by giving them equal right in administrative posts.

Wihanji says, “There had been a tendency for men to work as partners with their fellow men in development activities but becomes opposite when it comes to women. They need to work as partners in various developmental activities.”<sup>135</sup> The author even if he does not disagree with Mwenda and Wihanji’s point of view, he is more comfortable with the advice of Mtenzi who says, “the society need to learn properly what things make the patriarchy system to give men much power in economic,

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<sup>132</sup> Ibid, 131

<sup>133</sup> Myers 1999, 190

<sup>134</sup> Interview with Mwenda, 05.07.2008

<sup>135</sup> Interview with Wihanji, 18.06.2008

political and sexual decisions. Having good knowledge of those traditions, it will be easy to educate the community the said changes.”<sup>136</sup>

Lwilla comments that, “men are the enemies of family economy. Instead of thinking how to make progress, they do think about drinking local or modern beers and getting married to other wives.”<sup>137</sup> Mtenzi despite that he supports men getting married to many wives is against beating wives and other marital mistreatment. As he says, “I do not see the point why men who is running with other women are not beaten, but the woman who is only (or has been caught doing) suspected has fallen in love with somebody to be beaten heavily. If the man do not like that habit is better to divorce.”<sup>138</sup> This is against human rights as we read in the “convention against torture and convention elimination of discrimination against women.”<sup>139</sup> The author recommends much effort to be taken to educate women and men about human rights. In addition, as a Christian one should remember God expect one man and one woman getting married for their life

While the history shows women’s subordination and oppression in the society is high. The number of young men, especial who have gone to school, who are entertaining that humiliation, is low comparing to older men. Many young’s would prefer equality and tender love to their wives and children. Lwiva reports that in her village “many young men are engaging in farming activities nowadays that before where men were directing their wives what to do.”<sup>140</sup>

In addition, some women are employed and they do not depend so much on men’s income for their daily life. Furthermore, to some men to get married to educated and employed women is challenging stage, as they know that the room of submissiveness to them will be low. This should not discourage the society to educate more women so that they can have their own income. The author evaluates the move as positive indication showing the society is changing. Maybe, the speed is low according to the global change. However, there is a hope of reaching a good goal of equality in the near future.

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<sup>136</sup> Interview with Mtenzi, 05.07.2008

<sup>137</sup> Interview with Lwilla, 12.07.2008

<sup>138</sup> Interview with Mtenzi, 05.07.2008

<sup>139</sup> <http://www.hrweb.org/legal/undocs.html#CAT>, 08.01.2009

<sup>140</sup> Interview with Lwiva, 11.07.2008

### 3.2 Women and Leadership in the Church

At the national level, also women lack an access to education, especially scientific and technical education and lack of opportunities to participate in planning and decision-making. Bad enough even those few who are employed, their salary are lower than those of men regardless how they labour, for instance nurses and teachers. The state being forced by international community like donors and other United Nations organizations, now is giving more and more education of the importance of women in leadership. At the same time, it is appointing more women in different administrative posts. The author interprets this act to be good for the society mental change. In addition, the Church should support by doing the same. Maybe one day Tanzania will have even one female bishop.

The Church is not left isolated in traditional thinking about the economic contribution of women in the society. Raphael being one of female pastors had this to say; “sometimes I think our Church accepted women ordination because the Germans (donors) have said so. Now is twenty years since we started women ordination, but none of us in our diocese have been nominated<sup>141</sup> to administrative post like District Pastor.”<sup>142</sup> Mwananchi explains further as she remembers a question she was asked before being allowed to join theological studies that “suppose you will get a man to marry you from other diocese what will be you stand point.”<sup>143</sup> The author was not only surprised with the logic of the question but also he interpreted it as a gender segregation. This is because the history does not show that a male pastor have ever asked similar question. Furthermore, the Church had male pastors who got married to women from other nations. This type of question which shows humiliation and down-looking women is discouraging other women to join the ministry.

The same concept being asked to men why women are not nominated to stand for the post of administration? The answer given is that; up to the time the Church has not got competent women to stand for that post.<sup>144</sup> Mtenzi gives another excuse as a way of defending men’s dominance in leadership as he says, “the number of educated

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<sup>141</sup> Out of 21 ELCT dioceses, only two dioceses (Iringa and East and Cost Dioceses) have some women working as a district pastors. In other dioceses, female pastors are working in institutions and parishes. Many of female pastors are doing better jobs than male pastors. In addition, this post is important because is the inner executive committee of the Diocese and advisors of the bishopric office in all matters which cannot wait for a long time. In Southern Diocese, the office of the bishop nominates the names who will stand to be voted for District pastors. The executive committee is given names to vote for, but it is free to add, or take out some names after discussion.

<sup>142</sup> Interview with Lwilla, 11.07.2008

<sup>143</sup> Interview with Mwananchi, 14.07.2008

women is lower than that of men who are the majority.”<sup>145</sup> The researcher is not supporting male pastors’ answers because it is not true that out of twenty or thirty female pastors no one is competent. Then the meaning of someone’s to be competent is questionable in that society. It is also true that women in the ministry are fewer and men are the majority. However, for the sack of bringing new understanding of women’s role in the society, the Church ought to put them in a position in which the society can see them working with men.

The researcher went further to explore the work of female pastors in the Church. Many of them are working in the parishes and institutions. Through observation, they are working hard with positive results. Turning back to those who are working as managers of Diocesan projects, the research has shown that the projects are more prosperous than those run by men managers. In addition, Kaduma says, “my project is now able to run by itself. We are able to pay salaries to all our workers. Moreover, for three years now our project is giving subsidies to the diocese. And we do keep some balance for the future use.”<sup>146</sup> The above witness gives the author the confidence to support Myers when he says; “Often women have knowledge that will not surface any other way.”<sup>147</sup>

The researcher is of the opinion that Church is a good institution to tell the society in practice how women can be good leaders. By doing so, the Church will be helping the development of the society mentally as one way of implementing the MDG’s as it emphasizes that

There are many practical steps that can be taken to reduce inequalities based on gender, which hinder the potential to reduce poverty and achieve high levels of well-being in societies around the world. Those detailed in **Taking Action** include strengthening opportunities, increasing access, investing in infrastructure, guaranteeing rights, eliminating inequality in employment, increasing women's representation in government and reducing violence against girls and women.<sup>148</sup>

In the above two subtopics, the research has shown that women subordination, suppressions and oppressions, increases material and psychological poverty. The only way to deal with this cultural phenomenon is to educate the oppressed group so that one day they can say no to that oppression. The researcher dreams that if it will happen that a woman says that she does not want to be measured in terms of cows or goats,

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<sup>144</sup> Interview with Nyambulapi, 07.07.2008

<sup>145</sup> Interview with Mtenzi, 05.07.2008

<sup>146</sup> Interview with Kaduma, 22.07.2008

<sup>147</sup> Myers 1999, 190

<sup>148</sup> [http://www.unmillenniumproject.org/reports/tf\\_gender.htm](http://www.unmillenniumproject.org/reports/tf_gender.htm), 08.02.2009

then parents will not have other means to do than to let her get married according to her wish. In the next subtopic, the research will deal with the effect of lacking creativeness and commitment by some ministers as one causative of the poverty the Church and the society is experiencing.

### **3.3 Lack of Creativity and Commitment**

A visionary person is always imaginative and inventive with creative thinking which in newness of thought and expression. Lack of creativity and commitment is the ability to produce new ideas for tackling one's problems. This state hinders one's development and thus advocates poverty. Creativeness and commitment are vital in the liberation from the impact of poverty while one is persisting missionary work.

Bansikiza considering about the position of a poor person to bring development says; "object poverty prevents people from fulfilling their physiological and emotional needs of safety, love belonging esteem and self-actualization."<sup>149</sup> Poverty is among the factors behind the lack of creativeness and commitment.

Many informants agree that some pastors are lacking the ability of being creative and committed to the work. They also question what made these pastors to come to that situation. Among other reasons given is the historical background of the person in question economically and socially. To many interviews, it seems that "a person coming from a middle class economically will fight to go to the first class or to maintain the position."<sup>150</sup> While the person coming from the lowest class "always has inferiority complex, do not have a dream to come out of that class for he /she thinks it is impossible to gain the status. He/she is born to serve others."<sup>151</sup> According to the research many pastors are coming from the poorest family, hence if the argument above is true, then very little positive change is expected. Otherwise, the Church elders should be strong to give positive challenges toward development.

Other factors include discouragement, as they do not see that they are benefiting from their work. They have been toiling a lot, now they have despaired. According to Maligila, "this group is very dangerous to the economy of the Church for it does not produce much, yet the employer has to give them their due salaries."<sup>152</sup>

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<sup>149</sup> Bansikiza, 2007, 35

<sup>150</sup> Interview with Martin, 29.06.2008

<sup>151</sup> Ibid

<sup>152</sup> Interview with Maligila, 12.07.2008

He adds saying, “this group needs motivation and they might become good working instrument when they understand where they are coming and going.”<sup>153</sup>

Another factor is the foreign systems and structures that have retarded the mentality of the indigenous Christians largely. From the time of planting Christianity in SD up to 1990’s missionaries’ associations have been offering aid to the Church. The new churches were consumers. This tendency made the southern Diocese not to be creative in finding out ways of surviving. If people are ignorant of using their resources in missionary work, it is impossible to avoid the impact of poverty on their environment. They will depend upon others for their survival.

One pastor asked the researcher saying, “Please find for me a friend in Europe.”<sup>154</sup> The researcher being aware with the environment of study interpreted the request as it mean that having a friend from Europe is the same as getting financial support. Looking careful his life, he is very lazy as in Swahili say *Mchungaji wa suti* (suit pastor, he prefers to wear suit every time). He is not creative, and would not like to labour so much but talking as important person in *vijiwe* (jobless corner). A person of his kind even if he gets millions of money will not help him/her to advance. The author wishes people of his type could read and understand what Bansikiza says:

People’s minds should not remain inactive for long. Unless they are engaged in developmental works, they could soon be filled with a host of harmful thoughts such as destructive desires and emotions. The culture of laziness undermines self-belief, personal ambition and self-motivation.<sup>155</sup>

Christians as agents of mission are always challenged to respond to the impact of poverty on their lives and environments where they perform their missionary work. Emphasising how to combat the impact of the poverty on missionary work, Mtalisi had this to comment:

A pastor has to remember and bear in mind five Cs while performing his missionary work; namely commitment, competence, character, cooperation and creativities. These should be practiced along with compassion to the clients he serves. Without compassion in the missionary work, one cannot bear reasonable fruits, it is better for him/her to quit from mission work.<sup>156</sup>

To say that people from oppressed and poor families lack commitment and creativeness does not mean that those people cannot change. In addition, maybe that is just a stereotype of generalization. Those people need motivation and they are very

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<sup>153</sup> Ibid

<sup>154</sup> Conversation with Mtalisi, 21.06.2008

<sup>155</sup> Bansikiza 2007,48



hard working group. In the following subtopic, effects of globalisation in patriarchal system will be discussed.

