Index

Note: Page numbers with the suffix n indicate a footnote and those in bold indicate figures.

Africa Muslims Agency (AMA) aims, 139
Dar es Salaam premises, 140 finances, 139–41
see also Al-Farouq Islamic Seminary for Boys
Aga Khan IV, 49, 78–89
Al-Farouq Islamic Seminary for Boys caning, 159–61, 198, 201, 225
funding, 140–1
local and translocal networking, 142–3, 174
location, 101–2
management, 140, 144
marginal status, 148–9, 175, 221, 227–8
mosque, 140, 156
overseas donations, 140–1, 148–9
parental expectations, 141, 146
poor facilities, 149, 222
role of faith downplayed, 145–6
school fees, 140–1
structural dependency, 148–9, 228
Al-Farouq Islamic Seminary for Boys pupils, 139–61
declining academic performance, 141–3
dress, 147
exam preparation, 158
family background, 148, 152–3
future expectations, 148
interest in Islam and politics, 27
Islamic identity, 230
Islamic Knowledge lessons, 153–4, 154n16
Islamic religious and moral values, 146–7
language concerns, 61n41
lessons on un/ethical behavior, 151–2, 153
patriarchal masculinity, 154–7
pupil transport concerns, 149–50
student questionnaires, 27–8
Al-Farouq Islamic Seminary for Boys teachers encouraging and disciplining students, 157–61
longevity of service, 144–5
poor English language, 149
salary dissatisfaction, 142, 144
socioeconomic background, 143–4
spirit of work, 143
teaching style, 157–8, 223
training, 143
Ali, Tahir, 83–7n25, 86–7
Ansaar Sunna, 138, 163
Ansar al-Sunna, 71
anthropology of education, 16
of religion, 232–3
researcher positionality, 24–8
Arabic language, 57–9n38, 153, 162, 230
aspirations Christian pupils, 11
Kenton High School, 107
Kipata Girls’ Islamic Seminary, 166, 228
St. Joseph’s schools, 190
St. Mary’s, 105–6
BAKWATA (National Muslim Council of Tanzania) criticisms, 137–8
establishment, 70, 75
study tour, 77
successor to EAMWS, 75–86, 90
training, 70
Baldegger Schwestern, 181
Baraza Kuu la Waislamu Tanzania see BAKWATA
Benedictine order, 181
Bible Knowledge, 23–30, 76

259
Bongo Flava, 64
bridewealth, 155
British colonial rule, 45–50, 177
caning, 159–61, 198, 201, 225
Catholic Church
and... 23, 218
Kenton High School concerns, 107–8
language gap, 29, 38, 40, 61n41, 61–2
neo-Pentecostal church, 68

corporal punishment, 159–61, 198, 201, 225
Council of Imams (Shura la Maimamu), 70
Council of Pentecostal Churches of
Tanzania (PCT), 67
cultural capital, 13–23n13, 38, 143
Dar es Salaam
dangers of everyday life, 151–2
diverse educational landscape, 2–3
Islamic healing market, 70–1
perceived moral dangers, 103n3, 103, 212
Dar es Salaam Pentecostal Church (DPC), 68
development aid, 71–2, 75
Tanzania Muslim Welfare Network, 72–3
Dhala, Count Fatehali, 87
dhikr (ritual prayer), 69–70
discipline
Al-Farouq Seminary, 157–61
Kipata Girls’ Islamic Seminary, 171–2
St. Joseph’s schools, 197–200, 217
St. Mary's schools, 100, 109–12
divorce, 155
Dowdall, D.J.A., 83–7n25, 86–9
dress
Al-Farouq Islamic Seminary, 147
Full Gospel Bible Fellowship Church, 124–5
Kenton High School, 125
Kipata Girls’ Islamic Seminary, 164–5, 168, 170–1
St. Mary’s schools, 120–5
terminology, 170
women, 156–7
East African Muslim Welfare Society
(EMAWWS), 85–9
Certificate of Incorporation, 87
challenges to conventional accounts, 90–3
Muslim activists’ accounts, 85–7
Muslim schools, 137
replaced by BAKWATA, 75–86, 90
RITA files, 86–90, 91, 94–5
support for East African Muslims, 49, 87
EDIMASHUTA, 77
English language
administrative language, 58
educational shortcomings, 57–61
faith-oriented schools, 23, 218
Kenton High School concerns, 107–8
language gap, 29, 38, 40, 61n41, 61–2
neo-Pentecostal church, 68
Index

