

SCHOOL OF MISSION AND THEOLOGY, STAVANGER

MISSION IN A MULTICULTURAL SOCIETY: A CASE STUDY OF TPC
PARISH, KILIMANJARO CENTRAL DISTRICT OF ELCT NORTHERN
DIOCESE, TANZANIA

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LIST OF ABBREVIATIONS

AIDS-	Acquired Immune Defense Syndrome
ELCT-	Evangelical Lutheran Church of Tanzania
FGM	Female Genital Mutilation
HIV	Human Immune Viruses
ND	Northern Diocese
NSD	Nosk Sumfunnsvitenskapelig Datatjeneste As
SCC	Small Christian Communities
TPC	Tanganyika Plantation Company
WCC	World Council Of Churches

Chapter One

INTRODUCTION

1.1 Problem

1.1.1 Statement of the Problem

This study attempts to investigate the character, dynamic and challenges of the outreach work of the multiethnic Tanganyika Plantation Company (TPC) Parish of the Evangelical Lutheran church In Tanzania Northern Diocese, (ELCT-ND). Africa is known as the one of the richest continent with diverse ethnic groups. On the one hand this ethnic groups have contributed solid foundation of unity and identity of the continent. But on the other hand one cannot deny that, Africa also experience a lot of conflicts. The causes of these conflicts, which are found in many parts of the continent, are many. In examining conflicts in Africa, it has been considered that, ethnicity is one of the major causes of conflicts:

Ethnic conflicts have been a great threat to many countries' stability in today's world. In context, ethnicity is often viewed as a determinant not only of cultural or religious belonging, but also of conflicting intergroup interests, sometimes resulting in ethnic violence.¹

Previous and ongoing conflicts in Africa like the civil wars in Somalia, Rwanda genocide, the crisis in Darfur Sudan, the clashes between the white and blacks in Zimbabwe, the Crises in Democratic Republic of Congo (DRC) etc, indicates the role of ethnicity in causing conflict in some parts of Africa.

Ethnic conflicts are often a result of a clash of cultural, religious or linguistic identities that eventually may or may not go up into open confrontation and violence. These identities come from different social and cultural environments that end up in competing with each other. This identity struggle normally involves a combination of identity matching and search for security,

¹ <http://www.essayexperts.com/files/images/samples/3113629547-Ethnic%20Conflict-edited-PhD-Harvard-Essay.pdf>. Internet; accessed on 15th March .2014.

with the main issue being the distribution of power. Sometime people experience strong emotional reaction when their cultural values are violated or when their cultures expected behavior are ignored²

Tanzania is one of the countries found in the continent south of the Sahara. Tanzania comprises more than 120 ethnics' tribes that speak different languages. As a diversified country with many small ethnics groups and different religions, there are a few ethnic groups which are bigger in size than others with some sort of social organization politically and militarily, for instance Nyamwezi, Sukuma, Hehe, Chagga, Haya, Nyakyusa and some others. The history of the country shows the evidence of conflicts in the past. Omari C. K is of the opinion that; "Although Tanzania has never experience civil wars among the ethnic since independence, still the tension between the ethnic groups is obvious"³. This tension is not only found in the secular fields but also in the church. The ELCT as many other Churches has put much effort to address the issues of peace making in the church and society.

Kilimanjaro region is found in the Northern Part of Tanzania, in this region there is a Parish named Tanganyika Plantation Company (TPC). Membership of this parish comprises almost all the tribes described above. These people from different ethnics and cultures are living around the TPC Parish as they were employed to work at TPC plantation on cheap labor during colonial times, before the independence of the country in 1961. In early days they were few, but later they expanded and became a big community and interact to one another.

The TPC initiatives open doors for accelerated interaction of the people from different backgrounds. As they can worship together in Sunday services, cell groups, building church house together and doing charity works as to help others in the time of difficulties. I consider this as significant reason for researching on the mentioned topic. The church may use the findings of this research, which will show the strategies and implementations of the TPC, to improve the skills of doing missions in the church. This can be applied mostly in contemporary perspectives,

² Cushner, Kenneth and Richard W. Brislin, *Intercultural Interactions: A Practical Guide*, (Thousand Oaks, London and New Delhi: Sage Publications, 1996), 8.

³ Omari. C.K. "The Management of Tribal and Religious Diversity". In *Mwalimu: The Influence of Nyerere*, Legum C. and Mmari, G., Eds. (Dar es Salaam: Mkuki na Nyota Publications 1995),12.

where most of the people are living in the community of cultures variations and accelerated interaction

From this point of view, this research will address the following question; How does the TPC parish approach the society which is multiethnic, share with them the gospel and building a strong community? This as the main research question, will be supplemented by five other sub-questions, which are :

1. What kind of strategies was and still is used to reach those people?
2. How did and still does people respond to message of gospel at TPC area?
3. What were the challenges faced during the implementation of that strategies?
4. Who were involved particularly in this mission?
5. What was the result of this mission?
6. Could the implemented strategies be used by the church to address the issues of ethnicity challenges in our current and global diversity?

1.1 2 Aim of the Study

The research aims to investigate how the TPC Parish managed to do mission to the society which is multicultural. The focus will be on how the Parish is doing its work to promote the mission to multicultural society. I will then apply the insight attained from TPC Parish model of life to see how this could be applied to build a stable community with peace and harmony instead of ethnicity conflicts in the church and in the society as a whole.

1.1.3 Scope and Limitations

This study addresses the mission in multicultural society,. The case study is TPC Parish and its surrounding, which is located in TPC Sugar Plantation in Moshi area. Qualitative methods will be used as the major tool to gather primary sources through interviews. Since the research based on human interaction from different ethnics, the intercultural communication is considered to address and analyses the whole process of the thesis. Presentation of findings will be limited within the information gathered at TPC informants. The focus will be on how the church is doing its work to promote the mission to multicultural society and its impact on the area with the same

challenge. This research focuses on TPC parish of Evangelical Lutheran Church of Tanzania Northern Diocese (ELCT ND). The perspective of this paper is missiological due to the fact that it concentrates on how missional strategies have been implemented at that Parish.

1.1.4. Definition of Terms

Mission

The term is a noun derived from Latin word *mitto*, which means “to send”. In the New Testament the Greek word is *apostelio*, which means the same thing.⁴ It signifies a task that person or group has been assigned and sent out to perform. In the Christian perspective the noun has been used to refer the mission of God. It is God’s Activities in human life to establish his kingdom and demonstrate his authority and power for restoration in human life in the entirely world.⁵ Karl Barth (1932) is pointed out as one of the first theologians who attempted to interpret mission as primarily God’s own active work.⁶ The full theological basis of understanding of mission as mission of God was put down during the Willingen International Missionary Conference (1952). The Willingen Conference affirmed an understanding of mission in a Trinitarian basis, whereby the Church plays a participatory role. According to this conference, the source of mission is in the Triune God: the Father, son and the Holy Spirit.⁷ It implies that God is not only the author of mission but also the core of mission. In this mission the Church remains an instrument of God’s mission. The term “Mission” will be used in this research to refer all activities which have been done by TPC Parish to fulfill God's call to reach all the people with the Gospel.

⁴ Kane, Herbert J. *The Christian Mission Today and Tomorrow*. (Grand Rapid, Michigan: Baker Books house, 1981), 139.

⁵ Verkuyl J. *Contemporary Missiology: An Introduction*. (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1978), 197.

⁶ Bosch David J *Transforming Mission: Paradigm shift in Theology of Mission*, Meryknoll, (New York: Orbis Books,1991) , 389

⁷ Bassham, Rodger C. *Mission Theology 1948-1975 years of Worldwide creative Tension Ecumenical, and Roman Catholic*. (California: William Carey Books, 1979), 34.

Ethnic

Random House Webster's College dictionary defines ethnic as pertaining to or characteristic of people, especially a group (ethnic group) sharing common and distinctive culture, religion, language etc.⁸ Two scholars have given definitions on the term ethnicity. For Erksen the term has been associated and used in various groups depending on the themes and context. He says: "In everyday language the word ethnicity it simply refers to aspect of relationship between groups which consider themselves, and are regarded by others as being culturally distinctive"⁹

For Berths, the term Ethnic is generally understood in anthropological literature to designate a population which is largely biologically self perpetuating, which shares fundamental cultural values realized in overt unity in cultural forms , and make up a field of communication and interaction.¹⁰ The usage of the term 'ethnicity' in this study refers to the identification¹¹ of people from different tribes who are member and non member of TPC Lutheran Parish.

Society

Society is made up of individuals who have an opportunity to live or to work together for mutual benefit. In our daily lives a society is the place where we live. It is made up of government, the education system, health care and many occupations that people have; each every person is an important part of society, because each one has something to contribute. Within a society there are small groups with particular goal or ambition. These could be government agencies, groups of student or groups of raising money for a cause. There are some factors that distinct small societies from one another; these include culture, language race and religion. Catalyst

⁸ <http://www.definition.net/definiton/ethnic>. Internet; accessed 3rd May 2014.

⁹ Eriksen, Hylland Thomas. *Ethnicity and Nationalism: Anthropological Perspectives*. (London: Pluto Press, (1993),5.

¹⁰ Barth, Fredrick. ed."Introduction" in *Ethnic Groups and Boundaries : The social Organization for Culture Difference*, (Oslo: Universitetsforlaget,1969), 10.

¹¹ Ethnicity is an identity .as a result, it inevitably occupies a great space within the political arena and also it the easiest and most natural way for the people to mobilize around basic human needs such as security, food shelter , worship, economic wellbeing and distribution, self-sufficiency and recognition, this is why ethnicity is a powerful means of violence.

Within a society, there can be many different cultures.. Even within country, city or town we have numerous differences,. Society in this research refers to the community of believers and non-believers at TPC plantation where Parish of Lutheran Church of Tanzania established

1.2 Motivation of Study

As already mentioned above, ethnicity is one of the sources of conflict in Africa and many other part of the world. Fortunately, this is not the case in TPC Parish. Despite their differences in culture, standard of life etc, they manage to live together without any conflict. This situation is the one motivated the researcher to investigate the source of peace in this multiethnic society. Thus, this research has chosen the TPC parish because it presents different views as far as the violence and conflict within multiethnic societies in African is concerned. TPC's peaceful atmosphere open up a new understanding of the way God worked and is still working through His people regardless their cultural backgrounds

So the researcher found it worth studying especially on the aspects of multiculturalism as Mortensen argues: “the ultimate questions asked by people today often relate to the issue of identity. Question such as Who I am? What can I believe? How should I live? Are on people's minds, and the answer is seldom just to adapt to the heritage of their father and mothers.¹² As a student of Missiology the researcher feels that this is a relevant topic to research on, and that finding will contribute in the field of missiology: as God call us to be involved in his mission regardless our backgrounds or those of our targets, as Hendriksen emphasizes:

Since God calls creation into a community without social barriers. Such community is only possible where people are able to recognize each other as a fellow humans, all created in the image of a gift giving and loving God who wants to make present in the world a community where everyone can take part.....Mission is call to community, a community that is a sign of the kingdom and cannot exist without the reconciliation that overcome boundaries among human, and between humans and God.¹³

¹² Mortensen, Viggo and Andreas Osterlund Nielsen. “Church and Mission Engaging Plurality: Edinburgh 1910-Aarhus 2010” in *Walk Humbly with the Lord: Church and Mission Engaging Plurality*. (Grand Rapids Michigan: Eerdmans Publishing, 2010), 5.

¹³ Henriksen, Jan-Olav. “Mission: Invitation to Community” in *Walk Humbly with the Lord: Church and Mission Engaging Plurality*. Grand Rapids Michigan: Eerdmans Publishing, (2010), 71

1.3. Sources and Materials Used in the Research

In doing this research, primary source and the secondary source were be used. The primary source is the information collected during the field research among the people of TPC congregation through interviews and observations. This information will guide this work in investigating the social-cultural anthropology of the concern society. However the emergence of Christian mission in the area was also examined.

The secondary sources based on library research. It contains the literature about Intercultural communication, Missiology

1.3.1 Previous Research

In the field of mission to multicultural community there are some literatures published and unpublished. These writings point out how mission is done within the diverse community.. Nevertheless, these literatures are divided into three categories. First is about mission in general. The second deal with the planting of church in cross cultures. The third one is Christianity in culture. This work focused mostly in missiological literatures.

Firstly, the *literatures that address Christian mission in general*. There are many studies addressing the topic of mission in general. Most of this literatures are written, and published by non-Tanzanian. In this research few of them have been presented. The literature of David Bosch,¹⁴ reflecting on how theology of mission shifted from one dimension to another through church history. *Mission: in which way?* is about humanization and redemption, presenting Christ as the central theme on mission¹⁵ This literature is dominant in theology of mission, its content covers almost all areas of mission activities. Concerning debate on challenges in church history we found some prominent researchers, who discuss about mission theology for example:

¹⁴ Bosch, David J. *Transforming Mission: Paradigm shifts in theology of Mission*. (Maryknoll, New York: Orbis books),1991. See also Rodger C Basham 1979 *.Mission Theology 1948-1975 Years of World Wide Creative tension Ecumenical, Evangelical and Roman Catholic*. California: William Carey Library. Risto A. Ahonen *Mission in the New Millenium*.(Helsinki: Finish Evangelical Mission),2000. Tiina, Ahonen *Transformation Through Compassionate Mission: David J. Bosch's Theology of Contextualization* (Helsinki: Luther Agricola Society), 2003.

¹⁵ Beyerhaus, Peter *Mission: Which way? Humanization or Redemption*, (Grand Rapids: Zondervan Publishing 1971).

Constant in Context: A Theology of Mission for Today.¹⁶This literature discusses much comprehensively about treatment of Mission Theology from a Historical perspectives as well as *Contemporary Theology of Mission*,¹⁷ which confers four theologies of mission in our current context.