### **3.4 Effects of Globalisation in Patriarchal System**

Education and global exposure is bringing new understanding of life in the family. Many young-men would like to live in a modernized world. This is the era of reasoning, and not of saying, it used to be. It is the era of finding out what fits most to the people. Due to this change, many roles that used to be special for women and children, young fathers are becoming more concerned and responsible. This change of mind and altitude starts mainly in towns and cities. Wihanji in surplus said, “Real good things come from town life. I have my in-laws in the villages; their marriages are terrible, full of mistreatment. I feel I am lack, my husband and I discuss many of our family matters and we have time to discuss our marital life.”<sup>157</sup> According to her, “living in town has taught them good lesson of each other being more responsible to family matters.”<sup>158</sup> It seems also has increased respect in their marriage.

Kidenya gives another reason why men are changing their behaviour. According to her, “many educated men do not behave like their fathers and age-mate that are not educated. They are more responsible in the family matters. Some of them can help their wives on domestic jobs like cooking, washing utensils or washing clothes.”<sup>159</sup>

The author support all points above that are true, globalisation has brought changes in different areas of life not only about economic style. In a traditional way of life, when one’s wife is sick for instance, a close relative is asked to come and help the sick family in all domestic matters while the man is there and maybe he is not working somewhere. The researcher has proved that extended family is harmful not only on the marital respect, but also economically because those close relative will need bus fare, and will increase living cost. Instead of helping the sick person to get better treatment, now they consume more money.

The researcher also supports that education and global exposure changes someone’s altitude, the way of thinking and judging things surrounding his/her

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<sup>156</sup> interview with Mtalisi, 07.07.2008

<sup>157</sup> Interview with Wihanji, 07.07.2008

<sup>158</sup> Ibid

environments. The author knows many old men who would not support a man to get married to educated woman fearing to get challenges in the family. The main reason they give is that, women are responsible to take care of the family (children), if one allows his wife to be employed, it means the man has to take extra family duties. On top of that, those who follow traditionalists thinking claim that when a woman becomes economically powerful she will not respect the man. The argumentation above is one of reasons some men use to withdraw their wives from their jobs, because they want a passive woman, and not the active and challenging one.

The researcher does not ignore totally the truth of the argument above. What is needed in the society is to increase pre-marital and marital education so that the society can evaluate family roles in a modern way and not in the used to be way. By doing so, the society will maintain family relationship, and when relationship is good, the author believes there will be prosperity. Nyambulapi supporting women to get reasonable education and to be free to work he says: people do not understand, if a woman and a man are working, that family is very lack. They have security of their life.<sup>160</sup> The economy of the family will double, making easy for the couple to plan for their family if respect and love is maintained well.

The effect of education and global exposure is not only to parishioners, but also to the church ministers who are still thinking in the traditional way. Mtenzi supports global exposure by saying that “capitalism has changed the mind of many young men even those who had not gone to high education and they are living in villages. Struggling for better life has taught the society a different lesson from that of informal education.”<sup>161</sup> This is to say, young-men are no longer managers to direct things to be done, but are co-workers with the rest of the family. This shows men’s thinking and dominance in a family is changing from pure patriarchal culture to egalitarian mode of life.

### **3.5 Individualism**

Individualism is a tendency of advocating egoism; it is a foreign characteristic exercised in capitalist countries, particularly Europe and the United States of America. It is a pity that the propagation of Christianity in the 19<sup>th</sup> century was

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<sup>159</sup> Interview with Kidenya, 18.06.2008

<sup>160</sup> Interview with Nyambulapi, 07.07.2008

accompanied by individualism. Unfaithful Church personnel who held posts in parishes, institutions and NGOs have exercised this tendency. As a result, they developed an exploitative character, which hinders the progress and effectiveness of missionary work in the Church. The believing community is challenged to fight against poverty, which has affected the missionary work. To enhance this they have to join hands in a communal approach and not an individualistic approach. This includes using communal resources for their own benefits.

Mtanga emphasises that “building a good association and relationship among the ministers and ministers, and between the ministers and congregants is important aspect to be considered in the Church.”<sup>162</sup> Mwananchi has the same argument as she says, “despite the differences that may be arising between these groups, they are supposed to work together as a team and have joint responsibility not only for economic development but also spiritual welfare of the whole community.”<sup>163</sup>

The parishioners holding the parishes like their own property accuse some of the Church leaders. As Ipyana says, “Our pastor holds too much power to the extent that he wants to dominate everything that is being done in the parish, from finance to projects write-ups.”<sup>164</sup> Commenting about the effect of individualism spirit in pastoral ministry Mwenda says, “Each pastor does what he/she sees fit in the way of setting up projects, the development of our parish is not seen.”<sup>165</sup> She was referring to three pastors who have been working in her parish, and everyone introduced new building project while he sees the construction of other buildings, which were started by his successor, is not finished.

According to Nyalusi who supported Mwenda’s lamentation comments, “parishioners consider this act as the misuse of their funds and their resources.”<sup>166</sup> The author of this thesis sees the need to have bylaws, which gives priority to finish first all projects already established. After that then the committee can allow the next projects according to their plan. In the following subtopic, the researcher will discuss the effects of financial dependence in the growth of the Church.

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<sup>161</sup> Interview with Mtenzi, 05.07.2008

<sup>162</sup> Interview with Mtanga, 18.07.2008

<sup>163</sup> Interview with Mwananchi, 14.07.2008

<sup>164</sup> Interview with Mwenda, 17.06.2008

<sup>165</sup> Ibid

<sup>166</sup> Interview with Nyalusi, 29.06.2008

### 3.6 Financial Dependence

The question of bread for myself is a material question, but the question of bread for my neighbours, for everybody, is a spiritual and a religious question. Man does not live by bread alone but he does live by bread and there should be bread for all. Society should be so organized that there is a bread for all, and then it is that the spiritual renaissance on the fact that for a considerable part of (humankind) bread will not be guaranteed [ ] Christians ought to be permeated with a sense of the religious importance of the elementary daily needs of people, the vast masses of people, and not to despise these needs from a sense of exalted spirituality.<sup>167</sup>

The quotation above shows the importance of being self-sustained. In addition, it encourages the Church to make sure that the society gets the basic needs in order to survive well. Implement that advice includes the power of enabling the society to get those basic needs, not to give them ready-made materials.

Financial dependence is the state of relying on someone financially. “Diocesan dependency since the missionary Christianity era has caused poverty, which in turn has affected missionary work. “They assume that the internal missionary work could not survive without external aid.”<sup>168</sup> The author would not like to consider the question of missionary as a causative of the current poverty because during the time of missionaries they were making sure the society is getting good life. That is why they introduced formal education, food and cash crops, hospitals, roads and many others. In addition, missionaries have been educating many native pastors who are the leaders now. Does that education help those leaders to see their problems and find ways to overcome them? Maligila’s proposal could be accepted even if it is not the only truth as he says: “Main churches are satisfied with donors’ help. That is why they do not find good ways to solve church’s economy.”<sup>169</sup>

The researcher proposes that the Church should be well equipped not only on theological education but also on economic education on how to get and use the resources God has entrusted to human being. As we have seen in chapter two that Tanzania is in transition period from *ujamaa* policy to capitalism model of production. Being aware of this, the author expects the Church to teach well her members to increase awareness of political economic changes.

However, when the researcher asked the short and long plan of the Diocese, he was not given with the excuse that the bishop has these plans (verbally) and the

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<sup>167</sup> Pobee 1987, 11

<sup>168</sup> Interview with Mtenzi, 05.07.2008

<sup>169</sup> Interview with Maligila, 12.07.2008

assistant to the bishop has that plan (verbally), and that institution has those plans(verbally). The question arises out of those answers is who causes the poverty the Church is experiencing today? Is it true that missionaries are causing it when the current leaders are not creative enough to overcome the situation? The author views that development is a process. In order to reach the goal we need not to waste time blaming others as a cause, instead it is a good time to plan by documenting what type of development we want. In addition, which methods will be used to reach that dream of development? In order to be successive, good planning and systematic implementation is necessary.

Economic dependency is paralysing SD's diaconal work. The SD has many diaconal institutions that demand a lot of money for caring of the disabled people, like Ilebula orphanage Centre, Mafinga Orphanage Centre, Makambako Street Girls Centre and others. The inability to run the missionary work caused by the impact of poverty has often remained an insolvable problem. "The SD is challenged because it has overlooked the importance of internal resources for promoting missionary work."<sup>170</sup> For many years, diaconal work was established and run according to the projects writer-ups where donors were assisting those projects every year. The author sees the need of using more internal resources than those from sister churches. This does not mean donors are not needed, but it encourages to build the spirit of self-governing and more responsibility.

Kidenya predicts, "The Church will continue to advocate a dependency attitude on foreign aid unless strategies have been set for financial stability."<sup>171</sup> Donors have realized that giving donations regularly is not the proper way of struggling against poverty in missionary work. Such an approach encourages financial dependence. For this reason, the Lutheran Mission Cooperation, which is a unification of European and American Missionary Societies working in collaboration with the ELCT, decided to decrease slightly its financial aid to ELCT dioceses every year to prepare it to stand on its own resources in doing the missionary work.<sup>172</sup>

The SD diocese is aware about the global challenge in all spheres of life as "the decision of sister churches to reduce grants by a certain percentage every year

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<sup>170</sup> Interview with Mjengwa, 16.07.2008

<sup>171</sup> Interview with Kidenya, 07.07.2008

<sup>172</sup> Interview with Wihanji, 07.07.2008

from 1994 onward [ ].”<sup>173</sup> “Due to this awareness, the retired bishop Mgeyekwa organized seminars every year for parish leaders from 1995 - 2003. The key subject in all these seminars was Christian Stewardship.”<sup>174</sup> According to Mhomisoli “the campaign finally put an end to severe economic crisis [ ].”<sup>175</sup>

It is true that the bishop’s campaign had positive effect to the economy of the Church. These type of campaign to a specific issues need to be progressive, meaning every time the Church should plan to teach something to the ministers and congregants. Some interviewees are commenting that, “the campaign aimed more to rescue the bad economic situation at the head office not to them.”<sup>176</sup> This gives another challenge to leaders to think also about their co-workers. On another hand, the subordinates are advised to remember that the Church will come to enjoy the fruits of that campaign after a long time of teaching.