St. Mary's International Primary School, 99–100
in secondary education, 23, 55–6, 58
and social class, 58
students’ coping mechanisms, 61–3
ethical values
Al-Farouq Islamic Seminary, 146–7, 151–2, 153
Catholic schools, 178
Christian church, 189
compassion, 194–6
economic and political dimensions, 15–17, 22
embodied learning, 14–15
explicit aspects, 3
explicit and implicit aspects, 12–14, 223–4
faith-oriented schools, 2, 2n4, 126–7, 220
historical forces, 3–4
Islamic seminaries, 230
Kenton High School, 126
Kipata Girls' Islamic Seminary, 161, 164–5, 173–4
Lutheran seminary, 4–7
moral self-formation, 11–15
partial and pragmatic acceptance, 224–5
in quest for a good life, 3–4, 189, 218–19
in religious knowledge curriculum, 76–7
ritualised events, 222
St. Joseph's schools, 192, 197–200, 217
St. Mary's schools, 100–1, 118–26, 135
uncertainty and humour, 225–6

faith-oriented schools
admission policies, 229
advertisements, 3, 35–6
compared with government schools, 5–6, 12, 113
ethical values see ethical values
foundation for good life, 1–4, 218–19
and labor market prospects, 7
local and international networks, 220–2
political-economic dimensions, 3–4, 6–7, 16
post-privatisation, 1–3
processes of social differentiation, 228–9
realignment after deregulation, 2
religious diversity and cultural plurality, 229–32
statistics, 8n10
see also private schools
fees see school fees
Feza schools, 6–8n8, 138n2, 185

finance
Africa Muslims Agency (AMA), 139–41
Al-Farouq Seminary, 140–1
colonial era, 45–7
Kipata Girls’ Islamic Seminary, 162–3
St. Joseph's schools, 183, 191–209
see also school fees
Full Gospel Bible Fellowship Church, 75, 124–5
fundamentalist religiosity, 29–30
Fundikira, Abdallah Said, 83–7n25, 87, 90, 91, 93
German colonial rule, 43–5
government schools
compared with faith-oriented schools, 5–6, 12, 113
compared with Kipata Girls’ Seminary, 164–5, 167–71
competition from private sector, 54–5
criticisms, 182–3
fixed budgets, 11
pupils, 189–90
under British rule, 47
see also community schools
hate speech, 64, 70
health services
colonial era, 46n21
funding, 45–6
HIV/AIDS projects, 73
Islamic healing market, 70–1
Ismaili medical centers, 48–9
history
British colonial rule, 45–50
coastal trading centers, 41
German colonial rule, 43–5
Islamic seminaries, 137–8
limited sources, 39–40
and memory, 38–9
Omani Sultanate, 42
postcolonial era, 50–2
St. Joseph’s schools, 179–81
humour, 225–6

