



TANZANIA: Country Dossier

June 2018



Open Doors

Serving persecuted **Christians** worldwide

Open Doors International / World Watch Research Unit

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World Watch List 2018

		1. Private Life	2. Family Life	3. Community Life	4. National Life	5. Church Life	6. Violence	TOTAL SCORE WWL 2018	TOTAL SCORE WWL 2017	TOTAL SCORE WWL 2016	TOTAL SCORE WWL 2015	TOTAL SCORE WWL 2014
Rank	Country	Score	Score	Score	Score	Score	Score	Score	Score	Score	Score	Score
1	North Korea	16.7	16.7	16.7	16.7	16.7	10.6	94	92	92	92	90
2	Afghanistan	16.7	16.7	16.7	16.7	16.7	10.0	93	89	88	81	78
3	Somalia	16.0	16.2	16.1	16.3	16.4	10.4	91	91	87	90	80
4	Sudan	14.2	14.5	14.3	15.6	16.0	12.0	87	87	84	80	73
5	Pakistan	14.4	13.5	13.8	15.0	13.1	16.7	86	88	87	79	77
6	Eritrea	15.2	14.5	15.8	16.1	15.2	9.4	86	82	89	79	72
7	Libya	15.2	15.3	14.2	15.7	15.5	10.4	86	78	79	76	71
8	Iraq	14.7	14.7	14.9	14.9	15.1	11.3	86	86	90	86	78
9	Yemen	16.7	16.6	16.4	16.5	16.7	2.6	85	85	78	73	74
10	Iran	14.0	14.1	14.5	15.8	16.4	10.0	85	85	83	80	77
11	India	12.6	12.7	13.2	14.7	12.9	14.4	81	73	68	62	55
12	Saudi Arabia	14.9	13.7	14.2	15.5	16.4	4.1	79	76	76	77	78
13	Maldives	15.2	15.5	13.5	15.8	16.7	1.1	78	76	76	78	77
14	Nigeria	11.8	11.5	13.1	12.1	12.1	16.5	77	78	78	78	70
15	Syria	14.4	14.3	14.1	14.5	14.7	3.7	76	86	87	83	79
16	Uzbekistan	15.5	12.1	13.0	13.1	16.0	3.5	73	71	70	69	68
17	Egypt	11.3	12.8	12.2	11.7	9.5	12.4	70	65	64	61	61
18	Vietnam	12.4	8.4	12.7	14.2	13.8	7.4	69	71	66	68	65
19	Turkmenistan	15.2	10.3	12.9	12.8	15.2	1.9	68	67	66	63	62
20	Laos	12.9	8.6	13.6	13.9	14.9	3.5	67	64	58	58	62
21	Jordan	13.2	13.3	11.5	10.9	13.0	4.3	66	63	59	56	56
22	Tajikistan	13.3	11.3	11.8	11.8	12.9	4.3	65	58	58	50	47
23	Malaysia	12.0	14.9	12.8	12.4	9.3	3.9	65	60	58	55	49
24	Myanmar	11.6	11.1	13.2	10.4	11.0	7.8	65	62	62	60	59
25	Nepal	12.6	11.9	10.7	11.5	12.4	4.6	64				
26	Brunei	14.3	14.2	10.7	10.2	13.5	0.9	64	64	61	58	57
27	Qatar	13.4	12.9	11.7	11.3	14.1	0.0	63	66	65	64	63
28	Kazakhstan	12.8	10.0	10.2	12.2	13.7	3.7	63	56	55	51	49
29	Ethiopia	9.8	10.0	10.8	10.9	10.5	10.4	62	64	67	61	65
30	Tunisia	11.9	13.2	10.6	10.7	12.0	3.9	62	61	58	55	55
31	Turkey	12.5	9.7	9.8	11.7	9.6	8.7	62	57	55	52	
32	Kenya	12.0	10.9	10.0	7.9	11.7	9.4	62	68	68	63	48
33	Bhutan	11.9	11.6	12.4	11.4	13.1	1.1	62	61	56	56	54
34	Kuwait	13.4	12.6	11.6	10.9	12.3	0.4	61	57	56	49	50
35	Central African Republic	9.0	8.1	10.1	8.9	8.8	16.1	61	58	59	67	67
36	Palestinian Territories	12.1	12.8	10.7	10.5	12.6	1.1	60	64	62	58	53
37	Mali	11.4	9.6	11.2	8.1	9.2	9.6	59	59	55	52	54
38	Indonesia	10.3	11.0	11.5	10.0	9.3	6.9	59	55	55	50	46
39	Mexico	8.3	7.6	12.1	10.7	9.7	10.4	59	57	56	55	
40	United Arab Emirates	13.6	12.2	10.0	10.4	11.8	0.2	58	55	55	49	51
41	Bangladesh	10.4	8.8	11.4	9.6	7.5	10.0	58	63	57	51	46
42	Algeria	12.3	13.1	7.5	10.4	12.4	2.0	58	58	56	55	54
43	China	9.2	7.2	8.0	10.7	13.3	9.1	57	57	57	57	51
44	Sri Lanka	11.1	7.6	10.5	11.3	10.1	6.9	57	55		51	55
45	Azerbaijan	13.1	9.1	9.3	11.1	12.4	2.4	57				
46	Oman	12.1	12.2	9.9	9.4	12.6	1.1	57	53	53	55	56
47	Mauritania	11.5	11.3	11.1	12.2	11.0	0.0	57	55		50	51
48	Bahrain	12.9	13.1	10.2	9.9	10.3	0.2	57	54	54		48
49	Colombia	7.9	7.6	11.9	8.6	8.5	11.9	56	53	55	55	56
50	Djibouti	12.2	12.2	10.3	9.9	11.7	0.0	56	57	58	60	46