Secondly, *the literature that address the mission to cross cultures*. Here we find also many published works concerning Church planting in cross culturally. For example a book entitled: *A Learning Missional church*¹⁸ which contains various reflections of young missiologists from different parts of the world. Another valuable literature on Christianity in cross culture is the work of David J. Hesselgrave¹⁹, Bruce Bradshaw²⁰ and Charles H Kraft²¹ Together they address Christianity in the cross culture dimension but in different context. For example Hesselgrave concentrate on the context of North America and beyond, based on Jesus' great commission to all over the world; while Bruce Bradshaw use Paul's method of missionary perspective as a narrative approach to social change and transformations culturally. Kraft presents arguments on Christianity in Culture by presenting a study in dynamic Biblical theologizing in cross cultural perspectives. In his work he discusses much about how human being has being involved in culture. Also he shows how God revealed Himself through culture as the one who created human being. Furthermore, he points out that human being is not without

¹⁶ Bevan Stephen B. and Roger P Schroeder. *Constants in Context: A Theology of Mission for Today*, Maryknoll, New York: Orbis Books 2004. See also Bosch, David J. *Witness to the World: The Christian Mission in theological Perspectives* (London: Marshall, Morgan & Scott), 2004.

¹⁷ Glasser Arthur F and Donald A. McGavran. *Contemporary theologies of Mission*, (Grand rapid, Michigan: Baker Books), 1983.

¹⁸ Fagerli, Beate, et. al 2012 *A Learning Missional Church*. Edinburgh: Regnum Books This book is compiled by contributions from young missiologists from different parts of the world. It is written from the perspectives of youth to be a fresh breath of air into more traditional mission thinking and mission paradigms. The flavor of this fresh breath of air coming from the younger generation, is learning from others and from one another.

¹⁹ Hesselgrave, David J. *Planting Church Cross-culturally: North America and Beyond*, (Grand Rapids: Baker Books, 2000). In this book Hesselgrave presenting how to plant church cross culturally by incorporating relevant sociological, anthropological, and historical insights. he extrapolates ten phases of cross-cultural church planting that are faithful to Jesus' commission to make disciple and to Paul's' Missionary Example.

²⁰ Bradshaw, Bruce . *Change Across Cultures*. (Grand Rapids: Baker Book House), 2002

²¹ Kraft, Charles H. *Christianity in culture: A study in Dynamic Biblical theologizing in Cross-Cultural Perspective* (Maryknoll , New York: Orbis Books) , 1980

culture. I considered these as the valuable literatures although I am not using all of them in my discussions and analysis.

Lastly, *Is the studies on Tanzanian context, on Multicultural worship in higher learning Institutions.*

In this research Lyimo Amani is addressing the life of students in Tanzania context²², particularly university of Dar es Salaam where student from different ethnics within the country are worshipping God together. There is also the study in ethnic identity in missiological perspectives, in Iringa Diocese of ELCT²³.

All the above researchers present several ideas and insights that involve mission in different perspectives, history and worship activities. The aim is to show how gospel changes lives of people, creates and maintains unity. Their scope and limitations limited them from addressing the matter of people of TPC Parish whose comes from different tribes all over the country. Furthermore, the Parish involvement in mission to those people from different tribes and cultures undertaking, has not been researched. This is the gap that I observed. The findings and analysis of this thesis seeks to fill out this gap.

1.4 Research Design and Structure of the Thesis

The research is about mission in multiethnic society, a society within the TPC parish. The research will analyses and discuss the interactions between parish leadership and the rest of the

²² Lyimo, Amani *Ecumenical Practices at University of Dar Es Salaam Under CCT Chaplaincy* Master of Theology. Thesis, Makumira (2004) Lyimo aimed to speculate the source of lack of unity in the Christians denominations of Tanzania especially the study area of Dar Es Salaam. He suggested that the worship model at the CCT chaplaincy at the University of Dar Es Salaam should be taken into consideration as the model of unity and multicultural Christian service to be followed by all Christian denominations he emphasizes: “this kind of unity I have seen at this ecumenical chapel becomes a challenges not only to me but I hope it will become a challenge to the Christian church of Tanzania after leaders or congregants from different backgrounds outside this chaplainry study that paper

²³ Mtatifikolo, Lambert Eliezer *Ethnic Identity as a challenge for the Mission of Evangelical Lutheran of Tanzania with special Reference to the Iringa Diocese*, Stavanger: School of Mission and Theology 2001 see also Luswema Bernard Philipo the *History of Mission work in Chalowe Parish of ELCT Southern Diocese*. 2007. In His thesis discusses how Missionaries encounter with Hehe Cultures when they were introducing Christianity in that region.

community in the process of sharing Good news of Gods Kingdom (*Missio Dei*)²⁴. This will apply intercultural communication theory, and qualitative method to address the particular life and interaction between two sides, the leadership of the parish and the community that is subjected to receive the message of gospel for change.. The research therefore is divided into six chapters.

Chapter one is introductory part, which includes background and motivation, purpose and aim, method and approaches, and definition of terms, like Mission, ethnicity, and society.

Chapter two will deal with methods. The research employs the qualitative research methods. Therefore, the chapter will treat information from the interviewees, interviews process analysis of methods and material, the role of researcher and research ethical considerations

Chapter three presents theoretical perspectives which is intercultural communication. Intercultural communications in the real sense that the research discuss and analyses the life of people who are in a multicultural society in the Christian context, the meaning of interaction and working together and sharing faith to fulfill God's purpose in mission. In this discussion, intercultural communication method has been applied. Intercultural communication explores the ways in which people communicate within and across different cultures.

Chapter four discusses the Christian life in TPC Parish and how in a subculture society, they manage to implement their objectives strategic plans in missions. This has been described and analyzed from field research qualitative interviews. The reality of achievement, boundaries, challenges and gender complexity have been exposed, discussed and presented in this chapter.

Chapter five analyzes and discusses the presentation of the findings, the challenges from mission activities such as Polygamy, gender imbalances, female genital mutilation and traditional religion practice and witchcraft.

Chapter six is conclusion and recommendations. Which gives the highlight shortly on what was presented in previous chapters, chapter one to chapter five.

²⁴Glasser Arthur F. and Donald A. McGavran. *Contemporary Theology of Mission*. (Grand Rapids, Michigan: Baker Books ,1983), 58.

Chapter Two

METHODOLOGICAL APPROACHES

2.1 Qualitative Research method

This research wishes to employ the qualitative method in order to gather thoroughly the understanding of the humans behavior in TPC parish, and also to investigate the reasons that govern such a behavior. Thus, this research attempts to describe the situation of the TPC parish. The church is regarded as the instrumental of God to bring peace among the people. The TPC parish will be used as a sample of how Gospel can be communicated in the multicultural society and be a tool for the peacemaking. The information about the concern parish was gathered through interview method. Qualitative method is advantageous because it allows researcher to make evaluative reflections as Bloor explains:

[T]he qualitative researcher has the advantage that the research methods allow rich description of every day practice which allow practitioner audiences imaginatively to juxtapose their own every day practices with the research description. There is therefore an opportunity from practitioners to make evaluative judgments about their own practices and experiment with the adoption of new approaches described in the research findings²⁵

So this method allows me to collect data from both sources; primary source (Oral sources) and secondary source (written sources)

The field research was done on August 2013 and January 2014 at the concern area of research.. Due to shortage of time, the material gathered during the first interview was not sufficient and did not covered the whole required field. Moreover, there was some area needed more clarification. Therefore, I planned to interview some informants through phones or e-mail. Fortunately it happened that I had an opportunity to go to the field area for the second time and

²⁵ Bloor, M. Addressing social problems through qualitative research in *Qualitative research, Theory Method and Practice*. 2nd edn D. Sulverman Ed. (London: Sage Books 2004),321.

this time I managed to gather enough informations.and the process to obtain all needed data was so successful.

2.2 Interviews Guide

As the nature of the thesis indicates from the beginning, the major way of obtaining information was through interviews. The interview conducted, was both semi- structured and open-ended ²⁶. With this kind of interview, the keynote is active listening in which the interviewer allow the interviewee the freedom to talk and share the information he or she had, while in mind the interviewer relates the information given to the aim of the intended project.²⁷ The semi – structured interview²⁸ was also applicable due to the fact that the environmental changed. Some of important areas discussed were focused on the general understanding the life of Christians at TPC. This include the question about how the life in diversity society can influence their life

Before I went to the field to collect data, I prepared some questions that will lead me as an interview guide. The questionnaires are attached at the end of this work as appendices I to IV.

2.3 Interviews Process

Before interview session was done on Saturday morning I went to the church office where I met pastor and introduced myself with the letter from the School of Mission and Theology Stavanger. The venues for interview were prepared by parish staff. There were two venues for interviews. One venue was pastor's office. This venue was used particularly during the interviews with staffs. Another venue was the general office. This venue used to interview those interviewees whose were not the employees or staff of the parish, but they were active member of the church. Another, interviews with Church elders were organized on Sunday after service because Church

²⁶ Open-ended questions are those which require more thought and more than a simple one-word answer.

²⁷ Noaks and Winkap E. *Criminological Research Understanding Qualitative Methods*, (London: Sage Books. 2004) ,80

²⁸ A semi-structured interview is open, allowing new ideas to be brought up during the interview as a result of what the interviewee says. The interviewer in a semi-structured interview generally has a framework of themes to be explored.

elders are available. These interviews were done in the pastor's house, a big room was prepared with enough space and there was freedom to share the information.

The process of interviewing pastors, was obvious different because one of them is the current senior pastor at TPC while others are retired. The interview with current pastor in charge was done in his office at TPC, while for the remaining two I made an appointment to meet them at their homes which was different locations. I manage to interview them successfully regardless of the distance.

2.3.1 Selection and Recruitment of Informants

The informants were divided into three groups. The first group was the Pastors who worked at the congregation for the past years including the current senior pastor. This group presents the most important information due to the fact that pastors are the main core on leading congregation in worshiping, and they are responsible for the conducting managerial activities in the congregation.

The second groups was staffs of TPC and church elders. This group also is very important because, according to the leadership structure of the congregation, the council is formed by the pastor and church elders. This council use to make decisions concern all the matters in the congregation such as outreach, mission work, financial and spiritual matters.

The third group was the lay Christians who were the members of the congregation, Among the informants, were people of the age of 18 up to 72. Both male and female were consulted. Due to the mixture of gender and status of people the balanced information from different perspectives was collected. This allows the researcher to get the real picture of the parish. Each member from these groups was interviewed individually.

2.3.2 Analysis of Material

I take into consideration that the information obtained through interviews are vital and imperative. I took notes into a small notebook, which I later on typed into my laptop computer. I used to write into notebook and type the same information just in case of the damage of computer, I will lose only soft material but I will remain with written notes. Then the oral sources acquired later on were used to organize material for this thesis when I was make analysis

for the findings, the notes I wrote was useful since helped me to focus on the main issues that was appropriate and relevant to my thesis. For the example the important issues mentioned during the interviews, by informants was about cell groups, outreach program and diakonia. From these information I gathered the relevancies, differences and challenges on multiethnic community. Afterwards, I would go through the relevant sources to the study topic as mentioned in preceding chapter.

2.4 Observations

In taking into consideration the emphasis of Atkinson and Hamersley that, “in a sense *all* social research is a form of participant observation, because we cannot study the social world without being part of it....”²⁹ I managed to plan and organize the observations for two Sunday services at TPC congregation.

During Sunday service I realized that the strong choir that sang in that service comprised members from different tribes. This give picture of involvement in the ministry in multi-ethnic community which is the concern of my thesis. There were also unity and people were so happy after service. I was motivated by one of the parishioner who was organizing auction, it was encouraging to see how Christians at that Parish were willing to give the offering to God. They brought to the Church chickens, salads, bananas, oranges, and many more foodstuffs as offering. People were willing to buy some items at higher price than market price. During this time of auction people were silent. I learned that people are obedient though they are from different background.

2.5 Ethical Consideration

It was very important for me just to wait until I got authority letter from the General Secretary that allowed me to enter into the congregation and interviews congregants. Also to maintain relationship, it was healthy for pastors to know under which authority I was doing what I was doing. The letter was also important for my security due to the fact that, my field work was done in the industrial area which normally is covered by protection laws. Also the letter from Nosk Sumfunnsvitenskapelig Datatjeneste As (NSD), this is a Norwegian Social Science Data Service,

²⁹ Atkinson, P and Hammersley M. "Ethnography and Participatory Observevstion" in *Handbook of Qualitative research*, Denzin and Y Lincoln Eds. (Oaks, California, 1994), 249.

which was a very important document to the official of my Diocese, as well to the research department of Norway as the approval of my research.

Before the interview sessions, the choices of the venues was taken into consideration the issue of ethical dimensions. Thus the chosen venues was ethically suitable to accommodate the informants of both sexes.

When I interviewed the interviewee I assured them that the information provided will be confidential and remain secret between me and my client and no one will be exposed. After the project ended, all documents containing information from them will be destroyed.

It happened that, during the interviews some informants thought that I am doing a kind of project, where I am earning some money so privately they were demanding payment. I managed to emphasize to them that is just an academic research, so there is no fund for such demand.

2.6 Role of Researcher

As male pastor and the same time student, in abroad had challenge during the fieldwork. The role of Pastor, in area where I come from, and especially where this research has been done pastor is well respected. One of the norms which pastor must fulfill while he attends any duties in the Parish, is to wear clerical shirt as an official dressing. During the interview I decided not to wear the clerical shirt in order to differentiate the what I was doing and pastoral duties in parish. Others thought that, I will preach first before we start the interview, because it well understood that the role of pastor is to pray and preach. But what I was doing as pastor and student was based more on studies than pastoral duties. Other they thought that since I am a pastor might be easy to share the information given, to others. I assured them that it will be confidential, and no one will be expos

Chapter Three

THEORETICAL PERSPECTIVES

3.1 Introduction

Intercultural Communication is not something that emerged recently but it has been a practical part of human lives for some generations past. It has existed as long as people from different cultures have been encountering one another³⁰. As people continue to interact daily from one village to another, from one region to another and one nation to another as well as one continent to another continent, have realized that cultural multiplicity has become a real reality of life.

Intercultural Communication has got in touch with various people recently than preceding years: "Although intercultural contact has along history, today's intercultural encounters are far more numerous and greater importance than any previous time in the past."³¹

According to Gudykunst:

Every culture has guideline for human conduct that carry associated anticipation for how others will behave. Those guideline and anticipation manifest in interactions between people. Intercultural communication, then, involves communicator adjusting and influencing the behavior of each other partly through the lens of expectations³²

3.2 Intercultural Communication in Dealing with Cultural Differences.

The study of Intercultural Communication has tried to answer the question, "How do people understand one another when they do not share a common cultural experience?" Just a few decades ago, this question was one faced mainly by diplomats, expatriates, and the irregular international traveler. Today, living in multicultural societies within a global village³³, we all

³⁰ Samovar, Larry A., and Richard E. Porter. *Intercultural Communication: A Reader 10th Edition*, (Wadsworth: Thomson, 2003), 1.