Ibn Batuta, 41
illiteracy, 51
inequalities
education reforms, 50–1
socioeconomic, 4–22
sociopolitical, 38, 71–2
soureligious, 15, 29, 38
international links
Christian schools, 19–29, 55
Evangelical spectrum, 3
international links (cont.)
faith-oriented schools, 220–2
Muslim revivalists, 65, 70–1, 73
Muslim schools, 19–29, 55n33
neo-Pentecostalists, 65
St. Joseph’s, 190
St. Mary’s, 120
Islamic "infrastructures", 138
Islamic Knowledge, 23–30, 76, 153–4, 154n16, 162, 230
Islamic Propagation Centre, 70
Islamic revivalism, 19–29, 23n23, 227
Islamic rituals, 69–70
Islamic seminaries, 137–9, 174–5
historical background, 137–8
moral and Muslim identity, 230
summary, 30
see also Al-Farouq Islamic Seminary for Boys; Kipata Girls’ Islamic Seminary
Ismaili schools, 48–9, 55n33
Kadhi court, 35
Kakobe, Bishop, 64, 75, 124–5
Karimje, Alibhai Mohemedali, 87
Karimje, Anver Ali, 88
Kenton High School
advertisements, 3
English language concerns, 107–8
location, 104–6n8
pupil aspirations, 107
pupil transport, 104n5, 104–5, 107
pupils from poor families, 106–7, 135, 228
school fees, 107
students’ home kinship ties, 119
teaching style, 112
uniform, 125
values lessons in English classes, 126
Khaki, Aziz, 88–9
Kikwete, Jakaya, 36–7, 37n4
Kinondoni Secondary School, 137
Kipata Girls’ Islamic Seminary, 162–74
curriculum, 162
ethical and moral values, 161, 164–5, 173–4
finances, 162–3
Islamic network, 163
location, 162
(male) researcher’s interview room, 168, 169
modernist orientation, 163–4
objectives, 163
parental aspirations, 166
quality of facilities, 222
school fees, 162, 166
Kipata Girls’ Islamic Seminary pupils
aspirations, 228
benefits of single-sex education, 163, 167, 175
dress, 164–5, 168, 170–1
family background, 166–7
moral agency, 168–71, 230
Kipata Girls’ Islamic Seminary teachers
discipline, 171–2
headmistress, 162, 164–5
male teachers, 167–8
teaching style, 172–4
training, 164
Kiswahili
educational shortcomings, 57–61
German era administrative language, 43
lessons on un/ethical behavior, 151–2, 153
national language, 51n29
postcolonial language of education, 50–1
in primary school, 58–9
students’ coping mechanisms, 61–3
teaching values and virtues, 125–6
Kurasini National Children’s Home, 192–6
Laïha, Hassen Kassim, 87
languages
language gap, 29, 38, 40, 61n41, 61–2
see also Arabic language; English language; Kiswahili
league tables, 7–9
Life Bible Church, 79
Maji Maji rebellion (1905–07), 44
marginalisation of Muslims, 29, 71–2, 148–51, 227
Al-Farouq pupils, 148–9, 175, 221, 227–8
historical marginalisation, 9, 27, 49–50
Muslim schools, 227
marriage
Al-Farouq pupils, 156–7, 226
Islamic sermons, 156
St. Joseph’s discussion, 208–10, 225
St. Joseph’s rules, 200n10
Masasi, Saleh, 88
Mawlid celebration, 69–70
Mikocheni B Assemblies of God Church, 68–9, 102, 106n12, 124–5
Ministry of Education and Culture (MoEC), 76–7
Ministry of Home Affairs (MoHA), 78–82
mission schools
growth under German rule, 43–5
importance under British rule, 46–7
<table>
<thead>
<tr>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim students, 45n18, 47–8</td>
</tr>
<tr>
<td>nationalisation, 177</td>
</tr>
<tr>
<td>statistics, 43–7</td>
</tr>
<tr>
<td>missionaries</td>
</tr>
<tr>
<td>British colonial rule, 177</td>
</tr>
<tr>
<td>German colonial rule, 44–5</td>
</tr>
<tr>
<td>as historical source, 39</td>
</tr>
<tr>
<td>Omani Sultanate, 42–3</td>
</tr>
<tr>
<td>Portuguese, 41–2</td>
</tr>
<tr>
<td>Mohammed, Bibi Titi, 86</td>
</tr>
<tr>
<td>moral sentiments, 15</td>
</tr>
<tr>
<td>see also ethical values</td>
</tr>
<tr>
<td>Muslim Association of Tanganyika, 49</td>
</tr>
<tr>
<td>Muslim organisations</td>
</tr>
<tr>
<td>educational initiatives, 18, 70</td>
</tr>
<tr>
<td>nationalist movements, 49</td>
</tr>
<tr>
<td>registrations, 82–3, 83</td>
</tr>
<tr>
<td>state surveillance, 71</td>
</tr>
<tr>
<td>Muslim pupils</td>
</tr>
<tr>
<td>in Christian schools, 121, 125, 128–30, 185, 215–16</td>
</tr>
<tr>
