

„horizontalen Linie“, d. h. der Verbindung von Mensch zu Mensch, die in den urtümlichen Bindungen wurzelt, kann echtes Christenleben, Kirche, Verkündigung, Vergebung usw. – d. i. gegliederte volkscirchliche – geschehen. Gerade in diesem Punkt rief die vielleicht zu einseitige Betonung seiner Grundgedanken eine Reihe Kritiker auf die Bühne. Diese kommen im 4. Kap. ausführlich zu Wort. Von pietistischer Seite wird beanstandet, daß bei GUTMANNs Gemeindeaufbau das „Neuwerden der Gemeinde“, das Herausgerufenwerden – Buße und Bekehrung zu wenig zum Ausdruck kommen. (191) Die dialektische Theologie verneint, daß es zwischen dem Reich Gottes und den verschiedenen organischen Gefügen dieser Welt Berührungspunkte gibt (K. BARTH). Die Kritik aus praktisch-missionarischen Erwägungen betont, daß der jungen Generation die Sippe und ihre Macht verhaßt sei und sie alte Einrichtungen als überholt empfinde. Heftige Bedenken zu GUTMANNs Volksverständnis kommen von J. CHR. HOEKENDIJK, um von vielen anderen nur einen herauszugreifen.

Um das Bild von der Bedeutung GUTMANNs für den afrikanischen Gemeindeaufbau und für das afrikanische Christentum abzurunden, hat der Autor im 5. und letzten Kapitel eine Anzahl bedeutender Beiträge zu GUTMANNs Erkenntnissen von afrikanischer, ökumenischer und missionswissenschaftlicher Seite zusammengetragen.

In allem ein wertvolles und interessantes Buch, und wer es liest, dem wird es bestimmt nicht ergehen wie jenem Missionar, der, als er seinen Christen die Textstelle: 1 Kor. 12, 12–31 (Wie nämlich der Leib nur einer ist, doch viele Glieder hat . . .) vorlas, sie alle hell begeistert waren, als er jedoch anschließend darüber eine Homilie über Gemeindeaufbau hielt, sie gar nichts mehr verstanden.

St. Ottilien

Christian Reisach

Kijanga, Peter A.S., *Ujamaa and the Role of the Church in Tanzania*, Makumira Publications/Arusha, Tanzania 1978; XV + 135 S.

PETER KIJANGA is a distinguished Tanzanian Lutheran pastor. Not only is he Vice-President of the Evangelical Lutheran Church in Tanzania, but he is also Dean of Studies at the Lutheran Theological College of Makumira and Editor of the college's *Africa Theological Journal*. His book was originally presented as a doctoral dissertation to the Roman Catholic Aquinas Institute of Theology at Dubuque, Iowa in the United States. This interesting fact accounts for the breadth of vision exhibited by the book and for his wide-ranging acquaintance with Roman Catholic theology.

KIJANGA opens with an excellent summary of the political „state of mind“ known as *Ujamaa* which informs the development policies of Tanzania and which has been elaborated over the years by Tanzania's philosopher-president, JULIUS NYERERE. NYERERE's brand of socialism is a form of village democracy based on principles of decentralization, self-reliance and hard work. *Ujamaa* means „family-ness“ or „familyhood“ and it attempts to introduce a co-operative, family principle into village life. It is a highly un-dogmatic and pragmatic socialism which does not victimize any group or class of people. It seeks to maximize the work of every citizen, rather than to be dependent on the development policies of agencies that give foreign development aid. KIJANGA shows how the political emphasis in *Ujamaa* swings away from the town to the country, from money to people, from the individual to the community and from elitist to integrative education. He offers a sound critique of scientific socialism and of the „nirvana“ of a classless society which it proposes in the place of religion. The implication is that Tanzanian political philosophy is peaceful rather than violent, gradualist rather than revolutionary. Its ideal is capable of realization and participates in the Christian ideal of integral, or fully human, development.

In a second, theological chapter, KIJANGA attacks the dualism inherent in the writings of several Protestant theologians, KARL BARTH, RUDOLF BULTMANN and JÜRGEN MOLTSMANN. He turns with apparently greater sympathy to the work of KARL RAHNER, TEILHARD DE CHARDIN and the Liberation Theologian GUSTAVO GUTTIEREZ. He calls for a Tanzanian theology which can bridge the gap between creation and redemption and start from the socio-economic realities.

Turning to Church History in general and East African Church History in particular, Dr. Kujanga senses an imbalance between the "preaching of the Gospel" and social involvement, the latter being in fact a vehicle for proselytism through educational and medical work. Political independence has not, in the author's view, changed the Christian outlook. Salvation must be total and the Gospel must be "incarnated" in the Tanzanian culture. This requires a sweeping renewal in the Church.

The final chapters of the book visualize the role of the Church in Tanzania today and more specifically as a partner with the Government in its *Ujamaa* policy. The Church can help to provide the leadership which is sadly lacking at grass-roots level, and different denominations should forsake their individual patrimonies in order to pool their resources. The main task, as KIJANGA sees it, is for the Church to give spiritual depth to Government programmes.

The book constitutes a stimulating and well-informed discussion and even the commencement of a critique, not only of the Church but of the practical realization of *Ujamaa* policies. It is right that a Christian churchman should be self-critical, but one of the Church's roles is, as the author admits, to give a social critique in the light of the Gospel – a responsible and constructive critique. KIJANGA hints at structural defects in the realization of *Ujamaa*, the fact that it can act retrogressively as well as progressively. There is what he calls the *kulak* element in many co-operative schemes at village level because of entrenched monopolies. KIJANGA does not lift his sights above the village level, but there is a history of inefficiency and wastage associated with the bureaucratic monopolies at regional and even national level. There is also the larger question of the creation, and interaction, of classes in a hitherto classless society – of "staff" and "villager" or of "worker" (i.e. wage-earner) and "peasant" (i.e. non-salaried farm-worker). There is moreover, the question of whether Tanzania is, in process of becoming a truly "familial" society, where the neighbourhood group of families can take initiatives and influence policy higher up, or whether the whole system is not one of totalitarian, mass-mobilization – or could become so? In this connection, it would have been useful to mention the Roman Catholic commitment, since 1976, to the building of small Christian communities in the villages.

Underlying KIJANGA's whole discussion is the unanswered question as to whether Tanzanian socialism is not itself affected by the sacred-secular dualism. JULIUS NYERERE draws inspiration from the British Labour Movement, as well as from traditional African models, and this movement – like other modern political movements – denies a public, political role to religion. The Church is welcomed as a partner in implementing policies devised by Government. How far can it go in providing spiritual depth to *Ujamaa*? Is the distinctive Christian witness to be soft-pedalled, as KIJANGA suggests on page 93? Should not the Government welcome the specifically religious role of the different denominations in bringing about the *metanoia* or moral conversion which can make people more honest, more hardworking, more self-sacrificing, more dedicated to the community? In Tanzania one often hears the saying: "*Serikali haina dini*", i.e. "The Government has no religion". Simple Christians are sometimes shocked by this. Religion should, after all, be praised for what it is and what it does for the total development of humanity.

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