WWL 2018 Persecution Watch Countries¹

		1. Private Life	2. Family Life	3. Community Life	4. National Life	5. Church Life	6. Violence	TOTAL SCORE WWL 2018
Rank	Country	Score	Score	Score	Score	Score	Score	Score
51	Comoros	11.7	11.5	9.1	9.4	13.9	0.4	56
52	Kyrgyzstan	11.7	9.5	10.0	8.1	11.6	2.8	54
53	Tanzania	10.1	10.3	10.1	9.5	9.0	3.9	53
54	Russian Federation	11.1	8.4	10.1	8.9	10.7	2.0	51
55	Morocco	10.4	11.5	7.6	8.8	12.0	0.6	51
56	Cuba	8.5	4.9	10.7	10.4	12.2	2.4	49
57	Uganda	10.9	8.7	9.5	8.7	4.8	3.9	46
58	Niger	9.9	9.7	9.0	7.0	7.1	2.6	45

¹ These countries reached a score of 41 points or more but did not receive enough points to be included in the WWL Top 50.

TANZANIA – Country Dossier (June 2018)

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Introduction

This country report is a collation of documents based around [Open Doors World Watch List \(WWL\)](#)¹ including statistical information on world religions, Christian denominations, and people groups prepared by the World Christian Database ([WCD](#))². Further news and analysis is supplied by [World Watch Monitor](#)³ and WWR staff.

TANZANIA		
World Watch List	Score	Rank
WWL 2018	53	53
WWL 2017	59	33
WWL 2016	57	36
WWL 2015	56	33
WWL 2014	46	49

¹ See: <https://www.opendoorsuk.org/persecution/countries/>

² WCD website: <http://www.brill.com/publications/online-resources/world-christian-database>

³ See: <https://www.worldwatchmonitor.org/>

WWL 2018: Keys to understanding TANZANIA

Link for general background information:

BBC country profile: <http://www.bbc.co.uk/news/world-africa-14095776>

Recent country history

Tanzania declared its independence from Great Britain in 1961. The country's first president, Julius Nyerere, adopted a socialist economic model. Since then, the country has been going through different social and political models. The country held general elections in October 2015 and John Magufuli of the ruling party won the election with 58% of the votes. In Zanzibar, where the persecution of Christians is at a considerably higher level, the results of the election for the Islands parliament and president were annulled due to irregularities. The country failed to hold a constitutional referendum that was set for April 2015 (with opposition parties and the Catholic Church saying they would campaign against it). In the ensuing elections in November 2015, John Magufuli of the ruling party was re-elected president by a wide margin.