The Diocese should be aware that the age of the total dependence upon foreigners doing missionary work is ending. Thus, “she should remind her members that the task of being self-propagating, self-supporting and self-governing in doing missionary work lies in their minds.”<sup>177</sup> This will be discussed more on the forthcoming chapter.

### **3.7. Stewardship**

However, “the policy of transferring Church personnel from one place where they have established themselves economically and assign them to other places has caused poverty and a dependency mentality.”<sup>178</sup> Mgaya revealed that, “in one diocese, one pastor decided to withdraw from Church’s ministry when he was allocated to a certain place where he went and built a house for a milling machine.”<sup>179</sup> As soon as that pastor finished installing that machine, he was given another letter from leaders that allocated him to the other parish. The author wonders if the employer is not paying his/her employee accordingly, where he/she is getting the authority of transferring them now and then. Again, on doing so did he/she consider about the side effect of those employees and their families economically and socially? Raphael argues that

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<sup>173</sup> Mgeyekwa, (nd), 23

<sup>174</sup> Ibid

<sup>175</sup> Ibid

<sup>176</sup> Interview with Mtenzi, 05.07.2008

<sup>177</sup> Interviewed with Ngwembe, 07.07.2008

<sup>178</sup> Interview with Mwondo, 22.06.2008

those cost of transferring pastors everyday should be used to increase salaries.<sup>180</sup> Are those transfers health economically? The questions are left for discussion.

Being discouraged with the system machinery Maligila sees that, “ministers are the donkeys of the Church, which always carries heavy burden but they are not fed effectively as a result they become very weak to the end of their life, they die with no hope of the ministry as well as their family.”<sup>181</sup> Nyalusi giving the reasons why pastors are poor he points unnecessary transfers could be one of the causes as he says; “Their property was destroyed and their houses at home were worn out as they were always moving from one place to another. The families are illiterate because they were not able to go to school due to the poverty they have been experiencing.”<sup>182</sup> Nevertheless, this is not the end of the ministry; it is a right time to make changes in our system of administration and thinking for the better future of the church ministry.

The leading system sometimes can transfer a pastor because of greed and envy, hatred and jealousy, which cause conflicts in someone’s mind. Many pastors commented that in the parishes there are some parishioners who are informants of the head office (not all administration, it might one person in the office), so if that parishioner thinks the present pastor is not good enough according to his/her measurement, then he/she sends information to the administration and the transfer is arranged.<sup>183</sup> As a result, the practise weakens worker’s sources of income, and it is a misuse of churches fund. It further causes new ministers to doubt Church’s ministry as true God’s institution or human made ministry.

Mgaya wonders how the administration appoints and sends someone to another place without asking his/her willingness to that new appointment. “He insisted by saying, “I am not interested working in an institution. I would prefer to work in a parish. But the administration has never sent me to the parish even for one month.”<sup>184</sup> The researcher is supporting the free will of the employee. It is true that the employer might have different offices and sections where labour forces are needed. Yet, discussion and specialization in the field is important to bring productive results, hence increasing the economy of the industry or institution.

In this chapter, the research has discussed different causes of poverty in

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<sup>179</sup> Interview with Mgaya, 06.07.2008

<sup>180</sup> Interview with Raphael, 04.07.2008

<sup>181</sup> interview with Maligila, 12.07.2008

<sup>182</sup> Interview with Nyalusi, 29.06.2008

<sup>183</sup> Interview with Mtalisi, 07.07.2008

ELCT-SD. The factors discussed mainly are based on cultural phenomena rather than economic or political point of view. This means that the ways of living of a given society is a good indicator to show the level of development of that society. Development is not only the material possession one has like good houses, television, mobiles and others. However, it includes the whole system of life such as gender equality, respect, and division of labour. In addition, education, health care and transparent should be maintained.

Can someone buy development in a supermarket? Kidenya is right when saying, “Development is a process.”<sup>185</sup> It might take several years to visualize. However, the society should be walking in defined goals. The goals can be divided into two: short plans like to deal with outbreak of diseases and long plans like investments in modern houses, industries, education and others.

In the following chapter, the research will discuss different plans and goals the Church is implementing to help the society to live in a modern and globalised world. Through that awareness, the researcher expects the Church to continue building good moral ethics to the society so that to attain advanced level of development.

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<sup>184</sup> Interview with Mgya, 06.07.2008

<sup>185</sup> Interview with Kidenya 07.07.2008



## CHAPTER FOUR

### 4.0 THE SD CHURCH LOOKING FOR POSSIBILITIES TO ERADICATE POVERTY IN TANZANIA

The history shows African countries including Tanzania are members of poor countries or developing countries. Many European countries are living in the developed country. In order to reach the First World countries, Africans need not only to walk toward development but also to run toward development. There is no time to waste or putting many plans on papers without implementation as Kobia says,

Fundamental to a new vision for a better Africa is the struggle to eradicate poverty. Not merely to alleviate it, but to eradicate it. Others may be content with alleviation or reduction of poverty. For Africans, our goal should be to eradicate poverty because this goal is noble, and it is the right course to chart and pursue.<sup>186</sup>

It might sound the term to eradicate poverty as irrelevant and it is not possible. However, Africans should aim as high as possible to show their eagerness of getting development now, and not tomorrow. Bansikiza sees the task of eradicating poverty belongs to believers as he says; “One of the Church’s major concerns in Africa today, is the alleviation of poverty. The Church in Africa cannot evade this responsibility as it has to carry on the mission of Jesus Christ namely, giving life to all people in abundance (cf. John 10:10).”<sup>187</sup> Myers uses even strong words that the task ahead is not only alleviating poverty but also eradicating it as he points out “eradication of poverty must be comprehensive and multi-faceted, involving concerted efforts at all levels. While the primary responsibility lies with African themselves, external support and solidarity are expected to accompany African initiatives.”<sup>188</sup>

In this topic, the two words eradicate and alleviate will be using interchangeably meaning the same thing, to fight against poverty.

The studies that are done on poverty and related subjects come up with a conclusion that poverty is our greatest enemy, and we should fight against this foe jointly.<sup>189</sup> The author supports well the ideals of Bausinger when he says; “The poor will be less poor when they learn to do their own analysis and find their own voice. This will require help and support, especially in addressing international structure, but

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<sup>186</sup> Kobia 2003, 195

<sup>187</sup> Bansikiza 2007, 55

<sup>188</sup> Myers 1999,124

<sup>189</sup> The joint forces that are required to fight against poverty are those from within the societies involved. External forces, can, if found useful, be employed, but the key and primary force are from the victims.

this is no excuse for doing their advocacy work for them.”<sup>190</sup> This is because the poor knows better the effect of poverty in their midst. In addition, they know better which stage of life they want to live. Doing otherwise one might implement something that is not useful by the society in question.

While Pobe sees that “it will be naïve to attempt to solve the issue of Africa’s poverty in isolation because Africa’s poverty is in part the result of the policies and practices of other nations, particularly of the North.”<sup>191</sup> The researcher looks the matter from another side and thinks that for total reduction of poverty, Africa does not need much support from the North. This is because capitalist mode always looks to accumulate more capital and investment. What is needed is a good leadership that aims at enhancing development. The Westerners should support the effort and plans of development, which are in implementation process by the society in question. The author discourages using writer-ups to start a project. Whether some donors will support or not, projects plan and implementation should start.

Furthermore, to get true development, it needs to put aside all tribal-based feelings and selfishness, not engaging in buying weapons but buying tractors that will be used for production. Tanzania needs not only to invite the people from North to come and invest in her land but also to empower Tanzanians to produce more. “The Westerners should buy products in our markets and not in our kitchens. This is to say, Africans should produce and sell to the rest of the world.

This work of eradicating poverty in the society needs joint efforts between the government, private institutions, religious institutions and all state members. In the following subtopic, the researcher is interested in pointing out some efforts the Church is implementing in her areas in which she operates to increase efforts of alleviating poverty.

#### **4.1.0 The Importance of Engaging in Economic Relief Programmes**

The same zeal (of fighting for independence) is now required with respect to fighting poverty. The motivation should flow from righteous indignation cherished by those who consider abject poverty no less repugnant than enslavement and colonial subjugation.<sup>192</sup>

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<sup>190</sup> Bausinger 1999, 124

<sup>191</sup> Ibid, 62

<sup>192</sup> Kobia 2003, 195

Kobia gives a good motivation for those who are fighting with poverty. People should be motivated and empowered so that to see the difference of economic improvement in their lives. In 1950s Tanzanian were mobilized to fight for their independence. People were given hope that after regaining their independence the economy of the country will be owned by the Tanzanians, and the government will make sure everyone benefits from the economy of their country. Soon after independence, Nyerere using *Ujamaa* policy tried had to establish industries in additional to those industries left by British. No sooner had people experienced the difference between colonial economy and the economy of their independent state, *ujamaa* policy collapsed. In addition, people are becoming poorer now than before because now they should return to live according to the old ways that they are not used.

Putting more emphases why we need to eradicate poverty, Bansikiza says:

Poverty is perhaps the greatest insult to human dignity not only in Africa but also in the dark alleys of many cities in the world today. Poverty robs people of their humanity and disrobes them of their sense of self. Poverty inferiorizes a person. It degrades a person and reduces self-confidence. Poverty closes the door to life. It makes life a tale of pain and sorrow and a journey into the uncertain land of want and frustration. Poverty makes people powerless and voiceless; it denies them the opportunity to actualize themselves and invest in themselves for the enrichment of our common humanity. Poverty, in my thinking, is the greatest weapon of mass destruction in the present world.<sup>193</sup>

The above author shows the need to find out ways to eradicate poverty. The SD Church is very much aware that the kingdom of heaven starts now, on this earth. If “poverty closes the door to life”<sup>194</sup> as Banskiza says above, then the Church should open those doors for people to have abundant life. People should live in a peaceful environment worshipping their God. The Church has realised two (self-supporting and self-governing) areas that need special attention for the growth of the Church. In addition, the Church cannot grow separately from the society. That is why while it strengthens her teaching on self- supporting, and self-governing the Church centres her teaching to empower the society to develop more spiritually and materially.

The other benefit of improving people’s economy is to improve Church’s economy. As the society improving their standard of living, they will support the Church as they offer more. Due to this development, the Church will be more self-supporting and self-governing. In other words, the effect of people’s good life will

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<sup>193</sup> Bansikiza 2007,15

<sup>194</sup> Ibid

improve the life of the Church. In the following subtopics, the research will discuss the necessity of the Church to be self-supporting and self-governing.

