

2024 REPORT

ANALYSIS OF RELIGIOUS FREEDOM FOR CHRISTIANS IN TANZANIA

Paulina Jabłońska



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Foreword

Dear Ladies and Gentlemen,

Religious freedom, as one of the fundamental human rights, constitutes not only the basis for harmonious social coexistence but also a measure of the maturity of democratic societies. In a world marked by cultural and religious diversity, protecting this right requires constant attention, research and dialogue. I am proud to present the report “Analysis of Religious Freedom for Christians in Tanzania: 2024 Report” by Dr Paulina Jabłońska, which is a pioneering work. This study, the fruit of rigorous research and the author’s commitment to intercultural dialogue, sheds new light on the situation of Christians in Tanzania, a country with a unique religious and social mosaic.

Tanzania, with its rich denominational diversity, where Christians, Muslims and adherents of traditional religions together co-create the social fabric, faces challenges that require particular analysis. Dr Jabłońska’s report documents both the difficulties faced by Christian communities – from incidents of violence in regions such as Zanzibar or Mtwara, to more subtle forms of discrimination – and inspiring examples of resilience, solidarity and interreligious coexistence. In 2024, tragic events were recorded, such as attacks on churches and cases of violence against Christians which, although limited in scale compared to other regions of Africa, serve as a reminder of the need for ongoing work to protect religious freedom.

This report stands out not only for its interdisciplinary methodology, combining historical analysis, statistical data and field observations, but also for its practical approach. The recommendations proposed by the author – from legal reforms, through educational programmes, to interreligious dialogue initiatives – are concrete, measurable and rooted in Tanzanian realities. This work represents an important step in building bridges between Poland and Tanzania, particularly

in the context of the planned cooperation between the Faculty of Canon Law of Cardinal Stefan Wyszyński University in Warsaw (UKSW) and Jordan University College in Morogoro. Our joint commitment to research on religious freedom and human rights opens new perspectives for academic dialogue and practical actions in favour of social justice.

I am deeply convinced that this report not only enriches Polish academic literature but also inspires reflection on universal values, such as freedom, dignity and solidarity. In the face of the challenges described in the report, the Christian faith appears as a source of hope and strength for communities in Tanzania. Examples of courage, such as the secret religious services in Zanzibar and the grassroots support initiatives in Morogoro, bear witness to the indomitable nature of the human spirit.

I encourage all readers – researchers, decision-makers and people of good will – to read this exceptional work. May it become an impetus for further research, dialogue and action for a world in which religious freedom is not just a right but a reality experienced by every human being. I believe that Dr Jabłońska’s report will help to strengthen international cooperation and become a voice for those who, despite difficulties, do not lose faith in a better future.

Yours sincerely,

Rev. dr hab. Dariusz Borek

Dean of the Faculty of Canon Law Cardinal Stefan Wyszyński University in Warsaw

Introduction

In 2024, Tanzania is a country of religious diversity, where Christians (55.3% of the population, *World Watch List 2025*) struggle with religious difficulties – from brutal attacks to everyday exclusion. Data from *World Watch Research* (February 2025), Agenzia Fides, Aid to the Church in Need (ACN), the UN and local sources indicate a generally favourable environment for religious freedom guaranteed by the Constitution, but with certain discrepancies, such as incidents in Zanzibar and Mtwara, which require thorough investigation.

This report, updated as of 10 April 2025, is the first Polish analysis of the situation of Christians in Tanzania. It combines historical analysis, data from 2024 and my reflections from a journey in December 2024, in order to document the facts and inspire action for justice. It is based solely on verified sources, excluding unconfirmed events to ensure full reliability.

Regions of persecution of Christians in Tanzania:

■ high ■ medium ■ low



Historical background of the persecution of Christians in Tanzania (1868–2023)

Christianity in the colonial era (1868–1964)

Christianity reached Tanzania in the 19th century thanks to missionaries such as Johann Krapf and David Livingstone. In 1868, missions were established in Zanzibar, combatting the slave trade conducted mainly by Arab merchants. In the colonial period (German, then British) Christianity flourished in Tanganyika – missionaries set up schools and hospitals, contributing to education and healthcare. Zanzibar and the coast remained under strong Islamic influence, introduced in the 8th century by merchants from the Middle East. Although conflicts between Christians and Muslims were rare, religious divides emerged which shaped later tensions (*U.S. Department of State*, 2013). The missionaries, despite tropical diseases and resistance from the elites, laid the foundations of Christian communities, particularly among the peoples of the interior, e.g. the Chaga and the Haya.