The draft Constitution was not yet presented to the public for voting in 2017. It incorporates a provision which allows the application of Sharia courts in the whole country - a change from the previous approach which had limited the application of Sharia courts to Zanzibar, a 95% Muslim majority Island. Christians believe that if this draft is adopted in its current form, it will have a massive impact on Christians.

The religious landscape

Tanzania is a majority Christian nation. Pew Forum puts the Christian population at 60% (higher than WCD's estimate of 55.8%). However, for the purpose of understanding the religious landscape of the country, it is best to divide Tanzania into two parts: Zanzibar and the mainland. Mainland Tanzania has a Christian majority, with Muslims concentrated in the coastal region. Zanzibar is a Muslim majority archipelago and has over the last few years become a hotbed of persecution.

The political landscape

The United Republic of Tanzania is a multiparty republic consisting of the mainland and the semi-autonomous Zanzibar archipelago, with Unguja and Pemba as its main islands. The nation is an electoral democracy with a relatively high degree of freedom, considered "partly free" by Freedom House. This marks a general improvement in the state of political rights in the country over the past several years. Even so, Tanzanian authorities restrict the rights of freedom of assembly and expression. Moreover, state security forces have been involved in the torture and extrajudicial killings of civilians, and pre-planned civil demonstrations are generally banned. Likewise, freedom of the press has been increasingly suppressed and officials at times censor the content of radio and television broadcasts. Major levels of

impunity exist in Tanzania; for example, virtually no police officers or other official security personnel have been convicted for extrajudicial killings since 2002, despite the fact that there have been numerous reports of law enforcement officials committing unlawful killings, as well other forms of mistreatment and physical abuse. In Tanzania's unitary presidential democratic republic, the president – John Magufuli – serves both as head of state and as head of government, giving him enormous power.

The socio-economic landscape

Once a socialist state, Tanzania has transitioned to a market economy over the past 15 years, although the government still owns all land in the country and is heavily involved in telecommunications, banking, energy, and mining sectors. Since 1990, the country has received approximately US\$1 billion in aid annually. However, the economy remains largely underdeveloped, and the current infrastructure is inadequate to support extensive business operations. Subsequently, Tanzania is one of the world's poorest countries and is ranked near the bottom of the United Nations' human development index. Accounting for over 20% of GDP, the industrial sector is one of the smallest in Africa and the main industrial activities are dominated by small and medium sized enterprises specializing in food processing. In general, the manufacturing sector is concentrated in Dar es Salaam and primarily targets the domestic market. However, the basis for economic growth is the production of gold and tourism. Recently, natural gas discoveries, primarily offshore, led to predictions that the region could become the world's third-largest exporter of natural gas.

The country is also facing a major demographic challenge in the form of a massive burgeoning youth population. Growing urbanization likewise puts greater pressure on the government to address the health, employment, and social needs of those living in the impoverished city slums.

Concluding remarks

Tanzania is a majority Christian nation but the increasing tension between Christians and Muslims has been a cause for concern among the country's political elite. Even though the tension is more or less limited to the coastal areas and Zanzibar, if it is not addressed comprehensively, it could cause serious instability. Despite some noticeable challenges, the country's political system seems to be maturing and the transition of power through democratic processes is becoming the norm. In this changing environment, Christians are also asserting their rights; for example, Christian groups have been demanding the exclusion of a constitutional provision that allows Sharia courts to be established all over the country.

WWL 2018: Church History and Facts

How many Christians?

Pop 2017	Christians	Chr%
56,878,000	31,739,000	55.8

Source: WCD, May 2017

How did Christians get there?

