

**A STUDY ON THE EFFECTS OF THE SCIENTIFIC THEORIES OF CREATION ON THE
CHRISTIANS OF VICTORIA NYANZA DIOCESE: A CASE STUDY OF MWANZA
ARCHDEACONRY.**

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**UGANDA CHRISTIAN
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Declaration

I ALBINUS ALOYS PETER hereby declare that this research project is my own work and it has not been submitted to any institution for the award of degree. I confirm that appropriate credit has been given where reference has been made to the work of others.



.....

REV. ALBINUS PETER

DATE: ...03/08/2023...

Approval

This is to certify that this research project entitled “a study on the effects of the scientific theories of creation on the Christians of Victoria Nyanza Diocese: A case study of Mwanza Archdeaconry.” has been submitted with my approval as part of the requirement for the Award of the degree of Bachelor of Divinity Uganda Christian University.



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DATE: 03.08.2023

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Abstract

Due to the rise of scientific arguments which are spreading rapidly in all corners of the world and Mwanza region which is allocated North West of Tanzania has not been left out by this wind. In Tanzania, studies that put a lot of emphasis on scientific theories of creation have been given priority and it has happened that a big number of people in this area have come across and learnt these scientific theories of creation, not only learn but also believe in them. Meanwhile less effort has been made by Christians to refute them and this state has led many people in Victoria Nyanza Diocese to believe in the scientific theories of creation. This research used questioners, interviews, books, websites and articles in gathering information; and from these, this study explored and brought into light the effects of scientific theories of creation. This paper concluded by designing a strategy for a mission that will enable the church tackle the problem.

CHAPTER ONE:

1.0 THE PROBLEM AND ITS SETTING

1.1 Introduction

Throughout much of the 20th century, opponents of evolution theory many of them theologically conservative Christians either have tried to eliminate the scientific theories of creation from Tanzanian public school's curriculum or urged science teachers also to teach a version of the creation story found in the biblical book of Genesis because of their negative impacts. Though this seems to be an unsolved parable due to the fact that the scientific theories of creation are taught in schools. When being taught, they are made to believe that evolution is a well-established scientific theory that convincingly explains the origins and development of life on earth. Moreover, say, a scientific theory is not a hunch but is instead an established explanation for a natural phenomenon, like gravity, that has repeatedly been tested through observation and experimentation. Not only that but with the material evidences found in Old vai gorge, Kondoa Irangi, Mumba cave and Engaruka all these allocated within the country, the creation account in Genesis seems to have no place

in the hearts and minds of most people in Tanzania due to the fact that less effort has been made by Christians to refute these scientific theories of creation

The church in the Diocese of Victoria Nyanza is doing its best making new disciples, fulfilling the Great Commission (Mathew 28:19) and indeed it is doing its part in calling people build the kingdom of God. But at the same time the teaching of evolution has become a part of the nation's culture in all schools and has been taken up by legislature and boards of education all over the country of Tanzania. This can be referred to the curriculum starting at primary level; Standard 4, 5, 6 and 7, Secondary level; Form I, II, III, IV, V, VI; and at university level. The Christians under the Diocese of Victoria Nyanza, have either passed, are passing or will pass through this system of education. So, this study was conducted so as to study on the effects of the scientific theories of creation on the Christians of Victoria Nyanza Diocese.

1.2 Statement of the problem

Whereas studies in Tanzania have put a lot of emphasis on scientific theories of creation, less effort has been made by Christians to refute them. This state has led many people in Victoria Nyanza Diocese to believe in the scientific theories of creation. This study therefore, sought to analyze the effects of these theories on the Christians of Mwanza archdeaconry.

1.3 Purpose of the study

The purpose of this study was to study on the effects of the scientific theories of creation on the Christians of Victoria Nyanza Diocese specifically those of Mwanza Archdeaconry. Not only that but also to suggest and highlight the roles of the church in helping people that have been affected and those that are yet to be affected by the scientific theories of creation.

1.1. Objectives of the study

The objectives of this study were to;

Identify the scientific theories of creation. Identify the effects of the scientific theories of creation on the Christian life of the Christians.

Explore the roles of the church in ministering to a person who has been affected and help him/her grow spiritually in spite of coming into contact with the scientific theories of creation.

1.5 Research Questions

What are the scientific theories of creation?

What are the effects of scientific theories of creation in the life of Christians?

What are the roles of the church in mitigating the effects of the scientific theories of creation?

1.6 Geographical Scope of the study

The study was carried out in the Anglican church of Tanzania, Diocese of Victoria Nyanza Mwanza Archdeaconry. Mwanza Archdeaconry is found in the Diocese of Victoria Nyanza (DVN) which was inaugurated on 16th March 1963. The Diocese is among 28 Dioceses under the Anglican Church of Tanzania. Furthermore, it was the fifth Diocese of formation out of 28 existing Dioceses of the Anglican Church of Tanzania. With effect from this date the Diocese of Victoria Nyanza was separated from the Diocese of Central Tanganyika (DCT). Maxwell Wiggins was the first Bishop of the Diocese, and the current Bishop of the Diocese is Bishop Zephaniah Ntuza who is the fifth Bishop.

Geographically the Diocese of Victoria Nyanza is situated on the shores of Lake Victoria and lies in Latitude 2° 30' 59.99" S and Longitude 32° 53' 59.99" E. The Diocese covers all districts in Mwanza Region, and some of Geita Region which is one of the regions around Lake Victoria.

On boundaries this Diocese on the east side it is bordered with the district of Bunda, on the east side of Mara region. On the west it is delimited with Kagera region, on the Northern side it serves to the Island of Ukerewe, whereby from there lays the Lake Victoria which is delimited by Uganda. On the southern it is bordered with the region of Shinyanga. The physical features of this area are hilly with high mountains and large stones and swamps. This vicinity receives abundant rainfall through the year, which allows the settlers of this part to cultivate food and cash crops, and also engaging in livestock keeping.

1.7 Time scope of the study

This study focused on the effects of scientific theories of creation in Mwanza Archdeaconry from the year 2010 to year 2023.

1.8 Significance of the Study

The study helped the church in becoming aware of the effects of the scientific theories of creation and how to tackle them.

Helped the church leaders understand better their role in the academic world as far as providing Christian education is concerned.

The study guided the church on how to help the people that have been affected or are at the verge of losing their faith in God and the church because of the biblical account and scientific theories of creation paradigm.

This study aided those that are struggling on what to believe and are in dilemma, by providing a possible way out of the static moment they are passing through.

1.9 Limitations of the Study

This kind of study appears to be of national and international relevance but it will be limited to Victoria Nyanza Diocese specifically Mwanza Archdeaconry.

1.10 Definition of Terms

Creation; The word creation has been delivered from old French word *creacion* which means “*The act or process of creating, sometimes the fact of being created or something that has been brought into existence or created, especially a product of human intelligence or imagination the whole universe, including the world and all the things in it*”¹

Theory; Is a principle that has been formed as an attempt to explain things that have already been substantiated by data. It is used in the names of a number of principles accepted in the scientific community, such as the Big Bang Theory. Because of the rigors of experimentation and control, it is understood to be more likely to be true than a hypothesis is. Furthermore, it is a plausible or scientifically acceptable general principle or body of principles offered to explain phenomena.²

¹ – Collins William, *Collins English Dictionary* (Harper Collins Publishers, 2012) pg. 745.

² – “Merriam Webster Dictionary,” n.d., <https://www.merriam-webster.com/dictionary/science>.

Scientific; Refers to a process conducted in the manner of science or according to results of investigation by science, sometimes practicing or using thorough or systematic methods.³ Borrowed from Medieval Latin *scientificus* it means "producing knowledge or relating to knowledge.