#### **4.1.1 Self-Supporting**

The downfall of the financial support from sister Churches abroad sensitized the Church awareness of self-reliance for a self-reliant Church. Alternatively, self-reliance would enable people in general and Christians in particular to combat poverty. “In order to be able to run missionary work efficiently, the implementation of this approach needs all the laity as well as ministers.”<sup>195</sup> This demands coping with a new paradigm shift from a dependence Church to an independent Church. “Teaching on self-supporting has to begin at the Sunday school level, the confirmation class level, in the youth groups, women and other associations in the Church.”<sup>196</sup>

Being self-supporting is one’s ability to help oneself in different ways. The proper way of liberating oneself from the impact of poverty in clerical ministry is through a self-supporting system. “It takes a great deal of time and energy to change people who are used to a dependence system to a self-supporting system.”<sup>197</sup> The impact of poverty on church ministers is striking the Southern Diocese so hard that retired Bishop Mgeyeka travelled in many diocesan parishes teaching stewardship and self-supporting strategies in every sub-parish. In his teaching, he pointed out “the degree of the impact of poverty on missionary work and the danger of dependency to donors abroad, whose financial support is decreasing every year.”<sup>198</sup>

In creating the awareness of the impact of poverty on the missionary work and taking the initiatives in self-supporting strategies, he challenged the members who were attending those meetings how active they have been in making sure that the Church is self-supporting. Among Mgeyeka’s challenging questions was, “how is it that the diocese which is over one hundred years of age still depends upon external aid to run her day to day missionary activities?”<sup>199</sup> He cautioned the diocesan members to be aware of the danger ahead of them, that there will come a time when the financial assistance from abroad will cease completely. “A married couple is supposed to be self-dependent in every aspect of life, rather than depending upon

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<sup>195</sup> Interview with Mgaya, 06.07.2008

<sup>196</sup> Ibid

<sup>197</sup> Interview with Mtenzi, 05.07.2008

<sup>198</sup> The author attended a seminar which was held at Emmaberg in November, 2001

<sup>199</sup> Ibid

another homestead for its living. If it is dependent, it loses its dignity.”<sup>200</sup> Meaning that SD Church is planted more than 100 years ago, it is old enough to be self-dependent. Otherwise, the Church will face more problems in the near future.

The researcher proposes that in order to manage the missionary work, the enhancement of internal financial capability and material support is vital. Every Church member has to play his/her role faithfully in the participation of missionary work towards self-supporting strategies by using his/her talents to the maximum point. Wihanji was discouraged when she heard that some parish pastors defend their parishioners by saying “they are incapable of donating anything to support the missionary work. There is no a parishioner who has nothing to give to the Church to support the missionary work, regardless of the economic differences.”<sup>201</sup> The researcher concurs with Kimilike who comments, “No one is without any ability, and to be poor or destitute does not mean to be poor in everything. Every person, whatever their condition, has at least some talent which they can put to use. Material poverty does not impoverish the entire person.”<sup>202</sup>

#### **4.1.2 Self-Governing**

Self-governing is the state of self-management, which involves the control of one’s affairs without interference. Self-governing is compatible with self-reliance in the liberation from the impact of poverty on missionary work. “The autonomous Church has leaders but has no full power in terms of financial matters.”<sup>203</sup> The impact of poverty on missionary work makes the Church to be beggars in order to run her institution and its projects. Sometimes even receiving financial support from sister churches abroad is too restrictive and conditional.

For instance, some partners who donate funds and personnel to the Southern Diocese seem to have power and voice over the funds given to their partners.<sup>204</sup> It is true that donors had good reason for doing that. However, to some leaders it is seen as humiliation because there is no trust between the two partners. However, the author considers this kind of relationship as a challenge for transparency motives in the

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<sup>200</sup> Ibid

<sup>201</sup> Interview with Wihanji, 07.07.2008

<sup>202</sup> Kimilike 2006,57

<sup>203</sup> Interview with Mwananchi, 14.07.2008

<sup>204</sup> Researcher’s observation why the donors does not trust SD’s treasurer, every time they are reader to send a diocesan treasurer. Before sending they stop supporting different projects, however, after sending him/her they continue sending different funds. The most important question to ask ourselves as members of the church, are we trustfully enough in our offices? If the answer is yes, why this doubts

Church administration so that to restore the spirit of trustfulness insider and outside the community. Finally to work together as a co-workers.

The diocesan leaders will persist in abiding unwillingly to the donor's conditions due to lack of internal capacity building and sustenance. This circumstance advocates dependency in the progress of missionary work and deprives the dignity and decency of diocesan leaders and members as well. Mwananchi is of the opinion that "giving demanded resources to the needy cause's establishment of power over others."<sup>205</sup> It is a dream to think that the Church is having a self-governing policy in doing missionary work while in the real situation she is in dependent captivity due to the impact of poverty. In such circumstances the freedom of speech and authority of the Church are controlled by the donors in the sense that the poor will always go to kneel down before the affluent people in order to be supported.

As it was pointed out earlier, the question of dependency as a self-governing strategy disqualifies the recipient's dignity and integrity. "The donor takes advantage to have the final word or decision and the recipient behaves like a beggar or child who has no power to manage his personal life without the help of other people."<sup>206</sup>

The government of Tanzania is also facing the same problem due to the impact of poverty. More than forty percent of its running budget comes from donor states like Sweden, Norway, Finland, Denmark, Great Britain, France, Poland, Canada, Germany and the United States of America.<sup>207</sup> This is a very high rate of dependence, which endangers the freedom of an independent state. In such circumstances, it becomes inevitable to play the donors' melodies because the donors with regard to the degree of dependence deprive the government's power and voice.

According to the Minister for Finance in Tanzania on the 15<sup>th</sup> June 2007/2008, a budget day, "the dependence rate upon donor countries is 40%."<sup>208</sup> From above example the author agrees with the advance of responsibility in the community as Mtalisi pointed out that; "Christians should set an example in supporting both the church and the state towards self-dependence."<sup>209</sup> This is because "the kingdom (of God) frame is inclusive of the physical, social, mental, and spiritual manifestations of

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with partners? Maybe one can discover what is going wrong in our system of administration.

<sup>205</sup> Interview with Mwananchi, 14.07.2008

<sup>206</sup> Interview with Ngwembe, 07.07.2008

<sup>207</sup> The Minister did not mention the above countries, yet according to author's understanding, those are among the countries which are helping Tanzania in various areas.

<sup>208</sup> <http://www.mwananchi.co.tz/bajeti.rtf>, 22.01.2009

<sup>209</sup> Interview with Mtalisi, 21.06.2008

poverty, and so all are legitimate areas of focus for transformational development that is truly Christian.<sup>210</sup> Emphasizing the importance of giving quality services in the self-governing of the church, Bansikiza quoting Nyerere says

Everything that prevents a man from living in dignity and decency must therefore be under attack from the church and its workers. For there is, in fact, nothing saintly in imposed poverty, and although saints may be found in slums, we can not preserve slums in order to make them breeding grounds for saints. A man who has been demoralized by the conditions under which he is forced to live to rebel against slums; it has to help them do this in the most effective way it can be done [ ]. For it is not the task of religious leaders to try to tell people what they should do. What is necessary is sharing on the basis of equality and common humanity. Only by sharing work, hardships, knowledge, persecution, and progress, can the church contribute to our growth. And this means sharing in every sense as members one of another. For if the church is not part of our poverty, and part of our struggle against poverty and injustice, then it is not part of us.<sup>211</sup>

The above quotation shows the need of self-governing should start with building good economy. The researcher is worried of justifying that the Church is self-governing while he sees it depending on the donors to run her missionary work.

So far, the thesis has discussed the need of alleviating poverty in the Church and the society. To reach the goal, the Church believes the weapon of self-supporting and self-governing will help to motivate members to see the bad side of being poor. In the following subtopic, different efforts taken by the Church to eradicate poverty will be discussed.

#### **4.2.0 The Church Efforts to Improve the Socio Economy of Ministers**

“God desires wellbeing for all human beings in order that they may be able to worship the living Father who desires good things [ ]. This understanding of blessed-ness is a clear reference to productivity and material abundance values.”<sup>212</sup> “God will not provide free food, but He will give His blessings in different means on how to obtain food like tilling the land.”<sup>213</sup> It has been revealed that there are some people who use more time praying than working. Sometimes, they even encourage themselves that God will give them food, while in reality those people are chief beggars to the neighbours. The author discourages that type of thinking knowing that for everything there is a right season and place as we read in Ecclesiastes (3:13) that all of us should

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<sup>210</sup> Myers 1999, 113

<sup>211</sup> Ibid

<sup>212</sup> Pobee 1987, 8

<sup>213</sup> After the fall of human being, God increase the difficultness of one to obtain food as we read in Genesis 3: 19. This means human being must be responsible for the betterment of their life through working hard.

eat and drink and enjoy what we have worked for. It is God's gift. This is to say someone must enjoy first working to get his/her bread, then comes a time of enjoying eating the bread.

To move toward a better human future we must encourage and develop relationships that work, relationships that are just, peaceful, and harmonious. This is the heart of shalom and the only way leading toward abundant life for all. Thus, transformational development that enhances life works to promote relationships are inseparable. Development should aim at a blessed life, a life at peace with itself, others, the environment and with God.<sup>214</sup>

The above statement gives the society the courage to put dreams into action. Not all people will accept or understand at the same time. For those who are ready, let them go ahead. Development is a process; others will join on the way.

Maligila says, "People in the Church have been facing the same social and economic problems for decades, and donors may get tired of helping charity after charity in fighting the same issue."<sup>215</sup> Mtalisi goes further than that understanding by saying "in our days people may not only be interested in the creation of new approaches of solving old problems, they also want to know that the Church has a plan to share the successful model with them."<sup>216</sup> In other words, let the society propose ways of dealing with the situation. Donors should be involved to support the implementation of the project.

The above arguments gives the author the impression that the Church should not think only what seems to be the present solution, but she should also try to determine the solution that is going to be permanently effective. According to author's understanding, the Church is running and establishing many social economic projects to help people to have a better future. Those efforts should be accompanied with preparing, proper using and paying reasonable salaries to those specialists in order to create conducive working condition. The Church is aware about economic hardship her ministers are facing. In addition, because the Church is working with the society, she is always trying to help to respond to the needs of the society using different methods. In the following subtopics, the research will discuss different measures the Church is taking to help the ministers to have better future life.