³¹ Samovar, and Richard, *Intercultural Communication*, 6.

³² Gudykunst, William B. *Theorizing About Intercultural Communication* (New Delhi: SAGE Publications 2005), 149.

³³ The definition of global village is the idea that people are connected by easy travel, mass media and electronic communication, and have become single community.

face the question every day. We now realize that issues of intercultural understanding are embedded in other complex questions: What kind of communication is needed by a pluralistic society to be both culturally diverse and unified in common goals? How does communication contribute to creating a climate of respect, not just patience, for diversity? The new vision and innovative competencies we bring to this changing world will determine the answer to another question about the global village asked by Bennett “Will its residents be neighbors capable of respecting and utilizing their differences or clusters of strangers living in demolished houses and united only in their opposition for others?”³⁴

Dealing with Differences, if we look our current society today everywhere there is ethnic conflicts and difference. How we deal with our difference sometime can create unity or clashes depending on how one side react to other. But something important here is the aspect of manageable conflict resolution and negotiation, Donohue elaborates:

In fact, the mediator's job is to reduce this level of conflict intensify so that initial goals can be restructured to become compatible and an agreement can be reached. This is difficult because the mediator must encourage parties to use communication parties to use communication choices that do not retrospectively signal that they disagree intensely with one another.³⁵

Examples of genocide are not so very far away from us, either in time or distance, and individual cases of hate crimes are tragically frequent. The case of Rwanda is a vivid example of misuse of communication in ethnicity conflicts. Media in Rwanda was an instrument of communication in ethnicity genocide. It was expected the media to educate and informs the citizens of Rwanda the danger of entering to the ethnic clashes. Instead Media in Rwanda used as an instrument of motivation and support killing. It was reported that:

In news coverage, there was a sense of two ethnic groups killing each other indiscriminately. But it was fairly organized massacre of one group by another. It was a radio station that was specifically created to spark in the genocide..... They had good

³⁴ Bennett, Milton, J. Intercultural communication: A current perspective. In *Basic concepts of intercultural communication: Selected readings*. Milton J. Bennett, Ed. (Yarmouth :Intercultural Press.1998), 2

³⁵ Donohue, William A. "Ethnicity and Mediation" in *communication Cultural and Organizational Processes*, Gudykunst William B., Lea P. Stewart and Stella Ting-Toomey, eds. (Beverly Hills, London: SAGE Publications.1985), 137.

music, they were different from Radio Rwanda, and they incited the population to hate the Tutsi and commit murders.³⁶

The genocide of Rwanda and its impact is an extreme example of the power which communication hold. Media here presented in two options, first as an instrument of healing community or as an instrument of hurt community. Sadly, the Rwandan Media choose to hurt, and definitely was the one that succeeded very well.

When we communicates culturally we may take into consideration the choice of words, actions and what the role of media to create harmony and peace instead of conflicts hence deaths and killings which could be avoided due to the cultural norms awareness. When we realized that we are communicating in multicultural context; the balanced medium of interaction and sharing may be taken into consideration.

In monoculture communication, differences represents the possible for misunderstanding and friction. Thus, social difference of all kinds is discouraged.

3.3 Intercultural Communication and Global Issues

By the term Intercultural Communication, we mean “ all human phenomenon of communication which takes place between people of different cultures” it means also communication between individual of diverse culture identities.³⁷ These mixtures and diversity caused by some factors, where people from different background and cultures found themselves as the strangers in the same existing, or temporary community.

There are global issues currently going on, where people are fleeing from one country to another and discover themselves as refugees with different cultures from different backgrounds. Not only are disasters like war, flood, earthquakes making people to move from one place to another but also in technologies, people are shifting now from one country to another to share skill and experiences globally. It is from these phenomena that intercultural communication theory becomes a vital tool and appropriate for interpersonal, intergroup communication. Due to

³⁶ http://www.journalismethics.info/interviews/media_failure_in_Rwanda.htm. Internet; accessed 19th May 2014.

this global changes and expansion of interaction TPC parish is not excluded from this impacts. To take into considerations that the global village notion is mean that, even those parts in the world considered as unreachable, in the past now is easier to be reached and communicated. TPC is not far beyond of this reality.

Intercultural Communication has also been connected with national culture as the essential principal. If someone speaks about culture it is in reference to the life of particular nation. In the past cultures were nations. Apart from curiosity that most intercultural readers began with a short passage that telling that sometime people inside a national could be more different from each other than people across cultures.³⁸ This means, any aspect of culture was linked with the culture of the concerned country.

If we consider that, then, intercultural communication theory is effective when we deals with culture, it is a legal discourse to discuss who of the participants in a communication process belongs to the majority culture³⁹in this case the theoretical canvas to be used in the thesis will be mission together with multicultural communication, that means mission can be effective and possible where communication is effective in multicultural society. "Intercultural communication can be possible if different groups of people or people of different cultures communicate and understand one another well"⁴⁰

To survive, a society must work out for itself a set of norms, standards, and expectation for successful living⁴¹, it must also develop a system of communication to enable members to interact, to learn and transmit their shared behavior such a set of norms for successful living, and such a system of communication is called culture. Where there are different cultures combined together to a single society then this is known as a multicultural society. To deal with such

³⁸ Samovar, Porter & Jain, *Intercultural Communication*, 32

³⁹ Jensen, Iben . "Intercultural communication. Constructions of cultural Identity Between Young people" In *Nordicom-Information*, 4 (1997).

⁴⁰ Nabukeera, Margret *The culture and Communication: culture as an Indispensable Factor to Interpersonal Communication: Case study of Buganda ,Kanyanya,Kampala Uganda*. (Master Thesis, School of Mission and theology Stavanger : 2009), 22

⁴¹ Luzbetack, Louis. *The Church and cultures: New Perspectives in Missiological Anthropology*.(New York. Maryknoll,Orbis Books 1988), 64

society in doing mission, intercultural communication theory is vital as it allows and open the space for interaction. It discuss the how people communicate culturally. For Kiss, the key factor of understanding intercultural communication is the concept of stranger.⁴² Strangeness and familiarity make up a variety. As for William Gudykunst and Young Yun Kim the term “stranger” is to refer to those people at the most unfamiliar end for continuum⁴³Kiss continue to emphasize that:

Anyone could be considered a stranger, given a sufficiently foreign context. A stranger has limited knowledge of their new environment- of its norms and values. And in turn, the local have little knowledge of the stranger- of their beliefs, interest and habits. Generally speaking, communication with another involves predicting or anticipating their responses. When communicating with someone familiar we are usually confident in our anticipation, and may not even notice that we are making such prediction. In contrast, when we communicate with strangers we are more aware of the range of their possible responses, and of the uncertainty of our prediction⁴⁴

It may be considered that all communication is cultural, and should be carried out in the way it can influence others whom we communicate with. It involve us in the perfecting and effective communication skills can simplify our move through conflicts.

3.4 Intercultural Communication Theory and Mission to Multiethnic Society

Intercultural communication will be an important tool to communicate in mission where the society varies. Communicating the gospel is not the only thing that missionaries do, but how they managed to communicating gospel in cultural diversity and does in fact hold verbal proclamation of the gospel together with meeting human need generally. However, there some challenges related with the doing of God's work in multicultural background as Plueddemann emphasizes

I'm convinced that as mission organizations become more multicultural, they must aim for greater decentralization, allow for more local freedom and learn to live with

⁴² Kiss, Gabriella. “A Theoretical Approach to Intercultural Communication” *AAMS* 7.(2008): 435.

⁴³ Gudkunst, W.,Kim Young Yun,: “Communicating with Strangers: an Approach to Intercultural communication” In *Bridges Not Walls*, Ed John Stewart, 6th ed., (New York: McGraw-Hill, 1995), 429-442.

⁴⁴ Gabriella, "Theoretical Approach," 435.

ambiguity. If they attempt to avoid uncertainty through tight control, they will stifle cherished cultural values and remain monocultural⁴⁵

Plueddemann emphasizes that in doing mission in a multicultural society, freedom and decentralization are vital in order to avoid monoculture. Freedom to communicate and to share with the people from different backgrounds without being biased and strict is important. This kind of performance in communication theory is known as Emphasizing commonalities,⁴⁶ where focusing on human similarities downplaying or ignoring co-cultural differences becomes important. And the other one is developing positive face⁴⁷ which means assuming a gracious communicator stance where one is more considerate, polite and attentive to the dominant group members. This is quite different to Strategic distancing which is aggressive assimilation and which avoids any association with other co-culture group members in attempts to be perceived as a distant individual⁴⁸

This research is based on intercultural communication theory. The theory is potential and relevant to the study as the study focuses on how the gospel is shared within a multicultural community. This theory has the value that it enables carrying out this research practically and understandably, as well as in a manner addressing the key aspects of interaction in a multicultural community. Thus it enables guiding the researcher in the whole process of investigating the problem according to the research aim and objectives..

In an overview observation, it was noted that emphasizing Commonalities and developing positive models in intercultural communication are applicable to life environment of TPC Parish, as the Parish seek to interact the diverse society to share the word of God in positive face and divine gracious communications.

⁴⁵ Plueddemann, James E. *Leading Across cultures: Effective Ministry and Mission in the Global Church*. (Downers Grove, Illinois: Intervarsity Press 2009), 139.

⁴⁶ Orbe, Mark P. and Regina E. Spillers. "From the Margins to the Centre: Utilizing Co-culture Theory in Diverse Context?" *In Theorizing About Intercultural communication*. William Gudykunst ed. (Thousand Oaks, London and New Delhi: Sage Publications 2005), 176.

⁴⁷ Orbe and Regina, "From margin to the Centre," 176.

⁴⁸ Orbe and Regina, "From Margin to the Centre," 176.

Chapter Four

PRESENTATION OF THE FINDINGS

4.0 Christian Life and witnessing in Multiethnic Society at TPC Parish

4.1 Introduction

This chapter present the TPC Parish. It describes and partly analyses how the TPC share the gospel and build community in their context which is multiethnic. It points out some of the challenges met and analyse how they are met. The information was gathered through interview, observation and some document from parish archives. These information are presented into different levels. Geographical background, historical background ,outreach as way of reaching people, home cell groups, diakonia ministry and challenges to mission activities. Either some information in this chapter is my own translation from Kiswahili language especially in section 4.2.4.

4.2 General background of TPC Parish

4.2.1 Geographical Location of TPC Parish

TPC Lutheran Parish of ELCT-ND is located southern of Moshi Town, in the slopes of Mount Kilimanjaro. The area normally known as Lower Moshi. Lower Moshi refers to the area comprising the TPC Sugar estate and surrounding villages , south of the town of Moshi and parts of the Moshi Rural District. Population density is relatively low in many parts of lower Moshi as compared to other parts of Moshi Rural Districts. Taking the central premises of TPC as the geographic centre of Lower Moshi, its approximately 20km south of Moshi town . Lower Moshi starts at the border of TPC Estate about 3km south of Moshi town centre, and stretches south of another 15km from the TPC premises to the shore of Lake Nyumba ya Mungu. On the west , lower Moshi is bordered by Kikuletwa river, Hai District and Manyara Region . To the East Lower Moshi borders on the Mwanga Districts, and to the South already mentioned Nyumba ya Mungu.

4.2.2 Population and Economics

Approximately 75,000⁴⁹ people lives on and around the TPC estate spread out over there Wards, of Mabogini, Kahe and Arusha Chini in Moshi rural district and a small villages in adjacent District and another Region. The estate itself is home to an 80-bed hospital, 7 villages or camps, 5 primary schools, 2 secondary schools and several nursery schools.

Lower Moshi is economically and physically dominated by the TPC Sugar estate . "The Estate measures 16,000 hectares ,of which 8.000 hectares is under cultivation with sugar cane. The estate offers employment , some of seasonally for 9 month out of the year, directly to nearly 3,000. In addition TPC indirectly supports another 800 jobs"⁵⁰

4.2.3. Ethnicity, Cultural and Religious Diversity

Most of habitants of TPC are not indigenious, as its stated before on the statement of problem. Most of the people who are living at TPC they were employed during the colonial time era. Most of them were working in the colonial estates and plantations for cheap labour before independence of the country. It is very interesting that main tribes from different parts of the country are found at TPC and makes the society to be multiethnic for example Gogo from Dodoma region, Nyakyusa from Mbeya region in south of Tanzania, Nyaturu from Singida Region, Makonde from Mtwara Region in the South eastern part of Tanzania, Wapare From southern Kilimanjaro and Maasai from Arusha region Kamba from Taita Kenya and Meru from Arusha Region,. Sukuma from Shinyanga region And Haya from Bukoba region North Western of Tanzania⁵¹ However the rest are Chagga who are indigenious for the Kilimanjaro region. This make TPC area a very cultural diverse society , since every tribe have their own culture, and rituals

Although in this study I am discussing multiethnic community rather than a multireligious one, we have to point out the current religious beliefs to make the context be liable. The case of religious diversity noted to this society since that, there is no African society without belief in God. What differ from one locality to another are the different names referring to the god of the

⁴⁹ <http://www.ftkilimanjaro.org/about-the-projects/lower-moshi/tpc>. Internet; accessed on 24th.April.2014

⁵⁰ <http://www.ftkilimanjaro.org/about-the-projects/lower-moshi/tpc>.Internet; accessed on 24th .April.2014

⁵¹ TPC Lutheran Parish registration and membership report of 2009

community. This statement supported by Mbiti, where he argues that "every African people has a word for God and often other names which describes him. Many of the name have meaning showing us what people think of about him."⁵² The Kichagga name of God differ depending on the particular functions they assign to a particular god. The chagga believed in supernatural spirits in from *wameku wa kacha*. These were believed to have been men whose exceptional attributes in life were carried over into death.