<td>in mission schools, 45n18, 47–8</td>
</tr>
<tr>
<td>secondary level concerns, 51–2</td>
</tr>
<tr>
<td>Muslim revivalists</td>
</tr>
<tr>
<td>criticism of religious instruction</td>
</tr>
<tr>
<td>curriculum, 77</td>
</tr>
<tr>
<td>diversity, 69, 69n7</td>
</tr>
<tr>
<td>early reformers, 69–70</td>
</tr>
<tr>
<td>government restrictions, 75</td>
</tr>
<tr>
<td>interreligious competition, 64–5</td>
</tr>
<tr>
<td>political reform organisations, 70</td>
</tr>
<tr>
<td>proselytisation, 36</td>
</tr>
<tr>
<td>public rallies, 72</td>
</tr>
<tr>
<td>and sociopolitical inequalities, 38, 71–2</td>
</tr>
<tr>
<td>Tanzania as a state, 37, 72</td>
</tr>
<tr>
<td>transnational links, 65, 70, 73</td>
</tr>
<tr>
<td>Muslim schools</td>
</tr>
<tr>
<td>background, 23</td>
</tr>
<tr>
<td>Feza schools, 6–8n8, 138n2, 185</td>
</tr>
<tr>
<td>international links, 19–29, 55n33</td>
</tr>
<tr>
<td>Ismaili schools, 48–9</td>
</tr>
<tr>
<td>marginalisation, 227</td>
</tr>
<tr>
<td>mistrust of fieldwork researcher, 26–7</td>
</tr>
<tr>
<td>religious knowledge, 23–30</td>
</tr>
<tr>
<td>interreligious inequalities, 15</td>
</tr>
<tr>
<td>terminology, 1n2</td>
</tr>
<tr>
<td>transnational ties, 55n33</td>
</tr>
<tr>
<td>weakness position, 19</td>
</tr>
<tr>
<td>Muslim Writers’ Workshop (Warsha ya Waandishi wa Kiswahili), 70</td>
</tr>
<tr>
<td>Muslims</td>
</tr>
<tr>
<td>coastal trading centers, 41</td>
</tr>
<tr>
<td>German colonial rule, 43, 45</td>
</tr>
<tr>
<td>historical marginalisation, 9, 27, 49–50</td>
</tr>
<tr>
<td>as “hostile” and “violent”, 27–8</td>
</tr>
<tr>
<td>institutional discrimination, 35, 71</td>
</tr>
<tr>
<td>marginalisation, 29, 71–2, 148–51, 227</td>
</tr>
<tr>
<td>marriage law, 75</td>
</tr>
<tr>
<td>population numbers, 23n22, 37n5, 73–4</td>
</tr>
<tr>
<td>Nasibu, Adam, 86, 90</td>
</tr>
<tr>
<td>nation-building, 16, 40, 120, 217</td>
</tr>
<tr>
<td>National Muslim Council of Tanzania</td>
</tr>
<tr>
<td>see BAKWATA (National Muslim Council of Tanzania)</td>
</tr>
<tr>
<td>Nazarely, V.M., 83–7n25, 88–9</td>
</tr>
<tr>
<td>NECTA (National Examination Council of Tanzania), 6–8n8, 77–8</td>
</tr>
<tr>
<td>neo-Pentecostal schools</td>
</tr>
<tr>
<td>capitalist logics, 134–5</td>
</tr>
<tr>
<td>entrepreneurial founders, 3, 100–1</td>
</tr>
<tr>
<td>symbolisation, 127, 127–8</td>
</tr>
<tr>
<td>see also St. Mary’s schools</td>
</tr>
<tr>
<td>neo-Pentecostalists</td>
</tr>
<tr>
<td>charity days, 68</td>
</tr>
<tr>
<td>corruption allegations, 81–2</td>
</tr>
<tr>
<td>diversity, 66–7, 67n5</td>
</tr>
<tr>
<td>government restrictions, 75</td>
</tr>
<tr>
<td>interreligious competition, 38n8, 64–5</td>
</tr>
<tr>
<td>proselytisation, 36</td>
</tr>
<tr>
<td>transnational ties, 65</td>
</tr>
<tr>
<td>upper middle-class followers, 68–9</td>
</tr>
<tr>
<td>urban and lower-middle class followers, 67–8</td>
</tr>
<tr>
<td>networks</td>
</tr>
<tr>
<td>Al-Farouq Islamic Seminary, 142–3, 174</td>
</tr>
<tr>
<td>faith-oriented schools, 220–2</td>
</tr>
<tr>
<td>Kipata Girls’ Islamic Seminary, 163</td>
</tr>
<tr>
<td>St. Mary’s schools, 101–2, 114–15</td>
</tr>
<tr>
<td>St. Mary’s teachers, 135–6</td>
</tr>
<tr>
<td>nongovernmental actors, 16, 18</td>
</tr>
<tr>
<td>Nyereere, Julius, 40, 50, 70, 75, 93–4, 178, 181</td>
</tr>
<tr>
<td>Omani Sultanate, 42</td>
</tr>
<tr>
<td>Organization of Islamic Conference (OIC), 35, 37, 72n10, 72</td>
</tr>
<tr>
<td>orphanage trip, St. Joseph’s school, 192–6</td>
</tr>
<tr>
<td>Parliament (mibANGE)</td>
</tr>
<tr>
<td>Christianity issues, 69–77</td>
</tr>
<tr>
<td>language problems debate, 59–61, 60n39</td>
</tr>
<tr>
<td>pedagogy see teaching style</td>
</tr>
<tr>
<td>Pentecostalists</td>
</tr>
<tr>
<td>early missions, 66 see also neo-Pentecostalists</td>
</tr>
<tr>
<td>Phelps Stokes Commission, 45–6</td>
</tr>
<tr>
<td>population, religious affiliation, 23n22, 37n5, 73–4</td>
</tr>
<tr>
<td>Portuguese rule, 41–2</td>
</tr>
</tbody>
</table>
Index