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<sup>214</sup> Bausinger 1999, 120

<sup>215</sup> Interview with Maligila, 12.07.2008

<sup>216</sup> Interview with Mtalisi, 21.06.2008



#### 4.2.1 SACCO's Solution

The Church in Tanzania is aware of the global change in all spheres of life. The research has found that ministers are trying to find different ways to rescue the situation. The researcher witnessed some of the measures taken include establishing special fund where Church workers can get loans to run their projects.

In addition, the Church is encouraging her workers to engage themselves in economic projects. "As a Church we are committed to ask loans from the government and friends so that our workers can borrow and use them in developing their projects"<sup>217</sup> The author supports that Tanzanians are lacking capital to modernise what they produce, and to increase the capacity of producing different goods.

The Church has mobilised her ministers under WASODA SACCO's so that workers can serve money in that institution's account. In addition, when the time of need come; someone can borrow money as far as three times of his or her balance. Stressing more the point Mtalisi says: "We do not only encourage people to come and borrow money, rather we prefer to see first their defined projects in which money will be used. Otherwise these loans might become a burden to some of our members."<sup>218</sup>

Some ministers are thankful and accept that SACCO's idea is good plan to rescue them from poverty they are experiencing. Nevertheless, many of them challenge SACCOs that will not rescue them due to high rate of interest (it is 20%). Kidenya comments, "How can you think SACCO's will help a farmer? It will never help you, but rather make you a busy poor man. If really the administration was after helping her workers, they would not allow the interest to be as high as it is now."<sup>219</sup>

The author sides with Kidenya that the aim of starting SACCO's and its implementation some how are contradicting each other. Maybe some advisors of that SACCO's are misleading the church's administration for the greedy of getting more profit. From above example, the Church is getting almost twice of the profit than the owner of the capital is getting. It is true that the institution needs to get profit, but they should not impoverish her workers to that extent.

Again, the Church is the voice of voiceless people in the society. If she will be exploiting people in that way, how will she manage to challenge the state about

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<sup>217</sup> Interview with Mung'andzagala, 12.07.2008

<sup>218</sup> Interview with Mtalisi, 21.06.2008

<sup>219</sup> Interview with Kidenya, 07.07.2008. Kidenya's lamentation comes as a result of the administration of SACCO's adding 12% as a rate from 8% interest rate they got in that loan. It makes it to be 20% interest rate.

exploiting the poor? Pobee knowing the danger the Church members may encounter in dealing with business, gives good advice that “religious people will seek to balance profit-making with genuine concern for the genuine wellbeing of others.”<sup>220</sup> Nyalusi paraphrasing the sermon delivered by the retired bishop Mgeyekwa says, “Our state is killing our people under the umbrella of free market. There are no clear measurements used when business people are buying farmers’ products.”<sup>221</sup> In the situation of WASODA SACCO’s mentioned above, the Church is killing the people. With this contradicting message of what the Church preaches and what it practises, reduces the effectiveness of Church’s message to the society.

Moreover, the church administration needs to be careful when implementing advice given by advisors to be effective in her plans according to her ethics. The effect of the above SACCO’s may not be seen physically but the weak member in faith may even decide to join other churches seeing what is done in his /her former Church is not according to the will of God. As we read that “For the three crimes, [ ] because they have sold the upright for the silver and the poor for a pair of sandals, because they have crushed the heads of the weak into the dust and thrust the rights of the oppressed to one side.” (Amos 2:6-7; compare with Isaiah 3:15; Jeremiah 2:34).

Despite the weakness shown by the SACCO’s administration of reaching the goal of empowering ministers to get development, the author supports the Church to have such organisation to help ministers to have capitals or loans. The loans are helping many who are using wisely. At the same time it impoverishes some who are careless or natural hazards has interfered their projects. The question of too high rate of interest can be reduced if the employer wishes to find other money from her different sources like asking from the state, sister churches, or friends and invest to SACCO’s so that it will have much capital. As Mbwayu testifies that, “we are forced to increase the interest according to the demand of customers comparing to the capital the SACCO’s has. If the SACCO’s will have reasonable capital, definitely the interest will come down to encourage more people to get loans.”<sup>222</sup>

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<sup>220</sup> Pobee 1987, 36

<sup>221</sup> Interview with Nyalusi, 29.06.2008

<sup>222</sup> Interview with Mbwayu, 18.07.2008

#### 4.2.2 The Quest for Investment

“Investing is the active redirecting resources from being consumed today so that they may create benefits in the future; the use of assets to earn income or profit.”<sup>223</sup> People may invest in education, health care, buildings and other areas. In other words, the act of the Church to teach confirmation classes is to get strong Christians who will continue the mission work. In this sense, investment does not necessary mean to have direct profits, it maybe indirect profits depending on the aim of the project.

The church occupies a strategic social site and offers a broad network that links the ordinary people in their economic and social activities. Therefore, galvanizing efforts between the churches, other faith communities, the civil society and the state would provide resources and release enormous energy towards eradicating poverty in Africa.<sup>224</sup>

The discussion in chapter two is applied, many people are trusting the Church. In additional, the Church has important role to play for people’s development. One of the roles is to teach good morality in the society. People with good ethics will avoid corruption, will produce for the sake of all people.

The research has found that ministers have different opinions on the question whether the Church should involve herself in investment or not. Those who are not supporting the Church to have investment fear that the spirituality of the Church will disappear. “The Church will be depending on those businesses instead of taking care the members.”<sup>225</sup> In return, the congregants can support their Church. For them thanksgiving is enough for the Church to survive.

Some Church ministers are of the opinion that the Church of Tanzania is in good position of development if she will use the current changes of political economy from socialism to capitalism to invest more. For them investment should be simple and manageable. Giving one example one informant said, “The Church should make sure that in different corners of towns and villages she owns enough land (5-10acres) for the future use. And that land will be used to build new churches and other social institution, rather than buying land every time.”<sup>226</sup>

Despite the fact that Church through her different seminars has been teaching about the meaning of investment and how one can invest, some pastors see development is impossible. Mtenzi comments, “Our Church is so poor that we do not

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<sup>223</sup> <http://en.wikipedia.org/wiki/Investment>, 20.02.2009

<sup>224</sup> Kobia 2003, 209

<sup>225</sup> Interview with Jeremiah, 18.06.2008

<sup>226</sup> Interview with Mwenda, 17.06.2008

have enough capital to make sound projects.<sup>227</sup> The same question Raphael gives different answer as she says; “I wonder why some of us have only one option of life, thinking to collect money from Christians’ pocket. One day there will be very few members attending the service, then what the Church is going to do.”<sup>228</sup>

All interviewees see the need for the Church to be economically independent, but they have different approach of solving the question. While the first group believes in collecting money from parishioners and if possible, from sister churches, the second group views that Tanzanians are in good chance to develop if she will be more active in internal investment. Both groups above need to be well educated in how to invest in the capitalistic mode of production.

It is good to have someone to help a friend to reach his/her goal. A good helper will facilitate the friend in need to struggle on implementing his or her plans. According to researcher’s observation, some pastors had a dream that one day they will get a friend from abroad who will change their lives either through educating their children or through building for them a good house. This is a nightmare; they should put action into dreams meaning let them stop dreaming and be doing or working. The time of waiting someone else to help someone is a history.

The work of giving investment knowledge sometimes becomes very difficult as “some ministers are accusing church administration for forcing them to build their houses while they are still at work, and ‘to reduce the number of children’<sup>229</sup> as one way of overcoming the poverty.”<sup>230</sup> The author is of the opinion that the accusation is void, because leaders are only giving the alternatives of tackling the economic hardship, so they are not forcing them. People should not take their poverty an excuse from doing state’s bylaws and God’s will. The way one is using time and environment now, determines ones future life, whether to be bad or good.

The problem of poor people looking toward investment is that they want to get profit from the day the start investing. Nevertheless, the reality of investment starts by value increment year after year, the real profit maybe obtained after ten years. This

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<sup>227</sup> Interview with Mtenzi, 05.07.2008

<sup>228</sup> Interview with Raphael, 04.07.2008

<sup>229</sup> Many interviewees agree that active Christians including pastors are opposing family plan. At the same time because of their poverty, they are not able to educate them, feed them well, or take care of their medication well. According to Raphael, this group is very dangerous because they keep blaming the government or church administration, while at the same time they are going against the bylaw of the state and the will of God of being responsible for one’s family.

<sup>230</sup> Interview with Kaduma, 22.07.2008

means that to invest in any project one should have enough capital to use in between years before generating profit.

The research supports that “many pastors do not engage in investment in the parishes because they are sure they cannot test its fruits before they are transferred.”<sup>231</sup> In addition, “this tendency has reduced even personal investment, thinking why to waste so much money while I am not sure when I am going to start getting profit.”<sup>232</sup> The researcher sees that, to help the pastors invest in and for the congregations in which they work, there should be a defined period in which the pastor has to stay in one congregation before the transfer. Due to this, the author views that profit minded people are not good for development. On the other hand, profit evaluative people are the source of development. Good investors should evaluate the profit that will be obtained after twenty years to come and give its significance important of investing today.

#### **4.3.0 Other Projects Run by the Church**

The Church is running and planning to run many projects as one way of responding to economic hardship experienced by her employees. It will be difficult in this subtopic to explain all. Among those projects include Lupembe Tea Projects, Image Afforestation Projects, Ilembula Ministers’ Hostel, Women Buses Project, Youth Vocational Training Centres and other economic hostels in Makambako, Mafinga, Lupembe, Chimala, Ruvuma and Kidugala. The research is not interested in evaluating the success of all these projects, instead it will show different steps taken by the Church to overcome poverty and how ministers are responding to the plans of improving the standard of their life.

Due to this, in the following subtopic the researcher discusses only two projects, namely, Minister’s Children Education Plans and Ilembula Minister’s Hostel. The above projects are chosen to be discussed because they do relate more to ministers’ lamentation over poverty. This is to say implementing them, in one way or another is to reduce the pain of economic hardship that ministers are facing. In those two projects, one has not started its implementation while the other has been recently constructed and now it is in use respectively

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<sup>231</sup> Interview with Mwondo, 22.06.2008

<sup>232</sup> Interview with Mgaya, 06.07.2008

#### 4.2.3.1 Minister's Children Education Plan

The Church has proposed to have special fund raising to help minister's children to have secondary education. According to the plan every minister is supposed to contribute every month and two of his/her, children will get that sponsorship when they reach the age of going to secondary school. In addition, if a minister wants to educate his close family members using that fund it was accepted.