The supreme Being among the Haya was creator Katonda (God). The creator was believed to have had neither children nor parents. He was said to have created heaven and earth with all that contain. Nyakyusa believed that *Kyala* is the supreme father who is above all who consume fire and thunder. For Pare *Murungu* is the God of love who create mountains and valleys and *nyika na vome* he is superior than *valongole* the living spirits of the beloved men who were full of wisdom and left legacy that could make them be remembered and honored. These are some example from different ethnic groups in TPC and how they understood God in their own context. From this point of view the religious and culture of people at TPC may be considered as diverse

4.2.4 Historical Backgrounds of TPC Parish

Christianity started in Kilimanjaro area when it was well known as northern Tanganyika. In his book about Church History of Tanzania, Carl-Erik Sahlberg tells about sorts of the Work in this Area as Follows: "When these five missionaries for the first time in Aug. 1893 arrived in the Moshi region, one thing was fundamentally clear to them. There should no link between colonialism and mission. The Leipzig Mission should serve the kingdom of God not the united Germany"⁵³

By that time there were conflict of different kingdoms, Marangu Moshi, Kibosho and Machame,⁵⁴ for these reasons Leipzig Mission refuse to be involved in politics and colonial influence. These missionaries from Leipzig, a Lutheran based mission society in German

⁵² Mbiti J.S *Introduction to African Religion*, (Great Britain: Whitstable Litho LTD 1978), 42.

⁵³ Sahlberg, Carl -Erik. *From Krapf to Rugambwa: A church history of Tanzania*, Nairobi: Evangel Publishing House 1986), 74.

⁵⁴ Sahlberg, *From Krapf to Rugambwa*, 74.

concentrated on doing the mission work in the area of Kitimbirihu and the rest of the lower Moshi. The missionary Bruno Gutman and his wife Emmy which her nickname was Forester they started to evangelize people in the area known, as Mdawi and Kitimbirihu. Their methods of enculturation and adopt some Chagga rituals and rite of passage to the Christian practice leads to revivals at the area.⁵⁵

In February 21 1898 first two young boys Samweli Tenga and Tomasi Ringo were baptized at Kitimbirihu by Missionary Pastor Albert R. Steggall.⁵⁶ The service led by Brunno Gutman. It is said that the multitudes of converts were attending the baptism classes, taught by Bruno Gutman and Steggall.⁵⁷

In October 8 1912 the first Swahili service was conducted by missionaries. Missionary Robert Fassmann, Karl Segebrock together with Martin von Lanny started evangelism at Kidia area where the first service in Kimochi language started and the first Christians were baptized at Kidia area. Two years later a printing press was established. Kimochi hymns book and small catechism was printed for the first time on 1914.

The missionary Bruno Guttmann from German had the vision of evangelizing more people who were living in small town of Moshi. He started to build a small church in 1912

It was on epiphany service in 1933 there were 15 first pastors ordained for mission works from there Christianity expanded very quickly in northern area. The first African Pastor for Moshi area was Evangelist and former teacher Anthony Tarimo. Pastor Tarimo was a hard working person his efforts together with Missionary Gutman leads to the establishment of Moshi Town Lutheran Parish.

When Moshi town Lutheran Parish were started officially in 1940 it covered the large area of lower Moshi (TPC) include Arusha chini Weruweru, Chemchem, Kiyungi Msitu wa Tembo, and Kikavu Chini. In 1960 Evangelist Billy Graham organized a spiritual meeting where

⁵⁵ *Umoja* magazine special edition on history of Christianity in Northern Diocese vol.3/1969,2. *Umoja* means unity. Its a bimonthly magazine published by Evangelical Lutheran Church In Tanzania Northern Diocese

⁵⁶ *Umoja*, 2.

⁵⁷ *Umoja*, 3.

many people were baptized. This led to the idea of a new church building at the ground where the open air meeting was held by Evangelist Billy Graham. This is the fact that number of Christians increased twice as much. The old building was small to accommodate those Christians who were encouraged and nurtured to be good Christians and disciples of Jesus Christ. During that time home evangelism and Christian teaching was done effectively, thus, numbers of Christians increased. The need of having more independent parishes was certain, because of the reasons I mentioned above "The idea of TPC to become independent parish came to hit the highest point on the late 1971"⁵⁸

4.2.5 The Establishment of TPC Parish.

The late Bishop Stephano Moshi led the first Service to inaugurate the parish on 9th January 1972 and became independent Parish from Moshi Town Lutheran Parish and got a new name as TPC Lutheran Parish of ELCT Northern Diocese. The first pastor appointed to lead the parish was Aminiel Mghase from Mwika. The establishment of the parish was due to the increasing number of Christians who they needed service nearby, because main office was at Moshi town about 20 kms from the TPC, this was far in distance. It was considered to serve people in close where they can get spiritual assistance easily. It seems there a period of developing of the parish up to 1990 as one of the long time interviewee reveals:

"it estimated that the numbers of active members when the parish started was 250, although there was many people in the surrounding camps⁵⁹ but they were not reached by anyone to tell them about Jesus and Christianity. The current number of active Christians in the parish is more than 2600"⁶⁰.

To nurture its members which is 2600 to grow in faith and become matured Christians, to create harmony and peace among them in a diversity and multiethnic context, must have plan and strategies to reach the focused goals. The parish set the strategies and objectives that will lift up Christians' life and interaction among the in the parish members. The mission strategies and objectives are discussed in the following sections.

⁵⁸ The History of Christianity in Moshi town from 1912 to 2013, pg 8 unpublished.

⁵⁹ TPC Company built camps surrounding the plantation where workers are living also known as the villages. There are seven camps at .

⁶⁰ Interview with C4 on 16th. Jan 2014. The interviewee has been in the parish since the establishment of the TPC Parish in 1972, and one of the retired church elder.

4.3 Mission Strategies and Objectives

4.3.1 Objectives

The mission strategies and objectives are found in the statement of mission and vision for the parish year 1990 as it is found in the parish archives⁶¹ "six pastors have been in leadership"⁶² since then up to the current leadership still the present pastor is eagerly working on the strategies so are confirmed and valid to the current leadership

This is a document that contains a lot of information and it is long, more than twenty pages. I just summarize it and give some imperative information which is relevant to my research questions, on how strategies and objectives has been implemented in the TPC Parish.

The foundations of *faith* the leaders of the parish believed the sovereign Lord Jesus has placed them in his particular community to minister. In this case God placed them in a culturally diverse community that need healing from racial conflicts and strive. This is the Lord's calling for the church, the sacrifice and pain of Christ endured is taken very seriously as the Biblical position on reconciliation. This is the Lutheran church which is evangelical depending on scripture for direction of the church and its ministry. It also believes in Christian life style that bring testimony. Christian life style contains repentance, forgiveness and reconciliations; it also want to show the sign of God's mercy and love

The role of Pastor and his daily responsibility: The Pastor must be well prepared to meet the multiethnic challenges. His experience and understanding should be based on his ability to translate holy scriptures to the diversity community of believers in reference to the church, and daily life in the parish. Therefore, pastor is considered as a someone who has undergone with such experience of deep faith in Christ, to be helpful to the other leaders in the parish. In this case pastor serves as the means to equip other members and leaders and those seek restoration and healing. His calling is to serve people and parishioners by providing pastoral cares with spirit of compassion and listening .

⁶¹ Parish council of 14th Jan 1990.

⁶² Interview with A3, 14th Jan 2014.

Trust: The entirely community depends on the activities of the parish, as the Parish will to respond to the requests for assistance during the hardship. The community has to develops a trust in the members of the parish, and encourage the cell groups members to be reliable. The parish through cell groups will have expand it ministry. Through outreach program, diakonia, hospitality, counseling for individuals, and family assistance, will make the life in the parish to be calm.

Evangelistic priority: The parish sees its priority as proclaiming the gospel to unsaved. This mandate takes the church to all the people in the community to share good news. In this they will encounter the rich diversity of the community and see the Lord's mercy and grace in change people back to him as their servior. It is the aim of the parish to see that people from ethnic backgrounds are be incorporated into the body. .

Conflict management and resolution: Bringing people together from diverse backgrounds, inevitably cause conflicts. Through Pastoral meetings, pastor in collaboration with other staffs will be committed on personal conflicts. Staff must know that it important to keep confidential. The community of TPC Parish may have broken people, therefore, the ministry of counseling and prayer in the congregation will be the a way in which many will come to faith in Christ and find that TPC Parish as a home and place of restoration and hope.

Awareness and Flexibility: Due to the diversity that exist in this parish the pastor he is called to leads with an understanding that there are various ways to worship and remain faithful to the scripture, especially in cell groups. Provision of an environment of freedom that, assure the members that, they may worship, and pray and share in a manner that suits , and balance the expectation of every participants in the cell groups or other services conducted in the parish. This will be helpful to stay in flexibility in a multiethnic society.

Relationship: The parish is taking into consideration that, the Lord Jesus has broken down the barriers that separates us, TPC Parish is alternating out the gospel of reconciliation both vertically and horizontally. It wants to see people come to a serving knowledge of the Lord Jesus Christ and grow in the relationship to others, breaking down the hostility that one may separate them. Justice, Justification and unity should be very important biblical themes in the parish.

4.3.2 Mission Strategies

In order to reach those 2600 and the rest of the people in the community of TPC, they have these strategies.

- To establish and strengthen the leadership of cell groups.
- Weekly pastoral meeting. Every Saturday
- To have program of Outreach as the way reaching people where they are once per month
- To establish Diakonia Ministry.
- To organize open-Air meeting twice in a year, followed with seminars, on January and June

These objectives and strategies drives the parish to be engaged in the activities that is discussed in the following sections.

4.4 Mission activities

4.4.1 Introduction

This section will present the life and gathering of the home cell churches, where people are welcomed to share, to pray and witness about their Christian faith. Also in cell churches has being a place for learning and address issues which is against human dignity such as female genital mutilation, etc.

4.4.2. Cell Churches

Before the home cell churches started (also known as home prayer and Bible study groups) at TPC parish in 1979, there was one group of people meet at the parish church building every Wednesday⁶³. The aim was to have an opportunity to study Bible, to gives testimonies and share their faith to each others. Those who were transformed to Christian life, it was their opportunity to grow in faith.

⁶³ Mission and evangelism report to the church counsel concern parish development agenda on 23.2. 1990. This report found on church archives .

After for some years, the church meeting group on Wednesday was not developing well and number of participants were decreasing. As on of the interviewee sharing:

"For the period of 1979 up to 1988 the program of meeting at the church on Wednesday was deteriorating due to few members attendance caused by various factors including work shifts, distances from their camps to the church, and because the meeting was at evening time, people were concentrating with family matters at that time".⁶⁴

Due to that factors mentioned above it was considered to have a new way of have Bible study in a closest relation. In this new form of cell groups all members regardless their ethnic or cultural background are welcomed to participate and shares their Christian faith with love. Thus, It was well thought-out to establish that kind of cell churches, in the Parish council meeting where it was decided that:

the parish must establish cell churches to meet people where they are with word of God and prayer. also it was decided to have outreach or evangelism to visit people 's home, doing diakonia as the way of showing compassion and love towards people who are in need and also pastor must set apart a one in a week where he will listen people that need close pastoral care.⁶⁵

Although it was challenging when it was started early 1990 as the new way of meeting together as the family of five to fifteen people as one of the cell member describes:

When the cell churches started where it is the first time it confusing some of the members "It was a tension of understanding cell church and the main church where the all congregants meet every Sunday for worshipping together when it was started here at our Parish. But gradually people understands and their happy to participate and are involved into activities within the grous."⁶⁶

From my experience When talking about the cell churches we are discussing the cell, of kind of the churches based and organized around small groups known as cell, of five to fifteen believers

⁶⁴ Interview with A1, 27th July 2013. Some family matters indicated here are For example C5 was complaining that for her being a mother and wife it take her time to consider how to care the family, "evening time is the time for caring children, prepare dinner for family, it is difficulty to move outside form my home"⁶⁴.

²⁹ Parish council decisions on meeting held on 21st may 1989, from TPC parish archives.

⁶⁶ Interview with B1, 21July 2013.

All members are encouraged to join regardless their tribes and shares their values and testimonies.

At TPC, cell groups have the leadership. These leaders are from different tribes. They have time to share their testimonies and based on the word of God as one member explains

“I always felt that God was with us during the prayer and testimonies. We had enough time where every member of the group has an opportunity to pray from his or her own language. I could hear even the language which I am not familiar with, but, because of Christ, and because of the unity and our Christian faith this has happened.”⁶⁷

The remark observed on the group hold a true until today in the sense that the practice are the same. The program adopted the model of the early church where people share their joys, burdens and needs. For example if there was a bereaved member, , all groups member gather together to that family for comfort and took cares of the general need It offered consolation to the bereaved through prayer and the word of God. and consolation through the word of God. The group also paid part or the whole of the funeral expenses. One of the impact of TPC Parish and cell churches that can be attributed to every effective intercultural communication involved stopping an evil practice in a certain tribal group the practice involved female genital cutting⁶⁸.

A group member shared the following:

Female genital mutilation is a harmful traditional practice that involves the partial or total removal of the female genitalia, this is a bad and evil practice since the practice violates a person rights to health, security and physical integrity, the right to be free from torture and cruelty. So we teach and encourage our Agape⁶⁹ group members to break silence and speak out, and to be open, because some family still practice it secretly.⁷⁰

The life in the cell groups is somehow follows the example of unity in confronting dreadful cultural practicing, prevailing justice and equality life. Justice equalities was the main themes of

⁶⁷ Interview with C1, 21st. July 2013.

⁶⁸ This practice will be discussed depth in the following section as the challenge to the mission implementation at TPC parish.

⁶⁹ Normally in TPC congregation home cell churches are known by their name, taken from Bible background such as "Jericho " "Ebenezer" Shalom etc.

⁷⁰ Interview with C3, 16th Jan 2014.

Jesus' teaching. For Schwingel, "the pattern of small group enabled the New Testament church to practice the kind of community life modeled by Jesus carrying the gospel with words and life."⁷¹ .As mentioned above ,life in the small groups follows the example of early church tradition s along this pattern. The spirit of unity, sharing the time of joy and suffering has become a core value in the their daily life. The Common values of this groups is word of God and prayer. This is the core where God revealed himself to his people when they read His word and prayed to him.

