

World
Watch
Research

Tanzania: Full Country Dossier

February 2022



OpenDoors

Serving persecuted **Christians** worldwide

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Introduction

World Watch List 2022

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2022	Total Score WWL 2021	Total Score WWL 2020	Total Score WWL 2019	Total Score WWL 2018
1	Afghanistan	16.7	16.7	16.7	16.7	16.7	15.0	98	94	93	94	93
2	North Korea	16.7	16.7	16.7	16.7	16.7	13.1	96	94	94	94	94
3	Somalia	16.5	16.7	16.6	16.6	16.6	8.5	91	92	92	91	91
4	Libya	15.6	15.5	15.9	16.2	16.3	11.5	91	92	90	87	86
5	Yemen	16.7	16.6	16.5	16.7	16.7	5.2	88	87	85	86	85
6	Eritrea	14.6	14.9	15.5	15.9	15.6	11.1	88	88	87	86	86
7	Nigeria	13.8	13.8	14.3	14.5	14.4	16.7	87	85	80	80	77
8	Pakistan	13.6	14.0	15.1	14.9	13.1	16.7	87	88	88	87	86
9	Iran	14.5	14.6	13.6	15.8	16.5	10.4	85	86	85	85	85
10	India	12.7	12.7	12.9	14.7	13.3	15.6	82	83	83	83	81
11	Saudi Arabia	15.1	15.1	15.0	15.9	16.7	3.1	81	78	79	77	79
12	Myanmar	12.4	11.5	13.8	13.4	13.1	14.8	79	74	73	71	65
13	Sudan	13.4	13.4	14.3	13.6	15.7	8.5	79	79	85	87	87
14	Iraq	14.0	14.6	14.0	14.8	13.9	6.9	78	82	76	79	86
15	Syria	12.9	13.8	13.5	14.3	13.9	9.3	78	81	82	82	76
16	Maldives	15.4	15.3	13.7	15.8	16.5	0.4	77	77	78	78	78
17	China	12.6	9.8	12.2	14.4	15.5	11.1	76	74	70	65	57
18	Qatar	14.2	14.1	11.1	13.0	14.3	7.2	74	67	66	62	63
19	Vietnam	11.3	9.7	12.7	14.1	14.5	8.7	71	72	72	70	69
20	Egypt	12.7	13.2	11.5	12.7	10.8	10.0	71	75	76	76	70
21	Uzbekistan	14.9	12.7	14.1	11.8	15.6	1.7	71	71	73	74	73
22	Algeria	14.0	14.0	11.1	13.4	14.1	4.1	71	70	73	70	58
23	Mauritania	14.3	13.9	13.1	14.0	14.1	0.9	70	71	68	67	57
24	Mali	9.4	8.2	13.9	10.3	12.8	15.0	70	67	66	68	59
25	Turkmenistan	14.5	11.3	13.6	13.3	15.7	0.6	69	70	70	69	68
26	Laos	12.0	10.3	13.2	13.3	14.1	5.9	69	71	72	71	67
27	Morocco	13.1	13.8	10.8	12.8	14.2	3.9	69	67	66	63	51
28	Indonesia	11.3	11.5	11.5	11.0	9.6	13.5	68	63	60	65	59
29	Bangladesh	11.8	10.7	12.9	11.3	10.2	11.3	68	67	63	58	58
30	Colombia	11.5	8.8	13.1	11.0	9.9	13.3	68	67	62	58	56
31	CAR	9.0	8.6	13.6	9.6	11.4	15.6	68	66	68	70	61
32	Burkina Faso	9.4	9.7	12.0	9.6	12.1	14.8	68	67	66	48	-
33	Niger	9.4	9.5	13.9	7.2	12.8	14.8	68	62	60	52	45
34	Bhutan	13.4	12.4	11.7	13.7	13.8	1.7	67	64	61	64	62
35	Tunisia	11.9	12.7	10.6	11.3	13.4	6.5	66	67	64	63	62
36	Oman	13.8	14.0	10.3	13.2	13.4	1.5	66	63	62	59	57
37	Cuba	12.3	8.1	12.6	13.2	14.0	5.9	66	62	52	49	49
38	Ethiopia	9.9	10.3	13.1	10.3	12.3	9.8	66	65	63	65	62
39	Jordan	12.9	14.0	11.0	12.3	12.5	3.0	66	64	64	65	66
40	DRC	8.0	7.9	12.6	9.7	12.0	15.6	66	64	56	55	33
41	Mozambique	9.3	8.5	11.3	7.9	12.5	15.6	65	63	43	43	-
42	Turkey	12.6	11.5	11.4	13.2	11.6	4.6	65	69	63	66	62
43	Mexico	10.3	8.3	12.5	10.8	10.3	12.6	65	64	60	61	59
44	Cameroon	8.8	7.6	12.6	7.2	13.1	15.4	65	64	60	54	38
45	Tajikistan	13.8	12.3	12.0	12.6	13.2	0.7	65	66	65	65	65
46	Brunei	14.8	14.5	10.3	11.0	13.2	0.6	64	64	63	63	64
47	Kazakhstan	13.4	11.6	11.1	12.6	13.5	1.7	64	64	64	63	63
48	Nepal	12.4	9.8	9.9	13.6	12.7	5.2	64	66	64	64	64
49	Kuwait	13.5	13.7	9.8	12.3	13.1	1.1	64	63	62	60	61
50	Malaysia	12.5	14.3	11.5	11.6	10.2	3.3	63	63	62	60	65

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2022	Total Score WWL 2021	Total Score WWL 2020	Total Score WWL 2019	Total Score WWL 2018
51	Kenya	11.7	9.2	11.4	8.0	11.5	11.1	63	62	61	61	62
52	Sri Lanka	12.9	9.9	11.4	11.3	9.4	7.8	63	62	65	58	57
53	Comoros	12.7	11.1	11.2	12.4	14.2	0.9	63	62	57	56	56
54	UAE	13.4	13.6	10.1	11.8	12.2	1.3	62	62	60	58	58
55	Tanzania	9.3	10.8	10.3	8.6	8.7	13.7	61	58	55	52	53
56	Azerbaijan	13.1	9.9	9.3	11.0	13.4	3.3	60	56	57	57	57
57	Palestinian Territories	13.0	13.4	9.8	10.2	12.0	0.9	59	58	60	57	60
58	Djibouti	12.3	12.3	11.1	10.0	12.2	0.7	59	56	56	56	56
59	Kyrgyzstan	12.9	10.1	11.1	10.4	12.0	1.5	58	58	57	56	54
60	Bahrain	12.5	13.2	9.1	11.1	10.2	0.9	57	56	55	55	57
61	Nicaragua	9.1	5.6	11.1	11.8	11.3	7.6	56	51	41	41	-
62	Russian Federation	12.3	8.0	10.2	10.6	12.3	2.2	56	57	60	60	51
63	Chad	11.5	8.2	10.2	9.6	10.3	5.6	55	53	56	48	40
64	Burundi	7.6	7.8	9.7	9.2	9.6	8.1	52	48	48	43	-
65	Venezuela	5.6	4.5	11.2	9.4	11.1	9.6	51	39	42	41	34
66	Angola	6.8	6.7	8.1	10.1	11.4	7.8	51	46	43	42	-
67	Rwanda	8.1	5.5	6.7	10.3	10.1	9.3	50	42	42	41	-
68	Honduras	7.2	5.1	10.5	7.7	9.2	8.7	48	46	39	38	-
69	Uganda	8.1	4.6	7.4	6.7	9.1	11.7	48	47	48	47	46
70	El Salvador	7.7	4.6	10.7	5.7	9.1	7.2	45	42	38	30	-
71	Togo	9.2	6.7	9.3	7.1	9.8	2.4	44	43	41	42	-
72	Gambia	8.3	8.2	8.7	8.3	8.8	1.7	44	43	43	43	-
73	Guinea	10.3	7.5	8.3	7.0	8.1	2.0	43	47	45	46	-
74	South Sudan	5.7	0.9	7.0	6.3	7.8	15.0	43	43	44	44	-
75	Ivory Coast	9.8	8.6	8.2	5.5	7.9	2.0	42	42	42	43	-
76	Israel	9.8	8.4	5.6	6.6	6.6	4.3	41	40	38	39	40

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Sources and definitions

- This country report is a collation of data and analysis based around Open Doors World Watch List (WWL) and includes statistical information on world religions, Christian denominations and people groups prepared by the World Christian Database (WCD).
- Highlighted links in the text can be found written out in full at the conclusion of each main section under the heading “External links”. In order to reduce the length of these reference sections, a table containing links to regularly used sources can be found at the beginning of the “Keys to Understanding” chapter under the heading “Links for general background information”. Where one of these sources has been quoted in the dossier text, a quote reference is supplied as indicated in the second column of the table.
- The WWL 2022 reporting period was 01 October 2020 - 30 September 2021.
- The definition of persecution used in WWL analysis is: “Any hostility experienced as a result of one’s identification with Christ. This can include hostile attitudes, words and actions towards Christians”. This broad definition includes (but is not limited to) restrictions, pressure, discrimination, opposition, disinformation, injustice, intimidation, mistreatment, marginalization, oppression, intolerance, infringement, violation, ostracism, hostilities, harassment, abuse, violence, ethnic cleansing and genocide.
- The latest update of WWL Methodology including appendices can be found on the [World Watch List Documentation](#) page of the Open Doors Analytical website (password: freedom).