Christianity originally came to Tanzania with the Portuguese early in the 16th century. However, the Portuguese did not work on evangelizing the locals and hence the presence of Christianity was superficial. In 1844, two German Protestants - Johann Krapf and Johan Rebmann - came to Tanzania as missionary-explorers representing the British-based Church Missionary Society. However, there was little growth in the Church until 1860, when Roman Catholic priests came to Zanzibar, and 1863 when the Catholic missionary society 'Holy Ghost Fathers' was established there. Following the German occupation of Tanganyika, several Lutheran missionary societies flourished, beginning in 1886. In 1938 seven churches came together and formed the Federation of Lutheran Churches of Tanganyika. It is also important to note that Tanzania was territory explored by David Livingstone on behalf of the London Missionary Society.

What church networks exist today? ⁴

Orthodox	Catholic	Protestant	Independent	Unaffiliated	Double-aff	Evangelical	Renewalist
13,300	15,263,000	15,972,000	1,250,000	1,507,000	-2,267,000	8,759,000	5,826,000

Source: WCD, May 2017

⁴ **Orthodox:** Eastern (Chalcedonian), Oriental (Pre-Chalcedonian, Non-Chalcedonian, Monophysite), Nestorian (Assyrian), and non-historical Orthodox. **Roman Catholics:** All Christians in communion with the Church of Rome. **Protestants:** Christians in churches originating in or in communion with the Western world's 16th-century Protestant Reformation. Includes Anglicans, Lutherans and Baptists (any of whom may be Charismatic) and denominational Pentecostals, but not Independent traditions such as Independent Baptists nor independent Charismatics. **Independents:** Believers who do not identify with the major Christian traditions (Orthodox, Roman Catholic, Protestant). **Unaffiliated Christians:** Persons professing publicly to be Christians but who are not affiliated to churches. **Doubly-affiliated Christians:** Persons affiliated to or claimed by 2 denominations at once. **Evangelicals:** Churches, denominations, and individuals who identify themselves as evangelicals by membership in denominations linked to evangelical alliances (e.g., World Evangelical Alliance) or by self-identification in polls. **Renewalists:** Church members involved in Pentecostal/Charismatic renewal movements.

Religious context (selection)

Christian	Muslim	Hindu	Buddhist	Ethno-religionist	Jewish	Bahai	Atheist & others ⁵
31,739,000	17,834,000	489,000	12,600	6,302,000	330	240,000	202,300

Source: WCD, May 2017

Tanzania is a country with much diversity. The country has more than 100 tribes. The religious demography is very different when comparing mainland Tanzania with the island Zanzibar. While the majority of the mainland population is Christian, the majority of residents of Zanzibar are adherents of Islam and the exact figures are disputed.

Notes on the current situation

- In Zanzibar and the coastal region, security is a concern for Christians and persecution includes violence.
- Christians are under pressure from the government not to cause instability by making statements on politics and religious freedom.
- The Church is weak economically and in terms of active outreach; subsequently it has a diminishing influence in Tanzanian society. The Church is also struggling due to internal weaknesses that reduce effectiveness, caused partly by insufficient biblical knowledge and disunity among Christians.

WWL 2018: Short & Simple Persecution Profile

Reporting period: 1 November 2016 - 31 October 2017

WWL 2018 Points: 53 / Position: 53

WWL 2017 Points: 59 / Position: 33

WWL 2016 Points: 57 / Position: 36

Where persecution comes from

In Tanzania, persecution comes from radical Islamic groups. It is important to understand that Tanzania is a country with two very different realities: The majority of mainland Tanzanians are Christians, and the majority of the population on the island of Zanzibar are Muslims. In recent years, Islamic oppression has become more prominent, originating from Zanzibar and moving across the coast of mainland Tanzania. The radical Islamic group Uamsho (a Swahili acronym for the Association for Islamic Mobilization and Propagation) uses Zanzibar as a springboard to further its radical Islamic agenda in Tanzania. Uamsho and related groups aim to establish an Islamic state that includes Zanzibar and a significant section of Tanzanian mainland along the coast. In this new would-be Muslim state, there would be no place for Christians or people with other religious beliefs.

⁵ This category includes Atheists, Agnostics and New religionists.