Religious tensions after independence (1964–1990)

After the attainment of Tanganyika's independence (1961) and the creation of Tanzania (1964) through union with Zanzibar, President Julius Nyerere introduced *Ujamaa* (African socialism), seeking religious harmony and national unity. The government promoted equality among Christians, Muslims and adherents of traditional religions, but the autonomy of Zanzibar, where Muslims formed the majority, led to the marginalisation of Christians in education, administration and access to land. The burning of a church in Dar es Salaam in 1988 was one of the first signs of growing tensions (*2020 International Religious Freedom Report*). On the mainland, Christians faced discrimination in Muslim-majority regions, e.g. on the coast and near the border with Kenya. The lack of effective interreligious dialogue mechanisms left problems unresolved, which exploded in subsequent decades.

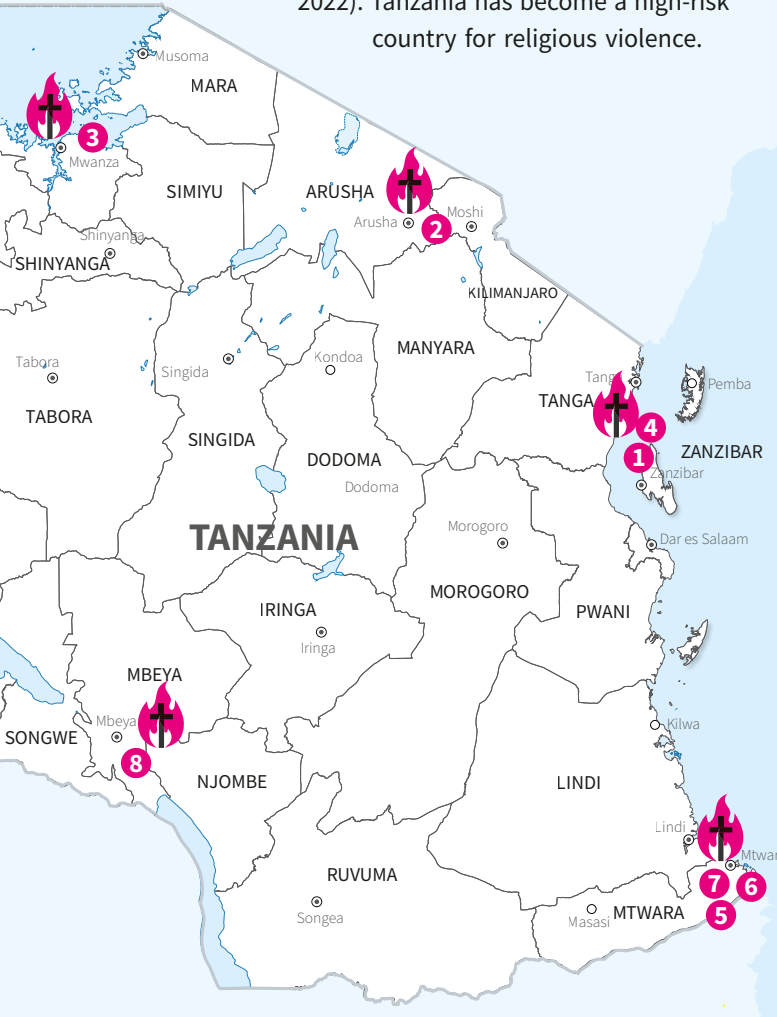
In the photo: Holy Mass celebrated by Fr. Arkadiusz Dardziński in the parish of St. John Paul II in Sunya, Tanzania (December 2024). Children kneeling before the altar are preparing to receive Holy Communion. The scene illustrates the free practice of the Catholic faith in a rural Tanzanian community, despite occasional religious tensions and social pressures in certain regions of the country.



Escalation of conflicts in the 21st century (2000–2023)

The beginning of the 21st century brought an escalation of religious conflicts, driven by radical groups such as UAMSHO in Zanzibar and external influences, including jihadist movements from Somalia and Mozambique. Key events in the next column).