Effect on data-gathering during COVID-19 pandemic

In the WWL 2022 reporting period, travel restrictions and other measures introduced by the governments of various countries to combat the spread of the COVID-19 pandemic did cause delays and create the need for restructuring grass-roots research in some cases. Through the agile cooperation of In-country networks, Open Doors country researchers, External experts, WWR analysts and an increased use of technological options, Open Doors is confident that – as in the previous reporting period – WWL 2022 scoring, analysis and documentation has maintained required levels of quality and reliability.

External Links - Introduction

- Sources and definitions: World Watch List Documentation - <https://opendoorsanalytical.org/world-watch-list-documentation/>

WWL 2022 Situation in brief / Tanzania

Brief country details

Tanzania: Population (UN estimate for 2021)	Christians	Chr%
64,674,000	36,828,000	56.9

Data source: Johnson T M and Zurlo G A, eds, World Christian Database (Leiden/Boston: Brill, accessed April 2021)

Tanzania: World Watch List	Points	WWL Rank
WWL 2022	61	55
WWL 2021	58	57
WWL 2020	55	60
WWL 2019	52	57
WWL 2018	53	53

Ranks are shown above whenever the country scored 41 points or more in the WWL 2018-2022 reporting periods

Dominant persecution engines and drivers

Tanzania: Main persecution engines	Main drivers
Islamic oppression	Non-Christian religious leaders, Citizens (people from the broader society), including mobs, One's own (extended) family
Dictatorial paranoia	Government officials

Engines and Drivers are listed in order of strength. Only Very strong / Strong / Medium are shown here.

Brief description of the persecution situation

All WWL categories of Christian communities in Tanzania are experiencing persecution to some degree, however, Christians with a Muslim background on Zanzibar are affected the most severely. Bullying, harassment and sometimes physical attacks have been observed in the country. The conservative Islamic presence has influenced policymakers to adopt policies that impact Christians directly or indirectly at the local and national level.

Specific examples of violations of rights in the reporting period

- The government has seriously restricted many rights (for details, see AI 2021)
- Converts from Islam to Christianity have been expelled from family homes in Zanzibar and the Coastal region
- There have been mob attacks (also bullying and harassment) by youth targeting Christians

Specific examples of positive developments

There was fear that after the sudden death of the former president in March 2021, transition could be difficult. However, there was a smooth transition of power from an authoritarian figure to the first Tanzanian women president.

WWL 2022: Keys to understanding / Tanzania

Links for general background information

Name	Quote Reference	Link	Last accessed on
Amnesty International country report	AI 2021	https://www.amnesty.org/en/location/africa/east-africa-the-horn-and-great-lakes/tanzania/	10 September 2021
BBC News country profile	BBC country profile	https://www.bbc.co.uk/news/world-africa-14095776	10 September 2021
Bertelsmann Transformation Index 2020	BTI 2020	https://bti-project.org/en/reports/country-dashboard/TZA	10 September 2021
CIA World Factbook	CIA Factbook	https://www.cia.gov/the-world-factbook/countries/tanzania/	10 September 2021
Economist Intelligence Unit Democracy Index 2020	EIU 2020	https://pages.eiu.com/rs/753-RIQ-438/images/democracy-index-2020.pdf	10 September 2021
FFP's Fragile States Index 2021	FSI 2021	https://fragilestatesindex.org/country-data/	10 September 2021
Freedom House's 2021 Democracy index (Not included)	Freedom House/Democracy 2021	https://freedomhouse.org/countries/nations-transit/scores	
Freedom House's 2021 Global Freedom index	Freedom House/Global Freedom 2021	https://freedomhouse.org/country/tanzania/freedom-world/2021	10 September 2021
Freedom House's Freedom on the Net 2020 report (Not included)	Freedom House/Internet Freedom 2020	https://freedomhouse.org/countries/freedom-net/scores	
Garda World country report	Garda World	https://www.garda.com/crisis24/country-reports/tanzania	10 September 2021
Human Rights Watch World Report 2021 (Not included)	HRW 2021	https://www.hrw.org/world-report/2021	
Internet World Stats 2021	IWS 2021	https://www.internetworldstats.com/africa.htm#tz	10 September 2021
RSF's 2020 World Press Freedom Index	World Press Freedom 2020	https://rsf.org/en/tanzania	10 September 2021
Transparency International's 2020 Corruption Perceptions Index	CPI 2020	https://www.transparency.org/en/cpi/2020/index/tza	10 September 2021
UNDP's Global Human Development Indicators	HDI 2020	http://hdr.undp.org/en/countries/profiles/TZA	10 September 2021
US State Department's 2020 International Religious Freedom country reports	IRFR 2020	https://www.state.gov/reports/2020-report-on-international-religious-freedom/tanzania/	10 September 2021
USCIRF 2021 country reports (Not included)	USCIRF 2021	https://www.uscifr.gov/countries	
World Bank country report	World Bank	https://www.worldbank.org/en/country/tanzania	10 September 2021

Recent history

According to [The Commonwealth website](#) (last accessed 23 September 2020):

Shortly after achieving independence from Britain in 1961, Tanganyika and Zanzibar merged to form the United Republic of Tanzania in 1964. In 1967, President Julius Nyerere made the Arusha Declaration, unveiling his political philosophy of egalitarianism, socialism and self-reliance. From 1965, presidential elections were held every five years with a one-party system. In response to opposition and international pressure, a multi-party system was introduced in 1992. The October 1995 presidential and legislative elections in Zanzibar, were the first to be held since the restoration of multiparty democracy. The ruling party claimed victory and Benjamin Mkapa became the president despite claims of voting irregularities. Benjamin Mkapa served for two terms until he was replaced by Jakaya Kikwete in 2005.

In October 2015, John Magufuli and his ruling party [won](#) the presidential election with 58% of the votes (BBC News, 29 October 2015). In Zanzibar, where life for Christians has always been considerably harder than on the mainland, the results of the 2015 election for the island's parliament and the president were [annulled](#) due to irregularities (BBC News, 28 October 2015).

Since 2015, when the 5th government assumed office, there have been many changes in the political, economic, social and technological arena. There have also been changes in policy practices and the law which directly or indirectly affect Christians and influence the level of freedom of religion in Tanzania. However, the country failed to hold a constitutional referendum which had been scheduled for April 2015 (with opposition parties and the Catholic Church saying they would campaign against it). Neither in 2019 nor 2020 was the draft Constitution presented to the public for voting. It incorporates a provision that allows the application of Sharia courts in the whole country - a change from the previous approach which had limited the application of Sharia courts to Zanzibar, an approximately 99% Muslim majority Island. Church leaders believe that if this draft is adopted in its current form, it will have a massive impact on Christians.

Despite difficulties caused by the COVID-19 pandemic, Tanzania decided to go ahead with elections scheduled for 28 October 2020. President John Magufuli won re-election as the candidate for the governing Chama Cha Mapinduzi (CCM) party. President John Magufuli died in March 2021 at the age of 61, after suffering briefly from heart complications (according to reports). He was succeeded by his deputy, Vice-president Samia Suluhu Hassan, who was sworn in as the new president within 24 hours as constitutionally required on 19 March 2021. President Hassan is expected to serve the remainder of Magufuli's five-year term (BBC News, 18 March 2021).

Political and legal landscape

The United Republic of Tanzania is a multiparty republic consisting of the mainland and the semi-autonomous Zanzibar archipelago, with Unguja and Pemba as its main islands. The nation is an electoral democracy with a relatively high degree of freedom, considered "partly free" by Freedom House/Global Freedom 2021. There has been a general improvement in the state of political rights in the country over the past several years. Even so, Tanzanian authorities restrict the rights of freedom of assembly and expression. Moreover, state security forces have been involved in the torture and extrajudicial killings of civilians, and pre-planned civil demonstrations

are generally banned. Likewise, freedom of the press has been increasingly suppressed and officials at times censor the content of radio and television broadcasts. A serious level of impunity exist in Tanzania: Virtually no police officer or other official security personnel have been convicted for extrajudicial killings since 2002, despite the fact that there have been numerous reports of law enforcement officials committing unlawful killings, as well other forms of mistreatment and physical abuse.

In Tanzania's unitary presidential democratic republic, the late president – John Magufuli [5th president] – served both as head of state and as head of government, giving him enormous power. He was most vocal against freedom of speech; in just three years, over four media outlets were shut down either indefinitely or for long periods of time. In March 2018, the Tanzania Communications Regulatory Authority began requiring bloggers and digital publishers to register with the government and pay a \$920 license fee. The Electronic and Postal Communications (Online Content) Regulations also require Internet cafes to install surveillance cameras, and bloggers to report on-site visitors and other operational details. All these efforts are in a move to curtail any criticism of the government (which Christian leaders had also been involved in). These signs indicate a strong progression towards a dictatorial regime.