Sharia law, 37, 72n10, 72
social class
Al-Farouq Islamic Seminary, 148
and English language, 58
St. Mary’s schools, 105–7, 133–5
socioeconomic inequalities, 4–22
sociopolitical inequalities, 38, 71–2
socioreligious inequalities, 15, 29, 38
spirit (majini) possession, 101, 103, 132–4, 230–1
statistics
faith-oriented schools, 8n10
mission schools, 43–7
religious affiliation, 23n22, 37n5, 73–4
Sufism, 69–70, 70–1n8
Supreme Council of Islamic Organizations and Institutions in Tanzania (Baraza Kuu la Jumuyia na Taasisi za Kiislamu), 70

Tanganyika African Association, 35–49
Tanzania Muslim Professionals Organization (TAMPRO), 70
teacher training, 53–7n34, 143
teaching style
Al-Farouq Islamic Seminary, 157–8, 223
faith-oriented schools, 222–3
Kenton High School, 112
Kipata Girls’ Islamic Seminary, 172–4
primary schools, 172–4, 203–5
St. Joseph’s schools, 203–6, 222–3
St. Mary’s schools, 111–12
schools, 203–5
terrorism
effects of 9/11 and East African embassy attacks, 3, 139, 227
government preventive measures, 19, 75
Tewa, Said Tewa, 86–8
transport
Al-Farouq Islamic Seminary for Boys, 149–50
St. Mary’s schools, 104–5, 104n4, 109

Uamsho (The Awakening), 71
wazazi schools, 52–3n32, 53
World Bank, 53, 67, 226
World War I, 45