The influence of the Islamic State Central Africa Province (ISCAP) from Mozambique, particularly from the Cabo Delgado region, has become a key factor destabilising southern Tanzania. Reports (*Terrorism Monitor*, 2020) indicate growing radicalisation among young people, especially in Zanzibar, where an investigation by the Chanzo Initiative revealed cases of young men disappearing after contact with extremists (*Chanzo Initiative*, 2022). Tanzania has become a high-risk country for religious violence.



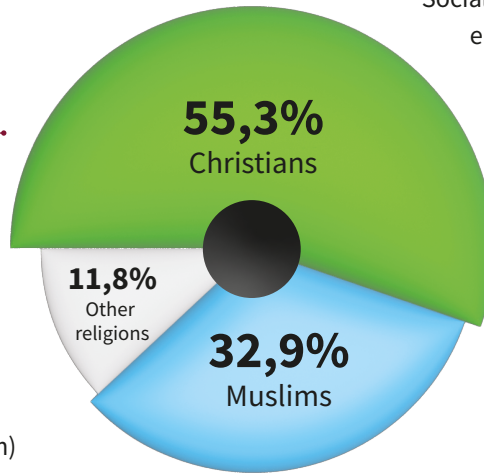
- 1 2001** Attack on a church in Zanzibar, the beginning of a wave of violence (*World Watch List 2021*).
- 2 2013** Bombing of St Joseph’s Church in Arusha (5 May, at least 3 fatalities, more than 60 injured). Suspects were arrested, including foreigners (Al Jazeera, 2013; U.S. Department of State, 2013). The murder of Rev. Evarist Mushi on 17 February in Zanzibar – shot dead by two assailants on a motorcycle (*Agenzia Fides*, 2013; *Tampa Bay Times*, 2013).
- 3 2016** Attack on the Masjid Rahmani mosque in Mwanza (19 May, 3 fatalities, including the imam, CSW, 2024).
- 4 2017** Arrest of three Christians in Zanzibar for cooking during Ramadan (CSW, 2024).
- 5 2018** ISCAP attack in Kitaya, Mtwara region. The fighters, speaking Swahili, Makua and Mwani, set houses on fire with the help of local residents, carried out executions and seized weapons. Islamic State propaganda presented the attack as a religious act against “infidels” (*Club of Mozambique*, 2020; *Terrorism Monitor*, 2020). Attack on the cathedral in Arusha – 3 fatalities, more than 60 injured (CSW, 2024).
- 6 2020** ISCAP attack in Kitaya (15 October, 25 fatalities, houses burned down, *Club of Mozambique*, 2020).
- 7 2021** Attack on the village of Mahurunga in Mtwara – shops and houses burned down by IS-Mozambique fighters (CSW, 2024).
- 8 2022** Murder of Rev. Michael Samson (Mawelera), a missionary from Malawi, in Mbeya (10 June). His body was found on 11 June by the Meta river, with no signs of ritual (*Fides.org*, 2022). Arrest of 30 people attempting to join terrorist groups (CSW, 2024).

Analysis of the situation in 2024

Religious, social and demographic context

Religious Division in Tanzania 2024

Tanzania, with a population of 69.419 million (UN, 2024), is religiously divided: Christians account for 55.3% (38.397 million), Muslims 32.9% (22.823 million), and traditional religions and others 11.8%. Christians dominate in the interior (e.g. Dodoma, Morogoro), but Zanzibar (98% Muslim) and the coast (Dar es Salaam, Mtwara) are areas of strong Islamic identity. The growth of evangelical churches (around 8% of Christians) and conversions from Islam, particularly among young people, intensify tensions (*World Christian Database*, 2024).



Socially, Tanzania struggles with poverty (26.4% below the poverty line, *World Bank*, 2022), regional inequalities and youth unemployment, which foster radicalisation. Politically, the country is undergoing change after the death of President John Magufuli (2021). President Samia Suluhu Hassan is attempting to liberalise policy but faces resistance on human rights issues. Demographically, the young population (44% under 15 years of age, UN, 2024) is susceptible to extremist influence, especially in border regions with Mozambique.

FORMS OF PERSECUTION: DETAILED OVERVIEW

The persecution of Christians in Tanzania takes various forms:

Physical violence: From October 2023 to September 2024 (*World Watch List (WWL) 2025*) at least 10 Christians were killed, including 4 in Mtwara (near the border with Mozambique) and 6 in Dar es Salaam, Chunya, Mbeya and Tabata. Attacks on churches (at least 10 incidents) included arson on Pemba, on Unguja and in Mtwara (*Agenzia Fides*, 2024). In Zanzibar, church demolitions without prior notice were recorded (CSW, 2024).