Since taking over power, President Samia Hassan has reversed a number of repressive policies put in place by her predecessor, whose administration was criticized for a heavy-handed crackdown on the press. She ordered that officials “free” some previously banned media outlets and further indicated that her country's response to the COVID-19 crisis would henceforth be based on science, whereas John Magufuli had systematically played down the seriousness of the pandemic.

According to AI 2021:

- The Constitution guarantees rights to equality, personal freedom, life, privacy, freedom of expression, religion, assembly, association, information and the right to take part in public affairs. However, in reality, the government has seriously restricted these rights. Rights to freedom of expression, association, and peaceful assembly in the run-up to the October [2020] elections were curtailed. The authorities severely restricted media freedom, claiming they were curbing the “spread of false news” on the pandemic. Media outlets were shut down for reporting on political events. Furthermore, opposition politicians and hundreds of their supporters were arbitrarily arrested and beaten by the police, and others were killed, while most fled the country with their families after the elections, fearing persecution.

As explained by [Human Rights Watch](#) (HRW) on 28 October 2019:

- New legislation has been introduced (and existing laws enforced) that repress independent reporting and restrict the work of media, NGOs, and political opposition groups: “The government, through the NGO registrar, has exerted more control over NGOs by increasing bureaucratic requirements for NGOs and threatening to deregister them for non-compliance. All NGOs are now required to publicly disclose financial information and submit extensive registration documentation.” The authorities have thus stepped up censorship of the media. The Ministry of Information, Culture, Arts and Sports has shut down radio

stations and newspapers and suspended live transmissions of parliamentary debates. In such an environment of restriction and intimidation, Christian leaders and their congregations are faced with a simple alternative - speak up against the ongoing challenge, become the prophetic voice and face imprisonment - or comply with the unjust and unfair restrictions and censorship imposed on them.

According to Freedom House/Global Freedom 2021:

- Even though there has been periodic sectarian violence, freedom of religion is generally respected, and interfaith relations have been largely peaceful. Muslims are a minority in Tanzania, while approximately 99% of Zanzibar’s population practices Islam. Political tensions between mainland Tanzania and Zanzibar often play out along religious lines. Religious services were not restricted in Tanzania during the COVID-19 pandemic.

Gender issues:

- The Tanzanian political and legal landscape remains restrictive towards women and girls. Statutory, customary and Islamic laws constitute the overarching legislative framework that governs marriage and divorce laws. Whilst on the decline, child marriage remains an issue of concern, with 31% of girls marrying before the age of 18 ([Girls Not Brides](#)). In June 2018 the Constitutional Court ruled that child marriage was illegal and the minimum age of marriage should be raised to 18. Whilst challenged in 2018 by the Attorney General, who argued it interfered with the ‘culture of the land,’ it was upheld. It should be noted however that customary marriages are exempt from the law, which remain prevalent. Tanzania further lacks comprehensive legislation that specifically addresses domestic violence, marital rape or violence against women ([OECD, 2019](#)).

Religious landscape

Tanzania: Religious context	Number of adherents	%
Christians	36,828,000	56.9
Muslim	20,116,000	31.1
Hindu	547,000	0.8
Buddhist	13,700	0.0
Ethno-religionist	6,609,000	10.2
Jewish	300	0.0
Bahai	270,000	0.4
Atheist	36,000	0.1
Agnostic	191,000	0.3

Other	62,840	0.1
<i>OTHER includes Chinese folk, New religionist, Sikh, Spiritist, Taoist, Confucianist, Jain, Shintoist, Zoroastrian.</i>		

Data source: Johnson T M and Zurlo G A, eds, *World Christian Database* (Leiden/Boston: Brill, accessed April 2021)

Tanzania is a majority Christian nation, with an estimated Christian population of 56.9% according to the World Christian Database 2021 estimates. However, the religious demography is very different when comparing mainland Tanzania with the island Zanzibar. While most of the mainland population is Christian (with a Muslim population concentrated in the coastal region), the vast majority of residents of Zanzibar are adherents of Islam. This Muslim majority archipelago has become a region with significant challenges for the Christian population over the last few years. For example, Christians have not received equal access to justice due to the bias against Christians in court and Christians have been punished for cooking during daylight hours of the month of Ramadan.

Economic landscape

According to World Bank's [2021 Macro Poverty Outlook](#) for Sub-Saharan Africa (April 2021):

- **GDP growth:** Although Tanzania avoided a recession in 2020, GDP growth decelerated to an estimated 2.0% from 5.8% in 2019. However, the growth rate is projected to rebound to 4.5% in 2021, mainly dependent on successful global rollout of COVID-19 vaccines and improvement in the business environment, with prudent fiscal management to foster a swift recovery.
- **Inflation:** Inflation remained low at 3.4% by end of year 2020 from 3.5% in 2019.
- **Current account deficit:** This was narrowed to 1.6% of GDP in 2020, down from 3.0% in 2019. This improvement was due to the offsetting effects of the pandemic-induced shocks on Tanzania's balance of payments, higher gold prices which partially alleviated the decline in other exports, and falling oil prices which reduced the import bill.
- **Fiscal deficit:** Still remained low in 2020 at 2.3% and is projected to widen to about 2.6% of GDP in 2021, due to the financing of capital projects. This is still lower than the government's target of 5%.
- **Poverty:** Poverty remains widespread with almost one in two Tanzanians living on less than PPP USD 1.90 per day as compared to 30% average for the first-year Lower Middle Income Countries (LMICs). The poverty rate based on the international extreme poverty line is estimated to have increased by 1.2 percentage points from 49.3% in 2019 to 50.5% in 2020. This is however projected to fall to 49.8% in 2021 but remain above the pre-crisis level. Since 2012, income and consumption growth among the wealthiest households has outpaced growth among the poorest. High population growth, insufficient level of education, low agricultural productivity, and slow and uneven creation of more productive income earning opportunities have hindered the inclusiveness of growth.
- **Effect of COVID-19:** Although Tanzania avoided a recession in 2020, the pandemic further exacerbated existing challenges, reversing some of the gains in poverty reduction achieved over the last decade. Tanzania's policy response to COVID-19 in the first half of 2020 was moderate and relatively short-lived. However, the global slowdown and travel bans reduced exports of services related to tourism, reducing employment in this sector and in related activities. Exports of manufactured goods also decreased due to a contraction in

global demand. Private sector credit growth plunged to 3% in December 2020 from 11.1% a year earlier. Imports of capital goods dropped by 14.8% in 2020 due to diminished orders for construction materials and machinery. However, in the short to medium term and conditional on the successful global rollout of COVID-19 vaccine, the global economic recovery is expected to bolster demand for Tanzanian exports and financing of the infrastructure projects as the government maintains an improvement in the business environment and prudent fiscal management to foster a swift recovery.

According to Heritage Foundation's [2021 Economic Freedom Index](#):

- Tanzania's economic freedom score is 61.3, making its economy the 93rd freest out of 171 ranked countries. The economy is ranked 8th among 47 countries in the Sub-Saharan region.

Once a socialist state, Tanzania has made the transition to a market economy over the past 15 years, although the government still owns all land in the country and is heavily involved in the telecommunications, banking, energy and mining sectors. Since 1990, the country has received approximately 1 billion USD in aid annually. However, the economy remains largely underdeveloped and the current infrastructure is inadequate to support extensive business operations. Subsequently, Tanzania is one of the world's poorest countries and is ranked near the bottom of the United Nations' Human Development Index (HDI 2020). Accounting for over 20% of GDP, the industrial sector is one of the smallest in Africa and the main industrial activities are dominated by small and medium-sized enterprises specializing in food processing. In general, the manufacturing sector is concentrated in Dar es Salaam and primarily targets the domestic market. However, the main basis for economic growth are the gold and tourist industries. Recently, natural gas discoveries (primarily offshore) led to predictions that the region could become the world's third-largest exporter of natural gas.

Generally, the economic climate is clouded by a slow recession caused by the instability of policies and an unsystematic increase of taxes resulting in the reduction of purchasing power and income earned by individuals. The termination of international trade agreements has also adversely impacted farming communities highly dependent on international markets.

Gender perspective:

- Women remain particularly economically disadvantaged in Tanzania, primarily due to patrilineal inheritance practices; women do not have equal inheritance rights under either statutory, customary or Islamic law ([OECD, 2019](#)).