In recent years the idea of this Islamic state gained popularity among Muslims even on the mainland. The influence of radical Muslims can be seen in the drafting of the new Constitution (yet to be ratified by referendum) where a provision is included that allows the establishment of Sharia courts throughout the whole country. However, at the moment, Uamsho seems to have lost momentum as its leaders have either been arrested or have left their leadership role. President Magufuli is also prioritizing the fight against terrorism and radicalization in the country.

How Christians are suffering

All Christian communities in Tanzania are experiencing persecution to some degree. However, Christians with a Muslim background on Zanzibar are affected the most severely. Bullying, harassment and sometimes physical attacks have been observed in the country.

Examples

- In Muslim-majority Zanzibar in particular, Christians are frequently isolated and marginalized in the community. In some places they are denied access to community resources.
- There have been waves of attacks against Christians and their property as well as churches over the last four years or so.⁶ In the Tanga Region, in September 2016, Yohana Joseph Shemzigwa was killed by an Islamic militant who attacked a Lutheran church.
- On 30 April 2017, a Catholic church in the coastal region was broken into and property inside was set on fire. A note was left containing a death-threat.⁷

⁶ Just one example: World Watch Monitor, 5 May 2016: <https://www.worldwatchmonitor.org/2016/05/third-church-in-four-months-burnt-down-in-n-tanzania/>, last accessed 15 February 2018.

⁷ See: World Watch Monitor, 8 May 2017: <https://www.worldwatchmonitor.org/2017/05/tanzanian-church-attackers-leave-death-threat-note/>, last accessed 15 February 2018.

WWL 2018: Persecution Dynamics

Reporting period: 1 November 2016 - 31 October 2017

WWL 2018 Points: 53 / Position: 53

WWL 2017 Points: 59 / Position: 33

WWL 2016 Points: 57 / Position: 36

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Position on World Watch List (WWL)

In WWL 2018, Tanzania's score went down 6 points, causing the country to drop out of the Top 50. The reduction in points is mainly due to the improvement that has come due to the policies and actions of the new administration. Zanzibar, one of the hotbeds of persecution two years ago, has become stable and calmer.

Persecution engines

Persecution engines in Tanzania ⁸	Level of influence
Islamic oppression	Very strong
Religious nationalism	Not at all
Ethnic antagonism	Very weak
Denominational protectionism	Very weak
Communist and post-Communist oppression	Not at all
Secular intolerance	Very weak
Dictatorial paranoia	Not at all
Organized corruption and crime	Not at all

⁸ The scale for the level of influence of Persecution engines and Drivers in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong.

Islamic oppression (very strong):

The Union of Tanzania has two contrasting demographic realities. The majority of mainland Tanzanians are Christians, and the majority of the population on the island of Zanzibar are Muslims. In recent years, *Islamic oppression* has become more prominent, originating from Zanzibar and moving across the coast of mainland Tanzania. The radical Islamic group Uamsho (a Swahili acronym for the Association for Islamic Mobilization and Propagation) uses Zanzibar as a springboard to further its radical Islamic agenda in Tanzania. Uamsho and related groups aim to establish an Islamic state that includes Zanzibar and a significant section of Tanzanian mainland along the coast. In this new would-be Muslim state, there would be no place for Christians or people with other religious beliefs. It appears that the idea of this Islamic state is gaining popularity among Muslims even on the mainland. The influence of the radicals has even influenced the drafters of the Constitution (to be ratified by referendum) to include a provision that allows the establishment of Sharia courts in the whole country. However, at the moment, Uamsho seems to have lost momentum as its leaders have been arrested or have left their leadership role. Nevertheless, the ideology it has implanted will continue to create problems both for Christians and the government of the country.

