

Learning Morality, Inequalities, and Faith

Christian and Muslim schools have become important targets in families' and pupils' quests for new study opportunities and for securing a 'good life' in Tanzania. These schools combine secular education with the moral (self-)formation of young people, triggering new realignments of the field of education with interreligious coexistence and class formation in the country's urban centres. Hansjörg Dilger explores the emerging entanglements of faith, morality, and the educational market in Dar es Salaam, thereby shedding light on processes of religious institutionalisation and their individual and collective embodiment. By contextualising these dynamics through an analysis of the politics of Christian–Muslim relations in postcolonial Tanzania, this book shows how the field of education has shaped the positions of these highly diverse religious communities in diverging ways. In doing so, Dilger suggests that students' and teachers' religious experience and practice in faith-oriented schools are shaped by the search for socio-moral belonging as well as by the power relations and inequalities of an interconnected world.

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Learning Morality, Inequalities, and Faith

Christian and Muslim Schools in Tanzania

Hansjörg Dilger

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Note on Language Use

While Kiswahili is Tanzania's national language and thus omnipresent in everyday interactions, the use of English is mandatory in secondary and tertiary education – and even at the primary level at English-medium private schools. Consequently, most of the interviews and more formalised conversations undertaken for this research were conducted and transcribed in English. However, numerous conversations and several interviews were also conducted in Kiswahili, not only in the Islamic seminaries, where English is taught less consistently, but also in informal conversations within and outside both Christian and Muslim schools where the use of Kiswahili expressed a certain level of trust and where it would have been awkward to communicate in English. Thus, the use of English versus Kiswahili mirrors not only the structural position of specific schools in Tanzania's stratified educational market, but also the social and cultural logics of language use in urban Tanzania. Quotes from interviews and conversations that were originally conducted in Kiswahili are translated into English, but terms that were originally used in English are set in italics. On the other hand, in some of the English translations I provide select original Kiswahili terms in order to illustrate the lexicological and metaphorical richness of the Kiswahili language when speaking about different nuances of learning and teaching values in urban Tanzania.