Social and cultural landscape

According to the UNDP's HDI 2020 and CIA Factbook:

- **Main ethnic groups - mainland:** African 99% (of which 95% are Bantu consisting of more than 130 tribes), other 1% (consisting of Asian, European, and Arab)
- **Main ethnic groups - Zanzibar:** Arab, African, mixed Arab and African

- **Main languages:** Kiswahili or Swahili (official), Kiunguja (the name for Swahili in Zanzibar), English (official, the primary language of commerce, administration, and higher education), Arabic (widely spoken in Zanzibar), many local languages.
- **Median age:** 18.2 years
- **Urban population:** 36% of total population (2021)
- **Rate of urbanization:** 4.9% annual rate of change (2020-2025 est.)
- **Expected years of schooling:** 8.1 years (there is gender parity in terms of education access. However, in 2017 President Magufuli banned girls from school if found to be pregnant. The Government has since committed to finding ways for pregnant girls to return to school (HRW 2021).
- **Literacy rate, adult (15 years of age and older):** 77.9%
- **Employment to population ratio (15 years of age and older):** 81.8%
- **Unemployment, total:** 2.0% of the labor force
- **Unemployment, youth (15-24 years old):** 3.6%

The country is facing a major demographic challenge in the form of a rapidly growing youth population. Growing urbanization likewise puts greater pressure on the government to address the health, employment, and social needs of those living in the impoverished city slums. In its country overview, World Bank states:

- "While the poverty headcount ratio at national poverty line (\$1.35 per person per day in PPP) has declined modestly over time, falling from 28.2% of population in 2012 to 26.1 in 2019, Tanzania's rapid population growth has caused the number of people living below the national poverty line to steadily increase. In 2020, the pandemic-induced economic slowdown caused the poverty rate to rise to an estimated 27.2%, compounding the effect of population growth on the absolute number of people living in poverty. Notwithstanding, following two decades of sustained growth, Tanzania reached an important milestone in July 2020, when it formally graduated from low-income country to lower-middle-income country status".

According to [UNHCR's Refugee Population Update](#) (30 June 2021):

- **Refugees:** As of 30 June 2021, Tanzania hosted some 253,040 refugees and asylum-seekers mainly from Burundi (68.5%) and the Democratic Republic of Congo (31.3%). 50% were female and 57% children. The majority have been placed in three main refugee camps, with a small urban population in Dar es Salaam.

According to UNDP's HDI 2020:

- **Human Development Index (HDI):** Tanzania is ranked 163rd out of 189 countries with a HDI value of 0.529
- **Life expectancy at birth:** 65.5 years
- **Gender Development index (GDI):** 0.948
- **Gender inequality index (GII):** 0.556. The GII measures gender inequalities in three important aspects of human development—reproductive health, empowerment and economic status. In 2019 Tanzania ranked 140th out of 162 countries.

Within Tanzania's patriarchal context, women and girls continue to assume subservient roles within the family and community sphere. Domestic abuse is reportedly high in Tanzania, yet is rarely made public due to widespread impunity for perpetrators and fear of reprisals ([CEDAW, 2016](#); [OECD, 2019](#)). Social and cultural norms impact whether or not a woman pursues divorce (and assets) as it is viewed as improper for women to demand a share of her 'husband's property' and invites community stigma ([OECD, 2019](#)). Thus many women become destitute if a marriage breaks down, or stay trapped in abusive marriages.

Technological landscape

According to Internet World Stats (IWS 2021):

- **Internet usage:** 37.6% of the population – survey date: December 2020
- **Facebook usage:** 8.5% of the population – survey date: December 2020

According to the World Bank (country profile):

- **Mobile phone subscriptions:** 82.2 per 100 people

A [GSMA \(2019\) report](#) highlighted that 77% of women in Tanzania owned mobile phones, compared with 86% of men. The gender gap widens when considering mobile internet usage (22% of women compared to 40% of men).

According to [BuddeComm Research](#) (updated 25 May 2020):

- Mobile penetration reached 85% by early 2020, and growth in the number of subscribers remains strong. Following the launch of mobile broadband services, mobile network operators have become the leading ISPs. Operators are hoping for revenue growth in the mobile data services market, given that the voice market is almost entirely prepaid and voice ARPU continues to fall. To this end, they have invested in network upgrades. A fast-developing source of revenue is from mobile money transfer and m-banking services. The Tanzanian government, in an attempt to manage the telecom sector more effectively, has cracked down on counterfeit smartphones, which were thought to account for up to 30% of devices in circulation, and has introduced a biometric SIM card registration scheme.

Tanzania's technological landscape is advancing dramatically. Chinese investment in the country is making the construction of infrastructure affordable. According to a report by [Reuters](#) on 25 September 2019:

- "Tanzania's mobile phone subscriptions rose to 43.67 million in the three months ending in June, a 4.7% increase from a year earlier, an official report showed on Wednesday. Vodacom Tanzania, a subsidiary of South Africa's Vodacom Group, remained the market leader for both mobile phone subscribers and mobile money transfers. As in many other African countries, mobile phone use has surged in Tanzania over the past decade, underpinned by the availability of cheaper smartphones. The number of internet users in the East African country rose to 23.14 million in June, up from 22.99 million a year ago."

- Reuter's report also underlined that millions of Tanzanians use mobile money transfers like their neighbors in Kenya: "The number of people using mobile money transfers rose to 22.9 million in second-quarter from 20.8 million previously."

Security situation

In the past, the radical Islamic group UAMSHO (a Swahili acronym for the Association for Islamic Mobilization and Propagation) used Zanzibar as a springboard to further its radical Islamic agenda in Tanzania. In the last years, the influence of the group has significantly diminished. However, there have been reports of people being kidnapped; for instance, Africa's youngest billionaire was [abducted](#) by criminals in 2018 (BBC News, 11 October 2018). Children have also been kidnapped for witchcraft purposes, often children with albinism. According to CNN reporting on 28 January 2019, in January 2019, the police discovered [bodies of ten children](#) who had gone missing - "their teeth and private parts" had been removed. It is difficult to know whether this practice of kidnapping affects Christians in particular. The government pledged to address the matter.

Another emerging problem for Tanzania is the issue of jihadist activity in neighboring Mozambique, which has led to cross-border raids into Tanzania. According to a report by [AllAfrica](#) on 19 October 2020:

- "...the terrorists entered Tanzania by sea, going up the Rovuma river that forms the border between Mozambique and Tanzania. The raiders burnt down houses, destroyed an armored vehicle and stole money and military equipment. The terrorist network that calls itself 'Islamic State' claimed responsibility for the attack, and said it had killed three Tanzanian soldiers."

The US Department of State travel advisory considers Tanzania to be a critical threat location and has warned that terrorist groups could attack in Tanzania with little or no warning, especially in the southern Tanzanian region of Mtwara. Since the jihadists are constantly demanding the introduction of Sharia law in the region, this is particularly alarming for Christians.

Furthermore, Christians who are openly critical of government actions are being targeted for reprisals by security forces or ardent government supporters.

Trends analysis

1) Increasing tension between Christians and Muslims is a cause for concern among the country's political elite

Although Tanzania is a Christian-majority nation and the tension between Christians and Muslims is more or less limited to the coastal areas and Zanzibar, if it is not addressed comprehensively, it could cause serious instability. Now that some of the highest officials (including the president) are Muslims, some Christian politicians think that the power distribution is not fair. But the nomination of Christian Dr Philip Mpango to the vice-presidency has calmed the tension to some extent.

2) Islamic militancy in the country has been more or less contained, but a new threat is emerging

As in other countries in the region, Islamic radicalization through local militants and foreign funding has created a wealth of challenges to the country in general and to Christians in particular. It is hoped that the new president will continue to act firmly to weaken any growing radicalization in the country. However, if the current president's response is not complemented by political reforms to address relevant issues, it is possible that an organization like UAMSHO and its supporters could re-emerge. For the moment, it is a jihadist group in neighboring Mozambique which has been a cause for concern in the country: First, the Mozambique group has been conducting cross-border raids. Secondly, this group might well inspire the formation of a similar group in Tanzania.

External Links - Keys to understanding

- Recent history: The Commonwealth website - <https://thecommonwealth.org/our-member-countries/united-republic-tanzania/history>
- Recent history: won - <https://www.bbc.com/news/world-africa-34669468>
- Recent history: annulled - <https://www.bbc.com/news/world-africa-34656934>
- Political and legal landscape: Human Rights Watch - <https://www.hrw.org/report/2019/10/28/long-i-am-quiet-i-am-safe/threats-independent-media-and-civil-society-tanzania>
- Political and legal landscape: Girls Not Brides - <https://atlas.girlsnotbrides.org/map/tanzania>
- Political and legal landscape: OECD, 2019 - <https://www.genderindex.org/wp-content/uploads/files/datasheets/2019/TZ.pdf>
- Economic landscape: 2021 Macro Poverty Outlook - <http://pubdocs.worldbank.org/en/720441492455091991/mpo-ssa.pdf>
- Economic landscape: 2021 Economic Freedom Index - <https://www.heritage.org/index/pdf/2020/countries/tanzania.pdf>
- Economic landscape: OECD, 2019 - <https://www.genderindex.org/wp-content/uploads/files/datasheets/2019/TZ.pdf>
- Social and cultural landscape: UNHCR's Refugee Population Update - <https://reporting.unhcr.org/sites/default/files/UNHCR%20Tanzania%20Refugee%20Population%20Dashboard%20-%20June%202021.pdf>
- Social and cultural landscape: CEDAW, 2016 - https://tbinternet.ohchr.org/_layouts/15/treatybodyexternal/Download.aspx?symbolno=CEDAW/C/TZA/CO/7-8&Lang=En
- Social and cultural landscape: OECD, 2019 - <https://www.genderindex.org/wp-content/uploads/files/datasheets/2019/TZ.pdf>
- Social and cultural landscape: OECD, 2019 - <https://www.genderindex.org/wp-content/uploads/files/datasheets/2019/TZ.pdf>
- Technological landscape: GSMA (2019) report - <https://www.gsma.com/mobilefordevelopment/wp-content/uploads/2019/03/GSMA-Connected-Women-The-Mobile-Gender-Gap-Report-2019.pdf>
- Technological landscape: BuddeComm Research - <https://www.budde.com.au/Research/Tanzania-Telecoms-Mobile-and-Broadband-Statistics-and-Analyses>
- Technological landscape: Reuters - <https://www.reuters.com/article/tanzania-telecoms/tanzanias-mobile-phone-subscriptions-rise-to-nearly-44-million-idUSL3N26G26H>
- Security situation: abducted - <https://www.bbc.co.uk/news/world-africa-45821361>
- Security situation: bodies of ten children - <https://edition.cnn.com/2019/01/28/africa/tanzania-kids-mutilated-intl/index.html>
- Security situation: AllAfrica - <https://allafrica.com/stories/202010190976.html>