Drivers of persecution

Drivers of persecution in Tanzania	Level of influence
Government officials at any level from local to national	Strong
Ethnic group leaders	Very weak
Non-Christian religious leaders at any level from local to national	Very strong
Christian religious leaders at any level from local to national	Very weak
Violent religious groups	Very strong
Ideological pressure groups	Not at all
Normal citizens (people from the general public), including mobs	Medium
Own (extended) family	Strong
Political parties at any level from local to national	Weak
Revolutionaries or paramilitary groups	Not at all
Organized crime cartels or networks	Not at all
Multilateral organizations (e.g. UN) and embassies	Not at all

The drivers of persecution in Tanzania are mainly those who subscribe to the radical ideology propagated by some Wahhabists in the country and members of Uamsho. Muslim family and community leaders are also drivers of persecution especially in dealing with converts from Islam. Government officials who buy into the Wahhabist ideology and some ethnic leaders are also to some extent drivers of persecution.

Context

Modern-day Tanzania was formed by the union of the Island of Zanzibar and Tanganyika. The Island of Zanzibar has had a very long connection with Islam and other Muslim countries, and it was ruled by a sultanate until the British occupation (1890-1963). Tanganyika, on the other hand was a separate nation with indigenous religion before the introduction of Christianity.

Tanzania was a socialist country from 1961 to 1987. Currently, it is run by a government with democratic features and a determination to solve social problems like corruption. Relatively speaking, it is considered to be one of the most democratic countries in the East African region, which was reflected in the elections held in October 2015.

The militant Islamic movements in Somalia and Kenya are having a serious impact on Tanzania. For example, Tanzanian security forces arrested 10 suspected al-Shabaab militants and found bomb-making materials during the raid on a mosque in April 2015. There has also been a reported increase in Tablighi influence⁹ particularly in the north-western regions as teachers filter through the border with Kenya. It should be noted that the population of the Zanzibar Archipelago is mainly Muslim, and many in the region think they are being purposely and systematically deprived of development opportunities by Tanzania's central government. To undo this perceived injustice, radical Islamic groups - in part supported by some Arabic countries - advocate the establishment of an Islamic state as a way forward. This state would include the Zanzibar Archipelago and part of the coastal mainland known as the Ten Mile Coastal Strip. It extends from Kipini/Witu in Kenya down to Sofala in Mozambique. It used to be the domain of the sultan in years gone by, and that is why the radicals want it re-instated with an extension to Mogadishu as the capital city.

Although the majority of Tanzania's population is Christian, the percentage of Muslims appears to be growing, and especially young Muslims seem vulnerable to radicalization. The inclusion of the Sharia court provision in the Constitution to be ratified by referendum can only worsen the situation. The inclusion of the provision has virtually divided the nation and the former president, Jakaya Kikwete, has warned of the danger of religious tension in the country.

Tanzania is a country with great potential for gas, oil and coal and other natural resources. These resources attract foreign investors who influence Tanzanian interests. The country has already signed a joint-venture agreement with Algeria. Moreover, there is the danger that disputes over resources might be played out along religious lines.

In addition to Christians and Muslims, Tanzania's demography includes Buddhists, Hindus, Sikhs, Bahai and animists. There are no reports about the treatment or persecution of these groups available.

Christian communities and how they are affected

All Christian communities in the country face persecution in one way or another.

Communities of expatriate Christians:

These are mainly found on the Islands such as Pemba and Mafia. They keep separate from Christians with a Muslim background, because if they were to mix, their security would be jeopardized. Also, the community leaders on the Island of Zanzibar monitor the expatriates.

⁹ Tablighi Jamaat, an ultraorthodox Islamic sect which preaches that Muslims should replicate the life of Muhammad and tells them it is their duty to travel the world converting non-believers to the one true faith, see: <https://www.theguardian.com/commentisfree/belief/2009/sep/08/religion-islam-tablighi-jamaat>, last accessed 23 February 2018.

Historical Christian communities:

Like the other categories, the Roman Catholic and Lutheran churches also face pressure from radical Muslims.