Social discrimination: Converts from Islam lose family support and access to resources. “After my baptism I lost my home and family” – a woman from Zanzibar (*WWL 2025*; *U.S. State Department*, 2006, 2022). Boycotts of Christian businesses in Muslim-majority regions.

Violence against women: In Zanzibar, Christian women are forced to wear the hijab;

although it is formally a personal choice, social pressure remains strong (*WWL 2025*; *World Nomads*, 2024). *World Bank data* (2022) indicate that 40% of women in Tanzania experience gender-based violence, with a higher percentage among religious minorities.

Government repression: The authorities in Zanzibar obstruct the registration of churches, and leaders who criticise the government are harassed or arrested (CSW, 2024). In July 2024, the Christian Life Church in Dar es Salaam was closed for alleged registration violations (CSW, 2024).

Legal restrictions: Articles 125, 127 and 129 of the Tanzanian Penal Code and Articles 27 and 117–119 of the Zanzibar Penal Decree criminalise actions deemed offensive to religious feelings, often used to suppress religious freedom (CSW, 2024).



Key events in 2024: Case studies

The year 2024 brought tragic events illustrating the scale of persecution:

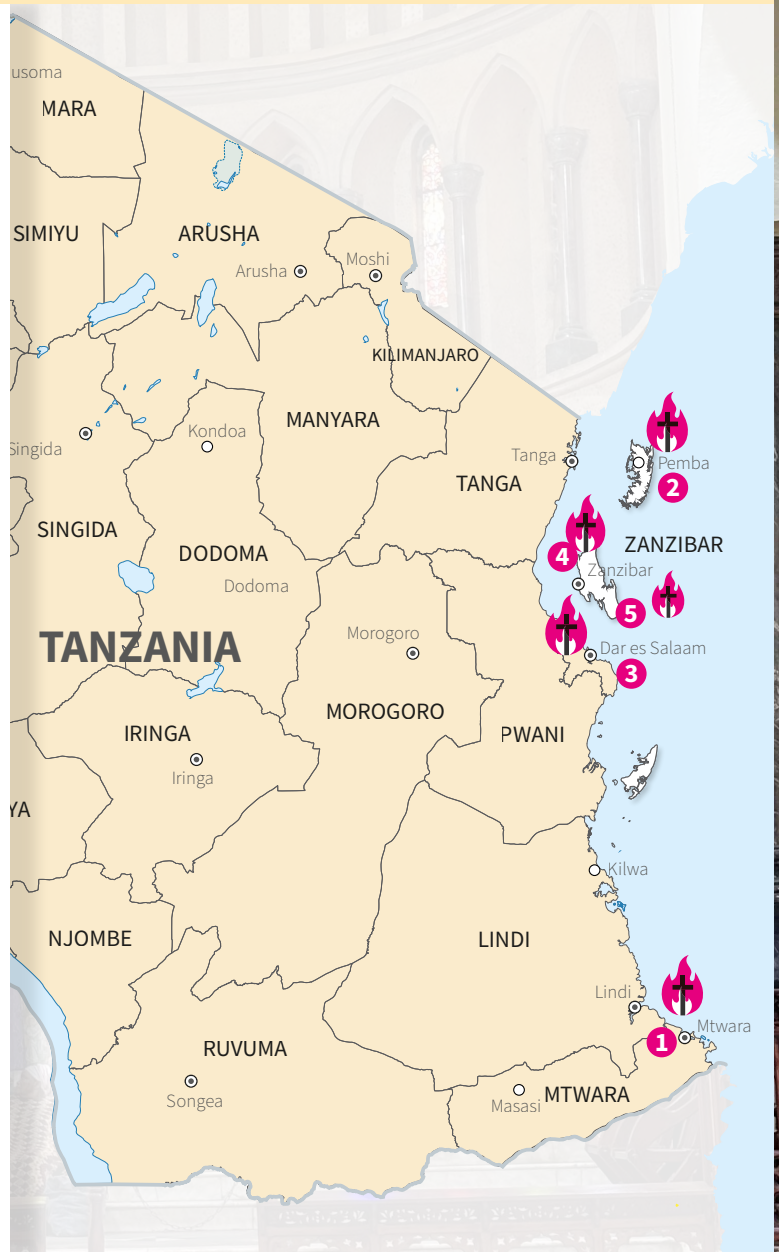
1 Burning of a church in Mtwara: The third incident in 2024, without an investigation (*Agenzia Fides, 2024*).