Maligila shows that the plan was of great help to the ministers as he comments that, "when we heard about the plan we got new hope in our ministry. Many ministers are discouraged to continue working in the Church, because they are not sure how their future and the future of their children will look like."<sup>233</sup> Mtenzi even goes further saying, "With that promise it was a new call to our ministry. We were walking into two ways, thinking about the ministry and thinking about our future. God has heard our cries; I hope we will be at work spiritually and mentally."<sup>234</sup>

The researcher evaluating many of lamentation and complains of ministers' economic hardship to their employer are caused by the confusion of the dark future. As Wihanji testifies that, "the Church now is bringing a project to cure our wounds. It is possible to live like other poor people. But it is impossible to live looking your children have no opportunity of going to school or getting better treatment."<sup>235</sup> This shows how the plan has direct response from beneficiaries. The author evaluates the project to be as important as building new churches because it makes workers love their job and be comfortable in doing it.

"The way we admit God is in control to his followers, in the same way we should admit His opponent is at worker to pull down God's kingdom,"<sup>236</sup> says Luhwondo. He is among many interviewees who do not understand why good plans like that is not implemented since its resolution was made for more than four years ago. He goes on accusing some members in the bishopric office that are causative of not implementing the project as he says, "the problem of implementing this project is that some pastors associate the project with political views that it came to win people to elect those who support it in administration posts."<sup>237</sup>

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<sup>233</sup> Interview with Maligila, 12.07.2008

<sup>234</sup> Interview with Mtenzi, 05.07.2008

<sup>235</sup> Interview with Wihanji, 07.07.2008

<sup>236</sup> Interview with Luhwondo, 02.07.2008

<sup>237</sup> Ibid

According to the author's understanding of the question of poverty, it is not good to associate or interpret projects aiming to improve the standard of living with struggle of power. It is common for a good leader to make sure, he/she has good strategies to help the society to advance. By doing that, it means that even the organisation will be growing day after day. It is researcher's recommendation that the idea of helping or raising funds for ministers' children education should start to be implemented as soon as possible. The researcher understands the importance of other church workers like evangelists and parish workers to be included to the projects from the beginning so that to benefit from that project. This is because they face the same problem like pastors and sometimes even more (than pastors) due to their level of education they have and the responsibility they carry in the Church.

#### **4.3.2 Ilembula Minister's Hostel**

Ilembula is one of the first missionary stations in Southern Diocese. Ilembula Lutheran Hospital is owned and run by the Evangelical Lutheran Church in Tanzania, Southern Diocese. It is the only place the Church has big hospital, serving many people around Iringa region even outside the region as it lies along the Tanzania Zambia high way. It provides important services such as "internal medicine, paediatrics, surgery, gynaecology and obstetrics, dentistry, ophthalmology, TB/leprosy as well as maternal and child health care."<sup>238</sup> It is a teaching hospital for Nurse and Midwife students in Ilembula School of Nursing.

For many years, pastors like other people are getting important treatment in that hospital. When the patient is admitted to the hospital, the close relatives who are taking care of the patient mainly during daytime must find some place to prepare food for themselves and the patient. It is not predictable how long one may stay in the hospital, because the most important thing is the recovery of one's patient.

From above importance of the area, relating to economic hardship ministers are thankful to the Church for deciding to build a hostel to accommodate her workers when one is admitted in the hospital. The work started in 2004 and it was completed in 2007, now the building is in use.

The researcher has not found any pastor opposing the project. Many are thankful to the new idea, because the hospital was there from 1960. All the years, pastors have been attending there for treatment of themselves or of their close

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<sup>238</sup> Telegraphic interview with Kidenya, 20.02.2009

relatives. Jeremiah in surplus interprets the act of building that hostel as a new dawn of understand the importance of ministers as he says “I came to appreciate that real this is a new era. It is the era to take care of pastors’ needs. Ministers have been getting problem for many years to stay when they come for treatment. Finally the answer has come; I thank God for that effort.”<sup>239</sup>

Not only pastors are happy about the ideal of having hostel, but even the villages around the hospital. According to Mwenda, “many people in the area are very happy to see that hostel. To some because it is a development plan, but to others it is because they will not have many pastors in their home asking to stay as they could not afford to stay in hotels.”<sup>240</sup> Kidenya adds, “By building that hostel, pastors are regaining their respect in the society. It was very difficult moment when a pastor going to parishioner’s house asking to stay for couple of days, and the parishioners do not have enough rooms to host guests.”<sup>241</sup>

The author is of the opinion of Mtanga who says, “There are many things to thank the current church administration for their effort to solve the economic hardship. The act of building a hostel for her ministers and immediately relatives should be given first priority in thanking them.”<sup>242</sup>

### **4.3.3 Social Services under the Church**

The colonial interest in the country was of a commercial kind only; they left little room for providing of social services. Instead, the churches started gradually to develop the bases for diaconal work, mainly in relation to the mission stations offering health care and education, often tied to a certain individual missionary or group of missionaries.<sup>243</sup>

The mission of the Church goes beyond spreading the Christian faith because it touches the social life of people. The Southern Diocese is also concerned with spiritual, economic and social well being of Tanzanians. The Diocese Constitution stipulates that the immediate objective of the Diocese is to serve her people spiritually and their basic living needs.<sup>244</sup> Due to this commitment, the Southern Diocese has one hospital and twelve dispensaries, seven secondary schools, five Training Vocation Centers, and five orphanage centers. Furthermore, it is involved in many economic projects in cooperation with either government or other international organizations.

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<sup>239</sup> Interview with Jeremiah, 18.06.2008

<sup>240</sup> Interview with Mwenda, 17.06.2008

<sup>241</sup> Interview with Kidenya, 07.07.2008

<sup>242</sup> Interview with Mtanga, 18.07.2008

<sup>243</sup> Widen 2002, 201-202

<sup>244</sup> SD Constitution (Katiba), 1980,3



The researcher was partly satisfied with the social economic projects run by the Church to the society. On the other hand, through observation, the author discovers some weaknesses found among workers who are irresponsible in those projects. They are not abiding by the job ethics, hence resulting to high expensive in running those projects. The author understands well the Church administration is not supporting any corrupt leader in his/her position that is why they have set bylaws to govern. The difficult comes when the society cannot tolerate to see the law is not working accordingly. Sometime this is caused by taking long time to get evidence of misuse of funds or power.

Again, because of unethical practice of some ministers, some members of the society do not trust the service given. It is difficult to avoid totally those weaknesses, because ministers are human beings, they are not angel and are living in this corrupt and democratic world. However, the Church administration can take extra care to those projects to avoid some workers dominating and using them as personal projects.

The Diocese constitution also stipulates that “the other objective of the Diocese is to serve her people spiritually and their basic living needs” Hence, SD has a diaconal perspective in her ministry. “Everyone is called to examine his/her attitude to other people, to property, to the nonhuman world, and to the Creator of all.”<sup>245</sup> The author agrees with Kobia as he says “the challenge of the church is to develop the capacity to listen, hear and understand what we can be seen to affirm the poor in their struggle for the right to self-determination.”<sup>246</sup>

It would be contrary to Jesus’ word if the Church were not involved in humanitarian support. Mtalisi strongly argues that, “the spiritual life of the Church cannot be disconnected from the world, because that would be the same as separating one of the natures of Christ from the other.”<sup>247</sup> Mtenzi adds, “both aspects belong together, the human and the divine, one is not important than the other.”<sup>248</sup> Myers on his part says

The church occupies a strategic social site and offers a broad network that links the ordinary people in their economic and social activities. Therefore, galvanizing efforts between the churches, other faith communities, the civil society and the state would provide resources and release enormous energy towards eradicating poverty in Africa.<sup>249</sup>

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<sup>245</sup> Harris 1998,145

<sup>246</sup> Kobia 2003, 204

<sup>247</sup> Interview with Mtalisi, 21.06.2008

<sup>248</sup> Interview with Mtenzi, 05.07.2008

<sup>249</sup> Bausinger 1999, 212-213

The director of Women, Children and Diaconal, insisting on the position of the Church in the whole life of the people says, “A successful Christian should be motivated to be in contact with the people, portraying true meaning and ministry rooted in the Bible.”<sup>250</sup> The researcher sees the need that the situation of the people should not be a topic to be studied but a reality to be experienced. Education towards love and care for the needy and helpless is necessary. “To love and care for one’s neighbour too often translates as start hurting and stop loving yourself. Or if that is impossible to manage, at least try not to love yourself too much.”<sup>251</sup> Christians should feel the love for a neighbour, hence to find ways to give help whether is education or material support.

The matron of Mafinga orphanage centre having realized the need of helping the less privileged says “apart from the Church doing the diaconal work, the whole society should well be educated that they join hands to help the less privileged children whose number is increasing everyday.”<sup>252</sup> She continue saying:

As the number increases and since the Church does not run these institutions as income generating projects the cost to take care of them also increases. Christians and non-Christians are supposed to understand that the people who are in need in society belong to the body of Christ. They need Church’s concern.<sup>253</sup>

Church members should recognize the concern to help the needy in her community. The researcher pays also attention to Wihanji’s advice that “it is insufficient for the Church to be satisfied with the so called orphanage giving (*sadaka ya yatima*) obtained once in a year as sum total contribution the parishioners can offer for caring the needy.”<sup>254</sup> Using Church calendar alone, the author views as it denies the parishioners’ right to participate fully in the diaconal work. The other alternative is to remind parishioners to visit those centres and decide themselves what to help.

The Church is challenged in giving quality service to the needy. It is supposed to show a difference in comparison with other secular humanitarian institutions that offer the same service. “The Church should be seen by the world (the people of) that it is for the world and at the world’s service in the mission of preparing God’s kingdom.”<sup>255</sup> More challenging, the Church should create a diaconal environment,

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<sup>250</sup> Interview with Kaduma, 22.07.2008

<sup>251</sup> Interview with Mtenzi, 05.07.2008

<sup>252</sup> Interview with Kaduma, 22.07.2008

<sup>253</sup> Ibid

<sup>254</sup> Interview with Wihanji, 07.07.2008

<sup>255</sup> Interview with Nyambulapi, 07.07.2008

which will enable the needy and eliminate dependence, than direct service, which only alleviates suffering.

“Social services under the Church cannot be accomplished without access to financial means. Extension of mission work in the Church to meet these demands requires people’s energy, money, time [ ] and personnel among the many things.”<sup>256</sup> Despite those difficulties, the Church should actively be involved in the work for the betterment of humanity. The aim of the Church should always be integral combination of witness and service, the two together build up a believing fellowship.