Communities of converts to Christianity:

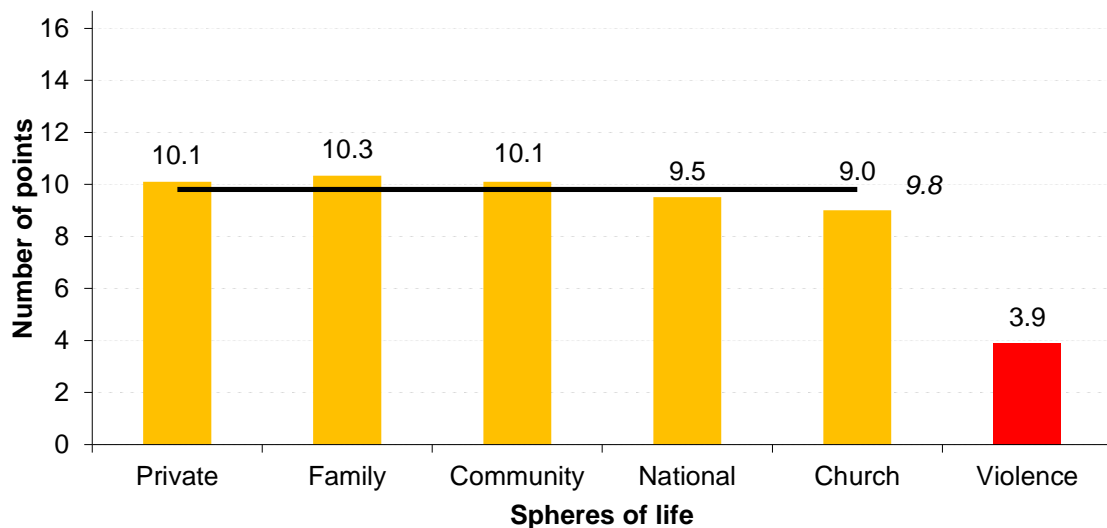
In Muslim dominated areas (Zanzibar and the coastal region) Christians with a Muslim background suffer permanent pressure and often violence.

Non-traditional Christian communities:

This group, consisting of Baptist, Evangelical and Pentecostal congregations, faces many challenges, e.g. in obtaining registration to build new churches and in getting permits for assembly and preaching.

Pressure in the 5 spheres of life and violence

WWL 2018 Persecution Pattern for Tanzania



(The maximum score for each block is 16.7)

The WWL 2018 Persecution pattern for Tanzania shows:

- The average pressure on Christians in Tanzania is high: 9.8 points.
- Pressure is strongest in the *Family, Private* and *Community spheres*, reflecting how (not only, but especially) converts face serious restrictions (see below).
- The score for violence is 3.9, which shows a significant improvement compared to 7.4 registered in WWL 2017.

Private sphere:

Christians in Muslim dominated areas face many challenges. As in other *spheres of life*, the pressure on Christians in the *private sphere* goes hand in hand with the rise of radical Islam in Zanzibar and the northwestern and coastal regions of Tanzania. Christians in these areas have

found it difficult to worship and even to own Christian materials and the Bible (especially converts from Islam). A field researcher says: “Apart from [Christians with a Muslim background] who have to keep their Christian material secret across the country, there were also incidents where private Christian material such as worship music and crosses were banned by Muslim landlords.”

Family sphere:

Particularly in Muslim dominated areas, converts often face family opposition to their Christian faith, including exclusion from inheritance, hindrance of baptism, forced divorce and being put under pressure to renounce their Christian faith.

Community sphere:

In areas where Muslims are the majority, Christians face different kinds of restrictions in the communities they live in. Supporters of Uamsho play a major role in the alienation of Christians in the community. In some places - particularly in Zanzibar and coastal areas - Christians are denied access to public transport and watering points and forced to comply with halal products, for instance. Christian women are also frequently forced to cover their heads in public.

National sphere:

Especially in Zanzibar, many laws and policies are inspired by Sharia principles. The drafters of the Constitution included provisions for the Sharia court system throughout Tanzania and Christians were literally threatened by the government not to speak out against this inclusion. The combination of these two factors (among others) has put much pressure on Christians.

Church sphere:

In previous reporting periods, churches were targeted and attacked (some were bombed). This has created an intimidating environment. Thus, worshiping collectively and using a church building in Tanzania - in Zanzibar in particular - has become quite dangerous. There is also a stark contrast between Zanzibar and the mainland. As a country researcher pointed out: “Although Bible schools and seminaries operate freely and are spread around the mainland, this is not the case in the Muslim-dominated Islands.”