2 Attack on Pemba (March): The arson of a church in Zanzibar, 2 fatalities, no response from the authorities (*WWL 2025*).

3 Killings in Dar es Salaam (June): Three Christians were murdered in attacks attributed to extremists. The perpetrators remain unknown (*WWL 2025*).

4 Pressure in Zanzibar: Refusal to register churches and arrests of Christians for violating Ramadan rules, e.g. eating in public places (*CSW, 2024*).

5 Attack on a pastor in Mwanboni (February): Pastor Philemon Mafilili attacked with machetes by extremists, a repeat of an incident from 2020 (*CSW, 2024*).



Dynamics of persecution

Mechanisms, trends and factors

The persecution in 2024 results from many factors:

Islamic oppression (high): Dominant in Zanzibar and Mtwara, driven by groups linked to ISCAP. Attacks in 2024 recall patterns from Kitaya (2018, 2020) and Mahurunga (2021) (*Terrorism Monitor*, 2020). The Chanzo Initiative report (2022) revealed youth recruitment in Zanzibar (*Chanzo Initiative*, 2022).

Clan compression (medium): Among the Maasai and other ethnic groups, conversion to Christianity leads to exclusion. “Baptism means exile” – a Maasai from Zanzibar (*WWL 2025*).

Dictatorial paranoia (medium): The government monitors churches that criticise the authorities, especially before local elections (2024) and national elections (2025) (*WWL 2025*).

Socio-economic factors: Youth unemployment (15% on the coast, *World Bank*, 2022) and poverty drive radicalisation in Mtwara and Zanzibar.

Trends: The increase in violence (15.4 points in *WWL 2025*, from 14.8 in 2023) indicates an escalation, particularly in border regions and in Zanzibar.



GOVERNMENT RESPONSE: POLICY, LAW AND PRACTICE

The constitutions of Tanzania (Articles 19, 26, 28) and Zanzibar guarantee religious freedom, and the country is a signatory to the International Covenant on Civil and Political Rights. In practice, these rights are restricted:

Criminal provisions: Articles 125, 127 and 129 of the Penal Code and 27 and 117–119 of the Zanzibar Decree criminalise actions offensive to religious feelings, often abused (*CSW*, 2024). In 2022, six men were sentenced to 50 years in prison for alleged terrorist links (*CSW*, 2024).

Registration of organisations: All religious groups must register, and Zanzibar imposes strict requirements. In July 2024, the Christian Life Church in Dar es Salaam was closed for alleged violations (*CSW*, 2024).

Lack of investigations: President Samia Suluhu Hassan has introduced reforms (e.g. lifting the ban on opposition rallies in 2023, liberalising the media), but investigations into acts of violence, e.g. in Mtwara or on Pemba, remain ineffective (*Agenzia Fides*, 2024). In 2020, President Magufuli funded a mosque, promoting

tolerance, and former President Kikwete declared a fight against terrorism (2020 IRF Report; BBC News).

Human rights climate: In 2024, more than 500 members of the opposition party Chadema were arrested, and activist Ally Kibao was brutally murdered (CSW, 2024).

International and local interventions: Effectiveness and challenges

Local and international organisations work for religious freedom:

International organisations: ACN funds the rebuilding of churches, e.g. on Pemba, and Open Doors supports converts with training (WWL 2025).

Interreligious dialogues: Initiatives in Morogoro, supported by Christians and Muslims, promote dialogue but have limited reach (CSW, 2024).

Regional cooperation: Since 2022, Tanzania and Mozambique have run joint deradicalisation programmes for youth in border regions (Mtwara, Cabo Delgado), offering education and vocational training. Their effects are under evaluation (CSW, 2024; Anadolu Agency, 2022).

In the photo: Dr. Paulina Jabłońska and Attorney Aneta Puławska – guest lecturers at Jordan University College in Morogoro – surrounded by smiling children on the parish grounds in Melela, Tanzania, after Sunday Mass (December 2024). The scene illustrates the warm and unrestricted interactions between visiting academics and the local Catholic community, reflecting the general climate of religious tolerance in mainland Tanzania.