The economic stagnation in the Church not only causes effects on the ministers’ life or on attending ministerial roles but also affects the provision of social services offered by the Church. Therefore, to accomplish all, which the Church needs to do, not only ministers are included but also all people in the Church that is people of all professionals. All Christians should continue to respond to the call that Christ has given his Church; the mission to serve his creation. The very heart of the Church is to find something, which is feasible; and it is through participation in the physical that people are renewed in spirit.

#### **4.3.4 Education Investment**

Education is the foundation for bringing enlightenment to people’s minds. “Through education people could be able to see and understand their surroundings better.”<sup>257</sup> Education should have an important part in the Church. “As it should be for the country, the Church bear the responsibility for developing a concept of education relevant to its needs.”<sup>258</sup> Education can be used in such a way as will produce double returns. That is education for ministers on one hand and education for the society on the other hand.

As a step forward Southern Diocese is now preparing to open a university. The university will have four campuses including Kidugala for Agricultural Education, Ilembula for Medical personnel, Mafinga for Vocational trainings, and Njombe will be the headquarter of the university will have different disciplines. This is an advanced step, investing in university level. However, the problem is the move of launching the project.

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<sup>256</sup> Interview with Lwiva, 27.07.2008

<sup>257</sup> Mgeyekwa (nd), 12

<sup>258</sup> Interview with Mtenzi, 05.07.2008

Investing in education is costly and yield results only over time. Nyalusi sees that the consequences of both modernization and secularization for the Church are far-reaching and very radical. “Along with, the Church should see that her ministers are well aware of global changes outside and inside the society. Ignoring this it will come a time when the Church will find it had no message to the society. Or the society is no longer listening to her message.”<sup>259</sup> This shows that there is a necessity of the Church to take initiatives to preserve her doctrine and identity. Mugambi wonders, “If the Church can stand still when everything all around is changing, the Church is poised to remain a relevant factor in human communities.”<sup>260</sup>

Education of high quality is very important for ministers in the Church to enable and equip them to face these challenges with effectiveness, especially when considering ministers who are responsible to teach and therefore accomplish the general function of the Church, religious communication. There is a need to increase the number of people in training for ordination.

So far, when one compares global knowledge of Church members with that of ministers it is not in equilibrium. The researcher has discovered two challenges encountering the Church in preparing her ministers. The first one, the Church is serving a society that her members are well educated in different fields of life, while many of her ministers are educated in one field that is theology. This hinders them to explain about other fields of life.

Lwiva encourages church ministers to “develop interest of reading different books, articles or scientific magazines as a way of understanding the other part of the world in addition to that of the theological world.”<sup>261</sup> The advice is good and is ought to be implemented by all Church ministers. However, the research shows very few pastors are listening news through their radios. Some say because of economic hardship, but to many they have not developed interest of listening news. Then the question comes, if ministers cannot keep listening to radios, how possible will they be able to read newspapers that are more costly?

The second challenge is the education of evangelists comparing to that of pastors and parishioners. These are pastors’ co-workers. One parish might have as many as 10 – 20 evangelists, everyone serving in a certain preaching point. Many of

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<sup>259</sup> Interview with Nyalusi, 29.06.2008

<sup>260</sup> Mugambi 1997, 68

<sup>261</sup> Interview with Lwiva, 27.07.2008

them are educated to the level of standard seven. Some pastors who were asked why evangelists do not have at least secondary education, they answered the author that “it depends on God’s call.”<sup>262</sup> The author agrees partly with Wihanji who says, “when evangelists get a chance to be educated to the level of form four or more they are not interested to continue working in Church institutions because many of them get less than 10,000/= Tanzanian Shillings<sup>263</sup> as a salary per month.”<sup>264</sup> This gives another challenge to the administration: how to care for the evangelists. The researcher discourages the present system of parishes to employ them because some parishes fail to give them even 2000/= Tanzanian Shillings. Instead, the researcher encourages all ministers to be employed by the diocese. This will not only improve economically, but will also reduce minor conflicts in the parishes.

It is true that the Church uses many of the evangelists as co-workers with pastors in the ministry of the Church. Many pastors today have higher education, from diplomas to doctorates. This difference challenges the development in the Church. Pastor might have different understanding of development and strategies of overcoming poverty from what those evangelists might be having according to their level of education and understanding.

While the Church propagates for more people to train for ministry, there is need to prepare good environment that predict a promising future for those ministers. Otherwise, on the long run the Church will not get as many men/women training for the ordained ministry. For instance, only 19 students were enrolled at Makumira University in a bachelor of theology in 2008 while in other faculties 1521 students were enrolled. This shows people are no longer interested in theological studies. The same trend is seen in parishes.

For instance, in 2005 Rujewa parish has only two evangelists educated in the theological institutions out of eight evangelists serving the preaching points. Others were employed because they know how to read and write. Is this trend good for the 21<sup>st</sup> century? The Church needs to rethink more what kind of development it is aiming to. The researcher recommends the evangelist to be more educated. Additionally, in order to avoid inferiority complex and reduce minor conflicts at the working place all evangelist functioning at the parish stations should be rotating as pastors do.

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<sup>262</sup> Interview with Muhehwa, 22.06.2008

<sup>263</sup> Is almost equal to 50 Norwegian kroner

<sup>264</sup> Interview with Wihanji, 07.07.2008

#### 4.4 The Future Expectation of the Ministers in the Southern Diocese

But this salvation is the making whole of the whole person. It is not meant for one's "inner life", or soul, only. It is meant for one's whole human existence. This Jesus who is proclaimed by the church was surely not only a spiritual being with spiritual qualities estranged from the reality of human existence. No, he is the Word become flesh, who took on complete human form, and his message of liberation is meant for the total person in his or her full humanity.<sup>265</sup>

The quotation above reminds the Church to be not satisfied by spiritual gifts that members are getting, but also to be aware that body needs are important for the Church to grow. In other words, it refutes the concept of some Church members that pastors are people of call; they do not need material possession. The call is important for spiritual matters, and wealth is important to keep the body well.

The economic life of workers of SD, particularly pastors, evangelists, depends upon their personal capability and the low monthly wages they receive from offerings of their parishioners. Mwondo confirms, "SD fails to pay ministers adequately due to low income."<sup>266</sup> Mtalisi agrees with economic difficulties facing the Church, but he is wondering why the Church has the biggest bishopric administrative office. For instance, it has too many working personnel, and too many cars working every day.<sup>267</sup>

The author supports Mtalisi point of view that if the administrator is willing to change the situation, then the possibility is there by starting minimizing the expenditure of diocese, districts and parishes' offices and increasing ways of production. New approaches should be used to convince Christians that the Church belongs to them. Showing good stewardship to what is entrusted to the Church will give worshippers a reason of contributing more.

Pastors are expected to render quality services to the parishioners throughout the day. "They are not expected to engage themselves in personal economic activities apart from the work in the sense that they will loose or destroy their identity before the public."<sup>268</sup> However, Nyambulapi argues, "Church personnel are supposed to seek alternative ways for helping themselves economically in order to survive well."<sup>269</sup>

Currently poverty has minimized the morality of the Church workers: pastors, teachers, doctors and other Church personnel. Hence, the speed of doing missionary

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<sup>265</sup> Boesak 1984,

<sup>266</sup> Interview with Mwondo, 22.06.2008

<sup>267</sup> Interview with Mtalisi, 07.07.2008

<sup>268</sup> Interview with Wihanji, 07.07.2008

<sup>269</sup> Interview with Nyambulapi, 07.07.2008

work has been minimized. Factors behind this are: workers living in a poor condition of life full of dependency, underpayment, inadequate money for necessities, they are not able to send their children to school, poor housing, lack of medication and transport.<sup>270</sup> Mligo is of the opinion that some pastors are impoverished by parishioners' thinking. He gives example that "some of the lay Christians are not happy to see the Church workers working and living in prosperity, they assume that their collections have been misused."<sup>271</sup>

Some of the diocesan workers have started to react to their poor conditions by engaging themselves in business like agriculture, poultry keeping and zero animal grazing to minimize the economic hardships they encounter.<sup>272</sup> These businesses do not interfere with their daily routine because they go to work as usual and do personal work after Church service and office hours. According to the author, if a Church minister stays and works at one place for a long time, it will be possible for him/her to run well different projects. Income from those projects will help him/her to reduce the pain of life that is caused by the poverty. The low Church salaries will only be addition to what one has from his/her projects.

Implementing this kind of ministerial life with different projects can be interpreted as part time job. According to researcher's opinion, it is useful and good. Because ministers will have other business from which earning their living cost. In the Church, they will be working as volunteers. However, can the administration allow this concept of part time job? Whether the Church allows it or not, the system is already there in the life of many pastors as they do struggle to overcome their life. Even the administration knows that pastors are engaging in different economic projects. However, the concept of part time job is new to many leaders in administration level. The author encourages pastors to keep finding good ways of taking care their families' life without destroying the image of their ministry.

Maligila strongly supports the concept of part time ministers due to the economic hardship they are facing. He goes even further by saying "nowadays we have ordained pastors who are employed by the government and are working as teachers, medical personnel, or business personnel. At the same time, the nearby

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<sup>270</sup> Interview with Kaduma, 22.07.2008

<sup>271</sup> Interview with Mligo, 17.07.2008

<sup>272</sup> Interview with Mbwayu, 18.06.2008

churches lack minister(s). The Church should ask them to work as their self supporting minister.”<sup>273</sup>

Getting the above challenges the author interviewed three pastors who are employed by the government to get their opinion if they can continue serving God if the Church will decide to ask them to work as self supporting pastors. Two of them responded that they are ready to work even without extra payment. “God is paying me through this job (teacher), the rest of my time I can use to have fellowship with my co-Christians. In addition, if there will be a need for me to be their leader in a nearby Church, I am ready. But I will not work as employed pastor.”<sup>274</sup> The third pastor though was very worried, thinking the researcher is a Church spy or maybe the church administration has had thinking over him, he gave his comment that “I might be read if the constitution will show that type of work (self supporting minister). In addition, I think the right term to use for those pastors should be ‘self supporting minister’ instead of ‘part time’.”<sup>275</sup> However, many pastors abandon working as Church employees in search of green pastures, in one way or another they are ready to continue working in the Church as free pastors.

The researcher went further to know the opinion of church administration about this new concept. “That is not accepted, one must decide to work in our Church full time or to be employed by other organisation.”<sup>276</sup> Having the two contradicting point of view, the researcher evaluates that if the proposal to have such kind of pastors would be brought to a responsible committee, it might get majority support. In additional, self supporting pastors are many nowadays than it used to be in previous days. Pastors are advised to engage themselves in different projects to rescue economic hardship, hence plan for their future.