Violence:

Violence in the country decreased significantly in the reporting period. Nevertheless, five churches were attacked. A Christian man was arrested and charged with blasphemy (insulting Islam). Many Christians were subjected to mental and physical abuse

Gender profile of persecution

Female:

According to a country researcher, there is “coercion to accept negative cultural practices such as widow inheritance in Mwanza, FGM, polygamous unions and early child marriages among the Maasai. Women also reported persecution at work places run by Muslims, and in water wells of the Muslims which demand them to dress and salute in an Islamic way (Zanzibar,

Pemba, Mafia Islands as well as mainland areas such as Kilosa, Tunduru, Kigoma, Geita and Bukoba, etc). Destitute girls continue to be lured with promises of scholarships, jobs and financial empowerment by Islamic organizations such as the Sallafiyya women who coerce them into marrying Muslim men - then they face persecution if they refuse to convert to Islam.”

Male:

No data available.

Future outlook

As in other countries in the region, Islamic radicalization through local Islamic militants and foreign funding has created a wealth of challenges to the country in general and to Christians in particular. Tanzania’s current president, John Magufuli, is lauded by many for taking bold steps to solve some of the socio-economic problems the country has been facing. However, nothing has been done to solve the problem of growing Islamic radicalism in the country. Thus, in the coming years, unless the country takes serious measures to protect freedom of religion:

- The persecution of Christians in Zanzibar and the coastal region will continue, but might show some improvement.
- The possible referendum on the new Constitution (postponed at present) might pit Christians against Muslims, which would probably result in an increase of pressure on Christians. Christians are vowing to vote against the incorporation of Sharia courts over the whole country and the government has put pressure on church leaders to refrain from discussing this with their church members before the referendum.
- If the draft Constitution is adopted, Muslims are likely to become more influential in the country.

Policy considerations

Tanzania has been cited by many as a country of tolerance and coexistence. However, this has been put to test by some actions of the government and the rise of radical Islamic ideology. This has been affecting Christians in many forms. Thus, Open Doors recommends:

- The government of Tanzania should respect the fact that Tanzania is a secular state, and drop a provision in the draft Constitution regarding the establishment of Sharia courts in the whole country.
- The president should use his popularity to guarantee freedom of religion and belief and co-existence by countering the efforts of radical Islamic groups aiming to divide Tanzania and create a Muslim-only state.
- The government of Tanzania should also prioritize the protection of Christians in Zanzibar and the coastal region by safeguarding their access to transport and water points, and by investigating crimes committed against Christians and bringing those responsible to justice.
- Should there be a debate on the postponed draft Constitution, the international community should urge the government of Tanzania to uphold full freedom of

expression and allow Christians to participate in the debate on the inclusion or exclusion of the provision for Sharia courts.

WWR in-depth reports

There are currently no in-depth reports on Tanzania available at:
<http://opendoorsanalytical.org/reports/> (password: freedom).

Open Doors article(s) from the region

There are currently no Open Doors articles on Tanzania available at:
<http://opendoorsanalytical.org/articles/> (password freedom).

World Watch Monitor news articles

Up-to-date articles are available at: <https://www.worldwatchmonitor.org/countries/tanzania/>

- [Death threat note left in Tanzanian coast Catholic Church](#)
8 May 2017
A Catholic Church in one of Tanzania's coastal regions has been broken into and four priests' robes set on fire. The arsonists also left a note behind, warning that one day they would return to kill 12 people.
- [Tanzanian widow overcomes grief of husband's murder during spate of church attacks in east Africa](#)
15 March 2017
Three years on from husband Elias' death, Mary Lunyamila Meshack recalls how her life changed forever the night he stood guard during an overnight service at their church in Mwanza, on the shores of Lake Victoria.

Recent country developments

There are currently no recent items on Tanzania. Any new articles will be made available at:
<http://opendoorsanalytical.org/?s=Tanzania> (password: freedom).

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