International responses: In September 2024, the EU, the United Kingdom, Canada, Norway and Switzerland issued a statement expressing concern over human rights violations and calling for investigations (*BelgiumTanzania, 2024*).

The challenges include a lack of coordination between organisations and limited resources for tackling extremism in rural areas. Interreligious dialogues do not reach vulnerable groups, such as converts in Zanzibar.

Comparison with other East African countries

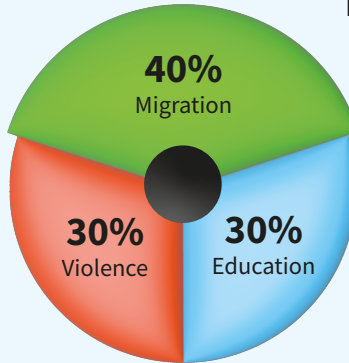
With 63 points in the *WWL 2025*, Tanzania ranks between Mozambique (68 points, strong ISCAP influence) and Kenya (62 points, threat from Al-Shabaab). The intensity of persecution in Zanzibar resembles Somalia, but on the mainland violence is less widespread. The influence of Mozambique, especially in Mtwara, makes Tanzania a unique case in the region (*WWL 2025*). Uganda (58 points) and Rwanda (55 points) have lower levels of persecution due to the weaker presence of jihadism.



Impact of persecution on the Christian community and society

Social, economic and demographic consequences

Religious violence drives the migration of Christians from Zanzibar and the coast to the interior, e.g. Dodoma or Morogoro (*WWL 2025*). Christian children lose access to education due to school boycotts, and women experience gender-based violence (*World Bank, 2022*). Economically, persecution weakens communities – Christian businesses lose customers and farmers in border regions suffer from crop looting. Demographically, fear of exclusion limits conversions to Christianity, particularly among young people.



Responses and resilience of Christian communities

Despite the challenges, Christians show remarkable resilience. In Zanzibar they organise secret services and converts receive material and spiritual support. In Morogoro communities gather aid for the persecuted – “A lamb from the Maasai is a symbol of hope” – my observation from December 2024 (*WWL 2025*). Evangelical churches mobilise support by organising workshops to counter youth radicalisation.



In the photo: Dr. Paulina Jabłońska in the Maasai village of Olkirere – a gift of a lamb from the community, a sign of warmth and solidarity.

Conclusions

The religious difficulties of Christians in Tanzania in 2024 stem from historical religious divisions, exacerbated by incidents of intolerance, cross-border influences and a limited government response. The increase in incidents (15.4 points in *WWL 2025*) most affects Zanzibar and Mtwara, where attacks on churches and killings go unpunished. The mechanisms of difficulty – Islamic intolerance, clan pressure and government surveillance

– create a complex landscape that requires a comprehensive response. Yet Tanzania maintains a generally favourable environment for religious freedom, with interfaith marriages and interreligious dialogue as signs of integration. Christian solidarity and local initiatives offer hope. Tanzania has the opportunity to become a regional model of religious tolerance if the government and the international community take decisive action.

Recommendations for the government, organisations and the international community

To counter the religious difficulties of Christians and support religious coexistence in Tanzania, I propose the following actions:

For the Tanzanian government:

Establishment of a task force on religious crimes

By the end of 2026, establish an inter-ministerial task force on religious crimes with branches in Zanzibar and Mtwara, responsible for expediting investigations into attacks on Christians, such as the burning of the church in Mtwara or the incidents on Pemba. The task force should cooperate with local religious leaders to build social trust.

Criminal law reform

By mid-2027, amend Articles 125, 127 and 129 of the Penal Code to eliminate their misuse against religious freedom, ensuring precise definitions of “religious offences” and protecting minority rights.

Simplification of church registration

By the end of 2026, introduce transparent and equal procedures for the registration of churches in Zanzibar and the mainland, eliminating bureaucratic barriers and informal requirements such as the consent of local Muslim communities.

For the government of Zanzibar:

Ensuring freedom of religious practice

By mid-2027, cease imposing Islamic practices, such as wearing the hijab, on Christians and guarantee full religious freedom in accordance with the constitution. Introduce educational campaigns promoting respect for religious diversity.

Fair court proceedings

By the end of 2026, ensure transparent and fair court proceedings in cases concerning churches, eliminating informal pressure on Christian communities, for example regarding the location of places of worship.