This is to say pastors have two employers (Pastoral office and personal projects). It is a matter of choice, who is someone’s first employer and who is one’s second employer. Even if employer’s bylaws are guarding the employees, being active in projects brings doubts if bylaws are followed well.

Some ministers are against the concept of self supporting ministers. Martin taking example from Pentecostal Churches operating in the same area comments, “our Church must turn to the original teaching of offerings. The bible has analysed how

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<sup>273</sup> Interview with Maligila, 12.07.2008

<sup>274</sup> Telegraphic Interview with Ngwembe, 15.02.2009

<sup>275</sup> Interview with Nyambulapi, 07.07.2008



one can thank God. Our Church is suffering economically because she has adapted ways that the Christians do not understand them.”<sup>277</sup> The researcher comparing the two proposed ways supports the rethinking of our teaching about offering.

Many interviewees has shown that the use of envelop and recording someone’s offering was a special effort under bishop Mgeyekwa to make economic recovery. However, as long as that period has passed, new methods must be applied. One of those methods is to allow Christians to come to the alter with their tenth giving every after three Sundays (once in a month) as long as the church administration was informed about that offering. The other alternative is to make two Sunday for tenth offering every month. In addition, some Christians prefer those offerings to be counted and recorded without writing the names of the one who offered. Psychologically people feel comfortable when they are more involved in the service, and the pastor takes special time to pray for them, their families and their daily activities.

Having this awareness, the researcher has the following suggestion; that it is a good time for the Church to rethink about the life of employees comparing to the real life situation. Ministers have different opinion about how to raise the amount of money obtained as offering. However, biblical approach should be considered more so that to avoid contradicting ideals. The researcher discourages the concept of self supporting minister, for it might be difficult to follow the Church’s dogma if the employee is not responsible 100% to the bishopric office.

This chapter has shown different efforts done by the Church and the society to overcome the poverty in Tanzania. Good education on how to live in this globalised world is seen to be the most important matter in every steps and stages of development. The SD has taken further step to help her workers and the society. Among other steps are: Establishing WASODA SACCO’s where people can keep their money and get loans to run their projects. Hence, many ministers are busy running different projects in their areas to support their life. Other efforts are seen in building hostels to stay ministers when someone is in need. In addition, the Church herself is running different projects as her investment in different areas.

The Church investments are of two kinds; that of profit making and that of helping the society like orphans and street children. Finally, the question of

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<sup>276</sup> Interview with Mgeya, 06.07.2008

<sup>277</sup> Interview with Martin, 29.06.2008

eradicating poverty is taking advanced level after the Church opening several Secondary Schools now is preparing to open a University that will have four campuses. Really, the situation shows that the Church is making all efforts to enable the society to run toward globalisation era.

Despite the positive progress above, looking the future as the new era toward responsibility to improve human life, the researcher has pointed out some areas that need special attention when the Church is thinking about economic progress. Among many things are firstly, she should be aware of the danger of committing the sin of exploitation. Secondly, the pastoral office is getting new meaning. Many pastors are very busy with their projects. As a result, parishioners including some pastors have started proposing to have self supporting pastors to replace those who are leaving the pastoral offices expecting to get more green pastures. Lastly, the society is shocked seeing ministers are engaging earning more money than through spiritual activities. This is to say nothing is only positive, but has also its negative side.

## 5.0 CONCLUSION

The importance of undertaking this study was the result of the need to know how the influence of globalisation and its challenges affects the rapidly change of life standard in Tanzanian society and in the Church including pastors. This thesis was interested to find out how the growth of global socio-economy and its culture of modernity came to affect the mind of church workers to the extent of threatening the sovereignty of the Church administration as workers considering about their future well-being. This is because people were born into a socialist policy, and suddenly they have to live according to a capitalist model of life.

Many interviewees were very happy to discuss about the economic situation and its impact to their lives. It was a kind of relief as they got an opportunity to air about their feelings. The author was impressed with their suggestions on how to face the situation. After explaining the aim of the thesis in chapter one, chapter two presents the historical background of political-economy of Tanzania from the time of colonialism (around 1880) to post *ujamaa* (socialism) policy (around 2000).

In addition, in this chapter the researcher has explained the role of missionaries in formal education, agriculture and ministers' socio economy in today's Church. The Church has been and is still playing a big virtue role in the development of Tanzania society in general. A good example of that effort is her commitment in social services. The Southern Diocese has one hospital and twelve dispensaries, seven secondary schools, five Training Vocation Centers, and five orphanage centers.

Chapter three discusses the causes of economic problems in the growth of the Lutheran Church in Tanzania as a part of the Tanzanian society. Moreover, because the causes are many, the author discussed the reasons of poverty, which are caused by the society setup, and how the Church can educate the society on how to overcome them. Among the causes discussed are the effect of the patriarchal model of leadership and women participating in decision making in the family and the Church at large. It went further to see the role of women in leadership in this patriarchal society. In general, it is said that men alone will not bring development in the society. Joint effort is needed between men and women. Many interviewees are suggesting that allowing women to participate fully in economic production will be a good idea to bring development to the society. According to the society in question, many women are more responsible for family affairs than men are, and the men are mostly

polygamous in one-way or another. Other causes of poverty discussed are the lack of creativity and commitment, the effect of individualism, the importance of financial dependence and the importance of being knowledgeable in Christian stewardship.

Chapter four has discussed how the society is looking the poverty problem. The result found shows that poverty is regarded as an enemy of the society. Due to this, the society in different levels is fighting with economic hardship using different weapons. Among the weapon used is the right teaching to the right people in a right time. This is to say, education alone is important than having a lot of money.

The necessity of fighting poverty in the Church had two dimensions. Firstly, if the society will be more advanced and is self-supporting in almost all basic needs, this signifies that they will be able to support their Church to be self-supporting and self-governing in her daily activities. By doing that, it is believed that the Church will be independent in implementing her goals of teaching the Gospel to all human beings. Another dimension of economic improvement is to help people grow spiritually and mentally. The Church should not be satisfied with the message preached and that people are receiving it with joy, if that community is starving. This is to say, the Church will feel more comfortable with her goals if the society respects the other, and no exploitation of ones' labour takes place.

Because of this importance, the Church in Tanzania is cooperating with the society in different projects. The Church is implementing different measures to make sure that the society is getting development as soon as possible. This is because modernization in Tanzania came as a shocking wind. Many people were and are still very poor to the extent they have not gone to primary school. Suddenly the market needs them to buy and use mobiles, televisions and modern houses. These globalised items are not wanted by people in towns only, but even by the most poor in the villages. That is why the Church needs to help the society to face the reality of life.

Some of the steps taken by the Church to speed up development include the introduction of SD pension system, schools, vocational training centers, and orphanage centers. The Church believes that people with good education are good assets of development. It is true that education is expensive and many people are poor. Regardless that factor, the Church should not be discouraged. It should continue to ask her workers to bear the burden with her while other alternatives are being sought out how to solve that problem. One of the challenges of this type of efforts is that some ministers would not tolerate to work without good payment.

Due to that atmosphere, some of them decide to leave Church employment and are employed by the state or other organizations. This should be taken as a challenge to find out different ways to get enough money to pay them due salaries in the near future. In addition, the Church should not be very much worried about the few ministers who are leaving the Church employment and the few students who start theological education. Instead, she should continue encouraging the big number of ministers who are still committed to the work. Because of the pain of poverty, many ministers will continue lamenting and blaming leaders until they get a word of relief.

The Church has also introduced small bank or SACCOs. The main aim of it is to be a teaching centre about investment to the benefit of the Church but also to the society. This has aimed to show the difference between capitalism and socialism where all means of production was entrusted to the government. With the capitalism model, someone with capital owns the means of production. In addition, others without capital are labouring to that property owner to get their daily bread.

The researcher was very much interested to know that the society has realized that poverty is the greatest enemy of development. Sometimes ministers are seen as over reacting to their employer. Some ministers are thinking the employer is not doing enough to improve their salaries. The author interpreted the situation as a new awareness of modernity in their midst which no one was prepared to face. It should be remembered that during *ujamaa* under Nyerere social services like medical care and education was free to all who needed it. Yet many people were not struggling to get those social services. With capitalism, social services are business. The one with money is the person to get the service. In addition, many of the Church ministers do not have money to get reasonable education and medical care. That is why they are lamenting and blaming their leaders.

Additionally, many Church members have realized the importance of those modern social services. Almost everyone is struggling to create an environment that will enable him/her to use those social services. It is true that modern things are expensive. However, no one is thinking to stop using them (maybe reducing) because, on another hand, these modern items signify the development of the society.

This gives the author the impression that the war against poverty in the Tanzanian society largely will be won as soon as many ministers have realized the importance of being busy in different activities. To reach the goal of total alleviation of poverty, one challenge remains; the society includes pastoralists, farmers, educated

and non-educated. Will they manage to adopt development all at once? The answer is no. It will take time. That is why many interviewees have commented that development is a process. One good thing the research has shown is that through education the society has started walking toward development.

The researcher believes that this overreaction will pass on soon. In the meantime, the Church should continue teaching the society how to live well in this globalised world. The Church of Tanzania will not and is not able to help the society to get to this stage of life over night. However, with good cooperation with the state, the society will improve the standard of living gradually.

In order to endure this transition period, the author understands that motivation and encouragement is a key for development. It is important for the Church administration to show that they understand the burden of economic hardship to her employees and they are ready to cooperate with them to improve the situation. The researcher supports different efforts done by the church administration to encourage people (ministers) by giving them hope for the future. By applying this spirit of leadership, the author expects that the Church will not suffer very much from bad relationship with those employees who are angry over the unexpected model of life they are experiencing.

Overall, globalisation and its culture of free market have brought new understanding of pastors' struggle of life. With free market, everything is on the market; jobs, mobiles, televisions and cars. In order to get them, a special qualification is needed, that qualification is money. Young pastors see the possibility of improving their standard of living if the working condition can be improved. In addition, they have a dream about their families' education and medical care. All these things are important and highly needed in a globalised market. That is why the concept of having projects is highly accepted by young pastors.

While everyone is running toward possessing and using this globalised items one has to remember a Swahili proverb that '*pole pole ndiyo mwendo*' na '*haraka haraka haina baraka.*' Those proverbs can be translated as 'slow but sure' and 'hurry, hurry has no blessing.' Meaning in everything man does special care is needed. Development is a process; one has to plan what should be done now and what will be done next. Otherwise, instead of making progress, one might find that the small capital he/she was having got lost.

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