At this point it is worth discussing briefly, the aspect of prayer in relation with intercultural communication. During the prayer in the cell churches at TPC Parish all member give opportunity pray from their mother language. My investigation inactivated that, this has a great meaning to individuals. One of the member of that small groups share his experiences . I feel better where I can express my feeling to God during the prayer especially when pray in my mother language⁷²

In these cell groups not only people are going there just to see each other but also have an opportunity to come close to God and express their feeling before him in their own tongue. It can be safely to conclude that Swahili or Chagga been forced as only language for communication in such meeting something of personal communication would have been lost, and the same effect of feeling alienated would have been felt someone in Tanzania would feel feels when praying in Latin ,or even English or German , instead of doing so in Swahili. The cell group can therefore be said to have developed a good framework of intercultural communication ,which helped for growth and unity. Tribal languages became a cementing factor in the congregation instead of being a source for division in the parish.

4.4.3 Weekly Pastoral Meeting

One of the important role of pastor at TPC Parish is the weekly pastoral meeting with parishioners ,where pastor have an opportunity to hear from them and having counseling to them. This meeting organized on Wednesday of the week, aimed to give room to parishioners to be heard .In this program pastor have an opportunity to meet the people with different background

⁷¹ Schwingel, Traditional Churches, 12.

⁷² Interview with C4, 16th.Jan.2014.

presenting to him their problems, sometime family problem or about marriage , or problems associated with sickness even psychological. In this meeting not only is the way of sharing problem but also to learn how people behave from their backgrounds for informant A3 was the way of interact through their problem.

I found myself in the position of not only solving problem of those I convene in the meeting, but it is also I have an opportunity to learn how to handle these people from their different background as they behave in a different way, because every tribe has its norms and the way they express their feelings. It real, I discuss and handle people differently not as the same.⁷³

Here pastor has actually have the taste of multicultural feeling and experience as he has an opportunity to meet these people every week in his office. This open an opportunity to share the life experience more than Sunday service where pastor have an opportunity to preach for half an our after that everyone depart to home. Through these meetings congregants have been set free from bondages in their life continuing to grows in faith and hope. A3 continues that he had seen "reconciliation take place, for those who were living as enemies they have reconciled and come together"⁷⁴

4.4.4. Outreach as the Way of Reaching People

The idea of reaching people through witnessing was decided by parish council⁷⁵ by the seniors who saw the need of spiritual awakening and encouraging people in Christian life.

The Christians who are working at TPC, are many comparing with the number of Christians attending Sunday service.⁷⁶ When the church leadership saw that the majority of the people were in their camps without attending Sunday service, they planned outreach, aimed to

⁷³ Interview with A3, 16th Jan 2014.

⁷⁴ Interview with A3 , 16th .Jan 2014.

⁷⁵ Interview with A1. 27th July 2013. he elaborate that by that time the number of Christians that attend church were very few wile majority were staying in the camp. Without attending Sunday service even there're not Christians as well so the decision of the council was to evangelize them.

⁷⁶ Interview with A1, 27th July 2013.

reach their fellows Christians and non-Christians in the camps and outside the camps.⁷⁷ The result of this outreach was successful as one of the interviewee sharing:

They use to go with team of three, church elder and one of evangelist and pastor they visited house to house telling people about the love of God, Jesus Christ one of the family from Singida region Central Part of Tanzania a husband and his wife were Christians but one of their son wasn't Christian until that day he heard from evangelist about God. He accepted the message of gospel and he started attend baptism class⁷⁸

The outreach program organized by TPC Parish was to reach those everyone in the camps. They encounter with some ethnicity challenges as it will be presented later in section 4.5 . So they were prepared to handle that diversity by witnessing the gospel of love based on the great commission: "therefore go and make disciples of all nations baptizing them in the name of the father and of the son and of the Holy Spirit" (Mathew 28:19). Here was a positive result from this mission, as one of Interviewee, gives her testimony that they were not Christians before, almost the whole family. She added:

Neither my husband nor one of our children were Christians, But I remember one day one of the church elder came together with evangelist and shared with us Good news of God's Kingdom. From that day we decided to attend Christian education where we received teaching about baptism and Christian faith, we baptized and became Christians and our children followed the same pattern. We are Nyakyusa by tribe from southern Tanzania. I love attending church as you see me today and I also a church elder⁷⁹

This is one of the important testimony where people hear the word of salvation of Jesus Christ, when people engaged in mission and continue to witness, more and more people became Christians. One of the retired staff shared his experience that they were also visit some people in the small streets on Saturdays evening. This could be good time as the people are from work⁸⁰

⁷⁷ Interview with A1, 27th July 2013.

⁷⁸ Interview with C2, 27th July 2013.

⁷⁹ Interview with B2, 27th July 2013.

⁸⁰ Interview with B3, 18th July 2013.

The program of outreach in TPC parish had very impact that, number of congregants from different tribes were joining the church. This is because the message of gospel was shared with love and positive face without criticisms based on their culture. Because of the increasing of the number of its members and the distance from last camp which is just close to Mserekia; the Council decided to open a new sub parish to keep its members from walking very distance to the main church. New building for worship was very important at this time. As it is described by one member who participated on building the house for prayer at Mserekia:

We decided to have house for prayer and Sunday service at Mserekia. We started a small building there. All members worked together for that construction. At that time of building you could hear people speaking from native language as found members from the same tribe. Although people could speak mother tongue when they notice that they are from the same tribe this didn't affect the process of construction, because at the same time they could speak the national language Kiswahili⁸¹ for communication. What I learn there is that we were united together with Christian faith as brother and sisters in Christ regardless our tribal background⁸²

According to this statement tribalism is not a barrier, because they focused in Christ more than their backgrounds, although they were given space to share their values they had for the kingdom of God. To some community it is difficulty the people form such diversity to manage to work together without raising differences that leads to conflict and chaos. The space for sharing the experience form their tribes was spaced because they were not monoculture but multicultural in a single society, shares the same faith of God's mission. Their involvement on building church from their diversity experience, make the community of TPC to promote the multicultural society that can work together; hence spiritual growth.

It noted that people they were able to communicate culturally and the same time continue to speak national language of Kiswahili. This could be defined as the rich community that managed

⁸¹ Kiswahili language has been playing an important role in Tanzania to develop as a nation despite the fact that each ethnic group has its own language, however the majority of them are Bantu languages, and large proportion of Kiswahili is made up of Bantu words. Kiswahili, its belong to no one ethnic groups and is spoken all over the country. It is used in schools as a language of communication, in administration and in commerce. People speak it freely and eloquently and although there are different dialects it is truly a lingua franca . See also <http://thefutureofafrica.wordpress.com/2009/10/16/ethnic-diversity-in-east-africa-the-tanzania-case/>

⁸² Interview with A1, 27th July 2013.

to utilize intercultural communication to develop a health spiritual relationship. Where communication is possible the interaction also flourish

During the outreach there were some misunderstanding on the term "Bwana Yesu" means Lord Jesus as one of the staff who was involved in the program of outreach informs:

We meet some people from North western Tanzania, we greet them then we share some good news God's Kingdom, then he was asked by the one of us if she already to accept Jesus as her Lord and protector? (*Je Unamkubali Yesu kuwa Bwana na mlinzi wako?*) in her context *Bwana* means and protector that how she translate the message. Immediately she refused by saying that "I am married to Makulilo he is my own husband already, I don't want to be remarried". Then she left us.⁸³

That was the problem in communication, as they shares gospel during the outreach. The misunderstand and misinterpreting the meaning of terminology in communication became barrier to the intended recipient. This will be discussed and analysed in the next chapter.

Outreach programs include also organizing open air meeting twice in a year, which opened the door to the entire community of TPC to listen the message of Gospel. It is the call to all people to hear the message of hope and salvation. A3 he is the one of the leader at parish. He emphasizes:

The open air meeting is organized at the one of the parish ground, this is an open area not far from the main building of the church. The ground is for public social activities. many people use to attends because it is a free area without restricted with religious norms. We had witnessed people receives healing, forgiveness of sins and spiritual restoration.⁸⁴

Immediately after the meeting, spiritual seminar on how to grow in faith is conducted in the parish. Numbers of people attends these seminars. "Some attendees of these seminars have been delivered from demons possession and witch craft."⁸⁵ The open air meeting is a voice of God calling his people where their to join his fellowship and worship him as triune God.

⁸³ Interview with D2, 16th Jan 2014

⁸⁴ Interview with A3, 16th Jan 2014.

⁸⁵ Interview with B2, 16th Jan 2014.

4.4.5 *Diakonia Ministry*

The contemporary life of TPC Parish, the significance of diakonia is to develop new action of relationship across culture, so that will continue to meet the needs of individual, families and the whole community within the parish. Diakonia ministry at TPC aims at transforming society by participating in the daily life and going along with individual members on the basis of their own cultural values and on they are own particular situations. One of the informant describes:

The community is at the situation of need support we have widows orphans and others who are not willing get education or health wise so we support them as we get contribution from church members they have offering every last Sunday of August of the year⁸⁶”

The diakonia ministry reaches people in hospitals, it reaches also alcoholics and drug addicts and mentally retarded and other handicapped people in the society, as well as all those who need healing . The programs to reach them are prepared seasonally during the Easter, Christmas and Pentecost. One of the parish member reported as follows:

We always visit people in the hospital during the season of Christmas, Easter. and Pentecost where we gives them food and clothes and other needs. We also give financial support for their medical treatment. We always provide this service to all regardless of their backgrounds and we have seen blessing always.⁸⁷

This symbolizes the ministry that Jesus emphasizes in the Gospel of Luke that he was sick , necked, hungry and they saved him as they continue to serve people in need. Again ,the WCC sees this as the actual aspect of diakonia, because diakonia should be mutual real service recognizes in other people God's image , and feeling of superiority are incompatible with this.

At TPC the diakonia also involves taking care of the widows, widower and orphans whose spouses or parents died from HIV/AIDS. Statistic indicates that the number of these widows ad widower increasing day by day⁸⁸. These people need comfort and prayer to give them

⁸⁶ Parish set apart one Sunday each year to give offering of charity to the needy.

⁸⁷ Interview with D1, 15th Jan 2014.

⁸⁸ United Republic of Tanzania, Ministry of Health and Social Welfare, National AIDS Control Programme: Implementation of HIV/AIDS Care and Treatment services in Tanzania. Report No 2. March 2011, 29-31

hope and trust in the Lord. The Pastor and Evangelist at TPC are closely involved in this ministry assisted by cell Church groups parents

4.5 Challenges to the of Mission Activities

Although, the mission objectives at TPC congregation were implanted somehow successful. there some challenges hinders the progress and development of the Christian relations, related to cultural backgrounds. This section is contained the analysis related both my experiences and the sources from informants.

4.5.1 Gender Imbalances

In the diverse community there some challenges caused by different background people and their culture one of those challenges is the gender imbalances. TPC parish is multicultural community where each tribes has the way they values and treat women.

Gender is a very sensitive to some societies in Africa. Culturally males are encouraged from childhood to think that they are superior to women. Female, on the other hand, are both subtly and overly taught to think of themselves as entirely vulnerable and in need of the protection of male⁸⁹It is from this background the gender imbalances has raised the issues of discrimination and oppression. This practices of this has also impact at the congregation where this research is done. For example one of the informant reveals that,

"some people from Maasai and Haya tribes, when they found female pastor or evangelist leading Sunday service they always turn back home, even some member from maasai tribe one day asked if they could have their Sunday service from their tribal language instead of Kiswahili" ⁹⁰

Some groups of women are sitting separately with men because of their background, where women are considered inferior to men. So they can't sit close to men. When women tries to be close to men this has in the past been generally regarded as unacceptable. In some parts especially among the maa speaking tribes which include Maasai from Arusha region among the Nyaturu from central Tanzania and Haya from northern Tanzania, this is taboo and therefore

⁸⁹ Kayonga, Mary Mukamwezi Anna. "African Women and Morality". in *Moral and Ethical Issues in Africa Christianity*. Mugambi J.K.N and A. Nasimiyu-Wasike eds. Nairobi: Acton Publishers, (1999), 140

⁹⁰ Interview with A3, 16th Jan 2014.

forbidden. As an example , at cell groups women were noted to sit separately from men. "Even on the Sunday service women and men sit separately".⁹¹

This practice has caused segregations among the congregants to some exist. It has to be noted that, even missionaries seems to have encourage this arrangement, which is dying out only very slowly. Not only the issue of sitting separately, but also conducting sunday service. Female pastors and evangelists sometimes they faces oppositions. As one of interviewee shares:

Some time members of this parish, absconds sunday services if they observes, that, the one who leads the service is female pastor or evangelist. They use to go back home or join sunday service another place. Most of the resistant tribes are Maasai from this area and Haya. From Bukoba and Iraqwi from Manyara region

4.5.2 Female Genital Mutilations

Some, though not all of the tribes in Tanzania are associated with the practice mutilation . the practice is most notable among the Pastoral groups. So far there is no clear reason behind this practice, but it is regarded as an important rite of passage in the groups that practice it. The practice leave trauma to the most of the victims, who experience serious pains, some even die out of over-bleeding and infections. The origin of practice is based on traditional beliefs that the woman who are circumcised give birth easily, and partly true that a circumcised woman stay away from sexual desires outside of marriage' (since the mutilation naturally lowers the natural sexual drive). One of the congregant at TPC complained that even some "Christians are still involved in this cruel and shameful act, though they do it secretly".⁹² In other words they are mixing Christian beliefs with their culture (which is not necessarily bad) but are including negative aspects of the culture and tradition.

⁹¹ I observed this, element one of the Sunday service during the field research on 27th July.2013

⁸⁹.Interview with B1, 12th .Jan .2014.

4.5.3 The Practice of Traditional Religion and Witchcraft

In spite of Christianity have along history in this parish still people are engaging themselves in *mila na desturi za zamani.pamoja na uchawi*⁹³ When someone got sick instead of consult medical doctors they believe that she had got some *juju*. Juju means someone has cause his/her sickness using bad spirits. The situation is very serious in the issue of marriage and children. When someone take long time without being married. Some family members think that there some has bewitched her so the solution is to consult *Mganga*⁹⁴ for healing and restorations as one of the interviewee indicates.