WWL 2022: Church information / Tanzania

Christian origins

Christianity originally came to Tanzania with the Portuguese early in the 16th century. However, the Portuguese Roman Catholics were not active in evangelizing the indigenous population and hence the presence of Christianity was superficial. In 1844, two German Protestants - Johann Krapf and Johan Rebmann - came to Tanzania as missionary-explorers representing the British-based Church Missionary Society. However, there was little growth in the Church until 1860, when Roman Catholic priests came to Zanzibar, and 1863 when the Catholic missionary society 'Holy Ghost Fathers' was established there. Tanzania was also territory explored by David Livingstone on behalf of the London Missionary Society in the 19th century. Following the official German occupation of Tanganyika in 1885, several Lutheran missionary societies flourished. In 1938 seven churches came together and formed the Federation of Lutheran Churches of Tanganyika.

Church spectrum today

Tanzania: Church networks	Christians	%
Orthodox	13,300	0.0
Catholic	17,235,000	46.8
Protestant	18,206,000	49.4
Independent	1,385,000	3.8
Unaffiliated	340,000	0.9
Doubly-affiliated Christians	-352,000	-1.0
Total	36,827,300	100.0
<i>(Any deviation from the total number of Christians stated above is due to the rounding of decimals)</i>		
Evangelical movement	9,701,000	26.3
Renewalist movement	6,612,000	18.0

Data source: Johnson T M and Zurlo G A, eds, *World Christian Database* (Leiden/Boston: Brill, accessed April 2021)

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

The Roman Catholic church, the Lutheran church and Seventh-day Adventists are some of the main Christian denominations in mainland Tanzania. There are also numerous Pentecostal Christian groups.

WWL 2022: Persecution Dynamics / Tanzania

Reporting period

1 October 2020 - 30 September 2021

Position on the World Watch List

Tanzania: World Watch List	Points	WWL Rank
WWL 2022	61	55
WWL 2021	58	57
WWL 2020	55	60
WWL 2019	52	57
WWL 2018	53	53

Ranks are shown above whenever the country scored 41 points or more in the WWL 2018-2022 reporting periods

The increase of three points in score in WWL 2022 was due to a rise in violence. Christians are not only targeted by persecutors from Tanzania, but are also targeted by the jihadist group from Mozambique. There are some fears that, if the situation in Mozambique is not contained and solved, the jihadists might leave north Mozambique and make their main base in Tanzania. It has already been established that [Tanzanian jihadists have joined](#) the fight on the side of the Mozambican insurgents. Furthermore, the restrictions imposed by the government are a cause for concern for some Christians groups - state interference is becoming more common and those groups who want to remain independent are made to suffer.

Persecution engines

Tanzania: Persecution engines	Abbreviation	Level of influence
Islamic oppression	IO	Strong
Religious nationalism	RN	Not at all
Ethno-religious hostility	ERH	Not at all
Clan oppression	CO	Weak
Christian denominational protectionism	CDP	Very weak
Communist and post - Communist oppression	CPCO	Not at all

Secular intolerance	SI	Very weak
Dictatorial paranoia	DPA	Medium
Organized corruption and crime	OCC	Not at all

The scale for the level of influence of Persecution engines in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong. For more information see WWL Methodology.

Islamic oppression (Strong)

The Union of Tanzania has two contrasting demographic realities: The majority of mainland Tanzanians are Christians, and the majority of the population on the island of Zanzibar are Muslims. In recent years, *Islamic oppression* has become more prominent, originating in Zanzibar and moving across to the coast of mainland Tanzania. In previous years, the radical Islamic group UAMSHO had used Zanzibar to further its Islamist agenda in Tanzania with the aim of forming a Muslim state with no place for Christians. It appears that the idea of this Islamic state is gaining popularity among Muslims on the mainland too. This radical influence has even induced the drafters of a new Constitution (still to be ratified by referendum) to include a provision that allows the establishment of Sharia courts in the whole country.

Although UAMSHO currently seems to have lost momentum (since its leaders have been arrested or have left their leadership role), its radical ideology has nevertheless taken root and continues to create problems both for Christians and the government. Thus, in recent WWL reporting periods, although there has been no direct violence aiming to bring the region under the strict control of Islam, other non-violent acts have illustrated this intention.

Dictatorial paranoia (Medium)

Church activities have been monitored in Tanzania by the state authorities. As one of the main voices against persecution of any kind, be it religious or non-religious, church leaders were previously in a position where they could speak out freely against perpetrators of injustice even where the perpetrators were allied with the government. With the fifth administration under President Magufuli, things became different: Church leaders found they could no longer openly criticize the government, and any accusations concerning social injustice were met with resistance and harassment. However, in the run-up to the elections in October 2020, the president changed tactics, assuring church leaders that he was ready to listen to them as key advisers on political, economic and social development issues. Despite the sudden death of the authoritarian president in March 2021, there still remains a significant level of fear among church leaders to speak out against the government.

Drivers of persecution

Tanzania: Drivers of Persecution	IO	RN	ERH	CO	CDP	CPCO	SI	DPA	OCC
	STRONG			WEAK	VERY WEAK		VERY WEAK	MEDIUM	
Government officials							Very weak	Medium	
Ethnic group leaders				Weak					
Non-Christian religious leaders	Strong								
Religious leaders of other churches					Weak				
Violent religious groups	Weak								
Citizens (people from the broader society), including mobs	Strong								
One's own (extended) family	Strong								
Political parties	Weak							Weak	

The scale for the level of influence of Drivers of persecution in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong. Please note that "-" denotes "not at all". For more information see WWL Methodology.

Drivers of Islamic oppression

The drivers of persecution in Tanzania are mainly those who subscribe to the radical ideology propagated by Wahhabists in the country and members of UAMSHO. Muslim family and community leaders are also drivers especially when dealing with converts from Islam. Generally, the following are the main drivers of *Islamic oppression*:

- **Non-Christian religious leaders (Strong):** Muslim sheiks and imams have been continuously preaching inflammatory rhetoric during sermons. (It was a religious leader/jihadist who created UAMSHO.) Non-Christian religious leaders, especially those based in Zanzibar, impose strict adherence to dress codes and during the month of Ramadhan no one is allowed to eat in open places, regardless of whether you are Muslim or non-Muslim. The leaders have encouraged a mentality in their adherents to shun and criticize openly persons who wear jeans or clothing which exposes skin during Ramadan.
- **Citizens (Strong):** In Zanzibar and the coastal region it has been reported that ordinary citizens participated in persecuting Christians by bullying, discrimination, and ostracizing Christians in the community. Muslims require strict adherence to modest dress codes, refraining from eating openly during Ramadan and shunning those who openly wear Christian symbols such as crosses on chains. They also curtail freedom of worship for Christians, it is frequent to hear Arabic poetry on public transport but you would never hear Christian music being played in public.
- **Family (Strong):** Family (including extended families) are persecutors of converts. An Islamic family will reject anyone who leaves Islam to become a Christian.

Drivers of Dictatorial paranoia

- **Government officials (Medium):** The government of Tanzania under President John Magufuli was increasingly becoming an authoritarian regime. Government officials were intimidating critics, and church leaders were under pressure: When they spoke out against the administration, their churches ran the risk of de-registration. Under the new president, it is possible that this will change.

Areas where Christians face most difficulties

Mainland coastal areas including Dar es Salaam and the island of Zanzibar are the main areas where Christians face major difficulties when living out their faith.

Christian communities and how they are affected

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

Communities of expatriate Christians: These are mainly found on the islands such as Pemba and Mafia. They keep separate from Christians with a Muslim background because if they were to mix, their security would be jeopardized. Also, the community leaders on the Island of Zanzibar monitor expatriates. In other parts of the country, expatriate Christians are not involuntarily isolated.