Effects; These are changes which is a result or consequence of an action or other cause.⁴ Effects can also be referred to as things that are produced by an agency or cause, result or consequence

³ – Collins William, *Collins English Dictionary*.

⁴ – “Merriam Webster Dictionary.”

CHAPTER TWO:

2.0 LITERATURE REVIEW

2.1 Introduction

In this chapter the researcher will have much dealing with what other authors and researchers have written, concerning the scientific theories of creation; previewing some of the scientific theories of creation specifically the evolution theories, the effects of the scientific theories of creation on the Christian life of the Christians and the roles of the church in ministering to a person who has been affected and how to help him/her grow spiritually in spite of coming into contact with the scientific theories of creation. Then the researcher will do a Synthesis of the review and lastly will come the new knowledge created by the researcher's study.

2.2 Scientific theories of creation

When we are to excavate the scientific theories of creation, it would be a great help if we keep in mind that *“science is a way to understand nature by developing explanations for the structures, processes and history of nature that can be tested by*

observations in laboratories or in the field”⁵ There isn’t just a single theory of creation raised by the researchers, scientists, archaeologists, philosophers and all those who use reasoning and scientific experimental procedures. Although there are many theories of creation in this research paper the researcher will look at some of them and will be more concerned with the evolution theory as well as taking a glance at the other scientific theories of creation.

There isn’t just a single theory of creation raised by the researchers, scientists, archaeologists, philosophers and all those who use reasoning and scientific experimental procedures. Although there are many theories of creation in this research paper, we will be more concerned with the evolution theories which are the common scientific theories of creation that the people of Mwanza are well aware of.

⁵ – Stephen C. Meyer, *Signature in the Cell: DNA and the Evidence for Intelligent Design* (United States: Harper One, 2010) pg. 74.

2.2.1 Evolution Theories

The theory of evolution is a scientific theory that essentially states that species change over time.⁶ There are many different ways species change, but most of them can be described by the idea of natural selection. The theory of evolution through natural selection was the first scientific theory that put together evidence of change through time as well as a mechanism for how it happens.

Darwin's Theory of Evolution

*In 1859 Charles Darwin published a book called *On the Origin of Species*. This book was based on his studies of creatures he had encountered on his travels to many overseas locations, including the Galapagos Islands. He put forward the theory “that all living creatures that exist today, including human beings, have evolved from*

⁶ – Scoville Heather., “‘What Is Evolution?’ ThoughtCo.,” July 2019, <https://www.thoughtco.com/what-is-evolution-1224603>.

primitive life forms over a period of millions of years”.⁷ Here I think that it is important if I will explain in brief about the natural selection.

Natural Selection: Due to variation among different individual, they struggle towards their existence with different potentials. The variation in an individual may allow him to survive and complete its life cycle comfortable. Whereas, if the variations are unfavourable, the individual will struggle against every odd and as a result it may not be able to complete the life cycle. In the theory of natural selection, organisms produce more offspring than are able to survive in their environment. Those that are better physically equipped to survive, grow to maturity, and reproduce. Those that are lacking in such fitness, on the other hand, either do not reach an age when they can reproduce or produce fewer offspring than their counterparts. Natural selection is sometimes summed up as “survival of the fittest” because the “fittest” organisms, those most suited to their environment—are the ones that reproduce most successfully, and are most likely to pass on their traits to the next generation.

⁷ – Charles Darwin, *The Origin of Species: 150th Anniversary Edition* (West Bengal, India: Signet, 2003) pg. 97.

This means that if an environment changes, the traits that enhance survival in that environment will also gradually change, or evolve. Natural selection was such a powerful idea in explaining the evolution of life that it became established as a scientific theory. Biologists have since observed numerous examples of natural selection influencing evolution. Today, it is known to be just one of several mechanisms by which life evolves. For example, a “phenomenon known as genetic drift can also cause species to evolve. In genetic drift, some organisms—purely by chance—produce more offspring than would be expected. Those organisms are not necessarily the fittest of their species, but it is their genes that get passed on to the next generation.”⁸

Chemical Evolution

The term evolution refers to change from one form to another. Change in living organism with time is known as organic or biological evolution. The process of evolution can be understood from the fact that unicellular organism appears first, simple multicellular and later development of complex multicellular organisms such

⁸ – Chevalier de lemarck, *Philosophie Zoologique*, vol. Volume 2 (United States of America: Cambridge University press, 2011).

as seed plants and vertebrate animals. The fishes were the initial early vertebrate and it gradually changes to form amphibians. These amphibians have produced reptiles and that has evolved further to give birds and mammals. “Man is an animal, and however greatly his present state differs from that of the rest of the animal kingdom, we must accept that he arose from subhuman ancestors by a process of evolution”⁹ argues Carter. These hierarchical linking of different species is considered by ladder of chain by Aristotle as given in Figure 1.1 In the same series, mammals have evolved to human involving ape-like primates by acquiring changes over the course of time

Figure 1.1

2.3 Evidences brought forward that support scientific theories of creation.

Fossil Evidence in Tanzania

Olduvai Gorge is a site in Tanzania that holds the earliest evidence of the existence of human ancestors. Paleoanthropologists have found hundreds of fossilized bones and stone tools in the area dating back millions of years, leading them to conclude that humans evolved in Africa. The fossils are the remains or impression of the ancient organism preserved by natural means in some medium. The mediums found with fossils are sedimentary rocks, amber, asphalt, volcanic ash, ice, peat bogs, sand and mud.

*This discovery work was laid to foundation by Louis and Mary Leakey's pioneering efforts. The pair made several discoveries at Tanzania's Olduvai Gorge in the 1950s and 1960s that inspired other anthropologists to come to East Africa in search of human ancestors. These include the 1.8-million-year-old skull of a hominid with a flat face, gigantic teeth, a large crest on the top of its head and it was named *Zinjanthropus boisei*, then the second to be discovered in this area was the *Homo habilis* (meaning Handy Man). The third fossil discovered was the *Homo erectus*, and*

lastly the Australopithecus afarensis which was discovered later in the 1970s, after Louis died.

2.4 Effects of the evolution theories

Evolution theory has led to the confinement of science into the framework of a naturalistic worldview. It has led to a forced alignment of origins research to the dogma of evolution. Before evolution theory, science had commonly been considered the study of God's created universe and the natural laws that he had put in place to govern the workings of it. After Evolution, the belief that the universe can be explained without the existence of God or any other supernatural phenomenon, became far more prevalent, and even gradually became recognized as the worldview that all science was practically required to be performed within. Furthermore, research done to disprove and criticize evolution is termed as pseudoscience or fake science. In addition, the science acclaimed by evolutionists as true science is aligned to a huge confirmation bias where evidence for evolution is readily believed while evidence against it is explained away or dismissed outright and decried as false.

The theory of evolution goes against religious teachings that God made earth and created all living things. It is against Christians who believe that God had created

humans in his own image, and that humans are superior to all other creatures and have a soul that is immortal. Moreover, “the theory of evolution challenges the idea that God is the designer of the universe and that the beauty, order and complexity of the universe is not God’s work”.¹⁰ These theories oppose the Biblical facts that say humans were created on the sixth day of creation, not over a period of millions of years.

Accordingly, Christians who embrace theistic evolution, in addition to being at odds with the biblical account of creation, they place themselves outside of the historical position of the church. While believing that God created matter, they fall short of affirming that God created not only non-living matter but all visible things (for example, oak trees and horses) and invisible things (for example, the angels). “God’s creation, therefore, was not a creation of generic material but of specific kinds and varieties of creatures”¹¹

¹⁰ – Casey Luskin William A. Dembski, *The Comprehensive Guide to Science and Faith: Exploring the Ultimate Questions About Life and the Cosmos* (United Kingdom: Harvest House Pub, 2021) pg. 126.