It regarded as a taboo if you take long time in home without being married, because it considered someone to be married at the age of 20-27 years, if not that time, people from family members start searching the problem behind. And here people even Christians consults *Mganga* to get solutions. It is shame for Christians to be involved in this kind of beliefs, since we have Jesus our supreme healer⁹⁵

Having children in African context is the way of passing life to another generation, so everyone married expecting children as Mbiti emphasizes :

A person who, therefore has no descendants in effects quenches the fire of life and becomes forever dead since his line of physical continuations is blocked if he does not get married and bear children....Everybody, therefore, must get married and bear children: that is the greatest hope and expectation of individual for himself and of community for the individual⁹⁶

It is from this struggle of finding children they involves themselves in which craft, instead of trusting God and his promises. Some family members has still have strong root in traditional beliefs that it is impossible for human being to lives without having children, hence it associated with witch craft. So some family members tried hard to pressurize the couple to contacts traditional healers to help them to have children.

⁹³ To be involved in cultural and witchcrafts practices

⁹⁴ *Mganga* is understood as a wizard who is actually a sorcerer who associated with evil and kind of seer in negative way, or one who uses spiritual power in a malicious way.

⁹⁵ Interview with C2, 16 Jan 2014

⁹⁶ Mbiti, John S. *African Religion and Philosophy, second edition*, (Ibadan: Heinemann Books 1969), 130-131

To some ethnics dancing and beating drums has got the grater meaning when it missed, to some people think that Christianity is contrary to their traditions and the way of living. One from the Nyiramba ethnic explains. "We usually dancing almost in all important events for example in the harvest, wedding, *jando na unyago*⁹⁷ and when we praying for rain to our god, but it seems that, these kind of dancing is not allowed in the church since it associated with some traditional elements. We missed it"⁹⁸

4.5.4 Polygamy

African societies have been generally polygamous before coming the Christianity. Until today, most of the tribes have practice of polygamy. The reasons why people adopted this practice are many, but may include, to some tribes is to solve social crisis created by husband's death by providing the widow and her children with substitute husband and father. Among the maasai, one of the tribes living in the area where this research was done, polygamy is associated with provision of sexual satisfaction for a husband in society. A male Maasai is forbidden to sleep with his wife from two or three years after she gave birth to a child. This practice was intended to prevent the birth of another child who might threatened the life of the first because the mother does not have enough milk for both. This practice apply to other tribes like chagga, Kamba and Pare as well.

Among the Sukuma tribe of the lake Victoria area, polygamy was partly meant to provides a man with status and sense of social values and well being because his culture places high values on having many kinfolk around. In this group it was prestigious to marry a light-skinned lady, which drove the bride price up if the bride was light-skinned. Most other tribes also place great emphasis on larger families, which encourages hence polygamy. Despite there being no clear teaching, Christianity seems not to have discouraged the desire for many children. It is not unusual to hear an average Christians saying 'the Bible says 'get birth and multiply', in reference to Genesis 2....Even non Christians use these words when they are Challenged about polygamy or having too many Children.

⁹⁷ Jando na Unyago is the practice of rite of passage to the Nyaturu tribe from Singida region. and other tribes as well

⁹⁸ Interview with C4 16th Jan 2014

In African setting, marriage is not merely a union in wedding of two individuals, as Christianity and religious practice insist. Instead it is a social and economic alliance between two different families, which has implication for the whole community. This has its positive aspects as the usually young couple have some people behind them to guide and support the young marriage. It can have negative effect though when the relatives or parents cannot know the limits of their involvement. This can lead to difficulties and contribute to conflicts in a marriage, which may lead to divorce. The concept of 'family marrying family' has been challenging phenomena at TPC Parish when people of such practice hear gospel it has been difficult for them to leave their wives and remain with one wife as the Bible instructive even when the parents or relatives do not like the spouse.

This has been a challenging phenomena at TPC Parish when people of such practice polygamy hear the gospel it has been difficult for them to leave their wives and remain with one wife as the Bible instruct.

4.6 How the church address the challenges: a valuable experience from doing mission multiethnic context

4.6.1 In limited context of TPC

The church desired to fulfill the mandate to reach all the people in the context of the in need of attention community, this often referred as the church commissioned to the world begin from Jerusalem (Acts 1:8, Matthew 28:16-20) the primary focus of this church is missiological imperatives to see the lost found and discipled. The major concern is to bring up individual and their internal being.

The parish by establishing some ministries like diakonia, cell groups and outreach weekly pastoral meetings aimed to transform that community which is multiethnic, not to change their ethnicity identity but to take gospel as way of living together in harmony, depending on Christ Sacrifice

Due to the fulfilling this divine task, some challenges arise that may be considered as the way to shape mission and vision of the parish concern of its multiplicity society. When parish

discussed to implements that activities it was the begins to deal with challenges. Having the pastoral meeting weekly open the way for the pastor to learn more the life of the parishioner and their back grounds, hence be easy for him to address them from their background,. Also pastor has an opportunity to teach them about polygamy related to Christian marriage and its value.

Also some expert on social life and gender were invited to conduct seminar on gender imbalances, female genital mutilation. More emphasis was implemented on cell groups as it is mentioned in chapter 4.5.1 and analysed in chapter 5.3.1. The parish employed multiethnic staffs as it is described in chapter 4.3.5. this was the starting point to tackle the root of multiethnic differences, when the issue of ethnicity taken into consideration in employment of staffs.

It is better to learn and understand that, the nationalism or ethnicity are in the part of human performance. "On the one hand, it is vital to human development and flourishing that each people has a settled sense of belonging to a particular group of people." ⁹⁹ This may cause conflicts when one member of another group undermines the culture norms of others. People always defends their culture and norms because "people are born into cultures in which certain ideas and behaviors are valued because they have contribute to the functioning of society."¹⁰⁰ To live in peace and harmony to the community of such diversity TPC parish addresses this by having the emphasis on conflicts management and resolution where there an opportunity to manage conflicts before its burst, and also to reconcile when people already engaged on conflicts. TPC parish is a gospel oriented parish, the gospel that stress unity and love. This will protect what Kirk called "a stress on ethnicity [that] can lead to vigorous tribalism and communalism in which belonging to one ethnic group entails hostility to others."¹⁰¹

⁹⁹ Kirk, Andrew J. *What is Mission?: Theological Explorations* (London: Longman & Todd limited, 1999),78.

¹⁰⁰ Brislin, Cross Cultural Encounters,18.

¹⁰¹ Kirk, What is Mission,? 78.

Chapter Five

ANALYSIS AND DISCUSSION OF THE FINDINGS

5.1 Introduction

The preceding chapter presented the mission activities at TPC Parish. This chapter discusses and analyses those activities as they were collected from informants during the interview process, on how the mission activities was done in the parish. The discussion and analyses reflect on how the community manage to maintain peace and same time addresses those challenges raised in multicultural context of TPC. In order to analyze the finding comprehensively, I have divided the analysis into four main sections section (5.2) comprises the explanation and analysis of the mission activities at TPC Parish (5.3) Comprises the explanation and analysis of the challenge to the mission activities at TPC Parish.

5.2 Analysis and Discussion of the Mission Activities at TPC Parish

5.2.1 Weakly Pastoral Counseling Ministry

Informant A3 is of the opinion that being a member of a multiethnic parish is a great challenge and also an opportunity to meet different members of the parish from diversity experiences, that helps him in handling and helping those who came to seek pastoral care to be free from stress confusion, depression conflicts, racism and even loneliness. It was an opportunity for him also to learn not be bias and treats his members fairly and equally. This view agrees with Augsburger who argues that:

Culturally aware counselors see themselves as universal citizens, related to all humans as well as distinct from all of them. They live in the world, not just in their own community or country. Aware as they are of what is culture-bound and class bound, they refuse to allow what is local to be valued as universal, or to trivialize what is universal by identifying it with any local application. The world is their home, humankind have become their kind. Thus they prize differences as well as similarities, uniqueness as well as commonality. Recognizing that enemy love is the central pastoral task of this century,

they hold cultures in respect that are authentically to their own at points of high values
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Augsburger's arguments indicate that counselors in cultural variations are there without boundaries or margins. They devoted themselves to serve all humankind with their problems and further they facilitate interaction within the community, as no one can develop themselves while they are weak. To bring healing to people psychologically, emotionally and even physically gives restoration to the community

I think the role of pastor is central to how the TPC share the gospel and build the community which is in a multiethnic context. When the pastor meets those congregants from different background, it give him an opportunity to hear people from various culture experience when they are expressing their feeling. The pastor said:

It is a great opportunity to attend these parishioners although it is often not a meeting or session of joy, or shouting, but, it is the meeting to listen to people who are full of sorrows and complains. Some of the voices are trembling during the time of sharing, but I came to understand some cultural practices and behaviors of other tribes which I didn't know before, this gave me wide knowledge of different ethnic groups and so made it easy for me to interact with them as the leader of the congregation"¹⁰³

As pastor indicated above from this situation, he is conscious about different cultural practices, his willingness to learn and understand about his diverse context well is clear.

Here we experience intercultural communication. A3 as the leader of that parish had the opportunity to listen and answer some question of his clients and even hold long discussions with them. When someone speaks and another or others listen and respond, communication take place. If the listener manages to listen carefully to them he/she manages to unite and reconcile them in the time of conflicts and divisions. Augusberger sees that counselors, have to work without boundaries when he says that the "world is their home, humankind have become their kind"¹⁰⁴. A3 thinks that he has an opportunity to have them in their affliction and be part of their suffering as he listen to them.

¹⁰² Augsburger, David W. *Pastoral counseling Across cultures*, (Philadelphia: Westminster Press 1986), 21

¹⁰³ Interview with A3 on 16.1.2014

¹⁰⁴ Augsburger, *Pastoral Counseling*, 21.

Parishioners, have an opportunity to see pastor individually from different background of their life and culture, they are willing to be communally involved to be heard and attended with love. For Augsburgers this is related to "all humans as well as distinct from all of them"¹⁰⁵ In doing so pastor bear as an example of Jesus himself, he listened to the people from their wounds, loneliness, affliction and suffering (John 8:1-12; Mark 5:32-34 ; Luke 7:13)

5.2.2 Evangelism.

Outreach literally means stepping out from where you are to another place. In 4.3.2 the idea of doing evangelism to the people who are in the camps to hear good news of God's kingdom, was the important and divine task, since Christ commanded the disciple to preach and teach about the kingdom

C3 explains the result of the evangelism. In some families parents were Christian but son or daughter was not Christians until adulthood. Sometime it happened that parents were devoted Christians while their children were not, depending on background. For example Most Chagga people of Kilimanjaro have been raised as Christian. In such a setting, the child must be baptized immediately after birth. The informant C3 is from Central part of Tanzania where it seems to be normal for one to become a Christian in adulthood. The effort of reaching people at TPC has succeeded in this respect as a number of adults were reached with the gospel and baptized, while those from mixed families also accepted the religion of their parents and were baptized.

The testimony by B2 supports C3's view that in many several parts of Tanzania some people get to be baptized only in adulthood. C3 and B3 have different background: one is from central Tanzania; the other is from southern Tanzania. Both are members of TPC parish and they shared common values of Christian life. They have testimonies of outreach in which they have themselves participated, involving evangelism work done by the parish. The idea of going out to reach people has therefore had a positive result.

The case of A1 is more of a personal testimony of an individual, but contributes to the increasing of the number of members even those live far away from the Parish. This led to the

¹⁰⁵ Augsburgers, Pastoral Counseling , 21.

idea and strategy for having another building for worship. The plan was accepted and it became a sign of expansion in the parish. The process of building involved all the people from different backgrounds and it was done using volunteer labour and contributions.¹⁰⁶ Interaction of this kind developing in the parish draws closeness and friendly life even offers opportunity and time to witness to one another. For A1 he learned that, there was unity among them: as they continued to build they were united in Christ regardless of their gender or ethnicity, (here he used the term brothers and sisters in Christ). He feels they were closely united in faith.

Afterwards, D2 presents the case of one woman who don't understood the message of salvation presented to her by the one of the parish staff during the outreach program. She misinterpreted the intended message to negative. She was asked if she is willing to accept Jesus as her Lord and protector instead, she thought that she have to accept Jesus as her husband because of the use of *Bwana* terminology. According to Dahl this may happening "due to the fact that the receiver does not have the referent in his or her own language"¹⁰⁷ here the receiver does not know that she is misunderstanding the message that delivered to her.. Dahl added that:

The study of intercultural communication has shown with a great deals of evidence that this is not always the case. Thee Problem resides in the facts A and B having different cultural reference frame. In such cases there is no communication, but miscommunication, since there is no mutual agreement about what meaning should assigned to the message.¹⁰⁸

The preacher expect her to receive Jesus as the Lord and protector, while she thought that she is supposed to accept Jesus as her husband. Here meaning does not reside in the message. It is the

¹⁰⁶ Most of the church development activities in the ELCT are accomplished through volunteer work or contributions voluntarily where people set a day where they meet together , work together for the certain church activities depending on requirements

¹⁰⁷ Dahl, Oivind. "Models of communication and the Golden moment of Understanding" *In Intercultural Communication: Past and Future, Selected papers presented at The 7th Nordic Symposium for Intercultural Communication. Abo Akademi University, Turku/ Abo Finland*24-26 November 2000

¹⁰⁸ Dahl, "Models of Communication,"14-15

speaker (encoder) or listener (decoder who ascribes meaning to the message. A general experience is therefore that meaning do not jump from head to head¹⁰⁹

I agree with Dahl to some extent because the message delivered ignored by recipient when she discontinued to listen to them and left. The problem was the meaning decoded followed by the action taken to verify that the interpretation was wrong. The preacher was using his theological perspective to transmit his message while the recipient or decoder had a low capacity of knowledge to analyze the message sent to her in order to take appropriate action.

In chapter 4.4.4 I report on A3 emphasis. The emphasis was on how the parish was involved on open-air meetings. He pointed that the meetings are held on open air grounds. Open air ground give an opportunity for many people to participate, even from other religions. It is the way to adopt Jesus' style, for example sermon on the mount (Mathew. Chapter 5-7) in another occasion Jesus used the boat as his pulpit and preached to the people who were stood on the shore (Matthew 13) the impact of Jesus' teaching was great. A3 indicates that, at TPC they had witnessed people receiving healing, forgiveness of sins and spiritual restorations. By doing that they are in the position of obeying the great commission, that state: "Therefore go and make disciples of all nation, baptizing them....and teaching them to obeying everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:19-20). Open air meeting bring together people of the community gather together for Christ. It is the one way of creating harmony and peace in the diversity community.