For non-governmental organisations:

Scholarship programme for children

Organisations such as Aid to the Church in Need (ACN) and Open Doors should, by the end of 2027, launch a scholarship programme for 150 children from Christian families experiencing religious difficulties, with priority given to girls in Zanzibar and Mtwara, ensuring access to education and psycho-social support.

Interreligious workshops

By mid-2028, organise workshops in Morogoro and Dodoma for Christian and Muslim leaders, in cooperation with Jordan University College (JUCo) and local interreligious councils, promoting dialogue and countering radicalisation.

Support for converts

By the end of 2027, create a network of safe houses for converts from Islam to Christianity, particularly in Zanzibar, offering material, legal and spiritual support.

For the international community:

Regional conference

In 2028, the UN should organise an international conference in Dar es Salaam on countering religious extremism, with the participation of Tanzania, Mozambique and Kenya, focusing on the exchange of good practices and building regional cooperation.

Financing deradicalisation

The EU, the United Kingdom and Canada should, by 2029, increase funding for deradicalisation programmes in Tanzania and Mozambique, supporting vocational and educational training for young people in border regions such as Mtwara and Cabo Delgado.

Human rights monitoring

By the end of 2026, establish an international mechanism for monitoring religious freedom in Tanzania, led by the UN and organisations such as CSW, to regularly report incidents and exert pressure on the government regarding investigations.

For Christian women:

Support centres

By mid-2028, create a network of legal and psychological support centres for Christian women experiencing religious pressure, particularly in Zanzibar and coastal regions, in cooperation with local women's organisations.

Educational campaigns

By the end of 2027, launch educational campaigns in rural areas, promoting women's rights and religious freedom, using radio and social media to reach young women.

For regional cooperation:

Expansion of deradicalisation programmes

By 2029, Tanzania and Mozambique should expand joint deradicalisation programmes, engaging Christian and Muslim communities in Mtwara and Cabo Delgado in preventive actions such as interreligious workshops and economic projects.

Information sharing

By the end of 2027, establish a regional information-sharing mechanism between Tanzania, Mozambique and Kenya to monitor extremist movements and prevent cross-border attacks.



Author's personal reflection

My journey to Tanzania in December 2024 changed my view of faith and dialogue forever. Lectures on religious freedom at Jordan University College (JUCo) in Morogoro, led by inspiring students and committed lecturers, breathed hope into my heart. Particularly moving was the interview with the Rector of JUCo, Professor Bertram B. Mapunda, who passionately spoke about the significance of religious freedom in Tanzania. Conversations with the Maasai, people with albinism and victims' families – such as the woman from Zanzibar who lost everything after her baptism but, with unwavering strength, said: “Jesus is my strength” – touched me deeply. A Christian wedding, a Catholic cemetery and a burned church on Pemba made me realise that faith is an unshakable shield against violence. Contacts with the JUCSO student president, Alimi Libela, and other young leaders strengthened my belief in the power of intercultural dialogue. The photographs in the report – children in a church in Morogoro, the Maasai on the beach, ruins in Mtwara – are fragments of a journey that taught me that suffering and hope are inseparable.

In the photo: Parish of St. John Paul II in Sunya, Tanzania (missionary: Fr. Arkadiusz Dardziński) – December 2024. Dr. Paulina Jabłońska and Clariss Yohana during Sunday Eucharist. The photo captures the warmth and vibrant faith of the local Christian community.



Acknowledgements

With all my heart I thank Professor Bertram B. Mapunda, Rector of Jordan University College in Morogoro, and Rev. Dr Jacek Górka, Director for Internationalisation at JUCo, for inviting me to lead discussions on religious freedom which opened hearts and minds. Their warmth and hospitality made my visit unforgettable. I thank the students of JUCo who, under the supervision of Dr Marcel Mukadi, shared their stories – your openness and passion were the foundation of this report. I extend my gratitude to Alimi Libela, the JUCSO student president, for his valuable support and assistance in organising

the fieldwork. To the entire JUCo community I offer my thanks for the warmth and commitment which, in December 2024, showed me how faith and community build bridges between people.