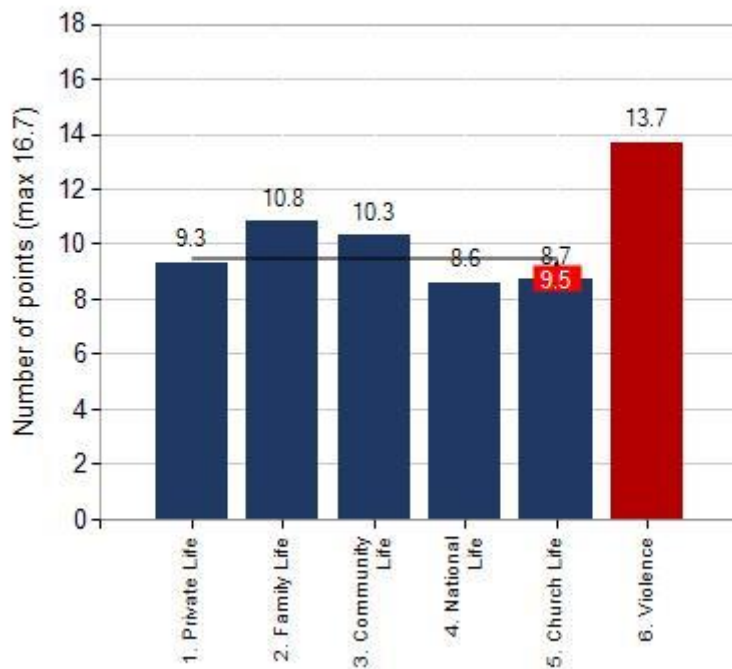
Historical Christian communities: Roman Catholic and Lutheran churches face persecution both from the Muslim community in Zanzibar and from the national government (through curtailment of their activities) if they accuse the government of acting unjustly.

Converts to Christianity: In Muslim dominated areas (Zanzibar and the coastal region) Christians with a Muslim background suffer permanent pressure and often violence. Persecution is mainly driven by Islamic religious leaders and the surrounding Muslim community.

Non-traditional Christian communities: Non-traditional Christian communities are the fastest growing in the country. At least 8% of the population belong to these Pentecostal, Evangelical, Baptist and non-denominational churches. These churches face persecution from Islamic sources and also - on a much weaker scale - from Historical Christian churches (for instance, when their theology and activities are publicly criticized). They experience many challenges, e.g. in obtaining permission to build new churches and in getting permits for assembly and preaching.

The Persecution pattern

WWL 2022 Persecution Pattern for Tanzania



The WWL 2022 Persecution pattern for Tanzania shows:

- The average pressure on Christians in Tanzania is high at 9.5 points.
- The *Family sphere* score is the highest (10.8 points), followed by the *Community sphere* with a score of 10.3 points. This is an indication that converts from Islam face pressure from both family and community members when they try to live according to their Christian values and faith.
- The score for violence is extremely high at 13.7 points, up from 10.2 points in WWL 2021.

Pressure in the 5 spheres of life

In each of the five spheres of life discussed below, four questions have been selected from the WWL 2022 questionnaire for brief commentary and explanation. The selection usually (but not always) reflects the highest scoring elements. In some cases, an additional paragraph per sphere is included to give further information deemed important. (To see how individual questions are scored on a scale of 0-4 points, please see the “WWL Scoring example” in the WWL Methodology, available at: <https://open Doors analytical.org/world-watch-list-documentation/>, password: freedom).

Pressure in Block 1 / Private sphere

Block 1.7: It has been risky for Christians to speak about their faith with immediate family members. (2.75 points)

This is linked to conversion: Once one has left Islam and became a Christian, it is very risky to discuss faith matters with family members. This is often the case in Zanzibar and the coastal areas. But for other Christians, this is not a serious issue, except where family members cause

friction by joining a different church denomination.

Block 1.1: Conversion has been opposed, forbidden, or punishable, including conversion from one type of Christianity to another. (2.50 points)

There are growing concerns with regard to the rising Islamic radicalization in the country. Even though conversion is not outlawed in the country, family and community members often create serious obstacles. They bully and expel converts, shun them and cause dispossession of property.

Block 1.4: It has been risky for Christians to reveal their faith in written forms of personal expression (including expressions in blogs and Facebook etc.). (2.25 points)

In areas where Muslims are the majority, all Christian groups face serious problems if they want to express their faith. Difficulties can start at family level, progress to community level and in some areas can also involve local government officials. Converts face harsher treatment, potentially leading to beatings, expulsion and other forms of persecution.

Block 1.5: It has been risky for Christians to display Christian images or symbols. (2.25 points)

This affects all categories of Christians in Zanzibar and the mainland coastal region. Simply wearing a cross can cause anger in the community and is particularly dangerous for converts from Islam. All Christian denominations including converts can face serious problems that can lead to beatings and other forms of abuse. For this reason, Christians in areas dominated by a Muslim population often avoid displaying Christian symbols.

Pressure in Block 2 / Family sphere

Block 2.8: Christian children have been pressured into attending anti-Christian or majority religion teaching at any level of education. (3.25 points)

Geography is key here. Children of Christians face such pressure in Zanzibar and the mainland coastal region, where the majority religion is Islam and Islamic studies are taught in all public schools. Christians who cannot send their children to a private school will thus face high levels of pressure to make their children attend such classes. See also below: 2.7.

Block 2.7: Parents have been hindered in raising their children according to their Christian beliefs. (3.00 points)

This applies to all Christians (especially those with a Muslim background) in Muslim-dominated areas. They are not free to openly express their faith and are forced to take their children through the Islamic madrassa school system, to attend mosque prayers and participate in the annual fast etc. This means Christians have to be careful what they tell their children, what values they want to instill in their children, and whether to take their children to church or not.

Block 2.9: Children of Christians have been harassed or discriminated against because of their parents' faith. (2.75 points)

Again, geography is key. Children of Christians face discrimination in predominantly Muslim

areas of the country. It is common for young Christian schoolchildren to be deliberately given low marks in examinations and punished unfairly by some Muslim teachers. They also often face verbal abuse from fellow students, especially during Ramadan, if seen to be eating, drinking or even dressing in 'non-Islamic' ways.

Block 2.3: Christians have been hindered in celebrating a Christian wedding for faith-related reasons. (2.50 points)

Past incidents in the country have affected the way Christians live their lives. The intimidation, killings and acid attacks in Zanzibar over the last years have created an environment of fear. Thus, Christians in Zanzibar have to celebrate weddings hidden from public view. Any public Christian celebration can be seen as 'an insult' to the Muslim community. Thus, there could be mob attacks or harassments of those who participate in the celebrations.

Pressure in Block 3 / Community sphere

Block 3.1: Christians have been harassed, threatened or obstructed in their daily lives for faith-related reasons (e.g. for not meeting majority religion or traditional dress codes, beard codes etc.). (3.25 points)

This is the most serious problem that Christians face in their community sphere of life. Christians in Zanzibar reported having to dress like Muslims during Ramadan - particularly women. This pressure is also experienced in Muslim-dominated areas where women are forced to keep their hair covered to avoid offending Muslims (e.g. in the areas around Kilwa, Tunduru, Bukoba and Kilosa). This is also an issue in the coastal region, including Dar es Salaam. There are also some emerging problems in areas that border Mozambique where jihadists are operating.

Block 3.2: Christians have been monitored by their local communities or by private groups (this includes reporting to police, being shadowed, telephone lines listened to, emails read/censored, etc.). (3.00 points)

Christians who live in Muslim-dominated areas are closely observed by neighbors and others to find any fault or excuse for persecuting them. This is particularly the case in Zanzibar and the mainland coastal areas where Muslim youth are engaged in monitoring Christians. During the WWL 2022 reporting period, this issue has become more serious in areas that border Cabo Delgado Province of Mozambique where jihadists are conducting cross-border attacks.

Block 3.4: Christians been hindered in sharing community resources because of their faith (e.g. clean drinking water). (2.75 points)

Everywhere in Tanzania where Muslims have dug water wells, they ask Christians and Muslims to respect Islam before accessing the well, which means they are to observe Muslim dress codes and use Islamic greetings. This is particularly a concern for all types of Christian in Zanzibar and the coastal region. The fundamental criterion in local communities to share resources is which religion you belong to.

Block 3.6: Christians have been hindered in participating in communal institutions, forums, etc., for faith-related reasons. (2.75 points)

Religion plays a key role in defining the role of community members in communal institutions. This happens in Muslim-dominated areas where Christians are required to abide by Muslim customs. Also, pressure is experienced in the predominantly Maasai tribal area of Arusha and in Ukerewe District, where Christians remain under pressure to participate in traditional African funeral rites.

Pressure in Block 4 / National sphere

Block 4.3: Christians have been forced by law or in practice to act against their conscience, e.g. regarding military service or in certain professions. (3.25 points)

The concept of 'acting against one's conscience' needs to be interpreted broadly. This can be applied to the forced/coerced observance by non-Muslims of Ramadan fasting rites in Muslim-dominated areas, where all non-Muslims are forced to observe the day-long fasts or eat in secret to avoid being punished for 'disrespecting' Islam.

Block 4.5: Christians have been discriminated against when engaging with the authorities (local administration, government, army, etc.) for faith-related reasons. (3.00 points)

In Muslim-dominated areas it is common for local government authorities to 'side' with Muslims whenever they voice any 'religious' grievance, thus effectively discriminating against Christians. This has been the case for several years.

Block 4.8: Christians have been hindered in expressing their views or opinions in public. (3.00 points)

This is very important in the country, because of many factors: First, in areas where Muslims dominate the state structure, how Christians express themselves requires caution. Secondly, in the past, the ruling party has tried to use the Church for its own benefit and has also put pressure on church leaders not to speak out on matters where officials are abusing their power. This is also the case in areas (especially in Zanzibar) where there is a Muslim majority. In these areas, there is considerable pressure on Christians if they publicly criticize local government policy.