To have seminars after open air meeting is important way of nurturing people to maturity hence build up the strong community. Nurturing new believers is rewarding first step to launching them on their life long process of became spiritual mature.¹¹⁰

5.2.3. Building up the Community of Believers

When we defines community we means group of people who are living together with harmony by sharing common values of life A strong community depends on unity and freedom of

¹⁰⁹ Dahl, "Models of Communication",14

¹¹⁰ <http://www.powertochange.com/experience/spiritual-growth/nurturing..> Internet; accessed 13.May.2014

interaction with one another. Mallison argues that, "small groups is the basic building block of the life of the local congregation and is fundamental to the development of individual and corporate Christian life style"¹¹¹

The establishment of cell church at TPC started with the evolvement or formation of small groups. It can be said that the small groups scheme in parish follow the model of the early church. 'As the same as at the heart of Christ's strategy was a dynamic small group, he appointed twelve to be with him (Mark 3:14,15). Also he chosen three (Matthew 17:1) and then seventy (Luke 10:1) we find out that even those disciples were from different ethnics, different occupation and characters. Schwingel think that, the small group chosen by Jesus is considered to be model and prototype for the kind of community life he planed¹¹². While Mallison argues that:

Our Lord gathered together a diverse and most unlikely group. It was an amazing synthesis of humanity irreconcilable elements-Simon the Zealot, the fiery nationalist; Matthew, servant of the establishment; Peter, all energy and impetuosity; John, thoughtful and prayerful; Andrew, a man of shining and untroubled faith; and Thomas, the reluctant believer. The very composition of that the first group of twelve is a mighty witness to the universality of Christ. This diverse group found their strange union in Jesus Christ. It was a microcosm of the diversity of character of the church that was in the making.¹¹³

Mallison's emphasis indicates that the members of the group of disciples that Jesus choose had their own backgrounds, different behaviour and character. Still they managed to stay together because they were bounded with the call and the love of their master, Jesus. Although they were a diverse group, they stuck to the same calling to witness to the world.

For Jesus choose this group signified the other side of human nature which require human fellowship and support: "For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who tempted in every way, just as we are - Yet was without sin" (Hebrews 4:15). In normal life we need one another for comfort as human beings, just as for B3 in 4.3.3 above, who found in home cell groups a home for comfort and support

¹¹¹ Mallison, John. *Growing Christians in Small groups* , (London Sydney and Cape Town: Scripture Union 1989),1

¹¹² Schwingel Thales Jean, *From A Traditional Church to a Cell Church: the Challenge of Transitions*, a Master Thesis on Global Studies, (School of Mission and Theology Stavanger 2011),13

¹¹³ Mallison, *Growing Christians*, 3.

during each time of difficulty and need. His situation and the benefits reflect a situation which is not far from the characteristic of the group of twelve chosen by Christ

Schwingel argues that that, If the group chosen by Jesus is considered to be a model and prototype for the kind of community life planned, the Church as it is described in the New Testament , especially in the book of Act and the Letters of Paul, exemplifies the way this life style was multiplied and was now being experienced for all those who have joined his followers¹¹⁴. On the other hand, for Beckham this “is the Church that has inspired and definitely exerted more influence in the formation of the modern cell Church” ¹¹⁵

Cell Churches in the light of the early home Churches, are calling for transformation of society as Healey states “the Church as family, the family of God , implies the creation of small communities at the human level, living or basic ecclesial communities... these individual Churches as families have the task of working to transform societies” .¹¹⁶ For Flynn “it is in being transforming communities[of themselves and others] that SCCs¹¹⁷ realize their ecclesial identity in the church as family model. These individual [communities of] Church as family have the task of working to transform society”¹¹⁸. These different views have value to the communities of TPC in the sense that the SCC there have helped in similar ways to bring transformation from cultural and ethnic focus, to the families of God where bloodshed and division and traditional beliefs has no room. For Healey:

A key part of this transformation is a deeper evangelization that proclaims that the water of baptism is thicker than the blood of tribalism, negative ethnicity and nepotism, and promotes true communion between different ethnic groups. The SCCs actualize the African concept of family, based not on common blood but common faith.¹¹⁹

¹¹⁴ Schwingel, From A Traditional Church, 13.

¹¹⁵ Beckham, William B. *The Second Reformation: Reshaping the Church for the Twenty-first Century*. (Huston, Texas: Touch Publication 1997), 37.

¹¹⁶ Healey, Joseph G. *Building the Church as Family of God: Evaluation of small Christian Communities in Eastern Africa*. (Nairobi: AMECEA, Gaba Publication, 2012), 85.

¹¹⁷ SCC Stand for Small Christian Communities

¹¹⁸ Flynn, Kieran *Communities for the Kingdom: a Handbook for Small Christian Communities* ,(Eldoret: AMECEA Gaba Publication 2007) ,99.

¹¹⁹ Healey, *Building the Church as Family of God*, 86.

Healey's emphasis has a deeper concern on ethnic conflicts that destroy society. Evangelization with contents of Christian love through Small Christian communities (Cell Churches) could transform the whole community and build a society that maintains peace and unity. The TPC Parish has the same idea of transforming the society through Cell Churches. In section 4.3.1 above interviewee C1 indicated that in his cell group they have an opportunity to share and pray in the mother language as a way for promoting unity and harmony as well as minimizing division and conflicts. The use of mother language in prayer and discussion allow the easy communication among the members enables the hard questions about faith and their daily life to be answered in the cell group.

Since the common language of Kiswahili is a medium of communication enables everyone to participate with confidence of interacting and feel home, thus, trust emerge among the members of these cell groups.

5.2.4 Diakonia Ministry

Diakonia is a Greek word that means ministry or service, especially to serve at the table as a charity service. Diakonia in this study refers to that service or ministry the parish extends to the poor and those in need. Following the pattern of Jesus' example in Mark 10:45, that he came not to be served but to serve. Diakonia is understood as enabling Christians to view the Church from a perspective that relates it closely with Jesus whom early tradition recognized as the man who "went about doing good" (Acts 10:38), "the man for others"¹²⁰

Diakonia has a strong biblical foundation. The choice of the seven who were recognized to be full of the Holy Spirit and wisdom to carry out the diaconal ministry of the early church (Act 6). The need of this ministry it was due to lack of Justice within the community, especially in connection with the widows who were being overlooked in daily distribution daily bread. In the modern church this is affirmed by the World Council of Churches (WCC), on one of its consultation reports "Diakonia take shape in the local church, for their local context. Churches have to be servants of the Lord, open to the needs of society in which they live. In local situation diakonia become real and concrete. It starts where the people are"¹²¹

¹²⁰ Collins, John N. *Diakonia: Re-interpreting the Ancient Sources*, (New York: Oxford University Press, 1990),13

¹²¹ Contemporary Understanding s of Diokonia: Report of a consultation. (Geneva: WCC. 1983), 2

D1 in section 4.3.4 explained how they have been involved in the diakonia ministry by providing service and support for those in need, regardless their background. This is in line with a WCC document which states that

[D]iakonia is humanitarian, which means it is not limited to Churches and Christians. We must recognize that God is working in the world not only through the churches , but also through dedicated individuals and groups who struggle outside the churches for a more just and human society¹²².

D1 shared in discussions and interview that, in the Cell Churches they provide humanitarian services in the hospital to all people without discrimination. Not only that, they also provide financial support for the family and orphans left without hope after their parent died from HIV/AIDS. This reminds us that in our contemporary world the challenge to diakonia “is to develop new forms of action which will continue to meet the need of individuals, families and the wider community while at the same time promoting social justice on local , regional and global levels.”¹²³

5.3 Analysis and Discussion of the Challenge to the Mission Activities at TPC

5.3.1 Gender Segregations

To abscond service is not merely the issue of segregations but it goes far, it goes against human right. United Nation human right convention state that;

Considering that the Universal Declaration of Human rights proclaims that all human beings are born free and equal in the dignity and rights and that everyone is entitled to all rights and freedoms set out therein, without distinction of any kind, in particular as to race colour or national origin, Considering that all human beings are equal before the law and are entitled to equal protection of the law against any discrimination and against incitement to discrimination¹²⁴

¹²² Contemporary Understanding s of Diakonia: Report of a consultation. (Geneva: WCC. 1983),2

¹²³ Gurney, Robin *The face of Pain and Hope: Story of Diakonia in Europe*, (Geneva: WCC Publications, 1995), xi

¹²⁴ <http://www.ohchr.org/EN/professionalinterest/pages/CERD.aspx>.. Internet; accessed, 15 May 2014

The United Nation declaration for human right aimed to protect women and other people against oppression. "To oppress is to burden a person ,or people with cruel or unjust impositions or control"¹²⁵. The oppression of women is not something new. Women have been bought, sold traded, raped, mutilated beaten, prostituted because of their gender. Whether the oppression of women comes from the cultural based or ethnic norms or from the hand of an individual, or some other internal oppressors, it must be stopped I think we have an opportunity to find the solution to unlock the chains of their slavery to freedom. We must purpose to value every women as an individual person, and as an equal part of us, and also to honor her place and contribution to the society. To unlock this chains of slavery and gender biasness the TPC community must be well-informed to what is the contents of human right declarations, so that they may apply them in their daily interaction. In the other side of religious teachings the human rights and its emphasis should be discussed in the cell groups, in Sunday services or wherever they meet.

In chapter 4.5.1, I reported that A3 presented a case where some Church members from Maasai and Haya tribes absconded Sunday service because it was conducted by female pastor or evangelist This could be considered as challenging factor concerning gender issues and Christian worship freedom. Here the atmosphere of love and equality in worship was put into challenges, where someone refused to worship because someone who is leading service is female or male. Jesus broke all barriers and left us with the example to follow concern the issues of gender and identity. Here we have biblical example from Gospel of John chapter 4. It is the conversation between Jesus and the Samaritan woman. The first reaction of his disciples when they saw this , was that they were surprised to find him talking with woman (John 4:27). They were amazed because it was not natural for a Rabbi behavior to talk to women, not related to them by blood or marriage, unless it was a special occasion. Some women who met Jesus in did so in various public occasions. Usually it was in the crowd or in a ceremony where he was invited. Further, the woman was a Samaritan, a group despised by Jews.

By sharing the good news of God's kingdom with that woman, Jesus broke the barrier of ethnic norms because Jews and Samaritan were not in common relationships because of religious beliefs and at the same time cultural practices.

¹²⁵ <http://dictionary.reference.com/browse/oppression>. Internet; accessed 1st May.2014.

We may call the conversation Jesus made with that woman a form of intercultural communication, since it was integrating two different cultures namely the Jewish culture represented by Jesus and Samaritan Culture represented by that woman. The disciples were astonished because Jesus shared the good news with the woman. Their surprise may have been associated with gender sensitivity but even more, it was associated with ethnic background: the Samaritan woman said to Jesus "you are a Jew and I am a Samaritan woman. How can you ask me water for drink"?¹²⁶ The question from that woman can be regarded as a form of identity negotiation. Ting-Toomey argues that "intercultural communication competence is the effective identity negotiation process between two interactants in novel communication episodes."¹²⁷ In this case the episode involved two cultures-Jewish and Samaritan.

When Jesus broke this barrier of religion, gender and ethnic practices that create walls and divisions, the gospel found a way through the testimony of that Samaritan woman. Although the disciples were shocked because Jesus was communicating with a woman, the question whether they would have been shocked if it was a man. Here gender sensitivity plays a major role. This could be the lesson also to those church members from Maasai and Haya tribes who tried to abscond from Sunday services because they were conducted by female pastors and evangelists. The same apply to the church of Corinth, the church faced the problem of emerging folk religions started by women like Lydia and Prisca. Paul prevented this development by allowing both men and women to worship together. As he wrote to Galatians that, "In Christ there is no longer male or female" (Galatians 3:28). It likely that he would have applied this precept to Corinthians since he wrote to Galatians before Corinthians. Bradshaw think that:

Paul's efforts to introduce gender equality into the Corinthian church required him to identify and address the critical issues of the gender relationship in their narrative. He therefore placed the proposition of gender equality within the context of Corinthian church, in order to achieve cultural transformation.¹²⁸

¹²⁶ Gospel of John 4:9, Holy Bible : New international Version, London and Sydney: International Bible Societies

¹²⁷ Ting-Toomey S. "Intimacy Expression in three cultures , France, Japan, and the United States", In *International Journal of Intercultural Relations*, Vol 15, (1991) ,29-46

¹²⁸ Bradshaw, Change Across Cultures, 161.

The method used by Paul in the case of Corinthians could be also applied by TPC Parish to address the issue of gender inequality. To include female and male to the ministry, and use the scripture from Galatians 3:28 as the tool for bringing unity and peace to society surrounding the parish.

5.3.2 Female Genital Mutilation

In section 4.3.1, C3 indicates that through cell groups they have an opportunity to discuss how they can stand firm against Female Genital Mutilation, cell group members have taken the responsibility to educate their members about the dangers of that practice. Cell groups have become an instrument of transformation and justice to the community. For Healey this means going beyond superficial changes to tackle the structural and systemic changes in the society such as facing the underlying tribal and ethnic tensions.¹²⁹ Since the cell groups is center for communication and sharing gospel and social matters, they could be a voice to the voiceless especially for those who are forced to enter into genital mutilation, and some contrary cultural rituals to Christianity.

C3 reveals that the practice is sometime done secretly, because its prohibited by law as it results into deaths or serious diseases due to infections. Traditionally the ritual has to be done using crude unsterilized tools and in unsanitary conditions. The custom in a certain area dictates what type of instrument is suitable and does not allow for innovation or the acceptance of modern, more suitable instruments that may be available. Typically, the circumcision ceremony takes place once a year and all eligible girls within a community are cut on the same day, using the same instrument, without proper sterilization between procedures, thus increasing the risks of infection and exposure through such practices, to HIV/AIDS

The secret environment involving FGM poses a great threat to the health of girls and women who undergo it. It is highly confidential and outsiders are strictly prohibited from having any contact with the girls and women during and after the ceremony. Therefore , most of them have no access to medical professionals' advice which they need during and after this procedure.

¹²⁹ Healey, Building the Church as Family of God, 86

Normally the girls and woman who undergo the procedure have to stay for 40 days in isolation. that means a woman or girl might die of infection before she ever get the chance to receive proper medical care. That is why Agape cell group encouraged their members to speak out and break silence because the procedure is a harmful and deadly one.