¹¹ – *Theistic Evolution: A Scientific, Philosophical, and Theological Critique*, ed. by Stephen C. Meyer J. P. Moreland (Wheaton, Illinois: Crossway; Illustrated edition, 2017) pg. 440.

Evolution theory gives scientific justification to the view that people of African and Aboriginal descent are inferior, that's the reason for them to be referred to as less evolved and for them to be treated with condescension and dehumanizing hatred. In support of this Stephen says "Biological arguments for racism may have been common before 1859, but they increased by orders of magnitude following the acceptance of evolutionary theory."¹² This theory has managed to provide justification for the social evils of racism, sexism, and genocide. Although some deceive themselves by denying evolution's link to social evils, the facts are clear that acceptance of evolution has played a part in numerous crimes against humanity. Evolution fuelled racism against Africans. Evolution led museums to display the bodies of Australian aboriginals as examples of missing links between apes and humans. In these ways and more, evolution has led to the deaths of millions not only physically but also spiritually.

This leads directly to the very vital point, the spiritual life. In addition to the scientific problems and social evils caused by the acceptance of evolution, a spiritual danger is also emerging, the rise of atheism. Although some vehemently deny that evolution leads to Atheism, no one can argue against the fact that the number of adherents to

¹² – Stephen Jay Gould, 'Ontogeny and Phylogeny, Cambridge, Mass', *Harvard University Press*, 1977 pg. 79.

the atheistic belief system has drastically increased since the 1800's, right along with the increase of the acceptance of evolution. As stated by National Geographic, in the 105 years between 1900 and 2005, the percentage of the non-religious world population rose from approximately 2% to around 14%, an enormous increase. It can also be observed that countries with high acceptance rates of evolution are also highly atheistic, for instance France, where 80% of the population confidently accepts evolution, is also over 55% atheistic.¹³ With evolution concept some people have already dismissed the fact that God exists. An example of this are the words of Josef Stalin who said “God’s not unjust, he doesn’t actually exist. We’ve been deceived. If God existed, he’d have made the world more just.”¹⁴

Evolution has led to the deification of science in the minds of the people, and encourages them to place their trust in this new god. Even as many trumpet the supposed compatibility of Christianity and evolution, they are oblivious to the scriptural foundations of Christianity crumbling beneath their feet. As acceptance of

¹³ – “NATIONAL GEOGRAPHICAL MAGAZINE,” accessed April 15, 2023, <https://www.nationalgeographic.com/magazine/>.

¹⁴ – Montefiore, S., “Young Stalin,” *Weidenfeld & Nicolson*, 2007, <https://www.ce-debate.org/the-implications-of-evolution>.

evolution has increased, rejection of God has also increased and will continue to do so. In spite of evolution's claim to be enlightening knowledge, it has caused many to be lost in the darkness of atheism. However, as thousands wander off into this darkness, all is not lost, for "there is a light that shines in the darkness, and the darkness has not overcome it."

2.5 Roles of the church in mitigating effects of the scientific theories of creation

First and foremost, the church is supposed to teach, emphasizing on how the creation account of Genesis is quite unique in ancient literature. This great uniqueness has been commented on by Francis A. Schaeffer who says that it "reflects an advanced monotheistic viewpoint and it provides us with a sequence of phrases which modern science cannot improve upon."¹⁵ Bringing into light the mentality of the whole scripture, which affirms that the creation theory is historically true as the history of the Jews and our own present moment of time. This is due to the fact that "both the Old and the New Testaments deliberately root themselves back into the early

¹⁵ – Francis A. Schaeffer, *Genesis in Space and Time* (Great Britain: Hodder and Stoughton, 1973) pg. 567.

chapters of Genesis insisting that they are a record of historical events.”¹⁶ Remind Christians that we have the Bible, which is the Word of God, the words of the Creator who has always been there and has revealed to us the major past events that we need to know. On the basis of these events (creation, the Fall, the Flood, Babel, etc.), that we have a set of presuppositions to build a way of thinking which enables us to interpret the facts of the present.

Secondly, the church is to refute these theories in all ways possible because failure to this is creating a generation that won't believe the death of Jesus Christ on the cross. The church is to point out the fact that, for Jesus to die on the cross there must be a reason and the reason was that man sinned. That one should be aware that the one who sinned was the created one and not the one who evolved from an Ape-like man. If the Genesis account of man's origin and fall is viewed as mythical, then mankind obviously cannot be viewed as fallen and in need of salvation. The point of view is that Jesus wouldn't die if Adam wouldn't have sinned and also Adam wouldn't sin if he wouldn't have broken the Laws that were set forth by His creator.

¹⁶ – E. E. Flack W. F, Albright, *Old Testament Commentary* (Philadelphia: Muhlenberg, 1948) pg. 138.

Thirdly, is the church coming out and encouraging all those that are fighting evolution, those whose hearts have fainted, those who see that the war against evolution is done and evolution has won, that though evolution attempts to set up naturalistic science as the source ultimate truth, Jesus Christ is the Truth. Though social evils caused by evolution bring death, Jesus Christ is the Lord of Life. Though evolution brings spiritual darkness, Jesus Christ is the light of the world, the light that no darkness-even the darkness brought about by evolution-can overcome.

2.6 New knowledge created by the study (Gaps to be Bridged)

As discussed, the dark side of Darwinism is far darker than today's society would have you believe. Scientifically, the theory of evolution is treated more and more like an undeniable fact and factions within the scientific community that reject evolutionary dogma are themselves marginalized and rejected. Furthermore, it has provided justification for the social evils of racism, sexism, and genocide.

On the other side the church has a vital role in opening up the eyes of the people in the society on the dangers of carrying the scientific theories of creation to be the definition of their existence. The church also has to be aware on the increase in number of atheists in the society. There is still room for the church pointing to

people that the scientific theories are not the ultimate truth as far as explaining creation is concerned.

CHAPTER THREE:

3.0 RESEARCH METHODOLOGY

3.1 Introduction.

Having looked at the literature review in Chapter 2, this chapter represents the methodological approaches that were used to collect data to study the research problem. These include the research design, population of the study, sampling techniques, sample size, procedures for data collection, sources of data, research instruments and the validation of the research instruments.

3.2 Research plan (research design).

Research design is an arrangement of collecting and analysing data in relevance to research economy in procedure. With an intention of facilitation, the smooth running of research operations and make research effective with required information as a subsided expenditure The researcher used a qualitative and quantitative research approach and the deductive research approach. The qualitative strategy of inquiry used in this study was in form of interviews and discussions favorably for the uneducated persons, and the quantitative strategy used was the kind of questionnaire distributed to some groups of people who were able to read and write among the

church leaders. The qualitative approach had great success because it was seen to be the best in discovering why things are the way they are. This was done through intensive and extensive interviews and discussions. An extensive collection of data was done appropriately. Deductive approach which enabled the research to move from general ideas or theories to specific particular and situations.

3.3 Population, Sampling methods/techniques and Sample Size

The research was carried out in the Anglican Church of Tanzania Diocese of Victoria Nyanza, Mwanza Archdeaconry. The Archdeaconry covers three administrative districts of Nyamagana, Ilemela, and Ukerewe which also serve as the archdeaconry's deaneries.

Samples were selected using the one sampling technique of purposive technique which reflects a group of sampling techniques that rely on the judgment of the researcher when it comes to selecting the units. So, the researcher approached 1 Bishop, 7 priests, 5 evangelists, 10 Anglican congregants, 1 regional education officer, 1 district educational officer, 2 Christian education coordinators, 10 students, 2 primary school Teachers, 2 secondary school teachers, 2 university lecturers and 3 Village leaders, which makes a total of 46 people. After collecting data and information, everything was filled and kept well in order to come up with a good

report after the process of research. On the sample size, since that total number of populations in the area covered by the Archdeaconry of Mwanza is large, then the researcher selected and interviewed 46 people.