Block 4.9: Christian civil society organizations or political parties have been hindered in their functioning or forbidden because of their Christian convictions. (3.00 points)

The government has long been accused of limiting space for civil society in the country. Organizations have been told to avoid 'politics', which means everything from providing social services to speaking publicly about justice or any human rights issues. In the run-up to the October 2020 presidential elections, priests, pastors and other church leaders were basically told to 'behave' or 'be booted'. Since March 2021, expectations rose that the new president would introduce better protection of laws and generally improve religious freedom. However, there has not been any significant progress to date.

Pressure in Block 5 / Church sphere

Block 5.2: It has been difficult to get registration or legal status for churches at any level of government. (3.25 points)

Church registration under President Magafuli was very difficult and after his death, there was high expectation that the new president would make things easier. However, the registration of organizations (including churches) has continued to be challenging. Although this affects non-Christian organizations as well, for Christians it is a case of double vulnerability. Government bureaucracy is used as an excuse to delay church registrations in Muslim-dominated areas in particular. This forces many churches to register their ministries as NGOs instead.

Block 5.4: Churches have been hindered from organizing Christian activities inside their place of worship. (3.25 points)

There are many cases where Christian activities have been interrupted. For example, church leaders in Arusha and in Geita and Kagera administrative regions have reported being regularly interrupted when holding overnight prayers. Also, those in Arusha, Kigoma, and Dar es Salaam reported that they are not allowed to use loudspeakers when conducting their services. The main problems come from community mobs, sometimes with implicit support of government officials.

Block 5.1: Church activities have been monitored, hindered, disturbed, or obstructed. (3.00 points)

There are two major aspects to this issue: First, churches in Tanzania are experiencing low-level monitoring by the government and church leaders have been warned not to get involved in political matters. They have been threatened otherwise with the de-registration of their churches. Christian leaders have made statements against local government election violence and against government restrictions on freedom of speech. This is the sort of criticism the government does not tolerate. Secondly, there are community members in Muslim-dominated areas who constantly monitor church activities.

Block 5.5: Churches have been hindered from organizing Christian activities outside church buildings. (3.00 points)

Churches on the mainland are generally able to obtain all necessary permits for holding open-air meetings. However, this is not the case in Zanzibar, where special permission must be applied for and this is only given on condition that the open air meeting will pause in silence to observe the Muslim call to prayer. In the past, some open-air church activities were actually brought to a halt with violence. Even though no such major incidents occurred during the WWL 2022 reporting period, monitoring church activities outside the church is very common in places where Muslims are the overwhelming majority.

Violence

Violence is defined in WWL Methodology as the deprivation of physical freedom or as bodily harm to Christians or damage to their property. It includes severe threats (mental abuse). The table is based on reported cases as much as possible, but since many incidents go unreported, the numbers must be understood as being minimum figures. The following 5 points should be considered when using the data provided in the Block 6 table:

1. Some incidents go unreported because the Christians involved choose not to speak about the hostility being faced. Possible reasons for this may be:

- Doing so would expose them to more attacks. For example, if a family member is killed because of his/her faith, the survivors might decide to keep silent about the circumstances of the killing to avoid provoking any further attacks.
- In some circumstances, the reticence to pass on information may be due to the danger of exposure caused by converts returning to their previous faith.
- If persecution is related to sexual violence - due to stigma, survivors often do not tell even their closest relatives.
- In some cultural settings, if your loved one is killed, you might be under the obligation to take revenge. Christians not wishing to do that, may decide to keep quiet about it.

2. Other incidents go unreported for the following possible reasons:

- Some incidents never reach the public consciousness, because no one really knows about it; or the incident is simply not considered worth reporting; or media coverage is deliberately blocked or distorted; or media coverage is not deliberately blocked, but the information somehow gets lost; or the incidents are deliberately not reported widely for security reasons (e.g. for the protection of local church leaders).
- In situations where Christians have been discriminated against for many years, armed conflict can make them additionally vulnerable. Christians killed in areas where fighting regularly takes place are unlikely to be reported separately. Examples in recent years have been Sudan, Syria and Myanmar.
- Christians who die through the deprivation of basic necessities such as clean water and medical care (due to long-term discrimination) are unlikely to be reported separately. Christians are not always killed directly; they can be so squeezed by regulations and other oppressive factors that they die – not at once, but in the course of years. This often includes the deprivation of basic necessities such as clean water and medical care, or exclusion from government assisted socio-economic development projects. These numbers could be immense.

3. For further discussion (with a focus on the complexity of assessing the numbers of Christians killed for their faith) please see World Watch Monitor's article dated 13 November 2013 available at:
<https://www.worldwatchmonitor.org/2013/11/number-of-christian-martyrs-continues-to-cause-debate/>.

4. The use of symbolic numbers: In cases where it has been impossible to count exactly, a symbolic round figure (10*, 100* etc.) is given and indicated with an asterisk. A symbolic number of 10* could in reality even be 100 or more but the real number is uncertain. A symbolic number of 100* could go well over 1000 but the real number is uncertain. A symbolic number of 1,000* could go well over 10,000 but, again, the real number is uncertain. The same applies for symbolic numbers 10,000*, 100,000* and 1,000,000*: Each could indicate much higher numbers, but WWR chooses to be cautious because the real number is uncertain.

5. The symbol "x" in the table: This denotes a known number which cannot be published due to security concerns.

Tanzania: Violence Block question		WWL 2022	WWL 2021
6.1	How many Christians have been killed for faith-related reasons (including state sanctioned executions)?	25	5
6.2	How many churches or Christian buildings (schools, hospitals, cemeteries, etc.) have been attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons?	11	8
6.3	How many Christians have been detained for faith-related reasons?	0	4
6.4	How many Christians have been sentenced to jail, labor camp, sent to psychiatric hospital as punishment, or similar things for faith-related reasons?	0	0
6.5	How many Christians have been abducted for faith-related reasons (including Christians missing in a persecution context)?	2	2
6.6	How many Christians have been raped or otherwise sexually harassed for faith-related reasons?	0	2
6.7	How many cases have there been of forced marriages of Christians to non-Christians?	0	4
6.8	How many Christians have been otherwise physically or mentally abused for faith-related reasons (including beatings and death threats)?	100 *	23
6.9	How many houses of Christians or other property (excluding shops) have been attacked, damaged, bombed, looted, destroyed, burned down or confiscated for faith-related reasons?	10 *	5
6.10	How many shops or businesses of Christians have been attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons?	10 *	1
6.11	How many Christians have been forced to leave their homes or go into hiding in-country for faith-related reasons?	10 *	3
6.12	How many Christians have been forced to leave the country for faith-related reasons?	0	0

5 Year trends

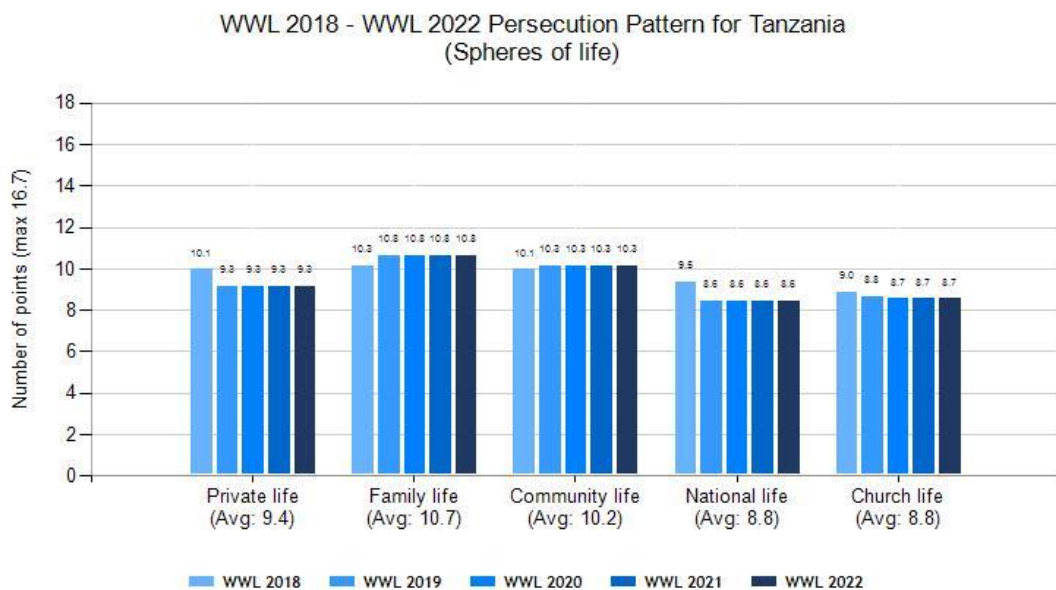
The following three charts show the levels of pressure and violence faced by Christians in the country over the last five WWL reporting periods.