5.3.3 *The Practice of Traditional Religion Witchcraft and Polygamy*

In chapter 4.5.3 the practice of traditional religion and witchcraft is discussed. The issue of marriage and having children is discussed by C2. For this informant, if someone especially a woman is not married it is taken to bring shame to the family, so effort are made by family members to make sure she get her spouse at any cost in order to avoid the misfortune that may come with not being married. Mbiti¹³⁰ reveals that if a person is without descendant he become forever dead since his physical continuations is blocked if he does not get married and bear children. It is a critical matter for someone to be considered dead while alive, therefore it better to consult *waganga*¹³¹ until the problem is solved. Also according to Mbiti, the living have a connection with the living dead such that ancestors need to be appeased with some kind of food or meat so that they may release the blessing of having children, here is the place where traditional religion take place.

C2 complains that, such practices and beliefs are contrary to Christian faith, since Jesus is the great physician who can be consulted through prayer. Taking into consideration the idea of C2 this could be a challenge to the parish if people can be considered as a true Christian attending the Sunday service and at the same time perform rituals for the traditional religions as in the case of marriages or children. Here ethnic cultural and Christian beliefs are in conflicts.

Mbiti's and C2's emphasis have a connection to the polygamy. Since the traditional religion allows polygamy in many of the of the tribes, it considered a threat to Christianity which strictly stress on one husband one wife. In traditional religion if someone is married and does not have children or has children of the same sex, they usually try to marry and remarry a

¹³⁰ ¹³⁰ Mbiti, John S. *African Religion and Philosophy, second edition*, (Ibadan: Heinemann Books 1969), 130-131

¹³¹ Traditional healers or medicine men

number of times in order 'solve the problem'. Although it has been discussed in preceding chapter 4.5.4 that polygamy is associated with sexual satisfaction, having sexual satisfaction without children or with same sex children only is a tension to the couples.

C4 complains that they missed the dancing and drum beating which normally used to influence tribal and ethnic identity. To some extent missionaries associated the drum beating and dancing with witchcraft and sexual immorality, since they were often perfumed during the night hours. Some people went to night dancing and drum-beating to find spouses, and sometimes sex outside marriage resulting into pregnancies occurred, forcing young men to marry someone they did not intend to marry. This also is the factor associated with polygamy.

To some extent we have some Biblical examples of the people who were servants of God and the same time they practiced polygamy. For example Solomon,(1Kings 11:1), David (1Chronicles 3:9). In this fact people who fall in polygamy use to relates their situation to these biblical examples to legitimates their polygamy. Though it is Biblical facts, but reflects in Old Testament practice, In new testament period Jesus spoke about polygamy when he stressed about monogamy related to adultery. He said:

Furthermore it has been said whoever divorced his wife, let him give her a certificate of divorce, but I say to you that whoever divorce his wife for any reason except sexual immorality cause her to commit adultery; and whoever marries a woman who is divorced commits adultery. (Matthew 5:31-32)

By this statement of Jesus, he stressed on monogamy means one wife one man. As we live in the time of New testament period, most of the Christian teachings stresses on monogamy, that why polygamy is challenge to TPC's Mission strategies.

Chapter Six

GENERAL SUMMARY AND CONCLUSION

6.1 General Summary

In this study I have dealt with the aspect of mission to multiethnic society of TPC Parish of ELCT-Northern Diocese. In the study I have identified the challenges the Parish faced in being a multiethnic and multicultural community of Christians. The study investigated the approaches implemented by the parish in terms of strategies and objectives to teach the community with gospel of Jesus Christ in the face of these challenges. The strategies and objective aimed to reach more than 2600 who are members of the church and those whose surrounding the parish in ways that overcome the challenges posed by multicultural and the multiethnic character of the parish.

The findings of the study are that the strategies have had success. We noted that one strategy was to accept diversity such that in the cell groups people have been able to worship together praying in their own language (mother tongue) build church together and address some sensitive issues like genital mutilation, educates their members on the need to break silence and speak out against that harmful practice. Diakonia ministry also has been noted to be active in the Parish and not hindered by multi-ethnicity. This demonstrates the character of Jesus when it deals with the life of people who are in need in the community like widows and widowers, orphans as well as those are who are sick.

Weekly pastoral meetings provide an opportunity for those who have depression, stress and live in grief to have the room to be heard comforted and attended. This is very important ministry to every parish, that its parishioners to have the place to empty their burdens and release their tensions. The programme does not necessarily follow standard counseling procedures of confidentiality in every aspect, and do not mind being heard in presence of others if the issue is not too sensitive.

The study showed also that the outreach program that is intended to reach people where they are has been productive, since it adopted the example of Jesus walking from one village to

another reach people who are not yet heard gospel for their salvation, but also understood well the challenges posed by cultural values like polygamy.

The study has identified some challenges still existing at the parish as well. Some of them are that in spite of all those efforts and activities done by parish still there were challenges that hinder the message of gospel to be conveyed by parishioners. As we have seen those challenges have their roots in the cultural background which this paper intended to address. Polygamy, female genital mutilation, gender segregations and traditional religion and witchcraft have been a threat to Christian life to grow since they conflict with the gospel especially when it comes to issues about marriage in the light of scripture.

Of these issues, polygamy seems to have the strongest hold. The issue was presented and discussed in chapter four, along with other issues. Since the cell groups appear to be closely knit such that the people were able to address the issues of female genital mutilation, the opinion of this study is that in the issue of polygamy the parish should follow the same pattern.

Chapter five analyses the findings in more details and reaches to some viewpoints on relevancies and differences that shape the community of TPC and the parish itself. The chapter attempted to consider how to address those challenges and relevancies. On the evidence of informants furnished in chapter four, the study is of the view that to some extent the parish has addressed the challenges. This has been through seminars and Christian teachings using the cell groups as the ground for sharing and for combatting the disputes raised by ethnic experiences.

6.2 Conclusion

We note from above that the various challenges related to the multiethnic character of the TPC were addressed in two ways. One was through the cell churches, the other through the pastoral ministry of the parish pastors and their assistants. The third way has been through Bible teaching and emphasis on accepting modern medical opinion and obeying the law on issues like FGM.

To do mission in a multiethnic community needs to have the balanced gospel, without biasness, because some members of one ethnic can consider one element as legal while in the eye of divine scripture is wrong, so wisdom is needed when preaching in the society that has characters as TPC. That is why ask these questions; How far do different languages have words, phrases and ideas that correctly convey the meaning of God's actions and purposes in Jesus

Christ as expressed by words like 'forgiveness', 'grace' 'love', and reconciliation? To answer these questions to the appropriate context, TPC parish must lean to face the challenges raised by cultural values including various languages. Doing enculturation could be the possible and imperative method for TPC to encounter the its multiplicity society with gospel

The challenges above are not restricted to the TPC parish. They affect the entire Church in varying degrees depending on geographical locations. Witchcraft was not in the past very prevalent among the Chagga, though by some reports it is said to be available through buying it from other neighboring tribes. Polygamy is almost uniformly accepted in traditional African families for various reasons: increasing family size and therefore strength, males acquiring labour and prestige among others. FGM is practiced in some tribes but not in others, while gender imbalance occurs in many settlements and communities due to the patriarchal nature of many tribes. The challenges have been addressed in two main ways. One is by emphasizing what the Bible teaches on marriage and the complementarities of male and female kind. The other. This addresses both the problem of polygamy and that of gender imbalance. The second way has been through the parish and the ELCT supporting and working with the government in campaigns against FGM and those that sensitize people to understand problems related to diseases in scientific terms.

Where it is clear that a certain case is beyond medically explainable reasons demon possession tends to be a suspect. In such a situation the role of the pastor does not become one to strongly discourage belief in supernatural powers, as this will run directly against belief in God, but instead the pastor emphasizes prayer and gives the confidence that Jesus has borne all our sins and afflictions, including those we cannot understand. Issues related to witch craft can be and have been divisive in several communities including those within and outside Church. The pastors in TPC and elsewhere focus on unity and the power of the death and resurrection rather than on the risk of witchcraft, thus both safeguarding individuals, the community and the gospel.

The issue of ethnicity is not bounded only within the community of TPC, it is an issue affecting many society in Africa as it is mentioned in the statement of problem of this study; and be said to affect many other communities in the world. On the basis of the study therefore, it is worth for the Church to recall the issues of multi-ethnic conflicts, vulnerability and ethnic values, thus

viewing multiethnic not only as a liability but also as a divine opportunity to reveal the love of Christ in a community of diversity. To some extent TPC managed to use the strategies and objectives as the tools present gospel of Jesus Christ who is the prince of peace thus change and transformation occurred to that society. From there we can learn how then, the same pattern of strategies could be used. Thus new directions, focuses, themes, and curriculum development on missiology in higher learning institutions should be integrated to address the issues on multiethnic conflicts in the current situation of global changes and awareness by using the same strategies.

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E. List of Interviewees

Interview with A1, 27th July 2013

Interview with A2, 28th July 2013

Interview with A3, 16th Jan 2014

Interview with B1, 27th July 2013

Interview with B2, 27th July 2013

Interview with B3, 27th July 2013

Interview with C1, 21st.July.2013

Interview with C2, 21st .July 2013.

Interview with C3, 21st July 2013

Interview with C4, 16th Jan 2014

Interview with D1, 16th Jun 2014

Interview with D2, 16th Jun 2014

APPENDIX I

GROUP1: INTERVIEW QUESTIONS FOR THE CHURCH LEADERS (4)

1. Can you tell a little about yourself?
2. For how long you have been Pastor at TPC Congregation?
3. Can you tell a little about how it is to be a Pastor in this congregation?
4. What were major challenges you faced as Pastor there?
5. What have been major challenges during the outreach ministries
6. How many times per month you have planned to visit
7. Can you tell about how it is to be a congregation of people comes from different background?
8. How do the congregations of TPC share their faith with one to another in every day Christian life?
9. Do you think most of congregants manage to share their spiritual gifts? If yes how give some examples?
10. The facts that this parish has people coming from different tribes and different cultures- does it affect spiritual life among the congregants?
11. Do you think there were feelings of superiority inferiority among the congregants?
12. Have you been involved in conflicts management and resolution based on tribal conflict among your congregants?
13. Do you think to be a leader in the parish where there is different tribes like TPC is risk?
14. From what you have learned in your Congregation- do you have any thought and ideas about how to live together/worship together in a multicultural church?
15. As a pastor and leader do you think there is a need to strategic plan to be implemented at TPC Congregation to improve the relationship between the different congregation?

APPENDIX II

GROUP 2: INTERVIEW QUESTIONS FOR CHURCH ELDERS (4)

1. Can introduce yourself please?
2. For how long you have been church elder?
3. Can you tell about how it is to be a congregation of people coming from different background?
4. How do the congregants of TPC share their faith with one to another in everyday Christian life?
5. Do you think most of congregants manage to share their spiritual gifts? If yes how, Give some examples.
6. The facts that this Parish has people coming from many different tribes and different cultures- does it affects spiritual life among congregants
7. As church elder have you been involved in conflict resolution and reconciliation among parishioners?
8. Do you think it is difficult for pastor to be a leader in this congregation? If yes or no why?
9. Do you think all congregants are treated well and equally regardless the tribe he/she come from?
10. Do you think there is a superior tribe in the TPC congregation?
11. As church elder for the period of your leadership have you shared your gifts and blessing without offended?
12. Do you think that, something must be done to improve relationship among the congregants?
13. Have you heard that there is someone complaining that he/she was discriminated because of his tribal background?
14. From what you have learned in your congregation- do you have any thought and ideas about how to live together/worship together in a multicultural church?

APPENDIX III

GROUP 3: INTERVIEW QUESTIONS FOR LAY CHRISTIANS (4)

1. Please can you introduce yourself?
2. For how long you have been member of this congregation?
3. In which part of groups you are involved? (Singing, women's groups, men's groups, diaconal group, outreach group etc)
4. Can you tell about how it is to be a congregation of people from different background?
5. How do the congregants of TPC share their faith with one to another in everyday Christian life?
6. Do you think most of congregants manage to share their spiritual gifts? If yes how give some examples
7. The facts that this parish has people coming from different tribes and a different culture does it affect spiritual life among congregants.
8. Do you feel happy to share the gifts and spiritual blessing with someone from different tribe and different culture?
9. Do think pastor has a good relationship with congregants?
10. Do you think there is balance in leadership with regard to tribal background?
11. Are all members of each group are from different tribes or are the same tribe?
12. Do you think it is better to have congregation which comprises members from one tribe instead of many tribes in one parish?
13. Are you happy to be member of this congregation? If yes or no why?
14. From what you have learned in your congregation- do you have any thought and ideas about how to live together/ worship together in a multicultural church?

APPENDIX IV

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

Dear Sir / Madam / Miss,

I am Rickenson Moshi, a Master of Theology student from Tanzania, studying in the School of Mission and Theology, Stavanger, Norway. As part of my master thesis project, I am currently collecting data from informants in the Evangelical Lutheran Church in Tanzania (ELCT), North Diocese.

The aim of my project is to research “Mission in Multicultural society: . A Case study of TPC congregation of ELCT Northern Diocese.”

In this connection I wish to interview adults from different Tribes – Pastors church elders and lay Christians, both men and women – with a view to finding out whether they are presently familiar with sharing blessing and talents for the benefit of entirely body of Christ. And how they feel to worship together regardless their different tribes and cultures.

I hereby request you kindly to contribute to my work by consenting to participate in an oral interview. I guarantee that your identity will not be disclosed, and that the information you give me will be treated discreetly and anonymous in the thesis. By the end of the project period (August 15, 2014) all tape recordings and electronic transcripts will be deleted. Further, you may withdraw your participation in this project at any time if you so decide.

If you give me your consent to participating I will proceed to ask you some questions which I ask you kindly to respond to.

Yours truly,

Rickenson Moshi

Contacts informations. Email rickens40@gmail.com

Mob. Phone +25575717115 Tanzania, +4745546965 Norway

You may also contact my supervisor Assoc. Prof Dr Kari Storstein Haug (kari.storstein.haug@mhs.no) if you have additional question.

I hereby consent to participate in the research project titled “Mission to Multicultural society: . A case study of TPC Parish of ELCT Northern Diocese” under the conditions stated in this letter.