3.4 Sources of data information (Primary and Secondary)

The researcher used both primary and secondary information in carrying out the study. Concerning the primary sources, data was collected through direct contact with the respondents, personal interviews and through questionnaires. The secondary sources were obtained through the already available data collected and analysed by other researchers. The researcher used published data available in books, journals, newspapers and reports about the topic of the study.

3.5 Research instruments

The research employed instruments like interviews, questionnaire, observation, checklist, notebooks, papers and pens. The researcher selected some people and gave them printed questionnaires which were returned after one week. The researcher scheduled for specific groups and individual interviews. The researcher used a checklist to make sure that the planned activities were carried out in time and effectively. Oral interviews were conducted to respondents especially to those who

found it difficult to communicate through written words or were unable to write and read.

3.6 Validation of the research instruments

The research techniques were valid to the researcher because they led the researcher to obtain credible, correct and relevant information pertaining.

Qualitative approach was valid to the study due to the fact that it played a very good role in obtaining precise information like feelings, opinions, and descriptions on the effects of the scientific theories of creation.

Quantitative approach was helpful in correcting numerical information appropriate to the study because it focuses in analysing figures related to the effects of the scientific theories of creation in the society.

Deductive approach was helpful because it facilitated the research to move from general ideas or theories to specific particular and situations which were very crucial to the research.

3.7 Data collection procedure.

The researcher got permission letters for conducting research from relevant authorities beginning with Uganda Christian University and then from the Diocese of Victoria Nyanza (ACT). The letters helped the researcher to carry out his research without hesitation and was able to make appointments with different offices, schools, parishes, congregations and individuals. Not only that but also the researcher developed a self-administered questionnaire to help him collect data.

3.8 Data processing and analysis.

The researcher analyzed the data in a statistical technique. The researcher also employed analytical techniques in organizing collected information. The researcher keenly cross checked relevant and appropriate form, data, edited and modified them into relation to the study.

The researcher made sure that all information received or given by the respondents was confidential. This means that the information was not given or published thus, only for the purpose of helping the society be aware of the effects of the scientific theories of creation and the stand of the church in playing its role.

CHAPTER FOUR

4.0 INTERPRETATION

4.1 Chapter's introduction

In approach to this chapter that will have more dealing with the scientific theories of creation basically at the archdeaconry level, which is Mwanza archdeaconry. Presenting how these theories are understood, the peoples' take and response on these theories being taught at school, why the government has allowed these theories to be included in the academic curriculum of schools in Tanzania, their effects, how the affected should be helped, the church's failure and roles in overcoming the already uprising problem in the community and lastly will come the conclusion.

4.2 How scientific theories of creation are understood by both Christians and non-Christians in Mwanza archdeaconry.

Since Christians live in community where there is a wide spread of the scientific theories of creation then in one way or the other, they have their own approach to this, how they understand, interpret and respond to these theories. Here we are not

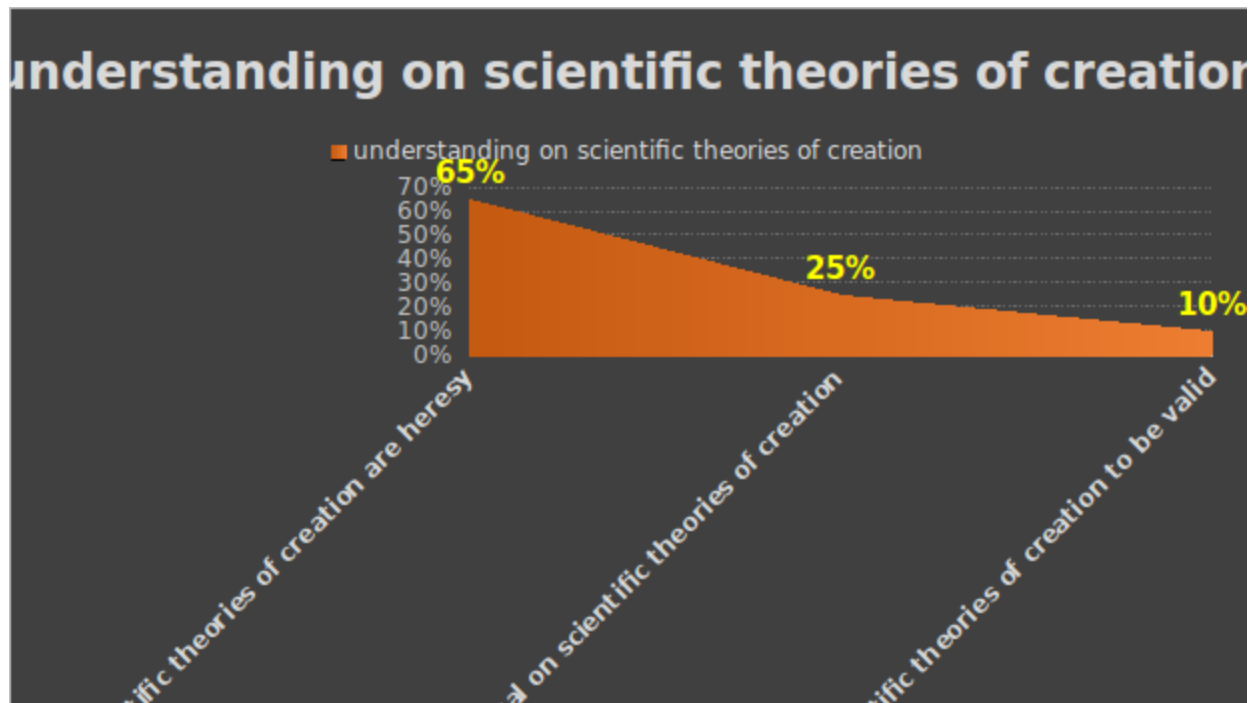
only referring to Christians but also to all people found in community including Muslims and those who believe in African Tradition Religions (ATR)

Turning to the genuinity of the scientific theories of creation, it was recorded that 65% of the people interviewed were totally against the scientific accounts of creation saying that it is totally a heresy. We have a large percentage in this group and this is because it is in this group where we find Christians who believe in the biblical account of creation, while other Religion groups like Muslims believe that Allah (God) created the universe. One of the things that was not expected is finding a large percent of the African Tradition Religion believers acknowledging God as the creator. Shilankuta Mwana Butoli an elder and head of the Butolishengwa clan in Ukerewe said “it’s true that we neither believe in the Christian faith nor the Islamic faith. Our faith agrees and acknowledges God as the creator of each and everything we see and he entrusted it to our ancestors to control and keep it. I’m wondering if the scientists think that God is not the creator, while at the same time science is just an idea and has no even a single element of truth in it.”¹⁷