In the photo: Dr. Paulina Jabłońska with theology students from Jordan University College in Morogoro (December 2024) after a series of lectures on religious freedom and the promotion of the book "Historical and Legal Determinants of Religious Freedom of Minors in Poland"

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CHRONOLOGY

Religious freedom
of Christians
in Tanzania 1868–2024

1868

Establishment of the first Christian missions in Zanzibar

1964

Formation of Tanzania – beginning of marginalization of Christians in Zanzibar

1988

Burning of a church in Dar es Salaam

2001

Attack on a church in Zanzibar – beginning of a new wave of violence

2013

February 17: Murder of Fr. Evarist Mushi (Zanzibar)

May 5: Bomb attack on St. Joseph's Church in Arusha (3 killed, over 60 injured)

2016

May 19: Attack on a mosque in Mwanza (3 victims) – violence not only anti-Christian

2017

Arrest of three Christians for cooking during Ramadan (Zanzibar)

2018

First major ISCAP attack in Kitaya (Mtwara) – executions of Christians
Repeated attack on the cathedral in Arusha (3 killed, over 60 injured)



OF EVENTS



2020

October 15 ISCAP attack in Kitaya – 25 Christians killed

2021

Attack on the village of Mahurunga (Mtwara) – arson of Christian homes

2022

June 10–11 Murder of Fr. Michael Samson (Mbeya)

2024

February Machete attack on Pastor Philemon Mafilili (Mwamboni)

March Arson of a church in Pemba – 2 fatalities

June Murder of three Christians in Dar es Salaam

July Closure of the Christian Life church in Dar es Salaam

Third burning of a church in Mtwara (no investigation)

At least 10 Christians killed for religious reasons

At least 10 arsons/attacks on churches

December Field research by the report's author (JUCo Morogoro, interviews)

In the photo: St. Joseph's Cathedral in Dar es Salaam, Tanzania. A majestic Gothic Revival structure from the years 1897–1902, serving as an important landmark in the city centre and a place of worship for the local Catholic community.

Rev. Assoc. Prof. Rafał Kamiński, PhD, Hab.

Faculty of Canon Law,
Cardinal Stefan Wyszyński University (UKSW)

“Dr. Paulina Jabłońska’s report is a pioneering work in Polish scholarly literature, being the first comprehensive analysis of the situation of Christians in Tanzania in 2024. [...] The work stands out for its interdisciplinary approach, combining sociological, historical and political science analysis, making it a valuable contribution to research on religious freedom in East Africa.

[...] The report is based on a solid source foundation [...] as well as interviews conducted by the author during her visit to Tanzania in December 2024. [...] The structure of the report is exemplary [...] and the annex with a chronology of attacks on Christians from 2001–2024 is a particularly valuable addition. [...] The report proposes concrete and realistic solutions [...] set within a 2025–2028 timeline and taking into account the local context. [...] Dr. Jabłońska demonstrates deep sensitivity to the specifics of Tanzania [...] Prepared in a spirit of mutual respect and understanding, the report serves as an inspiration for further interreligious and intercultural initiatives. [...] This is an excellent work that combines rigorous scholarly analysis with practical recommendations and the author’s personal commitment. [...]

I wholeheartedly recommend the report for publication. I am convinced that it will become an important voice in the debate on religious freedom and interreligious dialogue.”

In the photo: Stone Town, Zanzibar – December 2024.

In the center of the frame is the memorial to the victims of the slave trade – a sculpture of five figures bound by chains emerging from the ground. In the background, a fragment of the Anglican Christ Church Cathedral is visible, built between 1873 and 1879 precisely on the site of the former slave market. This profoundly symbolic place invites reflection on the painful history of the abolition of slavery, as well as on the universal values of freedom, human dignity, and intercultural dialogue.

Marcel Mukadi SDS, PhD

Jordan University College (JUCo), Morogoro, Tanzania

“The reviewer believes that the report will be original, even under a new title, as it is the first Polish study on this topic. It will stand out due to its detailed examination of the religious dynamics in Tanzania, integrating historical, social, and political factors with particular emphasis on events from 2024. [...] The publication is based on a solid source base [...] as well as interviews conducted by the author in Tanzania in December 2024. [...]

The author employs a mixed approach, combining quantitative analysis with qualitative methods. The interdisciplinary framework encompasses sociology, history and political science [...] Dr. Paulina Jabłońska’s visit to Tanzania in December 2024, which included lectures at JUCo and contacts with local communities, enriched the report with unique insights. [...] The report constitutes an original and valuable contribution to understanding the situation of religious freedom for Christians in Tanzania.”