5 Year trends: Average pressure

Tanzania: WWL 2018 - WWL 2022 Persecution Pattern history	Average pressure over 5 Spheres of life
2022	9.5
2021	9.5
2020	9.5
2019	9.5
2018	9.8

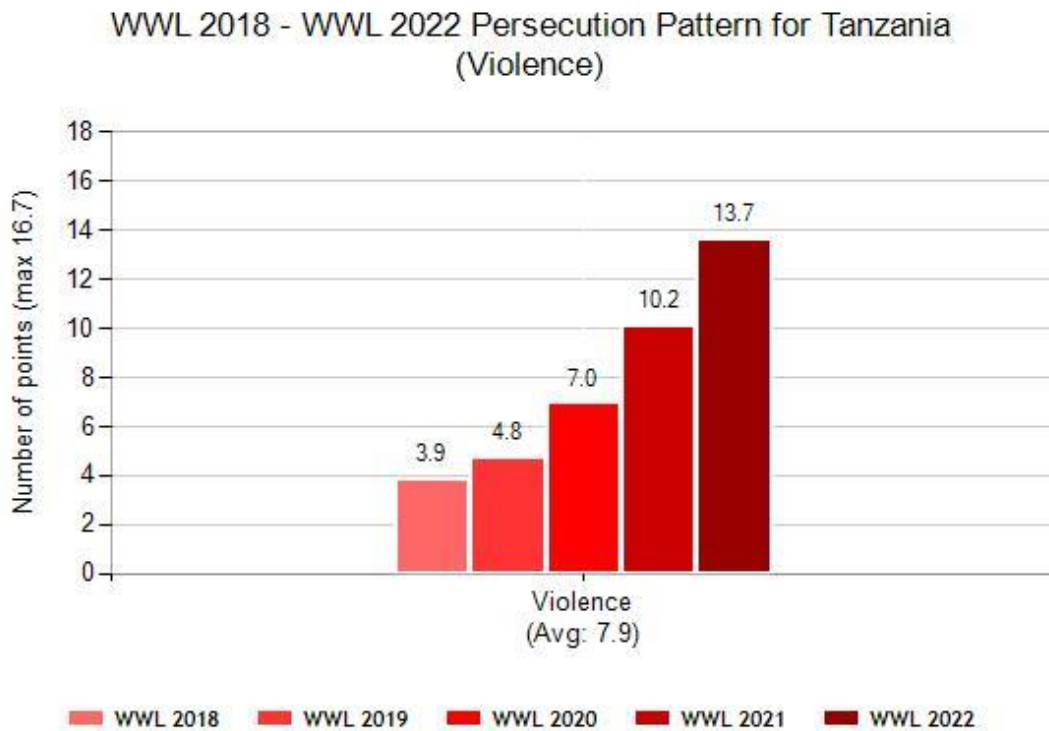
The table above shows that pressure on Christians is high and has now stabilized at a score of 9.5 points.

5 Year trends: Pressure in each sphere of life



The graph above shows that all *spheres of life* have stabilized in score from WWL 2019 onwards. The *Family* and *Community spheres* scored highest on average (both over 10.0 points), which is an indication that Christians in some places face pressure to live their family life according to their Christian values and struggle in their communities to live as an equal citizen.

5 Year trends: Violence against Christians



The graph above shows that the violence against Christians has been steadily increasing since WWL 2018, reaching the extreme level of 13.7 points in WWL 2022. This trend is particularly worrying for a Christian-majority country.

Gender-specific religious persecution / Female

Group	Female Pressure Points
Economic	Denied inheritance or possessions
Political and Legal	Denied custody of children; Forced marriage
Security	Abduction; Targeted Seduction; Violence – physical; Violence – sexual
Social and Cultural	Denied access to social community/networks; Enforced religious dress code; Violence – psychological
Technological	-

Christian women in Tanzania face hostility both through subtle and violent means. In past years, this has included being denied access to communal resources such as community wells, being pressured to dress according to an Islamic dress code, and being verbally harassed. Women can also be sexually assaulted. For example, a country expert explained that in some regions “women whose husbands have passed away, they are compelled to have affairs with another appointed person, as a means of what they call 'purification' from an omen of death of her

husband”. Christian women can be coerced into such practices against their beliefs.

Additionally, Christian women are sometimes intentionally targeted (deceived) by organized Muslim men who pretend to be evangelical Christians, with the intent of coercing them to recant their Christian faith. Furthermore, there is coercion to accept negative cultural practices such as widow inheritance in Mwanza, female genital mutilation, polygamous unions and early child marriages among the Maasai.

Women in Kigoma region have been subjected to sexual violence over the past years. The attackers – known locally as [Teleza](#), which refers to the fact that they cover themselves in oil – typically break into the homes of women in the night. They are often armed and threaten violence, sometimes leaving the survivors with life-threatening injuries (African Arguments, 10 June 2019). Women who have been subjected to this violence are afraid to speak out as the community then isolates them or they are subjected to social stigma, branded as prostitutes. Initially, these men only targeted single women, almost as though they wanted to punish them for not adhering to the norms of society by getting married. However, now even married women are being targeted, with women as old as 70 also being attacked. The attacks are centered around a need to control women. In some locations, this affects Christians more than others. It is unclear to what extent these attacks are still happening due to a lack of reporting.

Female converts to Christianity face the most intense persecution. They continue to face the prospect of forced marriage, forced divorce, isolation from their families and the denial of their inheritance and custody rights. Due to such religious persecution, Christian Tanzanian women are often demoralized, traumatized and consequently unable to work effectively. This is reported to have a negative economic impact on the wider Tanzanian Church, as many women are unable to contribute.

Gender-specific religious persecution / Male

Group	Male Pressure Points
Economic	Economic harassment via business/job/work access
Political and Legal	-
Security	Violence – physical
Social and Cultural	Violence – psychological
Technological	-

Christian men in Tanzania have in the past encountered discrimination and segregation in the workplace, particularly in Muslim companies, although this has not been reported in the 2022 reporting period. Their wages have been cut, and their overtime allowances unpaid. In addition, they have been forced to observe prayers during official prayer times and are commonly targeted by Muslims who wish to convert them. These pressures at work have placed a long-term economic burden on Christian men, as well as their families for whom they are the primary provider. The wider Tanzanian Church is further impacted, as without funds it struggles economically. It is also weakened in terms of attendance, as many men struggle to attend due

to working hours.

Christian converts are affected by cultural and ethnic factors, particularly if from tribal backgrounds. If a Maasai warrior converts to Christianity, for example, and changes his hair from the traditional style, the tribal leaders (whose role is to preserve the culture of the tribe) often regard this act as a form of betrayal. Punishment may include physical harm with traditional weapons such as spears and arrows. Similarly, converts from a Muslim background will face harsh treatment and reprisals. One convert recently stopped attending church because of the death threats he was receiving from his family, and occasionally death can be a risk for Christian men.

Persecution of other religious minorities

Besides Christians and Muslims, Tanzania's demography includes Buddhists, Hindus, Sikhs, Bahai and animists. There are currently no reports about the treatment or persecution of these groups (see: US State Department IRFR 2020). It is not yet clear if President Hassan will continue the authoritarian regime initiated by Magafuli. A continuation of that style of leadership in the country means that any religious minority faces considerable restrictions.

Future outlook

The outlook for Christians as viewed through the lens of:

Islamic oppression

Christians in Tanzania are the majority, except around the coast and on the Island of Zanzibar. The persecution of Christians in these areas is likely to continue (despite showing some signs of improvement). Islamic militants in neighboring Mozambique are also expanding their influence in Tanzania, having conducted a number of cross-border attacks. The fact that there are now international military forces operating against the jihadists in Mozambique means there is a chance the insurgents might set up in Tanzania until those military operations in Mozambique are ended.

Dictatorial paranoia

In the past few years, the ruling party (Chama Cha Mapinduzi / Party of the Revolution) has been tightening its hold on power and strategically weakening the opposition. Before the 2020 general elections, Members of Parliament were induced or threatened to leave the opposition and join the ruling party; in doing so, they have been re-elected into their constituencies under the ruling party. This has cost the country millions of dollars. The treatment of Christians in the country is showing improvement in many areas, apart from in the political scene where Christians, like other citizens, are facing the consequences of speaking out against human rights abuses by the government. In his last few months in office, President Magafuli showed more cooperation with leaders of churches and citizens are waiting to see how their new president chooses to lead the country. Many believe that the leadership style of President Hassan will be in sharp contrast to that of the late Magafuli given that she is working towards opening up civic space. However, since she assumed office, there have been no major changes that have improved the stifled environment for civil society and the Church.

External Links - Persecution Dynamics

- Position on the World Watch List.: Tanzanian jihadists have joined - <https://www.crisisgroup.org/africa/southern-africa/mozambique/303-stemming-insurrection-mozambiques-cabo-delgado>
- Gender-specific religious persecution Female description: Teleza - <https://africanarguments.org/2019/06/tanzania-strange-worrying-rise-oil-covered-rapists-kigoma-teleza/>

Further useful reports

A selection of in-depth reports and smaller articles are available on World Watch Research's Open Doors Analytical website (password: freedom) and on the World Watch Monitor website:

- <https://opendoorsanalytical.org/reports/>
- <https://opendoorsanalytical.org/?s=Tanzania>
- <https://www.worldwatchmonitor.org/countries/Tanzania>