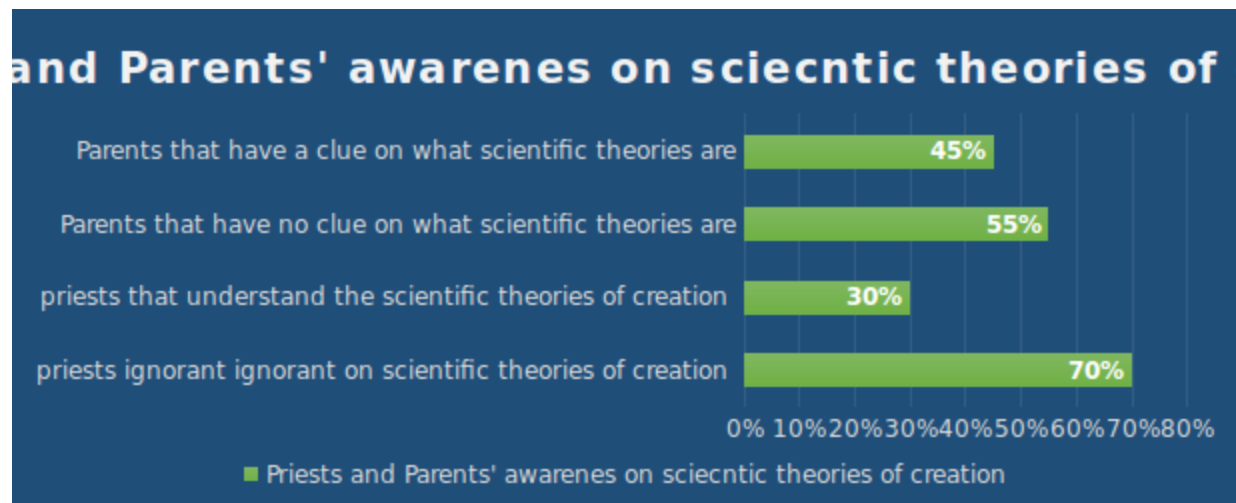
¹⁷ – shilankuta Mwana Butoli. A traditional leader, interviewed on 27/12/2022; Ukerewe

The study recorded a 25% of people who were neutral and argued that science has some elements of truth and can be believed since it has some evidences. One of these people is Johannes Joktan who said “although I’m a Christian one half of mine believes science to be stating the truth because of the evidences they have. You know what; you can’t ignore things like the remains in old-vai saying that it is a lie.”¹⁸ It was recorded that a 10% of the people interviewed had a strong belief in science to an extent of saying that God does not exist because He can’t be seen and proved by scientific procedures

¹⁸ – Johannes Joktan. A University student at St. Augustine University, interviewed on 29/12/2022; Mwanza Nyamagana.



On the people interviewed it was clear that 70% priests are ignorant as far as scientific theories of creation are concerned and 30% had an understanding on the theories. Furthermore 45% of the of the parents interviewed had a clue and 55% had no clue of what scientific theories are.



4.3 Individual responses as far as teaching scientific theories of creation in school is concerned.

The curriculum that is used to teach in schools, colleges and universities have the scientific theories of creation in them; some in form of topics and some as sub-topics. These topics are commonly found in history subjects

Mr. John Leonard the region coordinator in responding to why these scientific theories of creation are taught in schools he said “It is important that young people learn about the world around them, and are aware of different beliefs”¹⁹ To Wilson Fumbi an evangelist from St. Peter Nyegezi Parish said “The theory of evolution has nothing

¹⁹ – John Leonard, Mwanza regional education coordinator, interviewed on 6/12/2022; Mwanza regional headquarters Ilemela.

to do with divine revelation but is built on facts. Intelligent design, presented in a more suitable way, seeks to portray its approach as scientific, and therein lies the danger.”²⁰

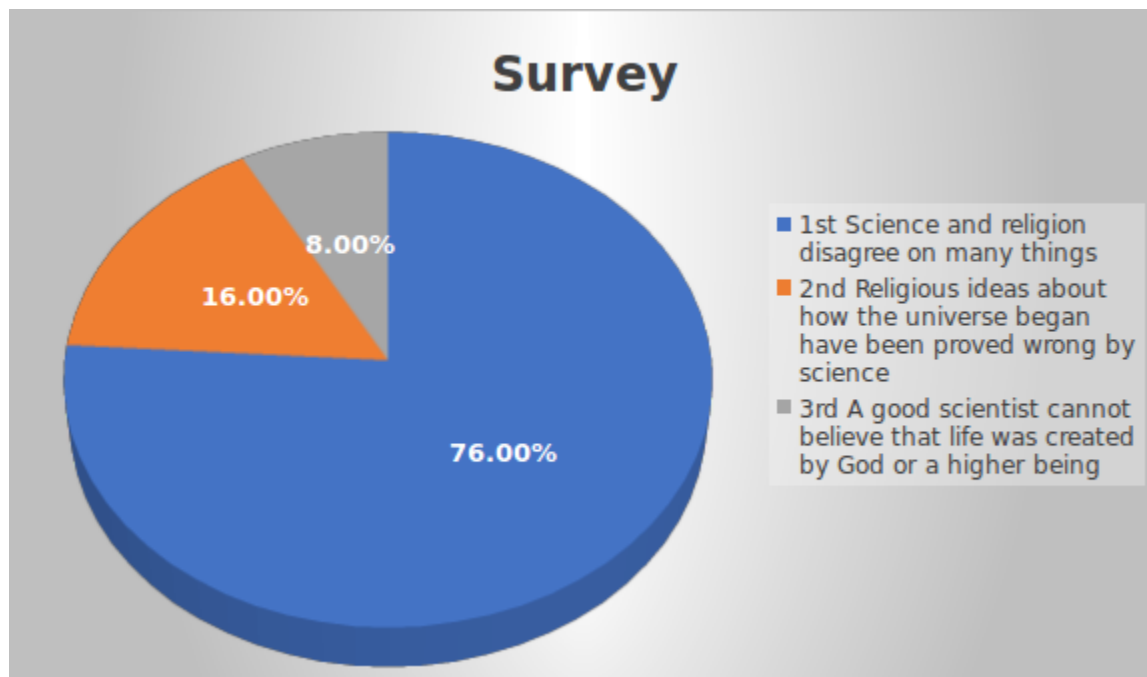
Rev. Samwel Shiyengo a priest from Nyakato parish said there was “a real risk of a serious confusion” being introduced into children's minds between belief and science.”²¹ To Rt. Rev Zephania Ntunza the bishop of Victoria Nyanza diocese when asked on his point of view as far as teaching Scientific theories of creation in schools and universities is concerned he said “It is not a matter of opposing belief and science, but it is necessary to prevent science from opposing the Christian faith.”²² And so, there was a mixed feeling between the people interviewed some supporting the idea of scientific theories of creation being taught at school while some were against this idea.

²⁰ – Wilson Fumbi. Evangelist at St. John the Baptist, interviewed on 15/11/2022; Nyegezi Mwanza.

²¹ – Rev. Samwel Shiyengo. A priest in the Diocese of Victoria Nyanza Nyakato parish, interviewed on 08/11/2022. Nyakato Mwanza

²² – Rt. Rev. Zephania Ntunza. Bishop of the Diocese of Victoria Nyanza, interviewed 17/10/2022; Diocese headquarters Mwanza.

According to this survey, 76% of the participants agreed with the sentiment ‘Science and religion disagree on so many things that you cannot believe both’; 8% of the participants agreed that ‘Religious ideas about how the universe began have been proved wrong by science’; and 16% of the participants agreed that ‘A good scientist cannot believe that life was created by God or a higher being’.



4.4 Effects of the scientific theories of creation

Suggested by Scholastica Richard one of the students who were interviewed at Ilemela primary school, said, “If you are not spiritually mature then you may end-up falling

down in faith”²³. One of the victims of these teachings is Madam Leah a history teacher at Nundu secondary school who graduated at St. Augustine University, she said “it was in the lesson of Science of religions that the lecturer taught about the accounts of creation; it’s here that a large percent of the students in the class were confused. It was only that I grew in a Christian home that’s why I keep my faith in Jesus, however unfortunately there are some of my colleagues who until they graduated, they insisted that Christianity is a false religion, and what is written in the bible is false.”²⁴

Increase in number of the atheists, is another rising problem that is currently facing Mwanza, this has been recorded on different social media pages including Facebook and twitter.²⁵ The number of people declaring that God does not exist

²³ – Scholastica Richard. A primary six student at Ilemela Primary school; interviewed on 10/11/2022 Ilemela Mwanza

²⁴ – Leah Theodole. A secondary school teacher at Nundu Secondary school; interviewed on 10/11/2022 Ilemela Mwanza

²⁵ – [\(12\) Facebook](#)

is increasing day by day.²⁶ Although this has not been taken seriously, the issue here is that most of the people in our societies have un-answered questions and one of this is what was the beginning like, where did God come from, is science stating the truth about the beginning? Considering that in Tanzania there are historic sites that show how man evolved from the ape like creatures then “I am likely to believe that the bible is not stating the truth because the Garden of Eden is nowhere to be found though the remains and evidences of evolution still exist and I have personally visited the Old Vai Gorge and the National museum so they is no way I can be convinced that evolution is a lie and the creation account of the bible is true”²⁷ said Mukuta Kaphili

When the interviewed were asked if the spread of scientific theories of creation have contributed to increase in number of the atheists, there was a mixed feeling on the responses; 60 percent of the interviewed said that these theories have contributed greatly to the increase in number of atheists, while 10 percent said no and 30 percent said that they were not sure.

²⁶ – [Mungu hayupo? Atheist njooni mthibitishe | Page 4 | JamiiForums](#)

²⁷ – Mukuta Kaphilli. A human resources’ student at St. Augustine University; interviewed on 06/05/2023 Nyamagana Mwanza.

Positive effects

The research conducted in Mwanza Archdeaconry concerning the effects of the scientific theories of creation realized that there are some positives that people have observed, seen and experienced from coming into contact with these theories. This is because through these they understand that God created the universe and everything that is in it. Also, it is through this they have the courage to face their studies no matter what is taught that is against God, they just take scientific studies on creation for granted since they know that the syllabus, they are taught is just the idea of people who sat and wrote it. Rev Shedrack Bitaly said “it is through studying science that people get employed”²⁸ moreover most of the people said that it is through studying science they have been employed, an example of this is Mr. Kasumbi a Primary School teacher at Ibeshi primary school, Mr. Katto a Secondary School teacher at Alliance High School and Prof. Frank Chiteji a lecturer at BUHASI university. To Prof. Frank Chiteji he observes studying science as an advantage saying “when you know science and understand it, then you know its weaknesses and in return this is a

²⁸ – Rev. Shedrack Bitaly. A priest in the Diocese of Victoria Nyanza; St. Peter Igogo parish, interviewed on 20/04 2023 Nyamagana Mwanza

weapon. When you have it in class then students who are curious to know what account states the truth will definitely get the right answer”²⁹

4.5 The church’s failures

Teaching Christian education in secondary and primary schools; Only 35% of the Anglican priests in DVN Mwanza archdeaconry teach or attend schools for Christian education classes. Furthermore, the failure of the Diocese in preparing such programs and well-equipped personnel to take part and run the Christian education programs. This must be taken seriously and this is a challenge that DVN is facing due to the fact that things are getting even shoddier as days go on. I’m saying this because of the evangelism coordinators’ statement that “neither is Christian education provided in schools nor do the pastors take part in religious groups in schools like UKWATA, besides even the bible knowledge exams are not effectively done because of the lack well trained and equipped pastors to teach Christian education”³⁰

²⁹ – Prof. Frank Chiteji. A lecturer at Bugando University of Health and allied sciences; interviewed on 09/05/2023 Mwanza

³⁰ – Revd Kashirimu. Diocesan Christian education coordinator; interviewed on 07/05/2023 Mwanza

Surprisingly when Rev Joseph tried to teach Christian education unexpectedly, some people sprung and opposed him; he says, “When I started this program the church elders and some pastors said that is not my duty but that task belongs to the AIC, and they insisted that if I continue I will be neglected by the church”³¹.

The lack of use of modern communication ways; When talking about the use of means of communication I deliberately mean the social networks and Medias such as television and radio sessions, magazines, newspapers and articles. This research paper has found out that DVN doesn’t use means of communication, “We don’t have such sessions running mainly due to the reason that we don’t get enough time to come together and arrange such programs because of the conflicts taking place in the Diocese”³² said Rev Can. Kashimba a Vicar General in DVN.

Organizing seminars on such topics like creation; One of the most forgotten topics in the church is the creation, and even if taught it’s just partially. Another reason

³¹ – Revd Joseph Kwangu. A priest in the Diocese of Victoria Nyanza; St. John the Baptist Usagara parish, interviewed on 12/10/2022 Nyamagana Mwanza

³² – Rev Can. Kashimba. Vicar general of the Diocese of Victoria Nyanza; interviewed on 27/04/2023 Mwanza

that leads to failure of addressing such topics is the ignorance of most priests and church leaders on the topic whereby 60% of the priests and 75% of the evangelists interviewed said that they are incapable of addressing the effects of the scientific theories of creation because they have no knowledge on the subject. It is very rare to find a pastor organizing such topic for a whole week seminar, even if it is impossible for a week then even one day per month also has been impossible. While in our churches we have children, students, men and women who are silently being affected by the scientific theories of creation.

4.6 The church's roles in mitigating the effects of scientific theories of creation.

The church has to take part in this so that they may encounter negative impacts that are to evolve from this misunderstanding of creation accounts taking place. First of all, what we are to know is that we are not safe in spite of the little percent of the negative impacts we have by now. Take a look at how much the use of Internet blogs and websites is becoming a spreading fire, soon or later these people of ours; maybe let me use the word Christians will come into contact with these kinds of teachings. And not surprisingly the ones emphasizing on the scientific accounts of creation have the biblical passages as their cross-references. Although some are doing this just for

pleasure but some of the people and web bloggers intend to pass on what they believe to the society.

As far as helping people that have been affected is concerned, there are several things to do as per what the researcher found out. The following are some of the things that were proposed by the people interviewed by the researcher;

Praying for the affected: most people proposed praying for the affected as the initial step towards helping these victims overcome the effects that have been caused by the scientific theories of creation. 80% of the people asked on how to help the affected, opted for prayer being the first step that need to be taken. “I believe that prayer is very effective and powerful than any other tool that we can imagine or think of, I have seen a lot of people change their life style because of prayer, some have quit smoking, drug and alcoholic addiction when prayer was brought into action, so that’s why I recommend prayer to be the first and foremost step to be taken by the church so as to help the victims of scientific theories of creation”³³ said Joshua Alphonse a congregant at St. Paul Kirumba parish. Moses Sabuni went further by

³³ – Joshua Alphonse. A congregant at St. Paul Kirumba parish DVN; interviewed on 12/09/2022
Nyamagana Mwanza

associating the power behind atheism with the devils work and so without prayer it will be difficult to help the victims make a U-turn of their belief, “to me I see this as Satan’s work since he wants to deviate people from the true God by giving them coning reasons to their curiosity that God does not exist. And so as far as confronting the devil is not an option when helping and fighting the atheistic worldviews then one can’t ignore prayer, and I suggest it to be initial step.”³⁴

Train and equip church leaders; training church leaders was another step brought into light by most church leaders including priests and evangelists, not only those but 65% percent of the people interviewed said training church leaders and exposing them to this knowledge will play a vital role. Due to the fact that 60% of priests and 70% of evangelists in Mwanza archdeaconry were unable to address the scientific theories of creation to their congregation, and society at large because the had little or no knowledge on the subject. “when you educate a priest or and evangelist you have educated the entire society because these people have great influence in our

³⁴ – Moses Sabuni. A congregant at St. Stephen Igoma parish DVN; interviewed on 16/09/2022
Ilemela Mwanza

societies and they are trusted by most compared to we who are normal civilians.”³⁵

Rev Isaack Bartholomayo a priest serving in Butimba Parish said that if he has the required knowledge and is well trained and in a way that he is able to address the scientific theories of creation, then there is no way that he can ignore teaching Christian education in schools.³⁶

Provide education; We are to learn from the AICs and the RCs who at least have managed to run such programs; Dr Lekule a sister in the Roman Catholic Church said that they do teach Christian education in schools and institutes that they are permitted to do so³⁷. Not only in the RC but also Rev. Jilala an AIC minister in Ukerewe said “we do have this program in schools, what happens is that we train evangelists and those who are willing to take part and provide them with the equipment that they will need for this program, moreover even we pastors take part a

³⁵ – Namsana Joseph Mabula. A mayor of Mwanza City Council; interviewed on 23/11/2022 Mwanza City administration headquarters Ilemela Mwanza.

³⁶ – Rev. Isaack Bartholomayo. A priest in the Diocese of Victoria Nyanza; Butimba parish, interviewed on 13/10/2022 Nyamagana Mwanza

³⁷ – Sr. Dr. Chrispina S Lekule. A Lecturer at St. Augustine University of Tanzania; interviewed on 30/04/2023 Nyamagana Mwanza

hundred percent.”³⁸ When the schools teach the scientific theories of creation, the church also should come in. The account written in the bible is different because it has Divine inspiration in it, there were no experiment procedures to prove it and neither will there be. It is through this account we are directed to the cross since the first created man sinned, and that is the reason that Jesus had to come. Scientific accounts don't show the fall of man so they won't direct a person to Jesus. The Islamic account also does the same not even the traditional accounts all over the world will direct a person to Jesus Christ. Therefore, to enable a person to be redeemed and saved from the inherited sin of Adam, one has to believe in the Biblical account of creation.

To bring up proposals and suggestions; The church has the guarantee of organizing proposals on what should be taught in schools and colleges not only that even suggesting possible ways of breaking down the weight of the scientific accounts of creation into little particles. Though it will be difficult but some states have banned completely the teaching of evolution or they have required that it must be taught alongside the Judeo-Christian story of creation, and such states are “*Alabama, California, Florida, Georgia, Kansas, Kentucky, Louisiana, Michigan and*

³⁸ – Revd Jilala. An African Inland Church minister; interviewed on 27/12/2022; Ukerewe

Pennsylvania.” Furthermore, what’s interesting is that “parents vote on what should be taught also there are stickers binded on the books stating that evolution is just a theory and not a fact”³⁹

4.7 The use of social Medias and networks

One of the best uses of the social networks that inspired me was when John Paul Makuku posted Marium Rajabu of singida on Facebook, who needed donation so as to be taken to Muhimbili for treatment and luckily Ummy Mwalim a minister of health saw it and took the girl in. Social media is no doubt a powerful force when it comes to the sharing of information and ideas. “The problem is that not every article on Facebook or Twitter is true. Misinformation, conspiracy theories and rumors abound on the internet help to propagate and support sentiments such as scientific skepticism.”⁴⁰ And so we are to use the same social Medias and networks so as to reach out to people and tell them what is the truth as far as the effects of the scientific theories of creation are concerned.

³⁹ – David Masci, fighting over Darwin state by state; Feb 3 2014 Pew Research Centre

⁴⁰ – Chelsea Harvey. Here’s how scientific misinformation such as climate doubt spreads through social media; January 4, 2016

4.8 Conclusion

This chapter has brought into light the perspectives of the people of Mwanza archdeaconry not only the Christians but also society at large looking at all groups found in the society where Mwanza archdeaconry covers, showing how the scientific theories of creation have affected them and a way forward to combat these effects. Not only looking at the individuals but also this chapter has highlighted the church's failures and going further onto showing the roles of the church, which when applied will mitigate the spreading fire like heresy on the beginning of life.

CHAPTER FIVE:

5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter discusses and brings together the summary of the major findings, conclusion and recommendations.

5.2 Summary

This research project through the use of questioners, interviews, books, websites and articles in gathering information, it Has found out that;

Most Christians are aware that the scientific theories of creation are just theoretical and have no validity in them.

There are some Christians who are actively in Christianity but they still believe the scientific theories of creation provide answers and prove themselves superior to the biblical account of creation.

There is a growing number of atheists in Mwanza archdeaconry

The scientific theories of creation have a very strong base and proof in Tanzania, due to the fact that there are a lot of historical sites that prove and lay a foundation for the evidences needed to prove the scientific theories of creation. These historical sites include Olduvai Gorge, Kondoia Irangi caves, Leatoli, Engaruka, Nasera Rockshelter and Kalambo Falls Prehistoric Site.

A big number of church leaders who are the priests and evangelists are either ignorant or have little knowledge on the scientific theories of creation. This research has found out the reasons to this the lack of secular education that addresses the scientific theories of creation, in addition to this is that even in bible schools and colleges where these church leaders are trained topics such as scientific theories of creation are overlooked when teaching the biblical account of creation.

Students in schools have very profound understanding of the scientific theories of creation but a shallow understanding of the biblical account of creation. The factors leading to this is being the curriculum used to teach in schools put a lot of emphasis on scientific theories of creation, teachers teaching the scientific theories of creation have little or no knowledge concerning the biblical account of creation so as to enable them address the facts of the bible as far as creation is concerned.

5.3 Conclusion

The purpose of this study was to study the effects of the scientific theories of creation on the Christians of Victoria Nyanza diocese, specifically Mwanza Archdeaconry. During the study, the research brought into light a brief historical background of where this research has been carried out.

Mwanza archdeaconry being situated in a busy town of Mwanza which is the second leading economic and populated city after Dar es Salaam, it brings together people of different cultures, education and faith. Scientific theories of creation being of a wide range only the evolution theories of creation which well familiar with the people leaving in Mwanza.

Though a big percent of people were totally against the scientific theories of creation, but some have already been swept by these theories and some are at the verge of being swept. These theories have had a very strong base of evidences Olduvai Gorge, Kondoia Irangi caves, Leatoli, Engaruka, Nasera Rockshelter and Kalambo Falls Prehistoric Site and this is the more reason why some have swept by these theories.

The government looks at the study of the scientific theories as an advantage to the students and that's why they have included it in the curriculum, not only the government but even some few individuals believe that this is for the best since knowing and understanding these scientific theories of creation give one a broad understanding of what's around him or her, though on the other side of the shilling these scientific theories have been seen as a threat to the Christian faith in Mwanza archdeaconry.

First by denying the Image and likeness of God in Human beings, there has been an increase in number of atheists, Christians who embrace theistic evolution, in addition to being at odds with the biblical account of creation, they place themselves outside of the historical position of the church, theory gives scientific justification to the view that people of African and Aboriginal descent are inferior, that's the reason for them to be referred to as less evolved and for them to be treated with condescension and dehumanizing hatred.

Even though a few ministers and evangelists who are the church leaders have a little or no knowledge on the matter, in spite the effects this becomes the more reason why the church needs to put into action the recommendations brought forward by this study.

5.4 Recommendations

There is a Swahili saying that states “*hata mbuyu ulianza kama mchicha*” meaning even the Baobab tree started like a spinach. My point here is that although the problem may seem like a simple and small matter in the eyes of some people and the church; but in point of fact, the more the days the bigger the matter becomes. Maybe even in the western when it began people had the point of views as we do have today in the Anglican church of Tanzania and also the Diocese of Victoria Nyanza. This research urges the church not to underestimate the problem, and so, the following are some of the measures that the Anglican church in Mwanza archdeaconry should put into action;

Take part seriously in providing Christian education; This research is calling for practical steps to be taken in Christian institutions and Bible Colleges to set up academic programs that offer courses on Scientific theories of Creation so as to explore these theories, practices and effects in order to help ministers, evangelists and Christians to handle contradictions and effects some of which are raised by this research work, and which they will inevitably encounter in their communities and day life experience.

Use of social Medias and networks in providing education and reaching out to the affected persons. Social medias and networks provide a big platform in reaching out to a very big number of people in different areas at the same time and at a cheap cost compared to moving physically from place to place.

Bring suggestions and proposals to the academic department of the country of Tanzania.

Hold seminars that will answer the people's questions on confusing topics and lastly

Take part in social activities and development since it is through this the church will come into contact with the whole society regardless their religions then it will pass on to them the message of what it believes.

This research being aimed at addressing the effects of the scientific theories of creation and how they can be mitigated, then in order to tackle these effects the church should start with a single person, single parish, single deanery, single diocese then to a province level, a continent and eventually to the whole world. The church should be inspired by Jesus who started his gospel mission as an individual, then He entrusted this gospel mission to the twelve disciples who also entrusted it to hundreds and thousands of people where we now see that from this the whole world has in one way or the other made contact with the gospel.

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APPENDICES

APPENDIX ONE - QUESTIONNAIRES

SECTION A

My name is Albinus Aloys Peter, a student of Uganda Christian University pursuing a Bachelor's Degree of Divinity. I am carrying out a research study on the effects of the scientific theories of creation on the Christians of Victoria Nyanza diocese: A case study of Mwanza Archdeaconry. I kindly request you to spare me a few minutes and respond to the questions I am going to ask you. It is purely on a voluntary basis and I strongly assure you that whatever response you will give will be treated with utmost confidentiality. It is strictly meant for academic purposes only.

BACKGROUND INFORMATION (Please tick appropriately)

Name (optional).....

Address.....

Occupation.....

Religious affiliation.....

Gender Male

Female

Age

Educational background:

Primary ☐

Tertiary Institution ☐

Secondary ☐

University ☐

SECTION B

QUESTIONNAIRE

1. What do you understand by scientific theories of creation?

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2. What are the damages that the scientific theories of creation have brought upon the church?

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3. What should be done to help people that have been affected by the scientific theories of creation?

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4. Why do some people believe that scientific theories of creation are true?

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5. What is the church's role upon these challenges?

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6. What should be done as to mitigate the effects of the scientific theories of creation?

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APPENDIX TWO - INTERVIEWERS

Alice Paul. A congregant at Nyakato Parish DVN; interviewed on 16/10/2022 Ilemela
Mwanza

Anna Benard. A congregant at Nyegezi parish DVN; interviewed on 30/10/2022
Nyamagana Mwanza

Beatrice Elias. A congregant at Butimba parish DVN; interviewed on 21/10/2022
Nyamagana Mwanza

Christian Damian. Evangelist at Mabatini Parish, interviewed on 17/11/2022;
Nyamagana Mwanza.

Colline John. A senior two student at Nyamagana secondary school; interviewed on
09/11/2022 Nyamagana Mwanza

Danford Katabaro. Evangelist at Kiloleli Parish, interviewed on 15/11/2022; Ilemela
Mwanza.

Edson Katwezi. Evangelist at St. Luke Mji Mwema Parish, interviewed on 16/11/2022;
Ilemela Mwanza.

Elizabeth Thomas. A congregant at Igogo parish DVN; interviewed on 21/10/2022
Nyamagana Mwanza

Ephraim Philipo. A congregant at Kiloleli parish DVN; interviewed on 26/10/2022
Ilemela Mwanza

Frank George. A primary school teacher at Maweni primary school; interviewed on
21/11/2022 Nyamagana Mwanza

Johannes Joktan. A University student at St. Augustine University, interviewed on
29/12/2022; Mwanza Nyamagana.

John Leonard. Mwanza regional education coordinator, interviewed on 6/12/2022; Mwanza regional headquarters Ilemela.

Joshua Alphonse. A congregant at St. Paul Kirumba parish DVN; interviewed on 12/09/2022 Nyamagana Mwanza

Katto Willbroad. A secondary school teacher at Alliance High school; interviewed on 10/11/2022 Nyamagana Mwanza

Leah Theodole. A secondary school teacher at Nundu Secondary school; interviewed on 10/11/2022 Ilemela Mwanza

Lenatha Makonde. A business student at the College of Business Education; interviewed on 16/04/2023 Ilemela Mwanza.

Moses Sabuni. A congregant at St. Stephen Igoma parish DVN; interviewed on 16/09/2022 Ilemela Mwanza

Mr Kasumbi. A primary school teacher at Ibeshi primary school; interviewed on 21/11/2022 Ilemela Mwanza

Mukuta Kaphilli. A human resources' student at St. Augustine University; interviewed on 06/05/2023 Nyamagana Mwanza.

Namsana Joseph Mabula. A mayor of Mwanza City Council; interviewed on 23/11/2022 Mwanza City administration headquarters Ilemela Mwanza.

Neema Sarme. A student at Bugando University of Health and Allied sciences; interviewed on 07/05/2023 Nyamagana Mwanza.

Philmon Sumbuka. A primary seven student at Buswelu Primary school; interviewed on 10/11/2022 Ilemela Mwanza

Prof. Frank Chiteji. A lecturer at Bugando University of Health and allied sciences; interviewed on 09/05/2023 Mwanza

Rev Can. Kashimba. Vicar general of the Diocese of Victoria Nyanza; interviewed on 27/04/2023 Mwanza

Rev. Can. Shedrack Bitaly. A priest in the Diocese of Victoria Nyanza; St. Peter Igogo parish, interviewed on 20/04 2023 Nyamagana Mwanza

Rev. Isaack Bartholomayo. A priest in the Diocese of Victoria Nyanza; Butimba parish, interviewed on 13/10/2022 Nyamagana Mwanza

Rev. Jilala. An African Inland Church minister; interviewed on 27/12/2022; Ukerewe

Rev. Joseph Kwangu. A priest in the Diocese of Victoria Nyanza; St. John the Baptist Usagara parish, interviewed on 12/10/2022 Nyamagana Mwanza

Rev. Andrea Kashirimu. Diocesan Christian education coordinator; interviewed on 07/05/2023 Mwanza

Rev. Samwel Shiyengo. A priest in the Diocese of Victoria Nyanza Nyakato parish, interviewed on 08/11/2022. Nyakato Mwanza

Rt. Rev. Zephania Ntunza. Bishop of the Diocese of Victoria Nyanza, interviewed 17/10/2022; Diocese headquarters Mwanza.

Samwel Emmanuel. A congregant at St. Mathew parish DVN; interviewed on 11/10/2022 Ukerewe Mwanza

Samwel John. A primary six student at Ilemela Primary school; interviewed on 10/11/2022 Ilemela Mwanza

Scholastica Richard. A primary five student at Nyamagana Primary school; interviewed on 10/11/2022 Nyamagana Mwanza

Semeni Mbonabucha. A traditional leader, interviewed on 03/12/2022; Nyakurunduma

Shedrack Isaya. A senior five student at Musabe Boys secondary school; interviewed on 11/11/2022 Nyamagana Mwanza

Shilankuta Mwana Butoli. A traditional leader, interviewed on 27/12/2022; Ukerewe

Sr. Dr. Chrispina S Lekule. A Lecturer at St. Augustine University of Tanzania; interviewed on 30/04/2023 Nyamagana Mwanza

Upendo Lazarus. Evangelist at Butimba Parish, interviewed on 15/11/2022; Nyegezi Mwanza.

Vedastus Shida. A student at Bugando University of Health and Allied sciences; interviewed on 07/05/2023 Nyamagana Mwanza.

Venance Marandu. A congregant at St. Nicholas Cathedral DVN; interviewed on 20/09/2022 Ilemela Mwanza

Wilson Fumbi. Evangelist at St. John the Baptist, interviewed on 15/11/2022; Nyegezi Mwanza.



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17th April 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you REV. ALBINUS ALOYS PETER a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or the required information for building his/her research work.

Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Can. Dr. Emmanuel Mukeshimana

Research coordinator, Bishop Tucker School of Divinity and Theology.

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